INDUSTRIAL NUMBER, IX. ELIAS APARTMENT, FRIEDMAN APARTMENT, TOEG APARTMENT, ETC. ADD MUCH TO SHANGHAI STRUCTURAL BEAUTIES. JEWISH CONTRIBUTIONS TO GREATER SHANGHAI. See Pp. 3 to 12.

READ IN THIS ISSUE: TWO YEARS OF NATIONALIST CHINA, OUR LETTER OF APPRECIATION TO LLOYD GEORGE, THE AWAKENING OF CHINA, HANUCCAH BALL, AMERICAN JEWRY ASSAILS THE 'WHITE' PAPER, HOW TO SPEND A HOLIDAY IN ERES YISRAEL, GREETINGS TO MANCHESTER JEWISH SCHOOL CHILDREN, NATHAN STRAUS BECOMES 83, JEWS OF ADEN. By J. YAISH, RABBI POOL DEFENDS ORTHODOX RABBINATE, etc.

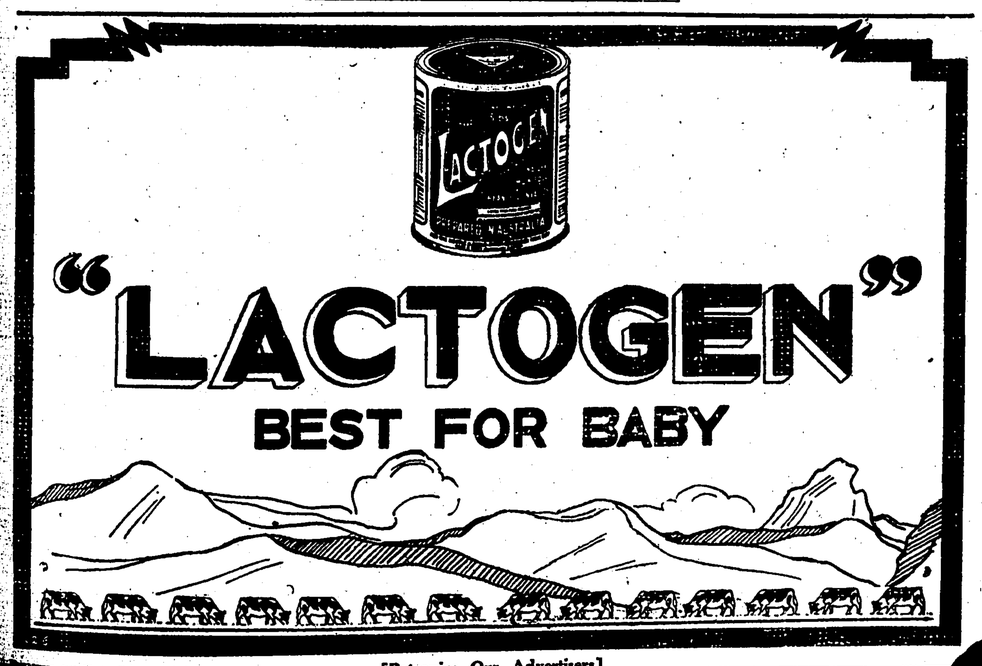
2nd January, 1931
13th Tebet, 5691

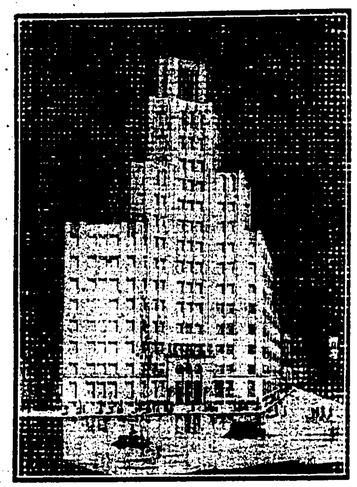
SHANGHAI, CHINA

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





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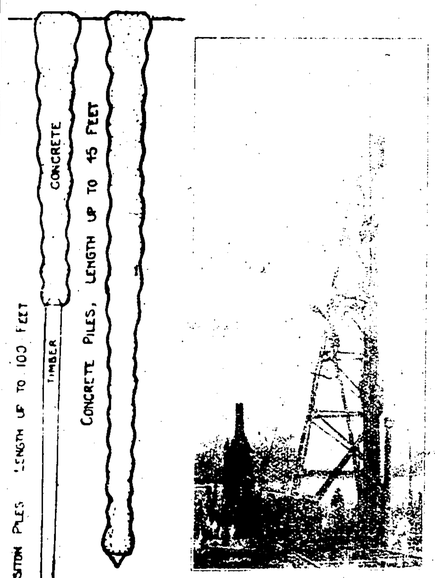

WORKS

64 ROUTE DES SOEURS, SHANGHAI.

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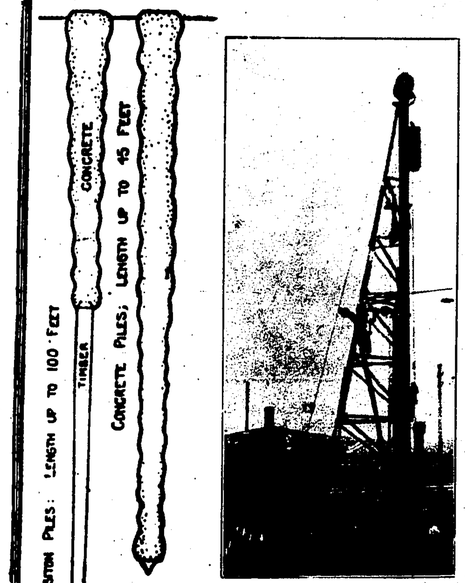

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Chai Yee Foo Godowns, 4 storeys, Kansuh Road.
The China Hotel, 7 storeys, Ningpo Road.
The Strand Theatre, Ningpo Road*
The Wayside Theatre, Broadway*
Three Stars Theatre, Newchwang Road*
Standard Oil Co. of N.Y., Machine Shop Warehouse, & Woodworking Shop, Pootung.
China Egg Products Co., Godown and Cold Storage, Minghong Road.
Pei Zung Sun Godown, 4 storeys, North Soochow Road.
National Central University, New Auditorium, Nanking*
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MODERN SHANGHAI—JEWISH CONTRIBUTIONS, IX.

ELIAS APARTMENT—FRIEDMAN APARTMENT,—TOEG APARTMENT.

The year 1930 has witnessed remarkable developments in the real estate market in Shanghai. Not only prices have soared high but some of the best deals changed hands two or three times. It is computed that in land deals alone the sum of one hundred million dollars have been involved. A very important lease was signed during November last, between Mr. S. A. HARDOON the lessor, and Messrs. Continental Bank, (a group of Chinese Bankers) the lessee, for a period of 32 years on 9 mow of land at Nanking, Shantung and Kiukiang Roads at Tls. 22,000.00 per mow per annum. Here an eight storey building will be erected by the latter involving a sum of one million dollars. The Town Hall which was also purchased by Mr. Hardoon from the Municipal Council will shortly be razed, and on it a beautiful structure will be erected which will greatly enhance the value of the property around that area.

A big deal has been successfully negotiated for Messrs. E. D. Sassoon and Co. Ltd., last month, the property now owned by Messrs. Lane, Crawford and Co. covering about 2.8 mow, at Tls. 300,000 per mow. The total figure agreed upon is stated to be Tls. 900,000.

Huge constructions are planned for this year. The Cathay Land Co. Ltd., which is owned by Messrs. E. D. Sassoon and Co., Ltd., is planning a 13-story apartment house of which we give an illustration elsewhere in this issue. The structure, to be one of Frenchtown's finest, will be located at Route Cardinal Mercier and Rue Bourgeat. Another structure known as The Friedman Apartment at the corner of Nanyang and Ferry Roads will be ready for occupancy before May next. The Elias Apartment, of which we give an illustration below is designed by Mr. Elliott Hazzard. This ten story building will be constructed on Avenue Haig.

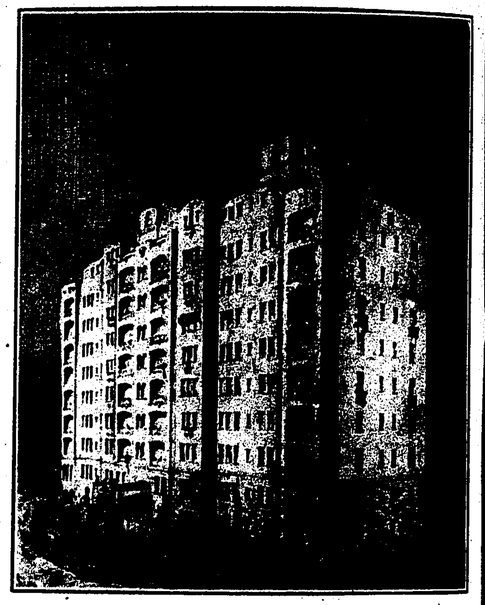
The rise in real estate values last year has kept pace without interruption for which a variety of reasons are given, chief among which is the disturbed conditions outside Shanghai. Other reasons include the growth of the population, the increase in its purchasing power owing to increased wages, the improved stability of the Chinese Government with its capital in Nanking, the considerable increase of trade as revealed by Customs statistics, the restrictions in the extension of the Settlements beyond their limits, and the accumulation of wealth in Shanghai seeking safety. Last, but not least, is the depreciation of silver.

ELIAS APARTMENTS

Up to the present only the requirements of those desiring medium-sized apartments have been catered to by Shanghai property-owners, who have found that good returns in this market are common. But of late, according to reports, owners launching new apartment house schemes have been prey to the fear that the type—the popular middle class type of building—proposed to them by their architects, has reached "saturation" mark. It is felt that the same type of investment with a fresh "twist" would be more profitable. Just how far these fears are justified we need not discuss at the moment, but there is something in the way of an innovation in the Elias Apartments (the drawings for which are being completed by Elliott Hazzard, A.I.A. and E. S. J. Phillips A.I.A., associated architect) and it is certain that these apartments will cope with a demand which has not yet been met in Shanghai. They are "de luxe" apartments. There are few large houses in Shanghai equipped with the latest comforts which are not owner-inhabited. Old or large houses are not economical to run. Small apartments generally do not give sufficient accommodation to families whose social activities are on a larger scale than usual. A large flat with advantages is the aim of the "de luxe" type.

The designs of the Elias Apartments show there will be 36 flats, 14 with four rooms and two baths, 14 with five rooms and three room apartments, four two room apartments, a one room apartment, and a large bungalow apartment on the ninth floor consisting of eight rooms and five bathrooms, foyer, lavatory, three open roof spaces, and a loggia facing south. The smaller apartments will be on the first floor; the four and five room apartments, which will have a loggia or covered verandah facing south, will be on the second to eighth floors. The new Elias Apartment Building, the perspective of which we publish here, is located on Avenue Haig near Route de Say Zoong, on a large plot of ground, set well back from the street, with main facade 180 feet wide, facing south. The main building is ten storeys high including a basement. The exterior of the building will be carried out in a style of architecture based on Spanish precedent. There will be a two storey base of buff, Soochow granite, with concrete cochere and loggias elaborated with a moderate amount of carved detail. The verandahs and balconies have railings of Spanish iron work which together with ornamental shields add interest to the facades.

The main wall surfaces will be stucco of interesting texture, coloured an ivory tone; copings and chimney tops will be plain; sloping roof surfaces of red Spanish tile over modillion cornices of artificial stone. The two elevator pent houses and water tank enclosures are to be treated as low towers, with sloping tile roofs. The design of the facades will be kept simple, and superfluous ornament will be avoided. The public lobbies, halls, etc., will be treated with the idea of reproducing an atmosphere of refined richness found in the larger Spanish homes. The interior treatment of each apartment will be carried out with the idea of allowing freedom of the tenant's individual taste in decoration.



Elias Apartments, which will be erected on Avenue Haig close to Route de Say Zoong, will lead the way in providing Shanghai with apartments in which families whose social activities are on a large scale, will find ample room for living and entertaining.

The building will be specially designed to take the best advantage of southern exposure and through north and south draft, and to provide cross ventilation for rooms wherever possible. There will be two larger passenger lifts and two service lifts.

A feature, which will prove attractive, is a wood-burning fireplace in the living room of each four and five room apartment and in the bungalow. Ample individual box-rooms will be provided in the basement. The garages will be located to the north of the building, where will be also a large laundry and drying yard, conveniently planned. Automatic refrigeration is intended for all apartments. It has been decided that the mechanical equipment and finish throughout shall be the best, with the idea of providing houses for those luxe. The pile foundations are being laid by Messrs. A. Corritt. Other building contracts have not been awarded yet.

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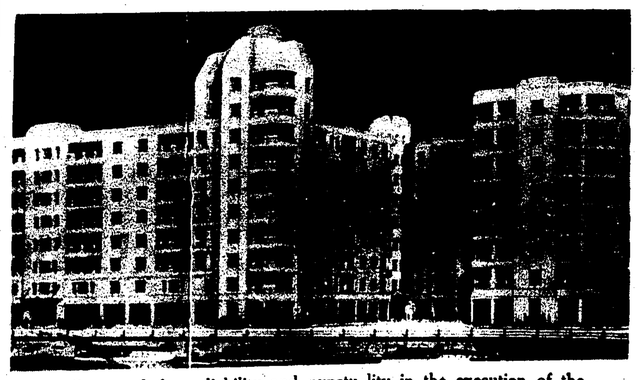

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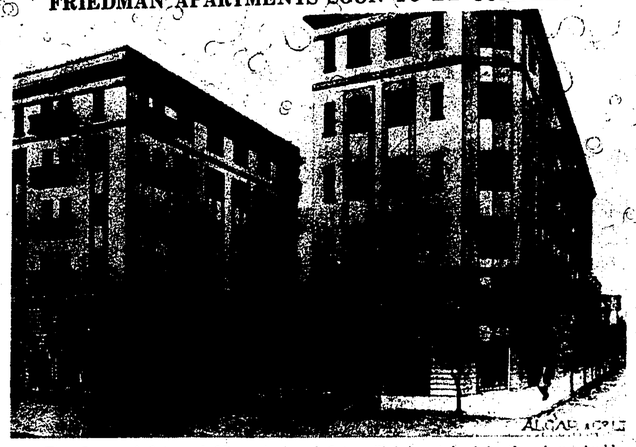
FRIEDMAN APARTMENTS SOON TO BE COMPLETED



Five 5-roomed flats and fifteen 4-roomed flats will be contained in the above double-block which Messrs. Algar & Co., Ltd., are erecting for Mrs. Kate Friedman, and which will be known as "Friedman Apartments." They are ideally situated at the corner of Nanyang and Ferry Roads, within easy reach of town, and reservations are already being made for them. All the flats have a South aspect, the rooms are of generous size, and ample cupboard space is provided. The ground floor is occupied by garages, box rooms, etc., while one servant's room is incorporated in each apartment. The flat roofs are available for the use of tenants and should prove a popular feature. The flats will be finished to a good standard with hardwood floors and joinery, tiled kitchens, bathrooms, etc., and provision is being made for both electric and gas cooking and for refrigerators. Messrs. Algar & Co., Ltd., are acting as agents for the building, which, it is expected, will be completed in April next. Heating and plumbing fixtures were supplied by Elm and Co., Ltd., Mr. Alex Malcolm being the consulting engineer. Electric installations were made by Malcolm and Co., steel windows were supplied by Andersen, Meyer and Co.

A STRANGE LETTER FROM SIR JOHN HOPE-SIMPSON.

A facsimile of a hand-written letter from Sir John Hope-Simpson, addressed to a young Jewish lady of Riga, Miss Rena Behrmann, is reproduced in the Fruhmorgen, a newspaper published in Riga. The following are the contents of the letter:—

"Dear Miss Behrmann,—It pains me very much that the White Book has called forth such a storm of protest among all Jewry. I am particularly sorry because I thought that my proposal regarding the development of Palestine with a view of providing more land for colonisation, would fervently be supported by all those who are interested in the National Home.—Yours sincerely, J. Hope-Simpson."

The letter, as everybody will notice, is ambiguously worded. The British Government and the Arabs are as much interested in the National Home as the Jews, and it is therefore hard to tell whose support Sir Hope-Simpson anticipated for his prejudiced report and ridiculous suggestions. From his letter could even be drawn the conclusion that the British Government ignored some of his proposals with reference to finding land for more Jewish settlers. Sir Hope-Simpson's letter is certainly a perfectly diplomatic document. Miss Behrmann, who is the Latvian correspondent of the London JEWISH CHRONICLE, made the acquaintance of Sir John during her recent visit to Palestine. He once complained to her of the fact that some of the Halusim were not religiously inclined. We wonder if the great expert was not investigating the number of knots of the Zitzith worn by the Halusim.....Sir Hope-Simpson's remarkable letter is proof of the mentality of the man who was entrusted by the Labour Government to decide single-handedly the national destiny of a 16,000,000 people.—*The Jewish Echo* (Glasgow).

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RABBI POOL DEFENDS THE ORTHODOX RABBINATE

The subjoined letter which we publish from Rabbi Dr. DAVID DE SOLA POOL, *is a welcome contribution to the trend of event which is fast becoming a second nature in the American Orthodox Rabbinate. Their silence on many important events of the day is not hailed as a good omen by those who are interested in arresting the disintegration of orthodoxy and all for which it stands. Dr.* POOL *seeks to clarify the situation by explaining the standpoint of the latter. However anxious we may be to agree with him, we may still be able to find a way out, and that is, to form a small Board of orthodox Rabbis to stand vigil against any offensive movement directed to undermine Jewish idealism. True, the orthodox Rabbi has to perform his* HOBATH HAYOM *and look after (to quote Dr.* POOL*) "the whole vast complex of Jewish ritual life," but there are certain occasions when this could be somewhat curtailed in order to serve some higher purpose in life. While we study as to whether* YAKIN *or* BOAZ *is the more beautiful column, the temple may itself be rocking and collapsing. The attack on Zionism by 'Rab Shemuel' was a deliberate one. It was launched with the ostensible purpose to weaken the Jewish united front and create some diversion of interest in the upbuilding of our national homeland. 'Rab Shemuel' has seized a psychological moment for his onslaught on Zionism and made certain libellous charges which should not have been allowed to go unchallenged by the orthodox wing. Instead of that, the field was covered by some of the leading opponents of Jewish Nationalism, and but for the intervention of Drs.* STEPHEN WISE *and* JAMES G. HELLER *the laugh would have been complete and thorough. We do not suggest that "Rab Shemuel" is not entitled to air his views. On the contrary, we think it is the duty of those who disagree with him should equally present their views, and not let him run away with the idea that his arguments are flawless and unassailable. Dr.* POOL *should know that there are occasions when silence is hurtful to the cause which is dear to us, and if our opponents find pleasure in persisting with their "heresies," we should adopt the motto of the* MESHORER, *"With the perverse thou shalt wage a contest." It is with this end in view that we radioed to Rabbi* POOL *last month, suggesting to him to stand for "militant Judaism and Zionism." It is a mistake to surrender the citadel in favour of the 'rebels' who are playing havoc with the rising generation. Orthodoxy must have a vigorous forum of its own; its leaders must not be satisfied with taking a modest view of their ministry by laying stress on kashruth only as the be-all and end-all of Judaism. Dr.* POOL'S *letter follows:—*

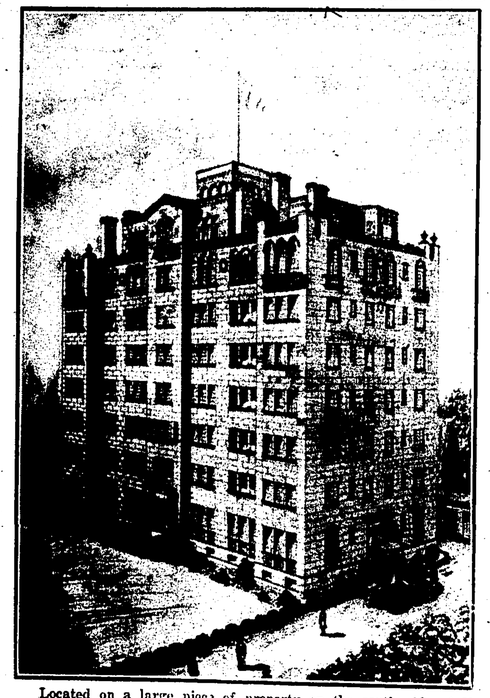
RABBI DR. D. DE SOLA POOL.

MY DEAR MR. EZRA,—If we orthodox Rabbis in America had to refute every anti-Zionist statement and every pronouncement offensive to Jewish traditions made publicly by our colleagues in reform pulpits, we should have to give up every other interest in life. Even then we could not begin to answer one tenth of their outpourings. The chief, almost the sole business of the reform Rabbi is to talk; an orthodox Rabbi has to study, as well as being burdened with responsibility for the whole vast complex of Jewish ritual life. Perhaps you who are far away take the anti-Zionist diatribes of Dr. SCHULMAN more seriously than do we who are inured to them. They may have had significance years ago; to-day they are very much like King Canute trying to stop the onrushing waters of the ocean. Besides, Dr. Schulman is entitled to his views, however wrong they are.

—Sincerely yours, D. DE SOLA POOL.

NEW YORK, Nov. 21, 1930. 99 Central Park West.

TOEG APARTMENTS ON YU YUEN ROAD



Located on a large piece of property on the south side of Yu Yuen Road, Toeg Apartments, eight stories high, will contain 20 apartments of 2, 3, 4 and 5 rooms including a bungalow apartment in the top floor. Some duplex apartments are included. The outside treatment is in a style showing Itlian influence. The exterior is to be faced with artificial stone with texture and colour in imitation of old masonry. The building is expected to be ready for occupancy not later than the summer this year. Mr. Elliott Hazard is the architect.

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Mrs. H. Kammerling			1.40	4.00
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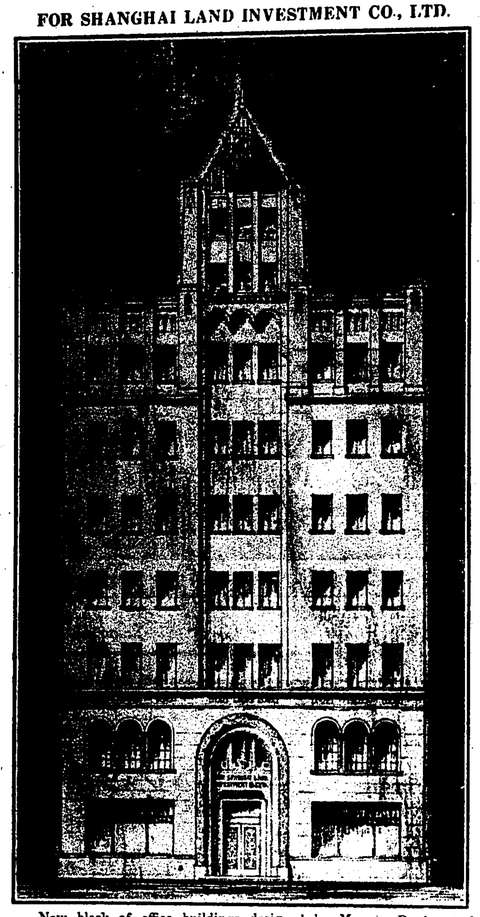

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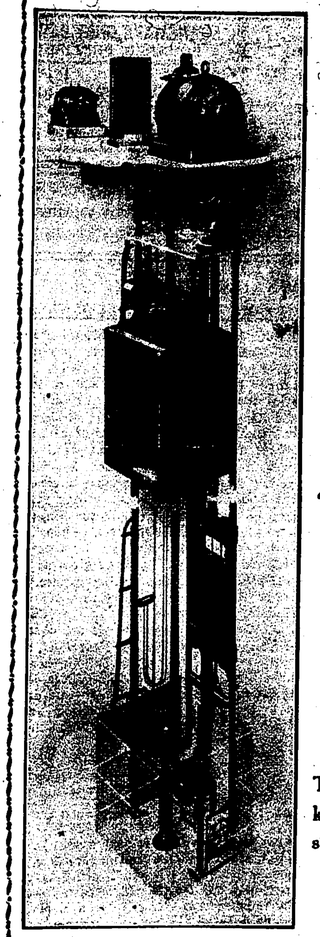

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JEWISH CALENDAR 5691
Rosh Hodesh Shebat ..... Mon Jan. 19
*Rosh Hodesh Adar ..... Wed. Feb. 18
Fast of Esther Mon. March 2
Purin ..... Tues. March 3
Rosh Hodesh Nisan ..... Thurs. March 19
1st Day Pessa ... Thurs., Apr. 2
7th Day Pessa Wed., Apr. 8
*Rosh Hodesh Iyar ..... Satur., Apr. 18
Lag b'Omer ... Tues., May 5
Rosh Hodesh Siwan ..... Sun., May 17
1st Day Shabuoth ..... Friday May 22
*Rosh Hodesh Tammuz ..... Tues. June 16

*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

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

TWO YEARS OF NATIONALIST CHINA

By M. T. Z. TYAU, LL.D. (Lond.)

The author of the above work has endeavoured in his inimitable style to trace the progress of Nationalist China since its inception two years ago. Nationalism is a potent force and when directed in a legitimate and intelligent manner by the leaders of a nation, it is bound to overcome the obstacles that beset its pathway. In vain, we are reminded by Dr. TYAU, did King Canute try to arrest the incoming of the sea, and in vain can the legitimate aspirations of a people be diverted by anyone from their normal course. It is essential that when the historian determines to find whether a movement has failed or succeeded, that he begin at the starting point and make a general survey of the ground that has been covered in the succeeding years, so that a rough estimation may be arrived at of the shortcomings or success of any national movement. The whole undertaking must be reviewed in an impartial and dispassionate manner, and the historian must relate simply the actual trend of affairs. Dr. TYAU gives us the impression that he has prepared his facts in a painstaking manner, for we can see that he has a wide grasp on the subject that the has laboured to present to his readers. The national movement of China is of special interest to us Jews, inasmuch as our people are equally labouring to re-build our own ancient homeland in the Near East, and revive there our ancient glory and traditions. We are in hearty sympathy with China, because both movements—China and Judea—run in a parallel direction leading towards the same goal. We would draw the attention of our readers to the ideals of the Kuomintang party as expressed in their national hymn. In moving phrases the Chinese national sings:—

San Min Chu I,
Our Party's aim,
To rebuild the Republic
And establish Universal Brotherhood.
Press on comrades,
Vanguard of the people!

Cease not your vigil,
But ever follow the principles!
Be diligent, be brave,
Be true, be loyal,
With one heart, one mind,
Carry through to the end.

The same ideal of universal fraternity is expressed in the Hatikwah (Jewish National Hymn) so that nationalism placed on the basis of universal brotherhood is bound to triumph in the long run. Dr. TYAU's contribution is a timely one and should awaken interest in China's great struggle for independence. Her problem is simple. While China has her teeming millions within her own borders, Judea has her millions without, scattered all over the globe. The problem of gathering a goodly portion of them into Judea is one that is most pressing and engrossing to the Jewish people. Not without gratification do we Jews see the hand of brotherhood extended to New Judea by China. In recent years we have collected a number of happy messages from China's chosen, wishing great success to the Jewish people in their struggle for emancipation from the yoke of their oppressors. May we hope that in the not distant future, a similar work as that now issued by Dr. TYAU will be prepared by a Jewish historian, giving similar useful material and substance of the work of Jewish Nationalists in New Judea? "Two Years of Nationalist China" is profusely illustrated with pictures of the leaders of the government, statistical diagrams and national symbols. In beautiful old print, a copy of the late Dr. SUN YAT SEN'S will is presented to the reader in English, and one can well admire the spirit of the founder of the Kuomintang who sacrificed life and happiness for the furtherance of his life-long dream. On the whole, Dr. TYAU has placed a strong weapon in the hands of China's friends and well-wishers, and we congratulate Messrs. KELLY and WALSH, Ltd. the local printing firm, for having turned out such an excellent illustrated volume.

JEWISH PIONEERS ARE REDEEMING THE SOIL

Karnenu for Heshwan is before us laden with sumptuous dishes for Israel's *shulhan*. This organ of the Jewish National Fund published in Jerusalem, furnishes a great deal of useful literature regarding the accomplishments of the Jewish pioneers in our homeland. The frontispiece contains a picture of a halus working in the Emek with a halussa, garnering the corn and rejoicing over the yield. There is also a stirring manifesto by M. USSISHKIN to "Friends of the J. N. F. Throughout the World," calling upon all the workers to stand firm and remain calm and steadfast in their struggle to repulse the venom of the 'White' Paper of the British Labour Government. "As conditions to-day enabled this great wave to crash against us," says M. USSISHKIN, "so conditions thirteen years ago inspired a wave of devotion and friendship to the ideal of the National Home. Conditions change and attitudes change, men rise and men fall. But truth and the eternal ideal will remain forever." This finds a fine parallel to a lofty conception of our ancient Sages who thanked God "who changeth the times and altereth the seasons." We Jews are inured to adversities and need learn nothing much from the stab given us by PASSFIELD and his colleagues. *Karnenu* publishes a moving appeal from the National Council of the Jews in New Judea, inviting the Jewish people throughout the world to respond with enthusiasm to the appeal of the Jewish National Fund for funds, with which to answer the cruel allegations of the Colonial office. An article on "A Decade of Emek Redemption" must gladden the heart of every reader to realise how limitless is the wave of enthusiasm which sways our halussim to redeem our ancient soil and develop it for the benefit of all the inhabitants thereof. Two pictures, one showing "the coming generation of the Emek" and another "Daughters of the Emek" are illustrated which must add to the comfort of the reader who is able to see actual realities before him and no visions. Truly, we have conquered the exile and the future must be viewed with equanimity by us. True, we have still a long way to go, but when we see the wave of enthusiasm of our pioneers who have sacrificed their professional careers, home comforts, life and security in order to re-build the country, we can almost say Dayenu! No amount of 'White' Papers can suppress this spontaneous wave of enthusiasm which springs in the heart of every true Jew, when he thinks of his Fatherland, and no amount of declarations can rob modern Israel from his ancient patrimony. Our 172,000 Jews in Eres Yisrael are the advance guard standing as sentinels at the gates of our homeland, defending our rights to upbuild the old wastes, in order that we may live again to develop a new civilization worthy of the past. The receipts during 5690 show increase all round, which is a healthy sign. Asiatic countries are waking up in their efforts to do justice to the Fund and we hope to see substantial increases in the near future. *Karnenu* should sail on a smooth sea and disarm the critics wherever it goes. It is a publication of infinite value to our sacred national cause and should be read by everyone who is interested in the development of the land of Israel for Am Israel.

WHY WE SHOULD SUBSCRIBE TO ZIONIST FUNDS

Human nature is the same everywhere. It is hard to find rules without exception. There is always a tendency in us to run from one extreme to another. Jewry everywhere is deeply concerned over the upbuilding of the old wastes in New Judea, and in recent years substantial sacrifices were made to swell the funds of the Keren Kayemeth and the Keren Hayesod, the two Jewish national institutions which are responsible for the upbuilding of our homeland. The recent adverse pronunciamento by the British Colonial Office has unwisely created the impression that we must now surrender to the inevitable and tighten our purse-strings in consequence. We are glad to observe that the first and foremost duty of our leaders abroad was to sound a note of warning, lest Jewry in any part of the world may be caught to surrender to the voice of despair. The manifesto by the World Zionist Executive issued in our last issue, was a clarion call to Kol Yisrael to consider themselves mobilised for duty for the sacred cause. It is indeed felt that our best reply to PASSFIELD is to increase substantially our national treasury and be prepared for action at the psychological moment. We have to-day great obligations in our hands to fulfil in Eres Yisrael and for these alone, we must require the united supports of world Jewry. *The Jewish Echo* of Glasgow, of November 14, makes some striking observations on the subject, which we think is quite appropriate for reproduction in ISRAEL'S MESSENGER. Says our contemporary:—

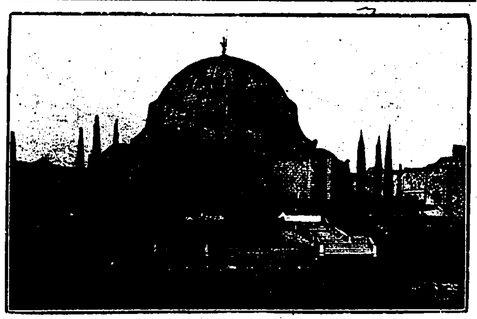
We have received quite a number of letters in which we are taken to task over our last week's editorial, "The Best Answer." Nearly all our correspondents accuse us of insincerity for advising our readers to continue their subscriptions towards the various Zionist Funds. "Do you wish us to build more cities and colonies for the Arabs?" we are asked embitteredly by more than one writer. "Do you wish us to help the Jewish National Fund to acquire more land which to morrow may be expropriated by the British Government as reserve land for the Arab heroes of Hebron and Safed?" Questions of this kind are contained in nearly every letter. We fully appreciate our correspondents' feelings. The outrageous "Hast thou killed, and also taken possession?" policy of the Labour Government—for such is this policy which affords the highest rewards to the Arabs for their murderous atrocities of August of last year—was bound to drive to despondency even the most optimistic Zionist enthusiasts. We nevertheless maintain that our advice to support the Zionist Funds is sound and justified for the following reasons:—Firstly: We not only hope but we are convinced that the universally condemned White Paper will ultimately be withdrawn. At least, its venomous effects will be rendered completely harmless. Our contention is based first of all on the justness of the Jewish case. Then we rely on the sense of justice and fair-play of the British people who would rather dispense with an incompetent and hypocritical Government than dishonour a most solemn pledge and so disgrace the name of the Empire before the whole world. Particularly encouraging are also the favourable views expressed by the nations of the world with regard to the Jewish right to their National Home in Eres Yisrael. Assuming even that Britain should not turn out to be what we believe, then the Jewish people would still have the invaluable support of the League of Nations and America. Secondly: Even under stringent Government restricitions much constructive work could be carried out in Eres Yisrael. The Jewish National Fund has still in its possession large stretches of land on which considerable numbers of Jewish workers could be settled. New land could also still be acquired. There are also great possibilities in commerce and industry. Thirdly: The most important factor in our struggle for our national Redemption is the continuity of our building work in our National Home. If our enemies attack our rights we shall give them battle, but at the same time we shall go on building. Just as in the time of Ezra and Nehemiah, we shall with one of our hands grasp a weapon (not literally, of course) and with the other hand we shall continue to do the work. Favourable conditions or otherwise; political successes or reverses- nothing must interfere with our work! We must always be building and building! It is naive to ask, "Why should we build for the Arabs?" We are not building for the Arabs, nor are we building for the British. We are building Eres Yisrael. Government White Papers or ordinances cannot take away the soul of a people. And Eres Yisrael *is* the soul of our people. Without Eres Yisrael there is no Am Yisrael—no Jewish people! There have been worse times than the present. There were times when the Jew was forbidden to trend the soil of the Holy City; but we never gave up hope, and to-day the Jews are in the majority in Jerusalem. Not so long ago, in the days of Abdul Hamid, no Jew could remain in Palestine for longer than three months, nor could he buy a single dunam of land there or build a house. What wonders faith and enthusiasm have wrought in the country! No! we shall not refrain from supportnig the Zionist Funds, but we shall double our efforts for them. We shall combat the Government obstacles by all possible and legitimate means, but not for a moment shall we give up our constructive work in Eres Yisrael! When the distressing news of the White Paper reached Warsaw the Halusim declared that they would enter Eres Yisrael whether Passfield wanted it or not. The Jews of the world must proceed with the building of their National Home in spite of all obstacles. This is the spirit in which the White Paper proposals should be met. "What man is there among you that is fearful and faint hearted? Let him go and return unto his house!" All brave and courageous Jews will double and treble their efforts for the Keren Hayesod and the Jewish National Fund and so help to achieve a final victory for the Jewish National Home in Eres Yisrael!

UNBIASSED VIEWS OF ENGLISHMEN ON THE J.N.F.

The Jewish National Fund, Jerusalem, has just issued a neat little brochure giving a number of statements made at different times by unbiassed Englishmen who have had opportunities of studying the activities of the Fund at first hand. The publication is designed to refute the attack in the Statement of Policy on Palestine by His Majesty's Government, in October last upon the activities of the Fund which has been as unexpected as it has been astounding. It is a pity that a great part of our energy has to be devoted to-day in combatting the sinister influences of the Palestine Administration and the Colonial Office from whom we had a right to expect much by way of co-operation to upbuild our homeland. Here are a few selections from statements made by unbiassed leaders of thought. Sir HERBERT SAMUEL in 1924: "I remember the Valley of Jezreel before it was covered by the present settlements, and I must remark upon the great progress that has been made. I am very pleased to hear that the Keren Kayemeth is about to make further fresh purchases of land." Lord PLUMER in 1927: "The Jewish National Fund is a practical expression of the desire of the Jewish people to revive the land of their forefathers. They have constantly before them, in new settlements of the land, visible evidence of the great work which the Fund has performed during the past twenty-five years." Sir JOHN CHANCELLOR, the present High Commissioner of Palestine in 1929: "I must express my great admiration of this project of the Balfour Forest and the manner in which it is being executed. It has given me great pleasure to see the work, which I consider excellent." Others who wrote in appreciation of the Fund, include Mr. N. STUBBS, Director of the Lands Department of the Palestine Government, Mr. J. RAMSAY MACDONALD, Col. S. P. JAMES, Expert of the anti-Malaria Commission of the League of Nations, Col. J. C. WEDGWOOD, Sir WYNDHAM DEEDS, Rt. Hon. L. M. S. AMERY, the late Lord BALFOUR, etc. We would like to see this brochure widely circulated especially among the members of the House of Commons and the League of Nations. The world must be stirred against the violent actions taken by the Colonial Office against Jewish activities in their own homeland. Evidence is forthcoming that the recent Zionist *debacle* was the work of the men who are responsible for the Palestine Administration who have shown wanton disregard of their duties to assist the Zionist strivings in Palestine. The move to replace them is the only solution of the present difficulties to solve the Jewish problem of peace in the Holy Land.

I. I. MATTUCK DANCING IN THE ENEMY'S CAMP!

It was to be expected. Our tragic history has been replete with *malshinim* and *sabu'im* who sprang from our own camp. We had a plethora of them in the dark ages and not a little in our present enlightened age. The man who had sold his soul for a mess of pottage and promulgated a *berith hadasha*, leading a rebellious movement could not be expected to lie low and not stab his own people at the critical moment. "IZZY" I. MATTUCK is having a *simha* of his life. His dream of de-nationalized Judaism looms large before his mental gaze. The 'White' Paper of the British Labour Government on Palestine which raised a storm of protests all over the world, among



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THE SHANGHAI ZIONIST ASSOCIATION IN SPONSORING THIS EXCURSION TRIP TO THE LAND OF ISRAEL THIS YEAR, EXPRESSES THE HOPE THAT ALL THOSE WHO ARE INTERESTED IN THE DEVELOPMENT OF THE COUNTRY WILL DIVERT THEIR HOLIDAY TRIPS TO PALESTINE WHICH IS CREATING A NEW CIVILIZATION OF INFINITE VALUE TO THE WHOLE WORLD.

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Jews and non-Jews, has renewed MATTUCK'S hope of killing the age-long Zionist ideal and thereby saving his man-made theology from utter extinction. *"Elleh Elohecha Yisrael!"* exclaims MATTUCK in the columns of the *Daily Mail*, an anti-Zionistic sheet. His innate hatred of Zion and Zionist Jewry was given free rein by him in the columns of the latter publication last month, to which he gave courage and support in the matter of the British statement of policy in Eres Yisrael. Our readers are, no doubt, aware that the *Daily Mail* is a virulent anti-Zionistic publication of long standing, and that "Rabbi" MATTUCK on the other hand, is a despicable and contemptible 'liberal' Minister who seldom travels *via media* and mostly compromises with principles. On this occasion this modern AMALEK asserted that the Arabs were being denied justice by those who are looking for the furtherance of the establishment of the Jewish National Home! Such a deliberate lie, such a misrepresentation of fact could only emanate from the lip of a demented crazy creature! So keenly anxious was Brother JONATHAN to give aid and comfort to the *Daily Mail* that it was quite evident to any superficial observer that he was ready to fret his gizzard green, if we may use a colloquialism of the common man of the street, in order to prove a JOB'S comforter. However old a saying is, some parallel may be drawn from it with which to adopt a moral and adorn a tale, and in this case one may acquiesce with our Sages of old when they said, that birds of a feather flock together. Letting go this parthian shaft, this illiberal MATTUCK foresaw the resultant of the *impasse* brought about by the Labour Government's 'White' Paper as being 'a check to national aims.' Verily, it was a renewed attempt on his part to out-Herod Herod! Scientists of discerning nature may well have pointed out to this despicable Leader of 'Liberal' Judaism in London as the 'missing link,' for it was a heartless attempt at stabbing his people furtively in the back and giving full aid and comfort to their enemies. It was something much worse than 'miching mallecho' and it was surely leading this man of iniquity along the primrose path of dalliance with a careless and unguarded heart. We congratulate *The Jewish World* and *The Jewish Echo* of London and Glasgow respectively, for showing up the execrable action of Leader MATTUCK who, no doubt, like the Biblical Yeshurun has waxed fat and kicked his people.

KRISHNAMURTI WAS MISTAKEN FOR A 'JEW'

The local press gave prominence to the following cable flashed from Bucharest under date of December 19, by the *Transocean Kuomin Service*:—

The arrival here of the Indian theosophist, Krishnamurti led to extraordinary scenes. The reactionary students apparently imagined that Krishnamurti is a Jew for they have for some time been agitating against him in anti-semitic leaflets and threatened to give a rough hour on his arrival. The Indian thereupon left the train one station before the capital which he reached unobserved by motorcar while thousands of angry anti-Semites blocked the approaches to the station in a desire to mob him. Queen-Mother Marie and princess Ileana however announced that they will attend his lectures.

There is much in the foregoing to give us food for thought. First, the anti-Semitic outbursts by hooligans who disgrace our civilization and pour buckets of odium upon the religion of 'love' which they profess to uphold and follow. Second, our friend J. KRISHNAMURTI, a *protege* of Madame ANNIE BESANT, whose book on "The Pool of Wisdom" we reviewed in our issues of November and January, 1928 and 1929 respectively, impressed us as being an idealist, *par excellence*. Those who read his works will not fail to be impressed with his message of love, truth, brotherhood, kingdom of heaven and the key that opens the gates of heaven for all. Fine idealism! And yet on what do we gaze? When about to be faced with the howling mobs he had almost shrunk from the fear of facing them and "left the train one station before the capital which he reached unobserved." We cannot congratulate Mr. KRISHNAMURTI for the foresight displayed by him! The "world teacher" who is visiting every city in Europe preaching his new gospel of love and brotherhood should have had more courage to preach before the "hooligans" who mistook him for a 'Jew' (what a crime!) and dash into their deaf ears some of his songs of human brotherhood, even though at the risk of his life! Well, a life's chance has been missed and we are sorry for the "world teacher" who thought more of the 'earthly kingdom' than the 'heavenly kingdom,' more of the gates of the Royal Palace than the 'gates of heaven'. That his earthly reward is now great, who can gainsay it? We are told that Queen-Mother MARIE and princess ILEANS have decided to attend to his lectures. What a victory to have such renowned royalties among the audience, while the "reactionary students" who are howling in the streets are left severely alone without an effort to civilize and humanize them! The "world teacher" who was taken for a 'Jew' cannot be over-happy over his experience which awaited him in the 'earthly kingdom' in Bucharest. He is still a young man and has yet to learn more to differentiate between his creed and his 'deed.' The Jew has learnt a bitter lesson in his long exile from his homeland, and can very well afford to smile over the attitude of his detractors in their misguided efforts to revile and persecute him. There was a chance for KRISHNAMURTI to rebuke the 'reactionary students' to abandon their racial hatred and look upon the much-maligned Jew not as a creature ready to devour them, but as a being ready to humanize them and civilize them. But that chance was missed and can never be recalled. Perhaps it will come again. KRISHNAMURTI has our best wishes both in his 'earthly kingdom' and in his 'heavenly kingdom'. We hope he will be stirred to feel an urge in him to educate the anti-Semites of Europe to acknowledge MOSES as the greatest prophet who taught "Love the strangers for ye were strangers in the land of Egypt." We close this with our expression of sympathy to the "world teacher" for having tasted the virus of persecution for our sake, and trust that our friend Mr. H. G. SAMUELS of Seattle, who is such an ardent theosophist will bring to the attention of his Master this feeling of our sympathy with him in his recent 'trial' and especially the remarks which we are making concerning him.

FORTHCOMING ZIONIST CONGRESS

It has been decided to hold the next Zionist Congress in Carlsbad, Czecho-Slovakia, beginning on February 18th. The Congress, it is expected, will last ten days. China will be officially represented by one or two delegates. The local Zionist Association which contributed for 250 shekalim for 5690 and 5691 has joined with the Harbin Zionist-Revisionist Association in order to make up the requisite contribution of 1,500 shekalim to be entitled to appoint one delegate. It is not improbable that Mr. A. EVSEROV of Tel-Abib, will receive the choice of the delegation from Shanghai-Harbin. The local Kadimah Zionist Society has taken no action yet, although it had contributed for shekalim during the last two years. It is not improbable that a decision will be arrived at this month.

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THE LAND OF ISRAEL TO-DAY

Lecture Delivered Before A Meeting of the Literary Circle of the Shanghai Zionist Association on November 18th, 1930, By Miss Lily Noblston.

FRIENDS,—Long ago a King of England made a vow to go to Jerusalem. It seemed to him that that would be more pleasing to God than anything else he could possibly do. Friends, that King was not far wrong. If God delights in pilgrimages surely none could please Him more than a visit to the land where in ancient days His prophets spoke and where to-day their descendants still glorify His name in many ways.

We have just returned from an all too short visit to the Land of the Bible and have been asked to give our impressions. While we were in Palestine we considered ourselves a private inquiry commission for Shanghai, and therefore kept our eyes and ears as wide open as possible. Our land has suffered recently from quite a number of inquiry commissions and omissions, but we have returned rather in the spirit of Joshua and Caleb than that of Sir John Hope Simpson and the Hon. Dr. Drummond Shiels.

Travellers' tales are usually listened to with interest if not with respect. The breed is so fond of wonders and marvels that one can hardly be blamed for taking it with the proverbial "pinch of salt." But for this once no attempt will be made either to amuse or amaze. Without exaggeration and without prejudice I will try to tell you of what we have seen.

When the "Kaisar-I-Hind" left London on September 12th it seemed hardly possible that within thirteen days we would be in the Land of Israel, in that much fought over, much promised little land. When twelve days had passed and we had arrived at Port Said it still seemed a dream that on the morrow we would set foot on holy soil. We spent a most uncomfortable day in that disreputable port longing for the evening when our train would leave for El Kantara. It took about an hour to reach Kantara West from Port Said. The railroad runs along the Suez Canal and we overtook four liners slowly sailing through, looking very mysterious with their powerful headlights. Then came the crossing of the Canal to reach Kantara East where we would board the train for Haifa. We had three weary hours to pass till midnight when the train would start. Punctually the train left Kantara East at twelve p.m. It was pitch dark and one could see only the stars of the desert, but not for long. The sand and dust came swirling into the compartment as the train swept on and every shutter had to be closed.

On and on we went through the long hours of the night stopping among other places at El Arish the frontier, and the ancient Philistine strongholds of Ashdod and Ashelon. At last came the dawn and down went our shutters and we looked for the first time on the Land of Israel. In the early morning light the landscape was very subdued and the air was cool and fresh. At first there seemed very little to see but scanty vegetation and sand-dunes rolling to the sea. But then came a sight to gladden tired eyes and make the heart rejoice. We were passing our first Jewish colonies, and new as we were, we knew they were Jewish without being told. We sensed it. We felt we were coming into our own. On the train went, flashing by acres and acres of orange plantations belonging to Gedera, Rehoboth and Beer Jacob. We saw the fruit on the trees, lovely green oranges that would turn to gold in a short time, and here and there a banana plantation. It was hard to imagine that only a few years back we would have been passing through malarial swamps and barren land.

Then came the big stop at Lydda, a very important station. Here those passengers for Jerusalem and Tel-Abib change trains. We did not do so as our train was bound direct for Haifa. We were very fortunate at Lydda for there came into our compartment a most intelligent and well-informed young man who saw at once how new everything was to us and who took it upon himself to point out all things of interest on the way. He was one who had worked with the pioneers and he filled us with his own enthusiasm. With pride he pointed out the Ruttenberg electric stanchions right through the countryside, and splendid examples of Jewish workmanship they are, strong yet graceful, not at all disfiguring the landscape. He pointed out eucalyptus trees taking kindly to the soil and drew our attention to Herzl's Wood which will in time become a mighty forest. Indeed we were very sorry when he had to leave us at Athlith where he holds a responsible position at the Harbour Works. But then a little later four young people came in and sat in front of us and really we couldn't take our eyes off them. They were Palestinian to the backbone, sturdy, bronzed, extremely intelligent and above all they spoke in Hebrew. It was lovely to hear them speak, but more of the people and the language later. At half past ten we reached our destination, tired and looking as if we had spent forty years in the wilderness without soap and water, what with the sand of the desert and the dust of the roadside. We made Haifa our headquarters having relatives there.

So much has been said of the future of Haifa as a port that it is really not necessary to say much more. Haifa is indeed wonderfully situated and from the point of view of experts her position on the Mediterranean is of great strategic importance. To quote Lt. Commander the Hon. J. M. Kenworthy, "Between Alexandria in Egypt and Alexandretta to the north of Syria there is no safe harbour on the whole of this part of the Levant Coast." That is the Eastern Mediterranean coast. "Haifa, however, can be made into one of the finest harbours in the whole Mediterranean." Even a novice can see that the Bay of Haifa has immeasurable possibilities. The building of the breakwaters is going on apace. The stones are brought from the quarries at Athlith. From our balcony we could see the work going on. We had a lovely view before us. The sheltered bay with glorious Carmel behind and Acre, so famed during the Crusades, in the distance. At night the panorama was like a dream—lights on the Carmel, lights in the Bay, and far away the lights of Acre. Now and then a searchlight from an anchored battleship would come sweeping over the scene enhancing the sense of mystery.

Haifa without Carmel would be a gem without any lustre. It is peculiar how all over Palestine the new entwines itself around the old and how one can never lose trace of the past even in sight of modernity. When speaking of the new one must grow enthusiastic. When dwelling on the old one must wax biblical. But to speak of Carmel it is necessary to be a poet.

Well, here we were living at the foot of Elijah's Mount Carmel. It is a noble range but sadly denuded of trees. In spots it is like a garden but otherwise very stony. For centuries Carmel has been left desolate and only now is she blossoming forth with new life, especially in Hadar Hacarmel on her slopes, a Jewish residential subrub of Haifa. As we walked on the summit we wondered of we were treading the very stones Elijah set his foot upon. We tried to picture to ourselves that magnificent scene so vividly described in 1 Kings—Elijah versus the priests of Baal and how God answered his prayer at once, and repentant Israel returned to their Lord with faith revived and strengthened. From where we walked we could see the river Kishon, "that ancient river, the river Kishon" wending its way to the Bay of Haifa. Here it was that Elijah slew those prophets of Baal, four hundred and fifty of them. A very drastic procedure but probably necessary in those days, and here it was that Sisera the mighty with his nine hundred chariots of iron met defeat at the hands of Barak spurred on by Deborah.

To one who has been Bible-fed from childhood it was thrilling to see those sacred places just bursting with tradition and romance. Every squarefoot of earth has its story to tell. But it was more than thrilling to see the work of young Judea, lovely Hadar Hacarmel with its neat stone houses and shops, its amphitheatre, and its splendid High School. It was pleasant to stroll through Bath Galim by the sea, another Jewish residential suburb of Haifa, with its cheerful little bungalows. In years to come this pretty spot so rightly named the Daughter of the Waves will be a popular holiday resort.

From Haifa we motored to Naharaim after having obtained permits to visit Ruttenberg's Hydro-Electric Power Station by the Jordan. It was a lovely drive. When we drove out of the city we passed two flourishing Jewish enterprises, the "Shemen" oil factory and the "Nesher" cement works, and could see the labourers hewing at the limestone rock and carrying it in great lumps to the factory. Flashing by trees laden with pomegranates and ancient olive trees we skirted Nahallal, famous for its Agricultural School for Girls, and soon our way lay through pretty Nazareth among the hills of Galilee, where Jesus spent his boyhood. On we went, winding in and out the hills, till in the distance far, far below we saw the Emek, the Vale of Jezreel, with its acres and acres of wheat. It is a wide expanse of country and very fertile. Dotted here and there appeared groups of houses, and we were told they were the Jewish colonies of Balfouria, Afule and Merchavia. We passed the very edge of the wood planted in Balfour's memory and also the rounded top of Mount Tabor, where Barak assembled the thousands of Zebulun and Naphtali who dashed down and annihilated the hosts of Canaan.

Next came the descent towards sea level and glimpses of Galilee six hundred feet below sea level. We reached Tiberias, stopped a few minutes to change cars and were off again along the shores of Galilee. It was delightful driving by this beautiful deep, blue lake. On we went stopping a moment at the famous hot springs, marvelling at the wealth of healing bubbling before us. I bent over to touch the water but the hot steam made me put my hand back in haste. With these wonderful springs close by Tiberias will be the Mecca of the ailing. Near these waters is the tomb and School of the Wonder Rabbi, Rabbi Meir Baal Haness. On we went once more till we came to where the Jordan flows from the Sea of Galilee and begins its journey south towards the Sea of Salt, misnamed the Dead Sea. In imagination we had always pictured the Jordan as a mighty river and were surprised to find it more like a gentle stream. Naharaim is on the other side of the river. We crossed a bridge and in a short time reached our destination. Here where the Yarmuk joins the Jordan is Ruttenberg's Hydro-Electric Power Station. We were shown all over and really what is being done there is beyond praise. The Jordan flowing

so placidly all these centuries is now being set to work to help in the regeneration of the Land of Israel. Its waters and the Yarmuk's will give light to all Palestine (and Transjordania too) by January 1931. Hand in hand with the electrification of our land will go its irrigation. Great sluices have been built and powerful generators are being installed. There are five hundred Jews and a hundred Arabs at work. The Jordan Power Station is a hive of industry. It was splendid to see Jewish young men with their shirt sleeves rolled up tending the engines and doing real hard work. We can justly be proud of the new young manhood of Israel.

The next day we went to Tel-Abib by rail. The train was packed with people, chiefly young people, going to spend Succoth, the Feast of Tabernacles in that one hundred per cent. Jewish city. They were the jolliest, friendliest bunch one could possibly meet. Chatting so gaily in Hebrew, alert, and brimful with that which gives spice to life,—a sense of humour. In front of us was a young teacher from one of Haifa's night schools. By him sat a sturdy, young woman, bare-legged, bare-armed, bare-headed, with a hiker's pack on her back, ready for any emergency. Near by a keen-looking youth working on the Palestine Railways. Next to him a perfect little Jewish beauty, a farm girl from Hedera. She was a picture with her kerchief over her head tied under her chin, and absorbed in a Hebrew newspaper. Round her waist she wore a most businesslike leather belt from which hung a police whistle and a most formidable clasp-knife. It would have been dangerous for any man, Jew or Gentile, to have attempted trifling with her. She evidently sensed our admiration for she looked up and opened her lips in a charming smile, showing the whitest and healthiest of teeth. The teacher opposite knew English. He acted as interpreter and it was a most pleasant journey with a thorough holiday atmosphere. At Lydda we changed for Tel-Abib. The whole journey took three and a half hours.

When speaking of Tel-Abib one must overwork every adjective of praise. Talking of Jewish enterprise can anything beat this? Twenty years ago there lay an unhappy waste of sand dunes, and on this most uncompromising foundation men with wills of iron have built a city that would grace any country in Europe. Tel-Abib lies next to ancient Jaffa which bears as much resemblance to her young rival as Chapei does to Shanghai. Walking up and down the streets one can do nothing but wonder. Beautiful buildings meet the eye everywhere. The architecture is unique, ultra-modern yet with that oriental touch verging on the fantastic. No two structures are alike ,and what is more everything to the smallest detail is the work of Jewish hands and Jewish brains—the almost superhuman task of levelling the sand dunes, the building of special foundations for such an unaccommodating soil, the designing, the planning, the building, everything. One cannot help thrilling with pride to think that a people, despised maligned and persecuted for two thousand years should yet be able to create, in spite of difficulties that would stagger most nations, a city on the sand.

Modern Jewish life finds full expression in Tel-Abib, in its schools, its synagogues, its beautiful opera house and "Habima" theatre. It is a city Jewish to the core. We were there on the eve of Succoth and many were the little booths we passed, all so festively adorned for the great holiday. At sundown every shop was closed and for twenty four solid hours the city was quieter than an English village on a Sunday. In a city boasting many automobiles we saw not one.

The next morning, the first day of Succoth, we walked towards the great Synagogue. It is a most noble structure, not yet completed but beautiful in its snowy whiteness and simplicity. With its vast dome and the light streaming in through many windows one felt like worshipping in dead earnest in such a place. The beadle showed us around. He himself made us gasp. Never had we seen so dignified a servant of the Lord's House, so tall and majestic was he in his black cap and gown and crisp black beard. What pride he took in his magnificent synagogue and how the little boys scampered off at sight of him. A young man seeing how sincerely we admired Tel-Abib's House of Prayer volunteered to take us all over the city. So off we went, and didn't he make us walk. Up street and down srteet, north, south, east, west, and as we went he drew our attention to everything of interest—the splendid Herzl Secondary School, the Hadassah Hospital, the Home for the Aged, the Baby Welfare Centre, the Dairy centre, the fine hotels. It was most enjoyable and instructive.

We walked the length of Rothschild Boulevard with its palm trees and stone benches, where in the evenings, and during the lunch hour, groups congregate to rest and chat. The Boulevard is as yet unfinished. We also went the length of Allenby Street leading to the seafront, where we inhaled the fresh breezes of the Mediterranean. Everywhere the streets were deserted, but from many a house came the sound of singing and even the humblest possessed gramaphones. Now and then we passed groups returning home from the synagogues and old men in their best, long, black coats, carrying the twisted palm branch and the precious citron. But in the evening after sunset we saw Tel-Abib at its gaiest, with all the lamps lit and all the little shops open, and cheerful crowds thronging the streets, and the chatter and laughter and life of a busy city. At every convenient corner there is a picturesque "gasoz" kiosk, adding colour to the lively streets, and nearly every kiosk had its knot of customers for in the Holy Land one develops a thirst, and can drink gallons of Spinney's refreshing water from the Kabiri Springs.

We had a look into the spick and span Fire Station. Tel-Abib has its own Volunteer Fire Brigade and Police Force. We walked into the Police Station, curious to know how one would feel in a Jewish Police Station. We felt perfectly at home there and asked for thgaol. The young officer in charge was very sorry to disappoint us and implied that if we really felt we ought to be in one we had better go to Jaffa. Imagine a city with a population of over forty thousand and no need felt for a gaol. No wonder we are called the Chosen People! We started conversing and it was there that we first heard of the terrible R.101 disaster. Tel-Abib has a smart body of seventy policemen and three officers, all Jews and all highly efficient. We were sorry to leave this one city in the world entirely managed by Jews, but then something greater was in store for us. Next day we would set foot in Jerusalem.

While at Tel-Abib an afternoon was spent motoring to various places close by. A visit to Palestine would have been incomplete without a glimpse of Mikweh Israel, Rishon le Zion and Revovoth. The work being done at the Mikweh Israel Agricultural School for Boys is astonishing. They have acres there devoted to experimental farming. We saw rows of bee-hives and the finest looking poultry one could ever come across. They have their own wine cellars and winepress and keep a great many cows. No branch of agriculture is neglected even to the repairing of farm implements. The boys leaving Mikweh Israel can rank themselves with the best farmers in the world.

At Rishon le Zion we were very disappointed. The famous wine-cellars were close, it being the eve of the Feast of Tabernacles. The usual closing hour is five, but that afternoon work had stopped at two, so we could not sample the "bottled sunshine" straight from the giant casks. However motoring through Rehovoth cheered us up. Rehoboth is one of our loveliest colonies. It specializes in oranges and grapes. About two thousand people live in Rehoboth-hardworking and enthusiastic as they all are in Eres Israel.

Now for the crowning glory of our visit —Jerusalem, the ever-remembered of our prayers. We motored from Tel-Abib—a drive of drives. I don't think there is another like it in the world. Up and down, in and out through the hills of Judea, twisting, turning, the sharpest of bends, the most sudden of corners, and drivers that give one the thrills of a lifetime. The wonderful road tempts them to show their prowess, and away they speed at fifty miles an hour, chatting the while with their passengers, and you know how a Jew talks, his tongue isn't the only part of him that moves. Once more we were fortunate in our companions. This time we had a pleasant-looking matron for our guide. She had with her her little son and as she explained every point of interest to him we benefitted also. When passing Moza she drew our attention to a desolate, ruined little house. It told its own tragic tale. It was the home of that family butchered during the massacres of last year.

Still up and up, and round and round the hills we went. We would soon see the City of cities. The little boy told us not to forget our blessing at first sight of Jerusalem. We soon reached the goal of a thousand pilgrimages. Jerusalem—there is a magnetic power in the very name. Hundreds and hundreds of voices have sung the praises of David's city, and hundreds will yet continue to do so. Go to Jerusalem but once and she makes a captive of you for life. What can one say of this City of Peace so often bathed in blood? Listen to what the Chief Rabbi has said, "Like the Jew, this Holy City of Israel, the spiritual capital of humanity. . . . is deathless. Fire and sword and all the engines of destruction have been hurled against it in vain. . . . it ever rises from its ashes to renewed life and glory." It was not for nothing that the exiles wept by the waters of Babylon. It is not for nothing that we still say, "Next year in Jerusalem."

To return to our story—we put up at a very comfortable hotel with conveniences that Solomon in all his glory did not have, and then went to the Zionist Information Bureau, told the gentleman in charge how long we were staying, and he kindly suggested how we could spend the time at our disposal. That afternoon we passed through the massive Jaffa Gate to visit the old city. Through narrow, crowded, winding streets we went, past scores of tiny booths packed with vegetables, fruit, rugs, metalwork, and all sorts of wonderful things. Peculiar smells fill the air and one pushes one's way through what seems a labyrinth of underground passages. Now and then one comes across cavelike openings just fit for the fugitive to hide himself from his pursuer. One gets an overpowering feeling of wanting to run away and hide. Thoughts of past centuries still have their weird influence. When Roman cohorts jingled their way through and the streets were flooded with blood, when terror reigned in the days of the Crusaders—the atmosphere of those dread times still lingers.

We wanted to go to the Wailing Wall but lost ourselves in the maze of streets. A little Arab boy, who spoke excellent English, saw our plight and volunteered to take us anywhere, so he brought us to the Kotel Maarabi. We looked upon those massive stones and were silent. Low sobbing rose upon our ears and a feeling of indescribable woe. The sorrow of the ages seems to be centred in that narrow space bounded by the Temple Wall. Pietists with their long earlocks and furbrimmed hats bow themselves to and fro in prayer. The atmosphere is tense; it is terrible. The place is well-guarded by British Police and we spoke to one of them—a splendid type, courteous like his brothers in England, and didn't he know his history. When he said, "We are in the place of the Romans here," one could easily imagine him in the trapppings of a Roman centurion, of course a humane centurion like the one in Bernard Shaw's "Androcles and the Lion."

We had a glimpse of the Mosque of Omar, the Dome of the Rock. Visitors are not allowed in the afternoon so we saw only the courts and the exterior. This mosque is built on the site of our Temple on Mount Moriah. It was on Mount Moriah that Abraham almost offered up Isaac. Our little guide then took us outside the city walls where we could see clearly the Tomb of Absalom, David's rebellious son, and the Mount of Olives. Along the ancient ramparts of Jerusalem we climbed, wondering at the historic walls and towers, and stopped somewhere near the Zion Gate and the alleged Tomb of David. The boy asked us would we care to see the Tomb. We promptly said, "Yes." "Then" said he, "you must take off those Jewish badges for the Moslems will be angry." The Tomb is in Mohammedan hands. It just happened that we were wearing little slips of white paper with a few Hebrew characters in black. It is flag day nearly always in Jerusalem, and we had been cornered by girls going about with the blue J. N. F. boxes, and they pinned the things on us. The next day we were attacked by the anti-Tuberculosis League, and so it goes. We naturally refused to take the slips off and went as we were. At the head of the stone steps leading to a courtyard and the Tomb, a fierce-looking Arab stood. He held out his hand and in a most aggressive way demanded, "Money." He asked a ridiculously high price, and the Jewish love of bargaining being very strong in my father, they began to higgle and haggle till they reached a ridiculously low price. But something within me rose up in arms. I wasn't going to pay a piastre. As Jews we had a perfect right to visit the tomb, genuine or not, of our greatest King, and I wasn't going to desecrate his memory by paying for the privilege. So off we went through the Jewish Quarter where the Ghetto spirit of "run and hide" is yet in the air, to an old, old synagogue, where congregate many a white-bearded patriarch, stern, fanatical, adhering to the very letter of the Law.

The boy next suggested the Holy Sepulchre and the Via Dolorosa. As we approached he insisted on us taking off the badges saying "They will not let you in. Jews are not allowed to enter." But we were determined to go with them on. We reached the court of the Holy Sepulchre and were just descending the few steps to cross it when out rushed a ruffian and tried to tear our badges off us. There would have been a nasty fracas but a priest came out and told the pious ruffian to behave himself. We told the priest that we had come in all respect and that we had a perfect right to visit the tomb, authentic or not, of a relative. He waved to us a welcoming hand implying, "Enter in peace." So we crossed the court to the open door. The gloomy interior was before us and we heard ghostly chanting. We were just about to enter when out rushed a monk of of some other order. There was horror and hatred in his eyes. He gesticulated wildly and slammed the door in our faces. So much for holiness in Christendom's most sacred shrine. Bursting with indignation we accosted the first British policeman we met and told him our tale. He was surprised to know that we had seen no guard there. "There usually is," said he, "and let me tell you, you were very fortunate to get off so easily. Knives are often in use there." Perhaps he was right. Had we entered we probably would still be in the Hadassah Hospital in Jerusalem.

On the way back to the Jaffa Gate we met an English Roman Catholic missionary. We stopped him and related to him also our adventure. He was not in the least surprised. Five Churches have their share in the Holy Sepulchre—the Latin, Orthodox, Jacobite, Copt and Armenian—and they never agree. Then he started to tell us a tale of how *he* was treated in one of our synagogues. We held our breath. Was he thrown out neck and crop and stoned? He went to a Jewish friend and asked if he could hear Kol Nidre on the eve of the Day of Atonement. His friend said "Certainly." "I went," continued he, "as you see me now, in these robes, more ostentatiously Christian than your little slips are Jewish, and I was received with all respect and treated as a guest of honour." So much for our reputed intolerance.

The old city has a very tense atmosphere. The bigotry and fanaticism of centuries have created it. Religious feeling runs high and none of us are guiltless—Christians, Mohammedans or Jews. Age-long prejudice and hatred still lingers in the Holy City. How different is it in the new Jerusalem spreading outside the ancient walls and the oppression they symbolize. It is glorious on Mount Scopus, it is peaceful in little Talpioth. What a relief after leaving the sorrow laden atmosphere of David's City to breathe the pure air of Talpioth, young, fresh and free, expressive of New Judea.

Talpioth has a very warm corner in our hearts because of its Baby Home. It was rather late in the evening when we visited it, and some of the litle mites were asleep, but those still wide awake stood up in their white cots to see the strangers and smile. Talking of holy places, that Baby Home beats them all. There are three houses and at present seventy little ones live in them—from tiny infants of a few weeks old to tots of four. They have been gathered from all over Palestine—babies whose mothers are very ill, babies whose mothers cannot afford to keep them, and babies who have no one—just little waifs and strays. It is in fact very much like the beginning of a Barnado's Home. The little ones are not only fed and clothed, they are loved. We could feel it and we saw it. Lively four year olds still playing about, ran to the sister and clung to her skirts when she entered. They wouldn't let her alone, and what cheerful, efficient-looking sisters they are. Children with defective eyes are kept in a separate room, and here we were introduced to such a happy little fellow almost cured. They are all such pretty babies and so many have golden curls. A young lady of three summers tried to chat with me, but as she spoke in classic Hebrew it was a very one-sided conversation.

It is simply wonderful this bringing to life of an ancient language—to hear babies prattle in it, to hear schoolboys quarrel in it, and to hear labourers at work rolling it off so smoothly and rapidly. It is wonderful to find everywhere Hebrew periodicals, magazines, advertisements, newspapers, books, and shopsigns. A language that Doctors of Theology must study is living again on the lips of babes. It is indeed a language most pleasant to the ear, and how lovely it was to be always greeted with "Shalom."

Practically the whole of the next morning was devoted to the University and also the Natiosal Library. The prophet sang.

"For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem."

His words will come true for the light is already shining on the mountain where once the Roman armies were encamped. What is being done on Mount Scopus is but the beginning of a glorious fulfilment. We can justly be proud of our University. Though but five years old it can hold up its head with any in the world. Shown nearly everything, we went from room to room, from building to building, just marvelling. It should be remembered the Hebrew University was founded primarily for Research. Only very recently have undergraduates been accepted. The newly-formed Faculty of Humanities has now a hundred and seventy seven students undergoing a four year course of studies. In 1932 there will be a Faculty of Science. The various departments are rendering invaluable service in the rebuilding of Eres Israel, particularly the Institute of Chemistry, the Institute of Microbiology, and the Department of Hygiene and Bacteriology. Already the University has valuable botanical, zoological, mineralogical and archaeological collections. One feels so very small crushed by the weight of so much learning, especially so in the Einstein Institute of Physics. But there is one room in which the feeling of awe evaporates and here one's mouth begins to water. On shelves upon shelves in glass jars are ranged every variety of fruit and vegetable that Palestine can produce. They are kept in presevatives and look remarkably fresh and appetizing. Enormous oranges and golden grapefruit tempt the eye, and also delicious tomatoes and green peas, and over a hundred varieties of grapes.

The University is in an ideal spot. From Mount Scopus one sees a sweep of hills and vales with the Dead Sea and the Jordan in the distance—a magnificent panorama. Most marvellous of all is the air. It is deliciously fragrant and what causes it to be so is a mystery. Never had we inhaled such air before, not even in England's buttercup covered meadows. The University's amphitheatre is certainly in a unique setting, and with the cloudless blue sky above, no better place could be found for concerts and lectures. The National Library is on the other side of the road. The building is rugged yet imposing and houses nearly a quarter of a million books. They are shelved very like those in the British Museum.

That same afternoon we motored to the Sea of Salt. This also is a most interesting drive. It is a very gradual descent towards over one thousand two hundred feet below sea-level, getting warmer and warmer by degrees. The Sea of Salt is a rich, warm blue and its movement is heavy and slow, more like that of liquid gelatin than rippling water. We stood by its edge watching the waves slowly advancing and receding. On the opposite shore we could see the mountains of Moab from where Moses viewed the Promised Land. We tasted the water and managed to carry away a little without Mr. Novomeiski's permission. The pebbles washed by the waves also have that bitter, salt taste, suggesting untold possibilities.

Novomeiski has his Chemical Works just by the Sea but visitors are not allowed to enter unless they are tired of existence. Experimentation goes on continually and explosions are quite likely to break out anytime. Here is another Jewish enterprise to be proud of —the turning of the Dead Sea into a source

of infinite wealth and benefit. The Sea of Salt contains 30,000,000,000 tons of mixed salts and 1,500,000,000 tons of potassium chloride. What with Ruttenberg's irrigation scheme and Novomeiski's fertilizers the Holy Land can be turned into a veritable garden.

Along the Sea we drove reaching the mouth of the Jordan. The Jordan emptying itself into the Dead Sea is a depressing sight. The water is a muddy green and turbid, quite unlike the Jordan of Galilee. Then towards Jericho through the trackless wilderness of Judea, truly a "waste howling wilderness," a stretch of sandy soil with nothing but brambles to relieve the eye. What an unforgettable drive that was. There was no one with us but the driver, and as we jolted slowly along the thought came into our minds, "What if we should have a breakdown here. What if we had to spend the night amid this desolation." Not a soul did we meet and the sun would soon set. The car ploughed its way steadily on till at last we saw the welcome road again and the roofs of new Jericho. Our car stopped at Elisha's Spring, the spring that the successor of Elijah made pleasant by casting salt into it, and of which it is written "So the waters were healed unto this day." It is but a moment from this spring to old Jericho. Excavation has revealed an ancient wall, but there is doubt whether it is of Joshua's time. After spending a short time there we returned to Jerusalem in the moonlight.

It was in Jerusalem that we called on Dr. and Mrs. Ariel Bension. They were very surprised and pleased to see us and asked us to convey their greetings to all their friends of Shanghai. They wanted to know if last year's massacres had made Shanghai Jewry more enthusiastic. I hope I was right in replying in the affirmative.

To continue, the next morning we motored back to Haifa via Ramallah, Nablus, (that is our ancient Shechem,) Jenin, Afule, (called in the Bible Jezreel,) and Nazareth. We passed the site of Samaria the capital of the northern Kingdom of Israel after the great Schism. Excavations here should reveal much of absorbing interest. Afule is in the Emek and will become a flourishing market town. Jewish colonization recently has centred itself in this Vale of Jezreel. There are quite a number of little colonies here. We passed through acres and acres of cultivated land, a pleasure to the eye, and a credit to Jewish pluck and industry.

It is a wicked calumny against the Jew to say that he cannot till the earth, that he cannot bend his back to downright labour and toil. It is a wicked lie to say that the Jew likes to live on land prepared by the hands of others. Let those who still think so go to Palestine. Let them with their own eyes see Jewish farmers in their fields, Jewish gardeners tending plants, Jewish girls milking cows and rearing poultry, Jewish labourers breaking stones and Jewish mechanics oiling and repairing engines. For centuries no other field was open to us but commerce. A Jew could own no land. In the Middle Ages he was allowed to live in certain cities *only* if he lent money on interest, and then was thanked for his pains by being painted a Shylock!

Give the Jew land and see what he can make of it, and what doesn't he make of the land of his fathers, for "agricultural work has been raised to the level of an ideal to be passionately striven for." For centuries the Arab hitched his ass and his wife to his primitive plough and just tickled the surface of the earth. Proper irrigation and fertilization were unknown to him. For centuries the Arab denuded the hills of their trees and did nothing to replace them. The Jew comes with most up-to-date methods, creates smiling cornfields and new-born forests and is blamed for his efficiency because the Arab cannot compete with him!

Pass an Arab village and compare it with a Jewish colony. One can recognize the difference in the distance. With their earth houses, badly in need of repair, all huddled together, and their utter lack of sanitation the Arabs look with wonder on their neighbours' work. The Arab woman still goes to the well for water, gracefully balancing her earthen pitcher on her head, or perhaps a kerosene tin. Every Jewish home has its water supply. The Arab village has an air of desolation about it while the Jewish colony has not only life but light, and by light is meant education. Schools and hospitals, one meets them everywhere, and the Arab is made welcome without having to change his creed. It is only on their own land that a people can develop fully. Jewish culture is being born anew to benefit not only the sons of Israel but the world at large. In the past we have made great contributions to civilization and in the future we will give yet more, but to do so we must be rooted in our own land. In exile our efforts are scattered our potential energy is wasted, but in Eres Israel it gathers new force. All over the country one meets a new type of Hebrew, Jews unlike their brothers in other lands. It only shows what bringing a people into its own can do. The Jew in Palestine is self-reliant and independent. He is an idealist and enthusiast. He is also an indomitable worker. The disturbances of last year have not shaken him in the least. They have made him all the more determined to devote every ounce of energy and love to the betterment of the land. All setbacks will have the same effect. Stiff-necked we have been in the past and stiff-necked we remain. Our belittlers are fond of picturing us as a cringing, cowardly lot. Let them go to Eres Israel to learn the truth. Let them meet our courageous young men and women, and particularly the new generation of beautiful children, and go back convinced of their error.

Great Britain is making a great mistake in following a policy of expediency. It is a most shortsighted policy and the great statesmen of the last century would never have adopted it. The Jew at heart is the friend of England, the Arab is fickle; give him an inch and he'll demand a yard. At present he seeks to undermine the Jews but his ultimate object is to get rid of the British. He receives untold benefit from Jewish enterprises but is consumed with envy, and his envy is aggravated by selfseeking and unscrupulous leaders. If left to himself he is harmlessly indolent, drowsing away his days with his goats, his camel and his ass, and rushing to the Jewish Doctor whenever he feels particularly uncomfortable. It is only when his religious fanaticism is aroused by lying propagandists that he becomes dangerous. Now he is being roused against the Jews, later it will be against Britain. But the Jew is different, he knows the meaning of the word loyalty, and that is enough of politics for this evening.

To conclude, we spent our last evening in Palestine at the Beth Sepher Reali of Hadar Hacarmel. On our return to Haifa we visited this fine Secondary School and were very much impressed. Shanghai Jewry should be proud to know that Reuben Aronovsky is the Captain of this School, and he took us around showing us all he could—the Nature Study room, where a budding scientist introduced us to some live microbes under a microscope, the large, airy classrooms and dormitories, the kindergarten, the tabernacle built by the children for Succoth, and even the pets of the School—a gazelle with his two wives.

The boys and girls receive a thorough academic grounding. Hebrew of course is *the* language but English, French, German and Arabic are not neglected. For Chemistry they use the well-equipped laboratories of the Technical Institute close by. They also use the "Technicum's" fine carpentry and engineering workshops. We were shown some of the furniture made by the boys and also some of their metal work. We were particularly pleased with a brass menorah. The children are also amateur gardeners. The boys and girls are taught to be public-spirited and useful. The Seniors were of great assistance during the upheaval of 1929, helping in the hospitals, running errands and acting as interpreters to British officials. At present there are three hundred and ninety one pupils. Last year there were more but a number from America left during the troubles. As with all of the splendid institutions of Eres Israel it needs financial aid and propaganda.

Dr. Biram, the Headmaster, invited us to dinner at the School. It was the eve of the Feast of the Rejoicing of the Law, and our last evening in the Holy Land. It was a privilege to have spent it at the Beth Sepher Reali Ibri. With us at table sat Dr. Biram and boys hailing from many different lands. Among others there was one from Montreal, one from New York, one from Smyrna, one from South Africa, and our young friend from Shanghai. Dr. Biram blessed the bread and wine, and then the senior boys sitting at the various tables ladled out the soup and gave all of us generous helpings of the wholesome, tasty food. At the end of the meal came the singing of the Psalms, and how heartily those young people sang. My father joined in and with Dr. Biram's deep bass, the strong, clear voices of the boys and the treble of the girls, I could have listened to them for hours. Then we repaired to the flat roof and sat and talked and talked, with the stars above, Mount Carmel rising behind, and the Bay stretching away into the distance, dotted with the fairy lights of anchored ships.

Friends! I don't want you to run away with the idea that Eres Israel is a garden of roses. Much has been done but much more remains to be done. The country is still in a pioneer state and those who visit it must go in the spirit of our pioneers, ready to "rough it," and with their idealism and enthusiasm. To visit a land and to settle in it are two very different things to do. The Holy Land is not for all of us.. It is only for those with courage, for those strong enough and willing to sacrifice many things. But even if some of us are not fit to live in the Land of Israel we can certaisly do our best to encourage and help those who can. Every penny sent to Palestine is worthwhile. The country needs trees and trees, we can all help to swell the Tree Fund. Schools, hospitals and baby homes all need financial assistance. We must all do something in the rebuilding of our Homeland. Every little bit counts. If recent setbacks have not discouraged our brothers living in the Land of Israel why should they discourage us? Nothing should ever daunt us if we believe it is in God's Scheme for Israel to take his place once more among the nations!

IN REAL ESTATE

The firm of Messrs. Theodore Sopher and Co., owned by the two brothers Arthur and Theodore Sopher, well-known in Shanghai, have removed their offices to The Bank of Taiwan Building, 1 Kiukiang Road. We understand that Messrs. Sopher are carrying on a real estate business in the form of advances under mortgages on real estate.

[*Written for* ISRAEL'S MESSENGER]

THE JEWS OF ADEN

By JOSEPH J. YAISH, Aden

There are no records to show the Jewish advent in this country, but it can be asserted that they originally came from Yemen and in the passing of time developed a life in cognate with modern disposition and in contrast to that which prevails in Yemen. They number about 1000 souls. In fact, since the occupation of the British Government, they have enjoyed human liberty and advancement in every respect. For example, their position is far better than their follow-citizens, namely, in commerce, in education and in all walks of life.

The well-known Jewish firm of Menahem Messa, extending since nearly a century, is the leading establishment in Aden. The story exists that in the beginning the firm was almost insignificant and its astonishing rise is due to the late genius Mr. Banin Menahem Messa. In the old days when the commercial process was entirely primitive, the deceased was very skilful and used to ride on a donkey running everywhere in the trading centres. His principal policy was the purchase of house property, which is now estimated as being one fourth of the area in their ownership. This plan has stood the firm in very good stead as since the last few years when business has generally slided it has had a slight effect on the firm. The loss of Mr. Banin was infinitely great not only to the firm but the whole Jewish Community was left the poorer.

The Jewish Community look at Menahem Messa as their absolute (Nasi) head and automatically all communal affairs are under their control. All charitable institutions such as Hospital, Synagogues and schools were supplied and maintained by them. All the poor receive support and a Shelter has been opened for the poor Jews who come as refugees from Yemen. Hahamim and Zionist representatives frequently visit these shores and they are given all possible oc-operation and donations.

From the religiouus stand-point, this Community may well boast of keeping a rigid orthodoxy. No Jew dare break the sanctity of the Sabbath and all keep it holy even at the risk of their livelihood. It has its own slaughteer-house and the laws of Shechita are observed to the letter. Haham Mori Awad is a conscientious and experienced Shohet and is very careful to prclaim a ban as soon as a case of Trefah arises. The Synagogues are full daily for prayers, particularly on the high Holydays. The articulation is unique and differs from the Ashkenazi and Sephardi. The Synagogues are opened from mid-night for purposes of Selihoth.

The Beth Din renders useful services in its capacity as Mishpat Hashalom, and nearly all its judgments are adhered to. It adjusts internal as well as religious troubles between individuals and parties instead of their being ruled by the local Courts, and only questions which involve technical legality are taken to the Jurisdiction of the British Courts. Mori Ishack Hacohen is the Ab Beth Din, having been filling this position for about thirty years, and his impartiality and sound sense have won for him the respect and admiration of all and sundry. The next Dayan is Mori Salem Yaccob Menahem, newly-appointed, and his ability and smartness are sure to earn for him a creditable verdict.

Marriage customs are objects of curiosity. The engagements generally start after Succoth and the ceremonies take place in the few months preceding Pesah. Before five years it was the vogue to keep five weeks for the marriage ceremonies but has since been reduced to three weeks with a view to curtailing expenses. The whole period is spent in pleasure and festivities, the most distinguished occasion being the night of Kidush when in the presence of two prominent witnesess the Kethuba is read and signed by the bridegroom. The marriage contracts are very firm and rarely broken. As a matter of fact, the Beth Din would never issue the Bill of Divorcement unless they see good and strong reasons for their doing so. Polygamy is prohibited, but the Yemen Jews indulge in the practice and even marry under age.

The Jewish Youth are manifesting an impetus towards advancement and are trying to relax the yoke of the old fanatical customs. They have established a "Y. M. H. A." which aims at the evolution of the intellect and mentality of the young generation and giving them the advantages of society. A Jewish Girl School has also been opened and teaches the girls the Hebrew language and imbues in them the love for Eres Yisrael. The girls now can speak Hebrew fluently and look very smart than ever before.

A promising star is appearing with a strong will to do benefactions and to serve his people, in the person of Mr. Selim Menahem Messa. He has distinguished himself in building the valuable Synagogue "Succath Shalom" with a Midrash, also founding several charitable Funds which cater for the poor and helpless. He further established the "Selim Girl School" and has started the construction of a spacious building for industrial training for the young boys. Recently, he opened a school to teach the art of tailoring which would benefit the men who cannot obtain employment in on-Jewish places on account of the Sabbath. He has yet many excellent plans to do for his people and will naturally assume the role of responsible patron.

From Yemen, many Jews visit Aden for earning a livelihood. They are very useful as labourers and not less as agriculturists on account of their endurance and hardworking. Dr. Ariel Bension has rightly described them in a recent issue of the *Jewish Chronicle* Supplement as being fit for agriculture and as the exact sort of people who will agree with the Arabs of Palestine in character and method of life. In Yemen, they are being subjected to varioous hardships and disabilities by the Imam Government which is making their existence gall and wormwood. Consequently, they are flocking to Aden and since the last few years a great number immigrated into Palestine and many are still detained in Aden awaiting Immigration Permits. It may not be out of place to mention that Mr. Bension Ahronee is doing excellent service in looking after the permits and saving the travellers a good deal of trouble and difficulties.

Owing to the long and slow communication between Aden and Yemen, it is very difficult to form connection with latter country. However, it appears that the British Goverment is conducting negotiations with the Imam with a view to establishing railway to Yemen and should these negotiations materialize, the lot of our coreligionists in Yemen would improve considerably.

A Dish of Peace

It was at the recent Zionist convention in America. Talk of peace floated through the air like rumours on a boom day at the Stock Exchange. Delegate X. in particular was much perturbed about peace. All day he talked of peace—all night he dreamt of peace. Worn out by the peace manoeuvres, at noontime he went into a restaurant. "What will you have?" asked the waiter. "Peace," replied the Zionist abstractoddly. The waiter brought him a dish of peas.

[*Written for* ISRAEL'S MESSENGER]

A SONG OF THANKSGIVING

Hear, O Israel, Lord our God, the Lord is
One,
In greatness and glory to Him there be none!
Blessed be His Name, His kingdom shall
endure,
Without his will, who can all our ailments
cure?

Not unto us, O Lord, not unto us be,
But unto Thee alone shall we give glory!
Idols made of stone, of silver and of gold,
What influence o'er people can these ever
hold?

Though mouths they may possess, yet they
cannot speak!
How then can they answer the humble and
meek?
They have eyes, and yet with them they
cannot see!
How then can they know who their suppliants
be?

They have ears, notwithstanding they cannot
hear!
How then list to prayers offered far and near?
They have noses without aught of sense of
smell!
When people burn incense, how are they to
tell?

With hands that touch not, with feet that
cannot tread,
How should for such gods people have any
dread?
God is my Salvation, my Help and my Shield,
To no one else in devotion shall I yield.

He has guided us with His bright light before,
And He shall guard and guide for ever-
more!
What can I render to Thee for Thy goodness?
What can I render to Thee for Thy greatness?

In presence of all my vows to Thee I'll pay,
Sacrifice of thanksgiving afore Thee lay.
Because of Thy bounty, my soulu shall now
rest,
For Thy mercy unto me, may Thou be blest!

Out of my straitness, O God, to Thee I cried!
Thou hast sustained me, my enemies defied!
Confidence in man is like unto the dust.
But blessings abound, if in the Lord we trust.

Though I'm burdened with sorrow and sore in
pain,
My Faith in God and His Word strengthen
amain!
God is my Redeemer, in Him is my Hope,
Without Him I'm like one, who in darkness
doth grope.

Praise the Lord that he my bonds may
sever,
His loving kindness endureth forever!
Then, People of Israel, form a solid band,
That ye may yet find Peace in the Holy Land!

God has promised His link He will not sever,
May His Reign and Kingdom endure forever!

B. J. H. SOMAKE,

BOMBAY, July 24th, 1930.

ERRATA.—We regret that two lines were dropped from the speech of Mr. S. M. Joseph's on page 12 in our last issue. The last sentence in the second column should read: "of nations has not withdrawn a single iota, THEREFORE WE must not despair of the ultimate turn." The last sentence in the third column should read, "until the time will come when the Arabs will no longer regard the sword as their."

Mr. M. N. RAKUSEN left for Leeds last week via Siberia and hopes to return to Shanghai in April next.

GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Theatrical Benefits in Jerusalem

Jerusalem, Oct. 27.—Special performances will be given to-night in the Palestine theatres and motion picture houses to increase the Jewish National Fund in connection with the "Jewish National Fund Week" which was proclaimed to-day. Many Jewish workers here have offered a day's earnings as their contributions to the campaign. A number of leading personalities hastened to send in to the headquarters of the Jewish National Fund double, treble and even tenfold donations. The entire Jewish population of a Palestine considers the Jewish National Fund Week as a reply to the limitations made for Jewish land settling in Palestine by the new British White Paper.

Move to Alienate Jews from Arabs

Cairo, Oct. 27.—"The British government's pro-Arab statement of policy is merely a political move designed to create permanent animosity between the Jews and Arabs in Palestine in order that Great Britain may keep Palestine forever," the important organ of the Egyptian Wafd (Nationlists), Missr, to-day declares. "The British government is not interested in establishing peace in Palestine as constant quarrels are always for her benefit, as any student of British colonial policy will testify, the paper says.

Jews Continue Building

Jerusalem.—800 people came by special train to Haifa to attend the ceremony of the cornerstone-laying of a new Jewish workers' suburb in the Haifa Bay area, where work has been started for building 200 workers' cottages. This is the reply to the British White Paper, the speakers said. The Mortgage Bank of the Palestine Economic Corporation of New York has advanced £20,000, the Palestine Emergency Fund £7500, the Keren Hayesod £2000, the Hassneh Insurance Company £2000, and the future residents £7000. The quarter will cover an area of 3000 dunams over newly drained marsh land belonging to the Jewish National Fund. It is expected that the suburb will eventually contain 2000 cottages.

The Dead Sea Works

Jerusalem.—Lord Lytton, exGovernor of Bengal, who was Acting Viceroy of India in Lord Reading's absence in 1925 and is now Chairman of the Palestine Potash Company which has been formed in order to work the Dead Sea Concession held by Mr. Novomeysky and Major Tulloch, has arrived here to inspect the Dead Sea works. He is staying at Government House as the guest of the High Commissioner.

Leaves Legacy to J. N. F.

CZERNOVITZ.—A legacy for the Keren Keyemeth, the Jewish organization for colonization work in Palestine, was left by the Rumanian priest Vasil Isapescu, who died recently. The priest was a keen supporter of Zionism during his lifetime, vigorously denouncing "Hooliganist Kusism," and preaching co-operation with the Jews.

Wedgewood Scores Palestine Policy

LONDON (J. T. A.)—"It is incredible that medieval race prejudice has been allowed to destroy our chances in Palestine and to shame our reputation for honourable dealing", says Col. Wedgewood, author of "Seventh Dominion," in a letter to the London Times today. Col. Wedgewood's illness prevents his speaking before Parliament on the Palestine subject. The Zionist organization did not quite approve the Seventh Dominion League when it was founded," he declares. "Because it was thought that the Jews of America and Germany distrusted England, suspecting the cloven hoof of Imperialism behind the Palestine move. I, however, did not believe the American Jews disliked England. But now the League is dead, and friendship is dead. If the government does not change its policy, the Jews of Palestine will boycott the new constitution, the Palestine budget will be unbalanced, the government will have to tax the British or the Palestinians to make up the budget, and that will make the government a good deal more unpopular," he points out. The Jews will give up petitioning the government offices in Jerusalem, and Whitehall, but they will detail this injustice in the press of the world, and before the Mandate Commission. Geneva will press the transfer of the Mandate to another power," predicts the Palestine authority. "Holland, as the least anti-Semitic, obviously is a possible choice, though other nations may be more willing to accept the Mandate, if England is induced to give it up. It is wrong to argue that no other power would care to pay for any army to protect the Jews in Palestine. Not a mere change in the White Paper, but in the whole spirit of the Palestine Administration is necessary to avoid calamity."

Permits for 1,500 Labour Immigrants.

The Colonial Office has empowered the Palestine Government to issue 1,500 permits under the Labour Schedule for Jewish immigrants to enter Palestine during the next six months. Last May a number of certificates issued under this schedule were cancelled. The Arab Executive has sent a message urging the British Government not to yield to Zionist propogonda but to stand by its announced policy in Palestine. Sir JOHN CHANCELLOR, the High Commissioner, is understood to have stated to the Arab Executive, in accepting the message for transmission to London, that he does not believe that the explanations issued subsequently to the White Paper contradict it. On the contrary, he thought that they seemed to affirm the White Paper. He did not believe that the new Government Statement of Policy was susceptible of modification.

Zionist View.

In Jewish Agency and Zionist circles the opinion was expressed that the grant of about 1,000 certificates for Jewish labour immigration into Palestine does not in any way change the position created by the recent White Paper. If the White Paper is not changed, the grant cannot be viewed as anything else than a temporary expedient to allay Jewish indignation, leaving the fundamental position unaltered.

Appeal for Keren Hayesod

London, Nov. 6—"If every acre of land now in Jewish hands were brought under cultivation and if all economic and cultural efforts were rendered more fruitful then no power on earth could stay the further progress of the Jewish National Home," reads a manifesto of the Keren Hayesod, the chief financial instrument of the Jewish Agency, issued to-day in connection with the tenth anniversary of the Keren Hayesod. Issued under the signatures of Oscar Wasserman, president of the Deutsche Bank and chnirman of the board of directors of the Keren Hayesod, and Arthur Hantke and Leib Jaffe, the manifesto calls on the Jews of the world to renewed efforts on behalf of the Keren Hayesod as a reply to the British policy. The manifesto reads as follows:

"A grievous blow has been dealt by the British government's latest statement at Palestine Jews and at all Jews associated with the establishment of the Jewish National Home. But just as it has not caused a single Palestine Jew to falter for a moment in his faith and conviction because the reconstruction work is rooted in the profound yearning of our people for Zion, so it cannot weaken the bond that united the whole of Jewry in the sacrifice of achievement for Palestine. It is just ten years since the Keren Hayesod was established. It afforded the Jewish people an opportunity to manifest their spirit of sacrifice and their will to reestablish their ancient land. We appeal in this solemn hour to all friends and follow-works to remain strong and loyal. The guarante of our success lies in our own hands. Our determination is proof before Jewry and the whole world that our hopes and actions are based on an unshakable foundation. The positions already won must be strengthened and fortified in Jewish towns, villages, schools and industries. Entering the second decade of the Keren Hayesod we call for help in our tremendous task for only with the united forces of our people can we hope for the fulfillment of our age-long hope."

Demands Dismissal of Lord Passfield

London, Nov. 1—In violent attack on Lord Passfield for his White Paper on Palestine, the Saturday Review to-day demands that the government revoke the new Palestine policy and "dismiss those responsible for it" The Saturday Review fears that the Mandate Commission will decide the new policy is a breach of the Palestine Mandate, and take that authority away from England. "Great Britain must not be exposed to the humiliation of forfeiting the Mandate," says the Review. "It is more than wrong that Jewry's claim should be ignored at this moment because the imperial conference is sitting, and the Indian conference is meeting soon." Hinting at the play of other forces which prevent a directly honest decision on the Palestine question, the Saturday Review says, "There isn't a doubt that, but for the considerations which have nothing to do with Palestine, a vote of censure would be carried in Parliament." The Review strongly attacks Lord Passfield as responsible for all the trouble, and suggests that he deserves to be made scapegoat and dismissed. "There is nothing upon which he touched that he hasn't injured," the Saturday Review concludes.

Trader in Immortality Regrets Sale

London—The story of a Jewish trader in immortality and the fate that befell him is the newest sensation in Whitechapel, London's ghetto. There is a certain unbelieving Jewish tailor who expressed his disbelief in immortality and facetiously sold his portion of the world to come for a shilling. Thereupon, the story goes, his daughter became seriously ill. His wife, in distraction, rushed to the rabbi and told him the circumstances. The rabbi prevailed upon the tailor to repurchase his share in the future world, and immediately the daughter recovered. The rabbi is being credited with a miraculous cure of the girl.

Poland Taking Hand In Palestine Problem

WARSAW, Dec. 4.—The Polish ambassador at London has been instructed by the Warsaw Government to intervene in favor of the Jewish emigrants who had already got permission of the Palestine authorities to immigrate there but are now prevented from doing so by the recently changed policy of the British Government.—Transocean.

New Hebrew Hymn Features Music

Jerusalem, Nov. 5.—The catchy music of La Marsellaise, the French national anthem, has been adapted to a new Hebrew hymn which was sung for the first time to an overflow meeting at Rishon le Zion protesting the British White Paper. The author of the words to the new Hebrew hymn is Itt mar Ben Avi, Palestinian newspaperman, who led in the singing of the hymn.

Passfield May Resign

London, Nov. 17—Lord Passfield has warned the cabinet that if the White Paper on Palestine is withdrawn he will be compelled to resign, the Jewish Post learns today from reliable sources. The Post suggests that the cabinet is already considering a substitute for Lord Passfield, the name of Lord Buxton, the minister of agriculture, being mentioned. Lord Passfield's status, however, will not be settled until the Palestine debate is concluded when the government will do its utmost not to withdraw the White Paper, merely modifying it and explaining several sore points.

Create Fund to Oppose White Paper

Berlin, Nov. 15—A political fighting fund to oppose the British White Paper was created here today by the international League for Working Palestine. Eduard Bernstein, famous Socialist, has agreed that contributions to this fund should be addressed to him. The League also plans a campaign of education among the Arab workers and will seek to obtain a petition of a million signatures to be submitted to the British Labor Party.

Indian Zionists and Moslems Join

Bombay, Nov. 17—Zionist and Moslem leaders of India are now joining the respective sides of their coreligionists in the Palestine conflict between the Arabs and the Jews. While the Zionists here have joined the world-wide protest of the Jews and sent resolutions to Premier MacDonald, Lord Passfield, and the World Zionist Organization, against the recent White Paper of the British government on Palestine, the Moslem leaders are now inspiring a drive among the Moslems in India to support the Palestine Arabs. For this purpose the All-India Moslem Conference reconvened here today.

Moslem Spokesman on Indian Parley

"I have in my veins the same blood that runs in the veins of Lord Reading, who once sent me to prison. I am a Semite. He is not converted from Zionism, neither can I be converted from Islam. My answer holds." Thus spoke Muhammad Ali, spokesman for the Indian Mohammedans at the Indian round table conference in London, Wednesday, according to a cable in New York Times. Lord Reading is the famous viceroy of India. The Times also reports that the Moslem delegates to the conference are in the receipt of cablegrams from their coreligionists of All-India Moslem Conference at Lucknow, voicing sympathy with the Palestine Arabs in their controversy with the Jews and pledging the support of all Indian Mohammedans. The Times correspondent says the Moslem delegates in London are sincerely concerned in this matter but have been urged not to prejudice their case for India now by any formal activity which might add to the British government's difficulties in Palestine.

MacDonald Personally Initiated Present Talk

London, Nov. 21—The present negotiations between the British government and the Jewish Agency are the result of Premier MacDonald's personal intervention, the Jewish Telegraphic Agency learns today from an absolutely reliable source. This source points out that the Jewish Agency would never have entered into negotiations with the government so long as the White Paper was not withdrawn if Premier MacDonald, under his own signature, had not addressed an invitation to Dr. Chaim Weizmann saying, "let's put the White Paper aside for the moment and consider the situation as it is." Accepting this invitation the Agency's political commission nevertheless found it politically wies to devote the first session of the conference not to submitting demands but to reviewing the injustices contained in the White Paper's recommendations. This was to serve as a stepping stone by which the government would indirectly be advised of the character that the Jewish demands would have when submitted at further sessions. The minutes of the first session were sent out today as a secret document to the parties concerned. In his two and a half hour speech Dr. Weizmann pointed out that the Jewish Agency would never accept the recommendations on immigration contained in the White Paper and that it would oppose the legislative council

[*Continued on page 25*]

DEATH OF LORD MELCHETT

World Jewry's Great Loss.—Zion Mourns For Her Great Son

The passing away of Lord Melchett on the 28th ultimo at the age of 62, after a brief illness came as a great shock to the members of our community by whom the deceased was highly respected and venerated.

THE LATE LORD MELCHETT

The late Lord Melchett was an active Zionist leader and a zealous worker, whose broad vision and sense of optimism was one of the urging forces which turned the wheel of Zionist progress. His activities during the last ten years in the Zionist movement had been greatly admired and appreciated by world Jewry. The deceased was greatly interested in Palestinian industries and invested large sums in the planting of orange and citron groves and other enterprises. In an address delivered in Montreal in October, 1928, (which was published *in extenso in* ISRAEL'S MESSENGER of December 7th, 1928) the late Lord Melchett expressed profound faith in the future greatness of the Jewish National Homeland. The following extract from his speech referred to above , may well bear reproduction:—

"When I speak of Palestine, I do not speak from hearsay; I speak from personal experience. During the last few years I visited Palestine, I built there, on the shores of the Lake of Galilee, a little cottage for myself and I planted on the grounds bananas, grapes and other tropical and subtropical plants and shrubs, and I have only one ambition, that before I end my days, I may retire from all the business of the world and go and spend the rest of my days in this little cottage on the Lake of Galilee, as a true Jewish philosopher."

In June 1928, the late Lord Melchett was elevated to the peerage by H. M. the King, and we were among the first to despatch him a cable of congratulation which was worded thus:—

"ISRAEL'S MESSENGER congratulates Lord and Lady Mond on the signal honour conferred upon them by His Majesty the King. World Jewry rejoicing with them in spirit. Anticipate the newly-appointed peer to work with renewed zeal and vigor for Zionism and help in the speedy realization thereof."

To the foregoing a suitable reply was sent, for the late Lord Melchett was a subscriber to ISRAEL'S MESSENGER and took a great deal of interest in our work. It is needless to say, that we kept always in close touch with him and wrote him on many occasions concerning the Zionist problems, to which he gave close attention.

Local Zionist Association Cables Condolence.

The Shanghai Zionist Association cabled the following expression of condolence to the World Zionist Organization, on the 28th ultimo:—

"ZIONISTS DEEPLY MOURN LORD MELCHETT'S DEATH. PLEASE CONVEY CONDOLENCE FAMILY."

"SOPHIA TOEG, *President*
"N. E. B. EZRA, *Hon. Secretary.*"

It would be well-nigh impossible to give a general account of the late Lord Melchett's activities in the Zionist movement within the short time at our disposal. He held the position of President of the English Zionist Federation and also Chairman of the Administrative Council of the Jewish National Agency which position he had resigned in October last, as a protest against the 'White' Paper issued recently by the British Labour Government. The deceased, needless to say, was a generous contributor to the Keren Hayesod. He was conceded to be the largest single donor of the Jewish National Fund, his contribution of £25,000 given ten years ago, was an affirmation of his faith in the reclamation of the soil in Palestine by means of peaceful penetration. His faith in the Zionist ideal had never wavered. In January last year, while visiting South Africa, on business, he undertook a mission from the World Zionist Organization to conduct a drive for the Keren Hayesod. So deep was the impression made by him on Capetown Jewry, that he was able to raise within half an hour over £10,000 for the cause. The late Lord Melchett had endeared himself greatly to his people. His valiant championship of Zionism and his generous contributions to the Fund had brought him fame and caused his name to be known very widely in all Jewish circles. It was his pride to refer to Palestine as 'Our beloved country'. In our issue of January 3rd, 1930, we wrote about it commending him for upholding zealously the Zionist ideal and embarrass-

[*Continued on page 22*]

WORLD JEWRY'S GREAT LOSS.—*[An Editorial]*

A great calamity has overtaken the House of Israel. The man and the leader of Zionism on whose shoulder rested the burden of Israel's woes and sufferings has passed away. The man whom until recently we looked upon as the trusted Chief of our national movement, has closed his eyes and joined the choir invisible. He whom we mourn to-day was best known to us as Alfred Mond. Over two years ago, the King of England had raised him to the peerage for his most distinguished and loyal services to the Empire. Head of the Emperial Chemical Company and the Mond Nickel Company, two of the largest industrial enterprises in the world, he was recognized as a magnate of high commanding rank. In the rank of the world Zionist Movement, he occupied a most unique position. He was the trusted leader of his people. He gloried in the great distinction and honour which was conferred upon him by the latter and remained loyal and steadfast by their side. He was however, not long in their service. At one time he was too much under the spell of assimilation to think of the problems besetting them. But the day when he recovered his Jewish consciousness he came back unto his own with a voice which was no longer misunderstood by anyone. His enthusiasm for the Zionist ideal had captivated his heart and mind from which he had never shrunk nor wavered. He fought many a battle and won many a victory. His voice was raised on important occasions and he spoke with a courage and conviction which seldom failed to win him admiration—even from his opponents. He knew well the ills from which Israel was suffering and did not hesitate to apply the panacea. He valued Israel's unity and solidarity and fostered it upon all occassions. He was convinced of the Jewish people's desire to end their homelessness and bring about their emancipation from the yoke of their oppressors. He was too close to us and we were too close to him. His affection for our cause, his unquenchable idealism and his passionate devotion to resist the inroads of our detractors had won him the heart of world Jewry. He was great because he possessed—leb tob—a large heart. It has been said that "great men are among the best gifts which God bestows upon a people." We cannot murmur. Our history is replete with great men whose influence radiates to this day illumining the path of our dark exilic life. Melchett was a courageous leader and battler in the holy camp of Israel. He did not desert his people nor belittled their strivings in their national homeland, but remained truthful and faithful to the end. It is unfortunate that we Jews have not yet built our own Hall of Fame with which to perpetuate and immortalize the names of our heroes and martyrs. But the name of Alfred Mond will remain imperishable in the pages of Jewish history. He stands now at the gate of eternity and "life's poor play is over." We mourn his death. Zion equally mourns the death of her great stalwart son. The mourning will not be confined within a narrow circle, for Alfred Mond was a national figure in the history of the Jewish National Movement. He left us at a time when we could ill spare him, but we must bow before the Heavenly decree and pronounce the time-hallowed benediction of old, Blessed be the true Judge. Sar Gadol nafal b'Yisrael. "A prince has fallen in Israel" A garland to his memory!

NATHAN STRAUS BECOMES EIGHTY-THREE

Socrates said, "Fame is the perfume of heroic deeds": How true! Do we not smell the "perfume" of the "heroic deeds" of NATHAN STRAUS, the veteran Zionist leader, the philanthropist, the humanist and the benefactor of the human race?

MR. NATHAN STRAUS

Once again—thank God—it falls to our lot to felicitate the octogenarian on the happy celebration of his eighty-third birthday which falls on the 31st instant. While growing old in a sense, he is happily not growing weak in his good deeds—*ma'assim tobim*—which alone suffice to win the prize of immortality. Such deeds fill the lives of those who are less fortunate with perfume—the elixir of life. "Give until it hurts" was coined by NATHAN STRAUS and he practiced it and set an example to others. There is much in it that should inspire everyone since the Biblical adage "Honour the Lord with thy substance" is an ideal which we must all stress in life. The celebration on the 31st instant, will be marred for the first time by the absence of one who had joined the choir invisible. In a letter dated October 3rd, NATHAN STRAUS, revealed to us his mode of life, by adding, "I am getting along as well as can be expected since the loss of my dear wife, but am leading a very quiet life, on the advice of my physician."

The "quiet life" is characteristic of NATHAN STRAUS. We are told that "quiet" people accomplish much; agitation is for empty vessels only. We glory in the "heroic deeds" of NATHAN STRAUS. We hold him as a model as to how a Jew can live. NATHAN STRAUS lives long because he lives well. Our hearty congratulations go out to him on his eighty-third birthday coupled with the hope and prayer that *shenoth hayeem* may be vouchsafed unto him by the Source of All.

MAKERS OF UNIVERSES

Professor Albert Einstein was recently the guest of honour at a banquet in Lordon in aid of the Ort and the Oze. Here the celebrated Jewish savant is shown reading his notes, while Lord Rothschild and Mr. G. Bernard Shaw are listening.

The latter classed Prof. Einstein with seven others whom he called "makers of universes." It was a great tribute from a great man.

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ing those who had deserted their people and the cause.

It is a well-known fact that the late Lord Melchett was greatly displeased over the 'White' Paper and felt keenly the great betrayal of the British Labour Government, referring to the grotesque travesty of the purpose of the Mandate in the Government Paper "as an insult to Jewish intelligence and a deliberate affront to the Mandates Commission." He declared that every line of the White Paper breathed a spirit of censure and hostility, and "the reckless manner in which this Government had wrecked the loyal support of Jews throughout the Empire and the world appeared incredible." In the last issue of this journal, we published Lord Melchett's letter of resignation as Chairman of the Administrative Committee of the Jewish National Agency, which was a ringing rebuke to the faithlessness of the Labour Government for betraying the Jewish nation. Owing to ill-health, he was obliged to tender his resignation as President of the English Zionist Federation. The following correspondence is self-explanatory:—

THE ENGLISH ZIONIST FEDERATION,
35, Lowndes Square, S. W. I. 13th November, 1930.

Dear Sir,—I have your letter of the 12th November and would refer you to my letter of the 12th December, 1929, in which I stated that I had tendered my resignation on the ground that I considered the President of the English Zionist Federation should be a younger man who really had the time and energy to devote himself to the work which the Federation ought to do. At your request I agreed to postpone my resignation for one year in order to give you time to find a successor. The reasons which led me to tender my resignation then have grown in intensity rather than diminished during the last twelve months. My medical advisers insist that I must limit the amount of public work which I undertake and the present difficulties make it more than ever necessary that the President of the English Zionist Federation should be an active leader of the movement in this country. It is, therefore, with regret that I must decline the invitation of the Officers of the Federation to be nominated as President for another year, and I must ask that my resignation be accepted as definite and final. In order to prevent any misinterpretation of my action, to which you refer, you are, of course, at liberty to make any public use of this letter which you may think advisable.

MELCHETT.

Dear Lord MELCHETT,—I have communicated to the Executive Council your letter of the 13th November, in which you express your desire not to stand for re-election as President of the English Zionist Federation for the ensuing year. I have been desired to convey to you the great regret of the Council at your definite decision, but they note with much satisfaction that the cause of your retirement is not due to any lessening of your interest in the welfare and progress of the English Zionist Federation. The Executive Council are anxious to assure you of their sincere appreciation of the moral and material support which you have accorded to this body during the years they have had the advantage of your Presidency, and they trust that, as occasion may require, we may be able to avail ourselves also in the future of your very valued guidance and assistance. The Executive Council will feel very pleased if, as a mark of your continued association with the English Zionist Federation, you will permit them to nominate you for election as one of its Hon. Vice-Presidents.

J. K. GOLDBLOOM.
Chairman of the Executive.

Mr. ELI HIRSCH returned last month to Shanghai and established himself in business under the name and style of "Hirsch Importing Co." Together with Mr. HIRSCH came to Shanghai Mrs. HIRSCH, formerly Miss SIMA GORDO. They were recently married at Montreal, Canada.

Mr. G. W. RAPOPORT of Tientsin was married on the 21st ultimo, to Miss M. STRIJAK of Harbin. Mr. RAPOPORT is the moving spirit of the Tientsin Zuonist Association and of Jewish social activities in general.

AMERICAN JEWRY ASSAILS BRITISH LABOUR GOVERNMENT'S REPUDIATION OF BALFOUR DECLARATION

[FROM OUR CORRESPONDENT.]

NEW YORK, November 7, 1930.

The exiled Jewish nation held congress Sunday night in every corner of its dispersion, and demanded the return of its home. The demand was made on the thirteenth anniversary of the Balfour declaration which was to have given Palestine to the Jews as a homeland. Fifty thousand Jews in New York, and proportionate numbers in other American cities and in cities all over the world attacked the recent Passfield White Paper which, by closing immigration into Palestine and forbidding sale of land to Jews would put an end to the promise of the Balfour declaration.

Mayor Walker of New York, attending the protest of the Jews in Madison Square Gardens, said "This is the largest hall in New York and I have never seen so many people inside and outside of this hall." In Philadelphia, South Bend, Detroit, New Orleans, New Haven, Cincinnati, Montreal and scores of other American cities, all over Europe, and in Jerusalem, the popular congress of the Jews sat simultaneously. No such concerted, world-wide manifestation of public opinion had ever been made against Great Britain. High government officials, Jew and Gentile, joined in the action. Lt. Gov. Herbert H. Lehman of New York, Senator Robert Wagner, Congressman Hamilton Fish, and Mayor Walker were on the platform. Governor Roosevelt sent his message. The heads of practically all the great Jewish organizations in America, from the most conservative to the most liberal, were present on the platform of Madison Square Gardens. When Julius Rosenwald, millionaire philanthropist who had hitherto been unresponsive to Zionism, appeared with Felix M. Warburg, the 25,000 Jews who crowded the auditorium rose with exultant cheers. The mass meeting was not a mere storm of protest. A definite program for future activity was outlined by Mr. Warburg, whose resignation as head of the Jewish Agency last week was a gesture of non-confidence in the present British government. Mr. Warburg indicated that the Zionists will press a campaign to have Transjordania, a vast, fertile country and a part of Palestine, now practically unpopulated wasteland, opened for settlement either to Arabs or Jews. The Transjordania argument, he pointed out, takes from Great Britain any excuse that Palestine is overcrowded. Besides the emphasis of this all-important program for new Zionist activity, the speakers devoted themselves to analysis of the Passfield White Paper, proving that legally, logically, and from every other point of view it was unsound. The speakers, and the massed audience, demanded the absolute revocation of the White Paper. "This time the Jews will accept no compromise" was the vow taken by the 50,000 Jews assembled inside and outside the Madison Square Gardens, and by Jews in meetings all over the world.

Robert Szold, president of the Zionist Organization of America, began the systematic attack on Lord Passfield's arguments. "It is pointed out that some Arabs in Palestine are without work. This is blamed on the Jews. People all over the world are without work, and in much higher proportion than in Palestine." He proved, with figures, that Jewish immigration had lifted Arab employment.

The strongest arraignment of Lord Passfield was made by Prof. Felix Frankfurter of Harvard Law School. "I declare more sadly than legally, that in effect Lord Passfield's statement of policy just issued is a denunciation of the Balfour declaration and an abrogation of the international obligations upon which Great Britain's rights in Palestine rest." He held up the document, "It is an attempt to nullify, destroy, eliminate the creative duty of England to establish a Jewish homeland in Palestine." He dropped his cool, professorial tone and cried, "And what is a homeland but people on land" The audience rose. "We are dealing here with the pathetic exposure of the misguided fanatical, doctrinaire prejudice of a single man. His is a state of mind incurably unfitted to deal with these problems. He is beset with hostility that he is willing to frustrate the sacred obligations of his country. No administration has power to do so. This is a case, a case at the bar of public justice. The deliberate opinion of British statesmen themselves is against Lord Passfield." Professor Frankfurter cited Stanley Baldwin, Winston Churchill, Leopold Emery, Lloyd George, and General Smuts, all of whom have publicly assailed the White Paper. "There is no other impression to be gained by the reading of this paper but that the Jews despoiled the Arabs. We deny that. I say, if the homeland can not be build except on injustice to the Arabs then it had better not be built. But every factual report proves that the underlying statements in his document are not true. Let me call as witness Dr. Elwood Meade, our own country's agriculture settement expert, now director of the United States Reclamation Service, Dr. Meade, a gentile, went to Palestine, talked with Jewish and Arab farmers, saw their work, and of his own accord issued a statement." Professor Frankfurter read from Mr. Meade's vivid doucument which said, "The Jewish settlements represented the 20th century. They had comfortable homes, good schools, they used modern tools. The Arabic farms, with their mud huts, with dirt floors and primitive methods of cultivation were a counterpart of the life of two thousand years ago. Instead of trying to drain the malarial swamps they abandoned the land and moved their homes on the hills. The Jew risked his life and health to reclaim the swamps. Now they are dotted with orange groves, market gardens, and alfalfa fields. The Arab has been an immense gainer. The electric lights in Arab homes have been provided by the money and enterprise of the Jews. The modern flour mill at Haifa serves the Arab wheat growers on equal terms as the Jews. In a hundred ways the Jewish settlement has brought civilization to all parts of Palestine. Nothing could be more erroneous than to believe that shackling the Jew will stimulate the Arab. Within two years the Arabs would be asking for removal of restrictions against the Jews."

Professor Frankfurter's most telling point was when he read from the White Paper Lord Passfield's statement that there was "widespread suspicion" that Jewish colonization had injured the Arabs. "He does not attempt to prove or disprove such suspicion but says it must be accepted because 'it may be plausibly represented to be well founded.' When the British government bases its statements on the fact that a truth can be misrepresented," said Prof. Frankfurter. "We can only mourn that government." Felix Warburg, revealing in the weariness of his voice and gait the strain of the last few weeks, came forward nevertheless to forcefully present practical proposals. "Two points are stressed to our detriment in this Passfield report; the one, that the land is overcrowded and that Jewish immigration must be stopped at present; the second, that the supply of arable land will be exhausted by the present population. The former Palestine, before it was divided into Palestine and Transjordania, was a large area with a small population. Since then, largely so as to benefit from our efforts, the population seems to have a tendency to move to this side of the Jordan, and Transjordania is empty. Transjordania's soil, for agricultural purposes is, if anything, better than Palestine's; its water conditions are said to be better than Palestine's. But, although the country is administered by the same High Commissioner, no Jewish population is permitted to settle in Transjorania. "If the Mandate government feels that something should be done for the fellaheen, it may be well to consider that for the same amount invested much larger quanities of better land could be acquired and that part of the Arab population which is now unemployed urged to develop part of Transjordania. It is unjust to speak of such an offer of land in Transjordania as expatriation of the Arabs, as Transjordania is distinctly Arab territory and is separated from Palestine by the Jordan, a smallish river, in some places not broader than the Bronx river. To wilfully disregard the land on the easterly side of the Jordan and to make it appear as if conditions in Palestine are overcrowded must seem absurd to anybody who has visited Palestine."

Emanuel Neumann, president of the Jewish National Fund, pursued this argument. "The Arabs have Syria, Mesopotamia, the Hedjaz, Transjordania, in total an area half as large as Europe. There are ten million Arabs in territory that may support forty millions. When the false cry of elbow room in Palestine is raised, someone is becolouding the issue. In the valley of Jezreel we settled 1,500 people where 39 Arabs had lived. Yet if there is no room in Palestine, open the doors of Transjordania to us. That territory is equally as sacred to us as the other part of Palestine. If the Arabs won't go there, we will, and we will make those desert lands bloom, as we have done in the valley of Jezreel. "There are already indications," said Mr. Neumann, "that the White Paper will be modified. What shall our attitude be to the coming modification and compromises and explanations? For years we have compromised. We have seen the Balfour promise whittled down year by year, until it is practically nothing. There is no room for further compromise. We demand a complete and unconditional withdrawal of the White Paper."

Lt. Gov. Lehman said, "I do not believe that the pages of history record any greater example of devotion, courage, industry and vision than what the Jews are doing in Palestine. To me it is inconceivable that any government should be willing to nullify that splendid accomplishment. We have put our hands to the plow and we will carry on to the end of the furrow."

"I am not a Jew but I am a convinced Zionist," said Congressman Hamilton Fish, who introduced the resolution endorsing the Jewish National Home, which was passed by both Houses of Congress in 1922. "This White Paper is a violation and a repudiation of both the letter and the spirit of the Balfour Declaration. And Great Britain took that Declaration seriously enough to incorporate it bodily into a peace treaty which she made with the Turk in 1920. This White Paper can not stand."

Mayor Walker told of his interview once with Mayor Bloch of Palestine's 100 per cent. Jewish city, Tel Abib. "And the smile on his face made me wish that I, too, had presided

at some time over the making of a 100 per cent. Jewish city," said Mayor Walker, Pointing out that there were more Jews in New York than in any other city in the world. Mayor Walker said, "And my message to Downing Street is that I wish we had twice that many."

William Green, president of the American Federation of Labour, sent a message saying, in part, "The American Federation of Labour, along with other groups of people, calls upon the British government to redeem its pledge, to keep the faith and to make good its promise to foster and promote the establishment of a Jewish homeland in Palestine."

Governor Franklin D. Roosevelt's message said, "It is my clear recollection that at the close of the war there was a general wholehearted understanding, a moral agreement, from which no one dissented, that Palestine was to be set aside as a territory for the Jewish National Home. I think moral obligations rests upon those who participated in the Peace Conference in 1918 to carry through to conclusion the high purposes then decided on."

Senator Wagner, in a legalistic discussion, pointed out that "Great Britain is the agent of the League, then it is the purposes of the League and not necessarily the purposes of Great Britain that must be accomplished in Palestine."

Rabbi Wolf Gold, Rabbi Hirsh Masliansky, and David Pinski, famous playwright, spoke in Yiddish. "Our Zionist aspirations were built not on declarations of men but on the words of our Holy Torah," said Rabbi Gold. "Man may break his own declarations, but those of the Torah can not be broken."

Bernard S. Deutsch, president of the American Jewish Congress, said "The British government has been swayed by short-sighted politicians whose attitude on Palestine is an insult to traditional British statesmanship."

Among the scores of messages were those of Charles H. Tuttle and Stephen Wise. Rabbi Wise wrote from his sick bed, a striking message which we publish elsewhere in this issue.

The meeting, by a rising, roaring vote, unanimously adopted a resolution of protest against the new Palestine policy, citing the approval of Jewish effort by all world leaders, including the last three American presidents, citing the $200,000,000 the Jews have poured into Palestine, and calling on the British people to "undo this wrong."

JUDGE HORAGE STERN INDICTS BRITISH COLONIAL POLICY

At a monster protest meeting held in Philadelphia on the 2nd instant, a letter to Dr. Cyrus Adler who presided, was read from Judge Horace Stern who criticized scathingly the MacDonald Government for their repudiation of the Balfour Declaration and the Mandate. Judge Stern wrote strongly on the subject and his arraignment burns every sentence which was indited by Lord Passfield in the 'White' Paper. The letter in question follows:—

"My dear Dr. Adler: You were good enough to suggest that I express to you in a letter my views in regard to the recent statement issued by the British Government concerning Palestine. At this time I can do so only briefly and with respect to merely one or two phases of the new declaration of England's policy. I start by saying that I think it is not only absurd, but harmful, to berate England and to cast vituperation upon the Labour Government or any of its leaders. We all know that England is one of the greatest countries in the world, one of the most liberal and tolerant, and one that has been pre-eminently fair and generous to the Jews. Every country makes occasional mistakes, and I am sure that the one which England is now making arises, not from anti-Semitic or inhumane motives, but merely from a mistaken choice of policy. I therefore have read the published reports of the White Paper with sadness, it is true, but without anger, as I am confident that even the present Labor Government can be convinced by reason that their present point of view concerning Palestine is illogical and fallacious and that, being so convinced ,they will retreat from their announced position. What is the fundamental promise upon which the entire White Paper is based? It is the assertion that the present methods of Arab cultivation do not leave a land margin for the Jews because, while an Arab family requires 130 dunams of land for its maintenance, only 90 dunams are actually available. The White Paper asserts that the cultivable land of Palestine consists of only approximately 6,500,00 dunams, and that this amount, on the basis of 130 dunams per family, is insufficient for the Arabs, who would require, according to this estimate, about 8,000,000 dunams. It is therefore naively proposed that no Jew shall be allowed to buy more land until the Arabs, by new and improved methods of intensive cultivation, shall be able to get along with small individual holdings. It is readily seen that according to this calculation and this method of reasoning the Jews from the very beginning ought not to have been allowed to buy any land at all, because the Arabs would not have had enough even when the Balfour Declaration was promulgated. One's first question therefore, naturally would be, whether the Balfour Declaration contemplated any such point of view, and, if so, why it was ever put forth as a promise to the Jews. I suppose every English school-boy in 1917 knew, or easily could have ascertained, the number of Arabs in Palestine, and likewise the area of the country, the general size of the Arab farms, the topography of the country and at least the approximate amount of available land. I suppose also, every English schoolboy in 1917 could have divided population into acreage with the same mathematical exactness as the Labor Government have done in 1930. If Lord Balfour ever thought that Jews could buy land and yet the Arabs have as much as before, and if he founded his Declaration upon that promise, his mind would have been that of a magician rather than a statesman. Surely Lord Balfour and his associates were not so childish, and they could not have meant their Declaration to be something which, if it is now correctly interpreted by the Labor Government, was a physical and mathematical impossibility from the very start.

"The present English Government in effect says that a Jewish national homeland in Palestine cannot be developed, indeed scarcely begun, until such time in the future as the Arabs shall learn to work their own land so intelligently that they will need less of it, and that meanwhile the Jews should put up the necessary money and effort to educate them to that point as a preliminary to the Jews themselves getting started. I call this proposition naive for several reasons. In the first place, considering that the Arabs for over a thousand years have made no progress in this respect, in how many years in the future will they be able to accomplish the proposed intensive cultivation of the land? In the second place, if intensive conditions desired, what calculation does Lord Passfield make in regard to the continuous natural increase of the Arab population? As the margin of land would increase by a diminution of the minimum acreage that must be held by an individual, would not the Arab population increase; and therefore if the one factor grows even though the other diminish, will not the product remain the same? And in the third place, will not the general Arab standard of living rise with the progress in agriculture, so that with better returns from the land the Arab will nevertheless want as much land as before in order to satisfy his enlarged demand for a higher scale of living? In short, if the Jews are not to be allowed to buy more land until every Arab family is provided for on the land, I think we can safely date our next land purchase as occurring in the mists of infinity. No one hitherto, least of all Lord Balfour, ever thought of such a preposterous proposition. A Jewish homeland requires necessarily (1) Jews, (2) land. To have meant that no land could be acquired until every living Arab cultivator had 130 dunams, or until every living Arab peasant let us say in 1940 (the number then being probably much greater than now) has, let us say, 100 dunams (the less amount required by better cultivation, but the product of peasants by individual acreage remaining the same) would be giving the Jews no promise of a homeland, but a problem in geometrical progression, and the Balfour Declaration would have been a cruel jest That brings me to the next point upon which the White Paper insistently dwells, and that is that the Balfour Declaration requires that the rights of the native population be safeguarded, and that this is as much a mandate upon England as is the facilitation of the Jewish homeland. What rights? The Declaration says the 'civil and religious rights'. Of any invasion of religious rights there is no question. When it comes to civil rights, whoever heard that it was a civil right of a person to be forbidden to sell land to a purchaser on terms acceptable to the seller? Any English or American lawyer would say that it was an inalienable civil right to be allowed to sell one's property according to one's own wishes. If the Arabs were being forced to sell their land I would think that their civil rights were being invaded. But the Jews are buying lands from the Arabs and at exorbitant prices. The British government wants to safeguard the civil rights of the native population by denying them the right voluntarily to trade with the Jews in land sales. What a curious conception! I wonder if a lawyer in Palestine could not compel the government to allow an Arab to sell his land to a Jew or to anyone else, on the ground that to refuse such permission would be to deny to the Arab one of the most fundamental of his civil rights. It is true that in the mandate itself the mandatory power is required, by way of qualification or direction in carrying out the purpose of facilitating the establishment of the Jewish homeland, to 'ensure that the rights and position of other sections of the population are not prejudiced.' But the word 'rights' as thus used obviously refers to the 'rights' mentioned in the Balfour Declaration, and as far as word 'position' is concerned, to construe so nebulous a term as giving carte blanche to the mandatory power to legislate regarding Palestine as though there were no promise of a Jewish homeland at all, is to violate a cardinal rule of law that words and phrases must be so construed as to subordinate them to, and harmonize them with, the general purpose of the document. The truth of the matter is that the present White Paper in effect adds to the Balfour Declaration the gratuitous clause: 'And saving also the protection of the Arabs in what the English Government may from time to time believe to be for their best economic interests.' Of course if the English Government makes such an addition, and then proceeds to interpret the best economic interests of the Arabs to demand that they must retain their ownership of land and not convert real estate into money, exactly the same effect is produced as if England were to say 'the Balfour Declaration is rescinded.' The only difference would be that which exists between rationalizing by interpretation, and a frank however, dishonorable, renunciation of an obligation which had become irksome.

"Finally, I come to the complaint made by the Government that the new Jewish landowners employ only Jewish labor on the farms, and thus not only the Arab landowner, but also the Arab farm-worker is dispossessed. While there may be too rigid and unswerving a policy pursued in this respect by the Jewish purchasers of the land (I do not know the facts), nevertheless, at best—or, if one so chooses to regard it, at worst—how otherwise could there be any Jewish colonization into Palestine so as to establish a homeland there? If Jews were to become owners of the land, but Arabs to work their holdings, there would be no Jewish homeland, but only Jewish titles to real estate, that is, Jewish landlords and Arab tenants. The Jews would then be merely investors in Palestinian land. Fortunately they have enough opportunities to invest in securities in other lands, without needing the Balfour Declaration for such an empty accomplishment. And as for the proposition that Jewish immigration should not be permitted as long as there be Arabs unemployed, such a policy so far from facilitating a homeland is more reactionary than that taken by other countries which have no obligation of a Balfour Declaration and which allow at least a substantial immigration even though unemployment at present exists within their boundaries.

"In conclusion, my thought is that Lord Balfour and his associates knew (and intended) that the Jews would enter Palestine, would buy more and more land, and would settle upon it, and that, as this occurred, some Arabs would thereby be converting their real estate holdings into money, and that they and their tenants would take up other occupations in Palestine or would settle upon land elsewhere. And they felt that the Arabs would not suffer thereby, but that they and all the inhabitants of Palestine would prosper by the introduction into that country of brains, money, indomitable energy, and idealism. Nothing in the White Paper has proved that Lord Balfour was mistaken in his judgment or his purposes. Indeed to my mind the White Paper proves nothing except the remarkable superficiality of its own viewpoint and reasoning.

"As you know, I am not a Zionist. But I would not be human, much less a Jew, if I failed to sympathize with the millions of our co-religionists whose hearts are wrapped up in the destiny of the Holy Land, and who have received this discouraging setback—fortunately only temporary—to their aspirations.

Sincerely yours, HORACE STERN.

SENATOR BORAH'S MESSAGE

Through a regrettable oversight, Senator William E. Borah's message to Sunday night's protest meeting in New York was omitted from the Jewish Daily Bulletin's report of that meeting. The following is the text of the message sent by Senator Borah, who is chairman of the Senate Committee on Foreign Affairs, to Emanuel Neumann, chairman of the Committee on Public Information of the Zionist Organization of America:

"Deeply regret I am unable to be present in person, but I am in full sympathy with the object and purposes of your meeting. Not only all Jewry but all who are blessed with a sense of justice and who can understand and measure the hopes and aspirations of a great people, will share with you profound regret that an intimation of repudiation should attach itself to the Balfour Declaration. I have confidence that a wiser and more just policy will prevail."

JEWISH GIFT TO KING FUAD

Exterior view of the hospital presented to the Egyptian nation by ABRAHAM ADDA BEY. [*Photo courtesy Mrs.* ARIEL BENSION, *Jerusalem.*]

MR. ABRAHAM ADDA BEY.

Abraham Adda Bey, one of the richest and most prominent Jews of Alexandria has presented to the Egyptian nation, in the name of the King FOUAD 1st. one of the finest Opthalmic Hospitals in the Near East, containing all that modern science has discovered for the care of the eyesight, so greatly needed in Egypt where Trachoma is so prevalent.

Abraham Adda, who is a self-made man, is a great lover of Dante and is looked upon as an authority on the great Italian poet. He speaks Italian, English, French and Arabic. He has added much to the architectural beauty of Alexandria, having constructed the Cité Adda, a square of beautiful buildings embracing four blocks, with streets named after his sons: Victor, Joseph and Fernand Adda. The streets run from a central square where is the beautiful building housing the Adda banking house.

Mr. Victor Adda, the elddest son is an enthusiastic collector, being on authority on ancient Roman coins and on Egyptian archaeology, and possessing a fine collection of his own. He is also an amateur gardener, whose flowers always fetch prizes at exhibitions. Mrs. Adda is a daughter of Mosseri Bey, the most prominent and influential Jewish family in Cairo.

DEATH OF MR. SELIM SASSOON

We regret to chronicle the death of Mr. Sellim Raphael Sassoon who passed away on November 22nd at his residence No. 15 Mount Elizabeth, Singapore. The late Mr. Sassoon was 43 years of age at the time of his death. He was a son of the late Mr. and Mrs. Raphael Sassoon who were both leading members of the Singapore Jewish Community. Mr. Sassoon spent practically his whole life in Singapore and was a very popular member of the Community, doing his share in all Jewish functions and his loss will be felt keenly by all those who came in contact with him.

The late Mr. Sassoon for many years managed the estate of his late father which was held in trust during the lifetime of his mother, and in 1928 after the death of his mother he joined the firm of Tan Boon Liat and Co., as General Manager. Ill-health did not allow him to carry on this work and in the summer of 1929 he was obliged to take a trip to Europe. He returned to Singapore early in 1930 and commenced business for his own account which he carried on until the time of his death. The deceased leaves a widow, two children—Terrance and Joyce, a brother Mr. E. R. Sassoon, and four sisters Mrs. S. I. Saul, Mrs. E. Ackrib, and the Misses Sally and Flossie Sassoon to mourn his loss, to all of whom we extend our deepest sympathy.

VICTOR LEVY.

SHANGHAI, 10th December, 1930.

[*Continued from page 21*]

Touching on immigration he said that the number of Jewish immigrants must be fixed not by Arab unemployment nor even by Jewish unemployment but by the possibilities of employment offered to the legislative council. Dr. Weizmann made it clear that while the Jews had agreed to participate in a legislative assembly in 1922 they would not do so now. He pointed out that in 1922 the extreme section of the Arabs was unpopular with the Palestine government but since then because the extreme Arabs have gained a larger influence the Palestine government submitted constantly to their demands and even encouraged them in many ways. In addition to this, he stated, Palestine officials who will become members of the legislative council are no longer trusted by the Jewish people to carry out the obligations of the Mandate.

Melchett Lays Britain's Anti-Zionist Policy to Unfriendly Views of Palestine Officials

Vienna, Nov. 15—The ill-concealed unfriendly attitude of the Palestine officials charged with carrying out Britain's obligations to the Jews under the Balfour Declaration and the Palestine Mandate is blamed for the British government's anti-Zionist policy by Lord Melchett, prominent British industrialist, who resigned as chairman of the Council of the Jewish Agency and of the Agency's political commission as a protest against the White Paper, in a statement to-day to the Vienna Freie Presse, Austria's leading paper. Lord Melchett charge that the Palestine problem has been acute since 1921 because of the unwillingness of Palestine officinldom to execute the Mandate, and particularly because of the "dualism between good-will expressed by the various London governments and the executing officials who created for us only obstacles and difficulties because they do not believe in the possibility of the realization of the Balfour Declaration. Hence they used their utmost efforts through the years to prove the impossibility of its realization." Offering to produce a list of all the high British officials in Palestine who had repeatedly told him of the impossibility of carrying out the Balfour

[*Continued on page 26*]

CHINA AND AMERICA LINKED BY RADIO

President Hoover And President Chiang Exchange Messages—"ISRAEL'S MESSENGER" Greets American Zionist Leaders.

It has been said, "Revolutions never go backwards." The truth of this is well exemplified by the success of the revolutionary movement in China. China is no longer a backward country or a backward race. Her advancement in recent years has been remarkable in the history of modern nations. A perusal of Dr. M. T. Z. Tyau's book on "Two Years of Nationalist China" reviewed elsewhere in this issue, will remove all doubts

[Courtesy The China Digest.

Mr. WANG PO-CHEN, Minister of Communications, at the opening ceremony of the Wireless station at Chenju near Shanghai.

from the sceptic mind regarding the country's awakening. Last month a unique ceremony was observed in Shanghai in the presence of a large gathering of Chinese officials and foreigners to inaugurate China's entry into the radio world, the first Transcontinental Radio Station at Chenju. The gathering was furnished with the opportunity of inspecting the machines in the several big concrete buildings. After the three bows to National and Party Flags and reading of Sun Yat-Sen's will, Minister Wang Peh-chuen welcomed the guests in the opening speech. He cited the importance of the radio station as a means of international communication and then presented a short report on the preliminary preparations and construction of the station, which is being operated under the International Radio Station, a government enterprise. He said he had the great honor and great pleasure in welcoming the guests to this first government owned telegraph establishment, which has been under the control of foreigners for the last 50 years. "Not only the station will further international friendship and bring about closer international contacts, but it will also contribute to a better mutual understanding between China and other nations. Messages between President Hoover and President Chiang Kai-shek were exchanged by radio for the first time. President Hoover greeted China's Chief Executive by saying, "I send to Your Excellency and to the people of China my most cordial wishes for the increasing prosperity of your country." President Chiang responding said, "I trust the opening of this new radio communication will cause friendship between the two sister Republics still further strengthened, and benefit commercial interests on both sides. Allow me this opportunity to wish Your Excellency good health and to offer my best regards."

Such warm sentiments can hardly fail to cement further the bond of union and brotherliness between the two sister republic on the Pacific ocean.

Our Greetings to the American Zionists

The Chinese Government Radio Administration having thrown open their service for free radios to the United States on their inauguration day, we were privileged to send greetings to some of the Zionist leaders in New York and Washington. We radioed to the following:—

"NATHAN STRAUS: New York. Greetings and best wishes for your health. Jewry's protest against the White Paper is the best symbol of our national revival. Vigorous Zionist leadership needed."

"STEPHEN WISE: New York. Best wishes for your health. Jewry's protest against the White Paper happy augury for the upbuilding of our homeland. Vigorous Zionist leadership needed."

"DAVID DE SOLA POOL: New York. Jewry's protest against the White Paper good omen. Orthodox Rabbinate must unite for militant Judaism and Zionism. Strong leadership imperative."

"JUSTICE LOUIS BRANDEIS: Washington. Jewry's protest against the White Paper is the best symbol of our national revival. Vigorous Zionist leadership needed. Hope you will accept leadership."

We radioed in similar strain as above to the American Zionist Organization, Mr. LOUIS LIPSKY, the Jewish Telegraphic Agency and others.

Here begins a glorious chapter in the history of modern China with the United States of America. Such a link is a happy augury for the future and we congratulate both Powers upon the auspicious event.

China's Awakening

Under the above caption, *Cumsha*, a Christmas Annual edited by Mr. GEO. L. LLOYD, a noted local publicist, the following article was contributed by Mr. N. E. B. EZRA, by special request:—

Napoleon once said, "China is a sleeping giant, wake her not, for, once awake she will move the world." What was actually meant by this is hard to analyse. Is China to be dreaded now that she is no longer 'a sleeping giant'? Is her awakening to-day to real national life likely to disturb the peace of the world or move it in the wrong sense? Be that as it may, facts can be given to substantiate the claim that China is not a medieval country to-day. A cursory glance at the recent book entitled "Two Years of Nationalist China," by Dr. M. T. Z. Tyau will abundantly prove this. China is able to show great progress all round, although there is much yet to be done in other sphere of activities. That the Nationalist Government has made good in many respects cannot be denied. We have it on the authority of Dr. C. C. Wu, Chinese Minister to Washington, who in a speech delivered recently in Washington said, "China is at present leaving a medieval age and entering upon her existence as a modern state." This does not show that China is still "a sleeping giant." And yet we are further assured by Dr. Wu in the speech referred to above, "The country is experiencing intellectual, economic, social and nationalistic changes which must have their due repercussions in China as in other lands." This does not show that now that China has awakened from her sleep she is able to 'move the world.' Move in what? Surely, China is not a menace to our modern civilization so that we must dread the time when she is no more "a sleeping giant." China stands for peace and goodwill and will not tolerate internecine strife for long. China's statesmen are awakening to the absurdity of it. Marshal Chang Hsueh-liang pleaded recently in Nanking for peace in this country, and, inter alia, said, "I have often suggested that if these militarists want to fight, they can gather in one place and fight it out among themselves with fists instead of bringing endless suffering to the people and nation." There is a substratum of truth in this statement. When Young China is able to reason calmly in this manner, her awakening is certain and the rise of the 'sleeping giant' may yet help to inaugurate a new era for peace for the whole world. God speed the day!

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Declaration, Lord Melchett says that this official lack of sympathy created in Palestine "a direct and indirect atmosphere of friendly neutrality against the Jewish work in Palestine to which I have often drawn the attention of premiers and colonial secretaries as well as the high commissioners." Summarizing the outlook for the future, Lord Melchett believes that no real progress is possible in Palestine so long as the "spirit of individual officials is unchanged and so long as the government leaders do not realize that it is not sufficient to say a few friendly words regarding the Mandate and the Jews." Lord Melchett voices the conviction that the White Paper is also the work of the Palestine officials assisted by the younger officials of the Colonial Office.

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HANUCCAH BALL

The annual ball given during Hanuccah festival under the ausipces of the local Zionist Association "Kadimah" has become a regular institution. For the twelfth time the ball was arranged; it was held on the 17th ultimo at the Majestic Hotel, in the presence of 400 guests including a number of Chinese and foreign residents of Shanghai. Very active preparations were made this year to make the function an unqualified success, thanks to a band of energetic committee headed by Mrs. D. G. M. Aronowsky, Mrs. M. B. Chaikin and Dr. S. D. Joffe's who left no stone unturned to arrange a special programme in honour of the occasion. It was highly gratifying to note that the "Kadimah" could maintain uninterruptedly this annual function, which helped to break the wall of division and bring the community closer. Apart from this, substantial contributions were given to the Jewish National Fund and the local Jewish Educational Aid Society. Local Zionists have reason to be proud of the role which they had played annually in giving financial supports to the two aforesaid institutions. The success of the ball last month will afford another chance to swell the Fund and we understand that close upon $2,000.-has been realized.

Greetings to Manchester School Children

The movement to stimulate Jewish solidarity in the Diaspora is a happy sign of the times. Not very long ago, Jewry was practically isolated and there was hardly any contact between the East and the West. Happily, not a little headway has been made in the matter in recent years, thanks to the Zionist movement which succeeded in awakening a national Jewish consciousness in all parts of the world. We have received an interesting communication from Mr. ISRAEL SUNLIGHT, *a prominent leader of Manchester Jewry (whose name is not unknown to the readers of* ISRAEL'S MESSENGER*), drawing our attention to the foundation of an institution N'Araim in 1928, the object of which is to entertain thousands of Jewish school children in Manchester during Hanuccah week, with a religious service and a musical and literary programme. Last year 5,000 children participated in the entertainment, with some prominent leaders in Jewry taking part therein and delivering addresses on the significance of the Festival. Due to a desire to link far-off Jewish communities closer, Mr.* SUNLIGHT *has asked us to send a message for the "grand Hanuccah week" to be observed in Manchester on December 17, and in compliance therewith we have forwarded him the following notes:—*

DEAR MR. SUNLIGHT,—I have much pleasure in sending through you heartfelt greetings to the Manchester Jewish Children who will celebrate the unique Hanuccah Festival on December 17, next.

Once more the Feast of Light approaches and sets us asking, "What is the significance of such an auspicious day? What leason is to be learned by the brave example of the Maccabees, the saviours of Israel and Israel's soil, and the *Ner Tamid*, the perpetual light of the Temple?" To our mind the prepetual light stands for the effulgence of spirit, a light which sheds lustre on all those with whom it comes into contact. Through its inner merits it remains burning perpetually and does not need external re-kindling to keep its bright flame from extinction. Within us also is an eternal light shining, which we call consciousness, by merit of which we judge our individual action. The light of spirit sends forth a beam, while the light within responds sympathetically and rythmically so that man attains illumination and at the came time condemns the evil within him which drops off like the rotten leaves of a tree. At this stage of development we are well wishing, mentally praising a good action and blaming a bad one, fully realising the injunction of the prophet of Israel who said, "Woe unto them that call evil good, and good evil, that put darkness for light and light for darkness".

Over 2,000 years ago, Israel's spiritual and national life was threatened. A ruthless foe was preparing a fatal blow upon the soul and soil of New Judea. He demanded the abolition of circumcision, dietary laws and the worhsip of idols. In those days our ancestors were giants. They were not made of stuffs of which cowards could be made. There was no *Claude Montefiore* in those days to preach sedition to *Torath Moshe* nor counsel our people to bend their knees before the cruel foe and enjoin them to surrender. Perhaps there was and yet what a great victory the Maccabees had achieved for us!

We are facing to-day a much graver crisis surrounded as we are by foes from within and without. The recent new testament issued by the British Labour Government halting Jewish repatriation to their homeland, prohibiting the sales of land to the Jews in their own country, suggesting the establishment of a Legislative Council when the time is not ripe for it, is enough to try our souls and call for the renewal of the undaunted spirit of the Maccabees of old, in order to ward off a greater calamity to us than was the case over two thousand years ago. We stand disillusioned as a result of the White Paper, but not without hope of ultimate success and triumph. Hanuccah bids us to gird up our loins and don our armour to withstand the new menace to our national life. We shall stand it bravely and courageously conscious as we are of the brave deeds of MATATHIAS and his sons to whom the outlook must have appeared equally dark and hopeless. We shall draw much inspiration from the Feast of Light and our young men need not be less proud of our historical days. We must teach them the beautiful history of Hanuccah and implant in them the seeds of valour, heroism and bravery. They should hold JUDAH MACCABEES as their hero and model in life and emulate his zeal to win for our people freedom and liberty.

Hanuccah is a feast of joy and mirth unto Israel, It celebrates the victory of National Judaism over Hellenism. We celebrate our days of weal and woe every year. The joy which should animate us in this season should not be allowed to be overshadowed by the cloud which the White Paper has fastened upon the Jewish horizon. That would mean consigning ourselves to gloom. On the contrary, the Festival should help us to renew our courage and increase hundredfold our zeal and enthusiasm for Zionism. "Mirth" says HENRY WARD BEECHER, "is the sweet wine of human life. It should be offered sparkling with zestful life unto God." That is the sort of celebration which should sway Kol Yisrael to-day in observing the unique Festival. We should teach our young ones in the very midst of our joy the lesson of selfhelp, self-respect, self-denial, and self-support. "Blessed is the man who places his trust in the Holy One of Israel" has always been our slogan and should be affirmed and re-affirmed to-day.

Let us, therefore, renew our holy pledge to upbuild our ancient country and practice self-denial which is often the sacrifice of one sort of self-love for another. We need no mandate from anyone to love Zion—*beth heyenu*—nor strike a blow for our freedom. "There was never a nation great," says Emerson, "until it came to the knowledge that it had nowhere in the world to go for help." Our help comes from on High who created Heaven and Earth. Therein lies the hope of our future and "Hope ever urges on, and tells us to-morrow will be better."

N. E. B. EZRA.

SHANGHAI, 25th November, 1930.

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CORRESPONDENCE

GREETINGS FROM BISHOP WHITE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I must congratulate you on ISRAEL'S MESSENGER. I have not seen a copy for several years, and think it has been brought up to a very high standard in every way. With very kind regards, Believe me, Yours faithfully,

WILLIAM C. WHITE.

KAIFENGFU, November 11th, 1930. *Canadian Church Mission.*

FROM RABBI DR. I. EPSTEIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I beg to thank you for mailing me the missing number of ISRAEL'S MESSENGER of August, 1929. Needless to say, I appreciate your kindness very much, and the trouble you have taken in order to enable us to complete the filing of your valuable publication for 1929.—Yours very sincerely,

I. EPSTEIN, *Librarian.*

LONDON, 2nd November, 1930.
Jews' College, Queen House Square.

AN INVITATION TO SHANGHAI YOUNG JUDEANS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—As superintendent of "Foreign Correspondence" of the Montreal Young Judaea, I kindly ask you to place a notice in your paper stating that any Young Judaean in your city desiring to carry on a private correspondence with some Judaean of his or her age, in Montreal, should kindly write to me c/o the Montreal Young Judaea, stating his or her name, address, and age. I would greatly appreciate your immediate attention to this matter.—Yours very truly,

SONIA SHAYNE.

MONTREAL, Que., Nov. 7, 1930, 384 Sherbrooke St. West.

MR. M. USSISHKIN EXPLAINS THE J.N.F. ATTITUDE

Editor, ISRAEL'S MESSENGER.

DEEAR SIR,—The opposition of the Government to the Jewish undertaking in Eres Yisrael reveals its injustice most clearly in respect to the most beloved institution of the Jewish people, the Jewish National Fund. The limitations which the Government proposes to impose upon J. N. F. activity are not known. Its disapproval of the Jewish National Fund is due to two causes (a) the impossibility, according to our constitution which is inviolate, of ever selling our lands. The Government considers that in this way land bought for the J. N. F. is withdrawn from the market for all time and the non-Jew has no possibility ever of buying it. (b) In our contracts with settlers a term is specified requiring the employment on our land of Jewish labour only. There is no need to indicate to you the vital nature of these two principles, both from the viewpoint of our future in Eres Israel and from that of their essential justice. The donor to the National Fund must be assured that his *gift will never change its form in the slightest.* He must be supremely confident that land bought with his money for the Jewish people will remain inalienably the Jewish People's. As regard the second principle, without Jewish labour our existence in Eres Israel is baseless. It may be difficult to carry into effect the principle of pure Jewish labour on private-owned farms, but on national land acquired for the nation's sons, this principle must be maintained unimpinged. There is no Government in the world that can compel the J. N. F. donor to alter his intention in regard to this purpose. The Government can only impede for a certain time the power of the National Fund to engage in new purchases. But we have not the slightest doubt that the Government would fail in this in the very near future in the face of our powerful opposition.

M. USSISHKIN.

JERUSALEM, October 29, 1930.
JEWISH NATIONAL FUND. P. O. Box 283.

DR. HAIM WEIZMANN AND THE ZIONIST MOVEMENT

Editor, ISRAE'LS MESSENGER.

DEAR SIR,—I hold no particular brief for Dr. Weizmann but I have been more or less in the centre of the Movement for a considerable number of years, and know the difficulties he has had to contend with. It was not a question of showing weakness in any direction, but a true realization of our weak position. Personally, I have never had much confidence in a Labour Government, and if you will look back upon the past, you will agree with me that any benefits we have received have always been from the Conservatives, Vide., "The Offer of El Arish," the Offer of Uganda, ' and even the Declaration itself came from them. We have always found the Conservative Government dealing honestly and straightforwardly with us. and you would not expect to have had Dr. Weizmann dealing with the Government in any other spirit. This spirit of honesty and faith was transferred to the present Government, and, if, as has been proved, they have taken advantage of the confidence and faith which Dr. Weizmann had in them, it seems very hard indeed that our best friends should turn round and charge him with weakness and lack of principles. I am not in a position to tell you actual details, but you may take it from me, that he has been deliberately hoodwinked, or, in plain language betrayed. If I ask you for something to-day, which you assure me faithfully is going to be done, and when my back is turned, you act entirely contrary to what you undertook to do, would you call that a matter of weakness on my part? This is what has actually taken place. He was promised repeatedly, that everything was going to be righted. Dr. Weizmann was as insistent and as determined as one could possibly be. We have had a full explanation with every detail of the circumstances, and it was the unanimous opinion of the Jewish Agency Council, that Dr. Weizmann had acted in the most correct and most honourable manner. No useful purpose could have been served by an earlier resignation. The reasons that caused the *Volte Face* of the Government towards us is not very difficult to define. Personally, I am inclined to believe, that the presence of Amir Faisal in London a few months ago had something to do with it, in as far as the interest of the Mesopotamian Oil Fields with its vast possibilities appear to the Government to be of greater importance than the adherence to the Mandate. One other point, which might also not be overlooked by us, and that is, that Lord Passfield is not so devoid of anti-Semitism as Mr. Sidney Webb used to emphasise. It seems to have been forgotten, that Mrs. Sidney Webb forty three years ago, when she was still appearing under her maiden name, wrote some very Rabiat and vile articles against the Jews in Whitechapel, and you know, that a leopard rarely changes its spots. However, we are not despondent, we have not been idle, neither we here, nor our friends abroad, and we have reason to believe, that the Government has recognized that they got themselves into a mess, of which they are now trying to get out of. It would be a wrong policy on our part, not to try and make it as easy for them as possible. No useful purposes can be served by adopting any other attitude. There was talk of the issue of another White Paper, but I think a full debate in the House of Commons is likely to take place in the course of next week, and believe, this will help to clear the air a good deal. I think I have said sufficient to show you that it is easy for the person outside to judge, but the judgment is not always the right one. Although Dr. Weizmann has resigned his position as Leader of the Movement, he has not resigned his activities, and from past experience, I know that Dr. Weizmann in opposition is quite as powerful, if not more so, than in office. I remember our early fighting days in Herzl's time, re Culture and Ugnada. You are by now no doubt aware, that the Actions Committee has decided for a Congress to be held in February next, and we are already very busy with the necessary preparations as regards Shekalim and Elections. It behoves us, in the present circumstances, to tighten our Belts, and continue on our path with bigger strides and with more effort, as the only reply we can give to a Great Betrayal.

A. Zionist.

LONDON, 4th November, 1930.

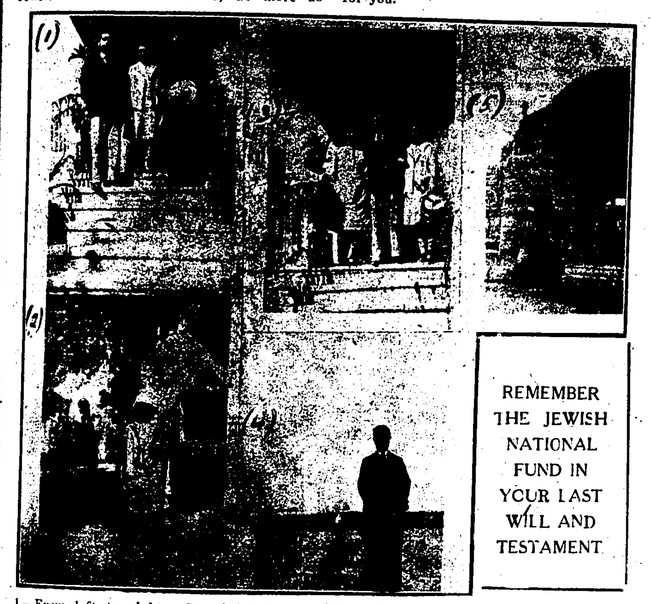
Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read your article under the heading "Dr. Haim Weizman's Political Inaptitude." I should be very sorry indead if you were to throw in your powerful influence with those who, for reasons not altogether commendable, have for years past never omitted at every possible opportunity to hold up Dr. Weizmann as a betrayer of the Zionist cause. I am holding no brief for Dr. Weizmann. He has no doubt made mistakes—and he would not be human if he had not made any—but knowing Dr. Weizmann as I do, I do not hesitate to state that he has never spared himself in striving to bring into effect the great ideal we all have at heart. It is all very well for those who are outside to heap up criticism against the man who had to bear the burden of office, and who had to cope with almost insurmountable difficulties. In his responsible and highly delicate position, he could not always answer to the various points of criticism levelled against him. He could not force the Government to give in to his views every time he demanded any concession. He had to act patiently and circumspectly in all his dealings with the Government, hoping that England would act justly towards the Jewish people. Now that the Government have at last revealed their intentions, Dr. Weizmann did not wait long in expressing, in unmistakable language, his indignation against the new policy. I feel grieved at the lack of gratitude that some of our people usually display towards their leaders who give of their best to the cause of Zionism. Surely at such a critical time in our history as the present is, all personal recriminations should be eradicated from our midst. The Revisionists who are so vociferous in their denunciation of Dr. Weizmann are not altogether free from blame . . . .but I should like to see that all mistakes and misdeeds of the past be forgotten and forgiven. We are starting a new chapter in the history of our Movement. We know now where we stand. Our fight with the Government is now an open one, and it will be a fight to a finish. Let us, therefore, concentrate all our forces against the enemy, and not dissipate our strength in internal strife, —a process which can only lead to disaster. The widely spread protests against the new policy are already beginning to produce some results. The suspension of immigration has been removed, and I am quite certain

[*Continued on page 29*]

WHEN AND HOW TO VISIT ERES YISRAEL

Trips to the Land of Israel are growing more frequent and popular in these days. Jews from all parts of the world are realizing that a tour round the world is never complete unless their country is included in the itinerary. Locally a step in the right direction has been taken by the Shanghai Zionist Association. In conjunction with the American Lloyd, excursions to our home land have been inaugurated to take place on the 28th February next, on the Messageries liner Chenanceau. The American Lloyd is circulating a booklet on the subject giving details of the itinerary which we hope will attract much attention and induce many to spend their Passover holydays in the land of our hope and dream. That is the best way of bringing Eres Yisrael to the fore and linking Diaspora Jewry with their Motherland. To-day New Judea is a real centre of Jewish life to which every Jew and Jewess direct their attention; no more do they go there to die and be buried, but in order to live there and prosper there. The latest to return from that country is Mr. C. E. Minny, who stayed there a fortnight and saw things which impressed him a great deal. We give some illustrations in this page showing how a holiday was spent in New Judea. Mr. Noblston tells us that he is proud for taking his photo on the terrace roof of the Jewish National Library, which stands on Mount Scopus. Miss Noblston is equally enthusiastic about her adventure by the dome of the Library. Both were hospitably entertained by Dr. and Mrs. Ariel Bension in their beautiful home. Shanghai visitors to Jerusalem are assured of the latter's hospitality. No introduction is necessary for it: Just say you are from Shanghai and that magic word will be sufficient to open the gate of a hospitable home for you.



REMEMBER THE JEWISH NATIONAL FUND IN YOUR LAST WILL AND TESTAMENT

1.—From left to right: Dr. Ariel Bension, Miss Lily Noblston and Mr. R. M. Noblston.
2.—Miss Lily Noblston on the grounds of the Hebrew University.
3.—Miss Noblston with Dr. and Mrs. Bension on the steps of their home in Jerusalem.
4.—Mr. R. M. Noblston on the terrace roof of the National Library.
5.—Miss Noblston by the dome of the National Library.

James de Rothschild, PICA Head, Denies Claim of Simpson That PICA Colonies Benefit Only Arabs

LONDON, Nov. 18. J. T. A.—The assertion made by Sir John Simpson in his report on land settlement, development and immigration in Palestine, that the colonies of the Palestine Jewish Agricultural Association (PICA) have been more beneficial to the Arabs than the Zionist settlement, was refuted by James de Rothschild during the Palestine debate in the House of Commons yesterday. Mr. de Rothschild is the son of Baron Edmond de Rothschild, venerated throughout the Jewish world as the man who has done more work for Palestine than anybody else. The Baron, as he is usually called, is reported to have spent more than 60,000,000 gold dollars on his land in Palestine which is administered by PICA of which James de Rothschild is chairman. The PICA is the largest land-holding agency in Palestine, owning 454,840 metric dunams of land.

"By accident of birth," Mr. de Rothschild said jokingly, "I happen now to be chairman for the PICA which the White Paper and the Simpson Report mention. The PICA has created good relations with the Arabs. After fifty years the Arab villages of the PICA colonies are flourishing but the same will happen with the Jewish colonies. Jewish colonization must give more employment for the Jews because you cannot make a Jewish national home without land and without Jews. The Arab suspicions to which the White Paper refers are totally unfounded. Good terms between the two races are developing from cultural, economic and social co-operation to which the government has contributed little help. Without a Jewish national home there would be no British Mandate," Mr. de Rothschild concluded, appealing to the Prime Minister to approach the problem from the same angle of sympathy as expressed in the pamphlet "A Socialist in Palestine," by Ramsay MacDonald.

Mr. de Rothschild read to the House of Commons a letter that Dr. Chaim Weizmann addressed to Lord Passfield last September in which the Zionist leader suggested calling an Arab-Jewish conference. At the end of his address, Mr. de Rothschild quoted from the famous "Hebrew Melodies" by Byron and concluded with the following verse from Byron's poem "O, Weep for Those":

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?—
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel, the grave."

[*Continued from page 28*]

that it will not be long before the whole of the White Paper will be thoroughly revised in our favour. We shall realise our great ideal if we have faith in our destiny, and if we have the will to conquer. But the most essential condition of final victory is A United Israel. Most faithfully yours,

ISRAEL SUNLIGHT.

MANCHESTER, 16th November, 1930. 15 Hanover Gardens. Broughton Park.

UNITY IN ISRAEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your valuable journal of the 1st October, 1930, happened to come to my notice and I was extremely glad to see how brilliantly you are championing the Jewish National cause in Shanghai, China. The editorial note on page 19, prompted me to write you this letter, which I should like you to be kind enough to publish in the next issue of your valuable journal.

The course of action which the British Government has taken with regard to Palestine, and their statement of policy as given in the White Paper, has not only called forth world-wide protest but has also roused the conscience of the Jewish people and deepened their interest in the development of the Jewish National Home. This course of events, harmful and indignating as it is to the Jewish people, is of still more significance in that it tested them whether or not they could harmonise and work together at this critical moment in Jewish history; whether or not there was perfect unity in a time when united effort was imperative. Recent events about and in Palestine, however, have clearly shown that the Jewish people have stood the test; recent events have distinctly proved that Agudist can work with Zionist and Zionist with Agudist. There may exist religious differences between the two camps, but as regards major policy in Palestine such as the wailing wall, etc., the two movements have co-operated brilliantly. The Agudah, understanding the seriousness of the hour, joined the Jewish community in voicing their protest against the great moral injustice done to the Jewish people. Let us hope, that now that a start has been made —and a way has been paved for perfect unity in Israel—the two movements will continue to co-operate as they have been doing recently, in solving the most vital problems which are confronting us at the present time.

JACOB FERBER.

LONDON, 10 Nov., 1930. 14, Manette St.,

A CHALLENGE! By S. S. LEVY

("Justice, justice, thou shalt pursue" (read Deut XVI—18-20).

1. I challenge any one to name a patriarch, prophet, priest, psalmist, poet or preacher, who has brought a millionth part of the millions of millions of souls which the Messenger of God, Muhammad, has brought to the foot of the Trone of the Most High, to prostrate themselves in devotion to, and adoration of the Single God in a manner certainly second to none in the world!

2. I challenge any one to name a woman to whom God appeared more clearly and spoke more familiarly, affectionately and sympathisingly, than our Mother-Haghar, in Genesis, saying: "Arise carry the child and tighten thy embrace of him, for I shall make a great nation of him!"

3. I consider men like Muhammad, Aimé Palliere, and Charles Voysey as of the highest spiritual types. I fail to see why one who was born an idolator, who lived an illiterate shephered ('Abraham) should have Paradise for his "bosom" and another illiterate camel driver who accomplished much more than his grand sire in spreading the blessings of spiritual Light as Muhammad has done, should earn less.. Abraham prayed for the immortality of Yeshma'El and God listened to and granted his request. Muhammed and Paul the respective founders of Islam and Christianity are at the two poles. Like Elijah, Muhammad recovered and saved the religion of Yishma'El for his people and other nations sunk in idolatry incests and other vices. . . . Khuda Bux earned a very high place in the Spiritual World by his candid declaration at the "Convention of Religions" in Calcutta, as did also Muhammad Ali by his translation of the Holy Quran. But the latter lost it and more by his unjust commentary. "For God loves justice" (see Psalm XXXVII 27-29). The Quran is sprinkled all over with ideas from almost all the Jewish Scriptures, like the work of a learned Rabbi and the best commentary should be by Jewish and Muslim leaders, in the presence of God. Its attitude towards Christianity is 95 per cent. Jewish. The credit of Muhammad consists in what he had made of it.)

4. I earnestly call upon every Jewish Rabbi to examine carefully the *Religion* of Islam and stand before God and declare upon his conscience, whether it contains anything objectionable to God and Israel and whether it would be a sin for a Rabbi to enter a Mosque and pray Muslim fashion in every detail.. Is Islam inferior to the religion of the Patriarchs? "The man who rejects idolatry becomes a Jew" say our sages.

5. I consider it a solemn duty of Israel to convene the leading Muslimin, place before them our sacred books to censor and reject in their favour what may seem objectionable to them. They will be astonished at the result and the sacrifice, *if any*, would be worth making, considering the spiritual gain in souls.

6. The Jews are Muslimin. The Muslimin are Jews. One great soul in two magnificent bodies. Both fail to see the Hand that is bringing them to one another's arms. He places a feast before them. They fight for the table (Palestine) and the spoons (Wailing Wall etc.) The Jews gather His Presence from America, Australia, and Europe and knead it into the clay of the Wailing Wall.

7. God demonstrates practically that Nabbi Muhammad is His Messenger. He sprinkles the face of the earth with witnesses proclaiming this FACT from tower-tops! The Jews prefer fancy theoretical human opinion-demonstration! "How blind and deaf, alas, is the Servant of God!" (Israel) says Isaiah.

8. The last chapter of the Holy Quran runs:—

"Say God is one (i.e. Absolute Unity)
God *Himself* is (of Spiritual) Substance.
He begets not, nor is He begotten.
And hath no providence to provide for Him."

How does this compare with our:—"Hear O Israel the Lord our God is one?"

9. Verily Muhammad is unique; the religion of the Quran is pure, simple, concise, holy; the two Izans (one from the tower and the other in the ears of the infant) are sublime; the Ablution, the genuflections and the whispered prayers are glorious and the Mosque is a sister Synagogue for the worship of the One Supreme God.

10. The Hebrew for Jew is Yahoody which means one who bears witness to and praises God. The Arabic equivalent is *Muhammad!* The word *Nassir-Allah* in the 110th chapter of the Quran means exactly *Yisra-El* i.e. the conquest of or reign of God. It is also the name of the "Messiah." I challenge Hebrew and Arabic scholars to gainsay this.

11. Not the "Wailing Wall," but the Mosque of 'Umar must be kept open for Muslim and Jewish respective services and the Jew who fails in his duty to provide water for ablution and a rug for prostration for his Muslim brother who wishes to pray in the Synagogue, becomes seriously responsible to God. The Muslimin who pray with Jews would do well to join the latter in the "Allenu" prayer if they choose to do so, since they are quite as entitled to it as Israel. Let none antagonise what God has allied and harmonised. A solemn covenant between the Jews and the Muslimin will settle better the quarrel between them in Palestine. A blow aimed by one at the other is a blow aimed at the offender's own backbone or spine. King Feisal has three mines—the Jews, the waters and the clay of the two rivers of Iraq—our best wishes go out to him. The foreign Jews of India, the Straits Settlement and China are about 95 per cent. Iraqian, Arabic speakers (some of them scholars of Arabic) and most of them thank God, are very prosperous. None can mistake the hand that placed the Mosque and established or preserved in better repairs. How much of the credit of *Islam* is due to Muhammad and how much to Abdu'lah iben *Salem* God alone can know and both have gone to Him. Our concern is with our Muslimin brothers and their sister great religion here and now, and we say God bless and prosper both equally.

12. More than a thousand years before the advent of Rassul Illah the Jews *every* morning sang, as they do to-day in all their Synagogues:

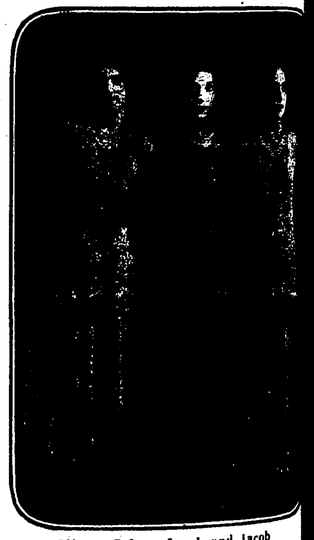
"O Praise the Lord, proclaim His name,
Publish among the nations His works,
Sing unto Him, chant hymns to Him,
Mediate over all His wonderous works,
Glory in His holy name,
Blissful is the heart of them who contemplate God,
Study God & His strength,
Seek His presence always,
He is the Lord our God,
His Judgments pervade the world." Psalm CV.

The sultan sent away Dr. Herzl disappointed in his petition for the Jews in Palestine. What befell the sultan and his great empire shows how God consults no law books and listens to neither witnesses nor eloquent pleaders in dispensing His judgments. Egypt, Assyria, Babylonia, Persia, Greece and Rome were once greater empires than that of Great Britain. They have disappeared while Israel is still chanting the same Psalm!

13. Why does God choose for His instruments illiterate shepherds rather than professors of philosophy; why Egyptian slaves rather than Caesars, Czars, Kaisers; why a thornbush (Israel) rather than a banyan or majestic tree of the forest; why Sinai rather than the Himalaya; why Palestine and the desert of Arabia rather than America, Australia or Europe; why a shepherd boy (David) rather than Homer, Milton or Shakespeare; and indeed why the dust of the earth for the embodiment of His Soul or Breath of Life in Divine Humanity rather than in precious stones? The answer is simple and worth remembering. It is this, namely, "Because He liked to do so and it is His business to choose!"

14. Muhammad was not an angel and the Holy Spirit does not inhibit or change the human nature of the person it controls. The Holy Quran uses human language suitable for imperfect human beings.—It is at its best and flawless in religious matters only.

15. "Kindness and justice arrange Thy throne, charity and truth lead to Thy presence." "Thus says the Lord,—Observe justice and practice charity for My help is near to come." "Zion, by justice shall be redeemed and her exiled ones shall return by charity." A man brings millions of proselytes to our door. Do we go out to welcome him, observe his birth day as the greatest holiday or Holy Day and call our children by his name? Do we embrace his followers and whisper in their ears, "Dearest brethren" and "Holy Brothers in God?" The voice of Rabbi Obadyah ben Shaloom calls out, "Does God require from non-Jews more than what the Muslimin, who even circumcise and prohibit pork eating,, are offering Him." And the musical voice of the first singer of the Holy Quran calls out:—"Is this all the justice and charity of Deen Bene Israel which I have spread to the uttermost recesses of the world!". The King sends a viceroy. He arrives in India and does nothing for two years but go about reciting the proclamation of his appointment. This is the story of the "Chosen people" in a nutshell! If all the world were to become Jews to-morrow we would continue to wait for the advent of the Messiah.



Misses Cohen, Jacob and Jacob Bridesmaids at the recent Isaac-Isaac wedding.

EDITORIAL NOTES & COMMENTS

A Fine Legacy

The late Dr. M. W. H. HAFFKINE whose death we chronicled in our last issue, has bequeated six million francs to the Hilfoversein der Deutschen Juden for the support of the Yeshiboth. He has expressed a wish that the Yeshiboth of Eastern Europe, which will be assisted by his gift, should be modernized. It is said that the position of the Yeshiboth is a deplorable one, so that the bequest so unexpectedly announced is both timely and munificent.

Israel's Weapon—Public Opinion!

It has been said, "Public opinion is a second conscience." Relying on this modern weapon, the Jewish people hope to defeat the adverse policy of the British Labour Government in regard to Jewish Palestine. In the course of the protest meetings held in all parts of the world, some of the speakers had stressed the fact that (happily, to our way of thinking) the Jews have no army with which to go to war, nor cannon, nor bristling bayonets, but the fight for the rule of right and justice will be fought in another way—Public Opinion! That is Israel's weapon, not a weapon to destroy cities and villages but a weapon of righteousness. Let us keep cool and not despair. Let us have faith and not waver. A cause so vibrant with hope and sanctified with the blood of Israel's heroes and martyrs shall not fail and fall. Stand firm, O Israel!

Political Zionism Is Unconquerable

PASSFIELD 'White' Paper has revived the dim hope of the anti-Zionists hailing from the 'liberal' camp regarding their man-made theology. There was some joyful noise in their rank believing that *Sur Ya-Akob* had heard their orison and fulfilled their dream. Unfortunately, for them the retreat of PASSFIELD has again menaced the life of 'liberal' Judaism. On the other hand, the setback to the Zionist ideal may yet prove a blessing in disguise. It has united Kol Yisrael in every land and created a wave of enthusiasm for their Motherland which must have astonished all our opponents. The *Sonnei Siyon u'Yisrael* of the LOUIS WOLSEY type will yet learn that political Zionism is imperishable. As we say in our Hatikwah, only with the last of Jews will go the last of our hopes. Happily, the WOLSEY type of Yehoodi is rare and this helps to make our Hatikwah a real hymn of joy in our great dispersion!

Who Oppresses Arab Tenants?

The Arab weekly *Falastin* protests against the present British policy in Palestine. The measures for the protection of Arab tenants announced in the SIMPSON HOPE Repore have caused Arab owers to take immediate steps to eject their (Arab) tenants. Arab landlords have also taken steps to enable them to sell their land even if land transactions are prohibited. Thus they are burdening their land with fictitious mortgages to provide a legal possibility for future sale. The Hebrew daily *Dabar* of November 17th, comments on this:—'Neither the Jewish National Fund nor private Jewish land purchasers are responsible for the oppression of Arab tenants—the greedy Arab land owner is to blame. The very Arab who ejects his fellow Arabs afterwards accuses the Jews of the very acts done by himself.'

Wanted: A New Rassul!

AL JOLSON'S 'Jazz-Singer' has been a hit in America, Europe and China, but it is considered a menace in Constantinople because it contains 'Jewish religious propaganda', hence the government's decree to put it under ban. Here is the fruit of some Muslim 'protection' which our Muslim friends in India and Iraq are stressing in their arguments against the policy of the Jewish National Homeland. Perhaps some Muslim scholar will tell us in what way 'Jewish religious propaganda' can hurt the religion of MOHAMMED which every student of Semitic literature knows is akin to Judaism. Evidently the world is standing still and refuses to advance any further. The age of toleration is dying and the age of intolerance is reviving! What a role for a new RASSUL on earth!

Congratulations To The "Jewish Chronicle"

The Jewish Chronicle, London, celebrated its ninetieth anniversary in November last, without pomp and without ceremony. Perhaps this will be reserved when it reaches its one hundred milestone. Our distinguished contemporary is not growing weak and servile with age, but on the contrary getting more vigorous and virile as it advances from year to year. It has behind it an excellent record of unique

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achievements in the interests of Kol Yisrael, of which it may well be proud. To-day it is the leading Jewish journal throughout the world, championing the cause of bruised Israel, Traditional Judaism and Jewish Nationalism. In its pages are chronicled the modern history of Jewry with a wealth of knowledge which is not easily accessible elsewhere to the average reader. In a word, it is *Kol-Bo! The Sefer Zikkaron*, to give it its Hebrew name, has a large following and as such is a great factor in Jewish journalism. It has been said that "journalism is an immense power, that threatens to supersede sermons, lectures, and books." *The Jewish Chrohicle* supplies these essentials to its readers. As an organ of British Jewry, it is looked upon with veneration and respect everywhere. Hoary in age but young and vigorous and hearty none the less, ISRAEL'S MESSENGER from far-off China considers it a privilege to salute its contemporary and those who are associated with it, on the happy occasion of its celebration of *tish'im shana.*

Egyptian Jewry Assails Passfield Policy

According to the Jewish Telegraphic Agency, Cairo Jewry on October 31, participated in a protest meeting which cabled to the League of Nations and the Zionist Executive its resolutions against the White Paper. Those assembled at the meeting, continues the dispatch, pledged themselves to continue to assist in the upbuilding of the Jewish Nation Homeland in Palestine. Such an attitude of dignity and self-respect is gratifying. It is an open secret that the Egyptian Arabs have no sympathy with the Palestinian Arabs to oust the Jew from his country and have openly sympathized with the latter in his struggle to win his freedom. Cairo Jews have lived long in Egypt to cherish the friendship of their Muslim neighbours. We publish elsewhere a brief record of the career of ABRAHAM ADDA BEY, a leading Jew in Alexandria, who donated a hospital to King FUAD in aid of the country and the illustration of the building, as well as that of the donor. Here is a striking proof of the Jewish civilizing influence, and the progressive elements of the Arab communities can hardly fail to appreciate this great factor in their national life. Cairo Jews have struck the right chord at the meeting referred to above, and we view their co-operation in the present critical hour with much hope and expectation. We are convinced that in this they have the support and sympathy of their Arab fellow-residents, who will not misunderstand the real aim which animates the Jewish people all over the world. The day may yet come when even in Palestine the Arab will become reconciled and see in his Jewish cousin no more a wild beast ready to tear him to pieces, but rather a real brother ready to live and co-operate with him to realise the sweet dream of peace.

The Late Rabbi Herman Gollancz—A Tribute

Death has removed a mighty oak, a prominent Jewish scholar and Rabbi, Orientalist and widely known workers in the vineyard of the Lord, in the person of SIR HERMAN GOLLANCZ who passed away in London in October last, at the age of 78. The late RABBI GOLLANCZ was a noted preacher and lecturer, and his volumes of sermons adorn many a library in Jewish homes. We were great admirers of the deceased, having taken great interest in his literary work. On the occasion of the celebration of our Silver Jubilee in April, 1928, the late SIR HERMAN cabled us from his sick-bed the following message, "From trying sick-bed Mazel Tob. Heartily congratulate our defender of the Faith." Such an expression of goodwill from such an eminent source came as "cold water to a faint soul," denoting as it did the attitude of the man who kept in close touch with the progress of this journal. We bemoan his loss and sympathize keenly with the survivors in his family circles. A great prince in Israel has fallen! *Tihyeh m'nuhatho kabod!*

Let us weep in our darkness—but weep not for him!
Not for him—who departing, leaves millions in tears!
Not for him—who has died full of honour and years!
Not for him—who ascended Fame's ladder so high.
From the round at the top he has stepped to the sky.

Knowledge Is Power

It has been said that little knowledge is dangerous, while half-knowledge is worse than ignorance. The Talmud likens knowledge to water. As water flows off and withdraws from high places, adds the Talmud, so knowledge can only flourish among modest men. This forceful utterance of our ancient Sages (*Zikronam libraka*) needs no comment. There are scores of people whom we see daily around us whose knowledge of real lore is nil, whose conception of real life in our relation to God and man is zero, and whose mental training is limited to amassing worldly treasures, and yet think so highly of themselves that they would spurn with indignation the idea of consigning them among the illiterates and the ignoramuses. Such men are beyond hope of any recovery. They have practically signed their own spiritual death warrant, because they have failed to realize that knowledge advances by steps and not by leaps. Our Sages have compared knowledge to water. It cannot be purchased by any means except through diligent study and constant research. When we begin to realise that knowledge is boundless and human capacity is limited, then we begin to appreciate its usefulness to us and realise our helplessness to master it in any way. DISRAELI said, "To be conscious that you are ignorant is a great step to knowledge." This is a forceful dictum, the deep significance of which should sink into the minds of all and sundry. Once we begin to appreciate modesty as a virtue and compare knowledge to water—*mayim*—then we begin to realise the significance of the utterance of our Sages of old, that "knowledge can only flourish among modest men." We have need to stress this lesson strongly, for we live in an age when all of us have an exaggerated idea of our knowledge—(do we not often hear the saying, *Kullanu Hakamim!*), and think we need no longer the counsel of Sages who had lived ages behind us. An old saying of the Talmud quoted above, it is true, and yet how modern it must sound in our ears!

China And Judea Challenge The Modern Canutes

Elsewhere in this issue we give a review of Dr. M. T. Z. TYAU'S new book on "Two Years of Nationalist China." The author in his preface tells us appositely:—

"The travails and tribulations of four hundred million people may continue for a few years—and he will be a bold man to make light of the forces of opposition, of evil and darkness—but the end can never be in doubt. As the sun will rise in the East, so surely will the advent of a united and happy China come to pass. King CANUTE tried in vain to arrest the incoming of the sea. Puny CANUTES of to-day—be they reactionaries in the country or imperialists in other countries—will avail little against the surging tide of Chinese Nationalism."

Every word and every sentence in the foregoing striking passage is applicable to New Judea and Jewish Nationalism. What Dr. TYAU says about China and Chinese Nationalism may be said with equal force by the Jewish nation to-day. We observe that JACOB DE HAAS, that veteran American Zionist leader, in an Open Letter to the British Cabinet published in *The New Palestine*, New York, of October 24, said, *inter alia*, "Gentlemen of the British Cabinet, as little as CANUTE could stay the tide so little can you check our destiny. We are too old in suffering and sufferance not to know that in our passive resistance there is a strength that outlasts rocks, and that by active resistance we create a resilience that enables us to cross the most dangerous of political whirlpools." That is the Jewish reply to modern CANUTES. Both China and Judea have similar problems to face; both are confronted with CANUTES to check their respective Nationalism and both should be able to steer high and clear and reach the Promised Land. Verily, there is hope in surmounting the CANUTES of our days who are assuredly not strong enough to check the surging tides of China and Judea.

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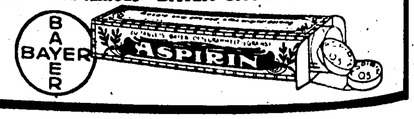

Maulana Mohammad Ali, The Jews And The Arabs

Our attention has been drawn to a statement made by Maulana MOHAMMAD ALI (this gentleman is not the same entity who translated the Quran into English and about whom we wrote in our November issue), the Moslem delegate to the Indian Round Table Conference, who spoke at a meeting held in London in November last saying, *inter alia*:—

"The original inhabitants of Palestine who had been there for centuries had to be protected. Jews had been brought from Russia to Palestine: why not dump them back to Russia and send them back home? The Arabs in their home were homeless".

This is not the first time when Mr. ALI spoke so bluntly. What a brilliant statement made by him! Perhaps he thinks it contains pearls and rubies (*jawahar*) and that we must bow and cringe before his august figure! It is this fallacy that the Jews who are returning to their homeland are regarded as "foreigners" that is at the root of all the trouble between us. If Mr. ALI were to read the Mandate closely he will find that the over fifty Powers who are members of the League of Nations, had conceded the historical rights of the Jewish people to return to their country and reconstitute their national homeland. To say that "the Arabs in their home were homeless" is a farrago of nonsense. Since the termination of the Great War, the Arabs have founded four States—thanks to Great Britain for fulfilling her pledges to them. True, these worn-out facts need no repetition, but since Mr. ALI ignores them and tries to falsify the position of the Jew by dubbing him a "foreigner" in his ancient land, we regard it our duty to wage a contest with him and challenge the accuracy of his statement. Away, with this spirit of unbrotherliness! The House of Islam was never known to be inimical to the House of Israel! "Into the well from which thou hast drunk cast no stone," is an ancient Rabbinic adage, and may have a parallel to it in the Quran, which as KHUDA BUX made clear "had borrowed freely from Judaism." (Vide ISRAEL'S MESSENGER, November 1, 1930, our article entitled "Shall Jews Ever Rule Again?" being a reply to Maulvi MOHAMMAD YAQUB KHAN.)

Hindu Sympathy With Zionism

The teeming millions of India embracing the Hindu nation have not been slow in showing their sympathy with the Jewish nation in their struggle for independence. We have chronicled from time to time, a number of sympathetic declarations made by the Hindu leaders and thinkers in India, which stand in glaring contrasts to the biased attitude of our Muslim neighbours in that country. Our attention has been drawn to another significant statement made last month by RABINDRANATH TAGORE, the famous Hindu poet who is in a visit to America, after his recent stay in Moscow, declared in an interview with a Jewish Telegraphic Agency representative in New York, that he stands together with all Hindus in full sympathy with Zionist aspirations. The Jews should unite, added the distinguished poet, with the Arabs of Palestine against England, in an endeavour to solve the present Palestine situation. The Jews have always been, said TAGORE, the world's great teachers. Their task now is not to beg of England, but to educate the Arabs to understand that by Jewish immigration the status of the Palestine Arab, material and cultural, will be raised. Another striking Hindu declaration comes to us from Detroit, U. S. A., where at a protest meeting held by the Jews against the PASSFIELD repudiation of BALFOUR Declaration and the Mandate, a committee of Hindu, representing the Friends of Freedom for India, was present to extend its sympathies and to present a resolution endorsing Zionism, in contradiction to claims that trouble in India is responsible for Britain's action. We laud these friendly gestures from our Hindu neighbours who have similar problems as ours to face in their movement to win their independence. The tendency of the age is not to oppress the weak and the downtrodden but to let the oppressed go free. That is a Jewish ideal which was voiced by ISAIAH many centuries ago, and there can be no peace on earth and goodwill among men until that ideal will become the common heritage of all mankind.

The Wrong Policy Of The British Labour Government

Letters to the London *Times* by eminent men in England are published which go to show that the consensus of opinion is decidedly against the new policy of the Labour Government *vis-a-vis* Jewish Palestine. The debate in Parliament in November last, has not brought about any reconciliation although interesting speeches were made and the policy of the Government was scathingly denounced by LLOYD GEORGE and Mr. AMERY. The situation is still obscure as we write this, since it was declared by Dr. SHIELS who represented the Colonial Office in the House of Commons, that the White Paper had not been annulled but stands "as explained and amplified" by him. Meanwhile, the restlessness in the Jewish world continues unabated, we are sorry to say, and no confidence in the Labour Government will be restored until the PASSFIELD statement will be revoked and repudiated altogether. In a letter to the London *Times* of November 19, Lord LLOYD stated, *inter alia*, "It is intolerable that we should allow the accusations, of bad faith which are being hurled at us from every quarter of the globe to remain unanswered." Thanks to the Labour Government and the unwise policy it has pursued, the star of England

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has been waning in "every quarter of the globe." She who was a mistress of the world and the leading nation protecting the weak and the oppressed peoples on earth, is to-day the object of derision and jeers (we are sorry to say) and threatened to be hauled before the Hague Court Tribunal,—a suggestion which was jointly made by Lord Hailsham and Sir JOHN SIMON and supported by Lord LLOYD in their letters to the *Times*, for contravening the BALFOUR Declaration and the Mandate! We earnestly hope that the cloud under which Great Britain is passing will not remain long to stain her escutcheon. British statesmen must wake up to save the reputation and honour of their country and uphold the rule of right, cost what it may. The British Empire was not built upon a flimsy foundation which could be shaken by anyone. We all have a right to believe that the latter will not waver from the just principles upon which her Empire was established and surrender to mob violence. The Labour Government has much to answer for the present universal denunciation of their policy which we are pleased to say found no support from the leading statesmen in the Empire. That is the silver lining in the dark cloud which gives a ray of hope for the future.

SPIRITED DEFENCE OF POLITICAL ZIONISM

Our Appreciation of Lloyd George

The British Labour Government was put on trial in the House of Commons on November 17, when the PASSFIELD *'White' Paper was subjected to a heavy barrage of criticism at the historic debate. Impressive and severe was* LLOYD GEORGE'S *speech in which he openly and unhesitatingly termed the Statement of Policy a most expressive anti-Semitic document. He charged the government, in effect, with tearing up the mandate. He declared that there had been no encouragement of the idea of a National Home for the Jews. "The government dares not try to kill Zionism openly, so it has put it in the refrigerator and closed the door with a thud," he said. He pointed out that Jewish money spent in Palestine was not rich men's money, but for the most part contributed by poor Jews. He contended that the Arabs have not been dispossessed of their land, that everything had been bought by the Jews at extravagant prices. He termed the White Paper "biased and anti-Semitic." "If there is unemployment at home," he said, "world conditions are said to be the cause. If there is unemployment in Palestine, it is the Jews. If they get murdered, they are to blame." The notable address delivered by the leader of the Liberal Party was a spirited defence of Israel's case and the latter's right to seek under the* BALFOUR *Declaration his manumission and his privilege to reconstitute his national being. So enthused were we at this striking demonstration of goodwill towards the Jewish people that we felt impelled to tender him our thanks for his telling speech. Our communication follows:—*

Hon. Mr. David Lloyd George, House of Commons, London, England

MOST HONOURED SIR,—Your moving address in the House of Commons on November 17, pleading for a square deal for the House of Israel *vis-a-vis* Jewish Palestine, which I have read in *the Jewish Chronicle* of November 21, is bound to be treasured and prized in the pages of Jewish history.

You, Sir, have vindicated England's honour by repudiating the PASSFIELD White Paper, which at one time threatened to stain the escutcheon of Great Britain.

Your plea for Israel's National Independence will reverberate down the corridors of time, gaining strength as the distance becomes greater.

I am writing this to express to you, Sir, my high sense of tribute and admiration for your vigorous defense of our national cause, and for the clear and unequivocal statement to heal the wounds of bruised Israel.

I shall conclude my humble note of appreciation of your historic speech referred to above, and the great service which you have rendered us, by quoting the immortal words of a famous writer:

"There is a shrine in the temple of ages, where lie forever the memories of such as have deserved well of their country and their race."

That "temple of ages" will be Ancient Israel's heart, wherein will remain enshrined the good name of DAVID LLOYD GEORGE. Respectfully yours,

N. E. B. EZRA.

SHANGHAI, 12th December, 1930.

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LAND OF ISRAEL TO-DAY

Lecture By MISS LILY NOBLSTON

The lecture delivered by Miss Lily Noblston on the 18th ultimo, under the auspices of the Shanghai Zionist Association on "The Land of Israel To-day" was a great success both from the point of view of entertainment and the wealth of knowledge which she was able to impart on the subject. Noted for her gift of eloquence and diction, Miss Noblston was able to surpass all her past records and impress not a few among the audience (who listened to her speak for the first time) to take her seriously. The lecturer took over an hour to wade through her impressions of the Holy Land; she kept her listeners deeply engrossed on the subject from beginning to end. It was on the whole a successful gathering of earnest men and women who were eager to listen to the latest message which the speaker brought to Shanghai from the Jewish homeland.

The Chair was taken by Mrs. R. E. Toeg who introduced Miss Noblston by delivering the following short address:—

"We ave assembled here to listen to a lecture on an interesting subject by Miss Lily Noblston. She will speak on "The Land of Israel To-day" and give us her impressions of the Holy Land which she visited lately. I am sure you will agree that we welcome this contribution to the literary circle of our Association, and see in it an opportunity to get first hand information from one who is a gifted writer and noted for her great enthusiasm for things Jewish.

"The lecture to-day will enable us to realise what we have achieved in Palestine since the issuance of the Balfour Declaration, and also strengthen our desire to work for the redemption of the land and save it for posterity.

"In spite of the 'White' paper issued recently and the great storm of protest which it has aroused throughout the world, we are pleased to say that we are not down-hearted, but on the contrary feel most anxious to continue the good work and inaugurate a new era of peace and goodwill among all the peoples of Palestine.

"I shall not detain you long for I know how anxious you are to hear the speaker who returned to us with a message from the Holy Land. I shall call upon Miss Noblston to deliver her lecture."

Miss Noblston in responding read her paper which was listened to with rapt attention by the audience. We publish it in extenso elsewhere in this issue.

Mr. Charles S. Gubbay said that he had no intention of speaking, he had come to listen and not to talk but Miss Noblston's address had swept him off his feet literally as well as mentally. Miss Nobleston did not visit Palestine like the ordinary traveller who used her physical pair of eyes only, but Miss Noblston had another pair of eyes deep down her hearts and the vision she saw with these pair of eyes gave then the benefit of that eevening. Mr. Gubbay said there was no need of his saying any more and the time was getting late, he concluded by thanking Miss Noblston for her noble address.

Mr. N. E. B. Ezra also spoke commending the lecturer for her interesting pape.r He said:—

"We have listened to a fascinating lecture to-day about which I desire to say a few words. Miss Lily Noblston has proved an excellent delineator. She has created word pictures on the canvas of our mind, which are bound to leave behind an indelible impression. It is, however, a fact that those who visit our homeland return with enthusiasm for the Yishub and try to impart to others some of their contagious spirits. Some of the leading workers in our movement to-day were converted to Zionism after their having visited the country and seeing the great possibilities of the future. We have seen a great transformation. Lands which were formerly waste and abandoned as useless and hopeless for colonization are to-day practically redeemed and yielding fruitful results. Zion is being rebuilt and redeemed by justice, by Jewish muscles, by Jewish money and by Jewish energy. Much that has been told us by Miss Noblston will serve to encourage all who look forward with hope and confidence to the future. Edicts may come and edicts may go, 'White' papers may come and 'black' papers may go, but the spirit of Judea will remain invincible. I want to say that we have seen miracles performed for us. We see in this revival of our nationhood the Finger of God directing us to accomplish our destiny. The revival of our language in our homeland is a great miracle. Only lately a Jewish infant son of three summers arrived here from Jerusalem and it was a joy to hear him speak Hebrew. I was thrilled to the depths of my soul to see this unique revival of our language, a language which was considered not very long ago as dead and beyond any hope of ressurrection. There is another miracle and that is the rise of the all Jewish City of Tel-Abib with its Jewish population of 42,000. There are other miracles which we could cite, but it is obvious that there is no limit to Jewish energy and enthusiasm when it comes to the question of building Eres Yisrael. Our would-be friends find fault with us because we are going too fast in building the "old wastes, the desolations of many gemerations." Go slowly they tell us: they issue 'White' papers to restrict our progress and say, as it were, "Thus far shalt thou go and no further." But they misunderstand our trend and the spirit which animates us. Our work cannot be completed in one generation. It is the work of many generations, but energy and persistence conquer all things. Those who think that Zionism has been defeated by the recent issue of the 'White' Paper have a poor conception of the real force of Jewish Nationalism. A preacher once said, "Defeat is a school in which truth grows strong." That is another way of saying that adversities and setbacks are blessings in disguise. As a result of the recent *debacle* we see a wave of unity pervading in our camp and a determination to stand undeterred by political events. Our pioneers need not be assured that we stand behind them to redeem the soul and soil of New Judea. We are one people and will act as one in the present critical stage of our national movement."

Mr. S. M. Joseph who was invited to speak by the Chairlady made interesting remarks dwelling upon the importance of the meeting convened by them. He said:—

It was over a month ago, since we met last at a time when we were somewhat under a depressing apprehension which we shared in common with the rest of the world Jewry, over what seemed to be as a determined action to block up the progressive way of the Zionist Movement, and to debar us from reaching our goal through a promising avenue. But happily, since then, the hasty step taken with such a scant consideration against Jewish immigration has to a certain extent been retraced and amended by allowing a limited number of immigrants, or in other words some 1,500 souls of hard-pressed Jews to return to their ancestral homeland within the next six months. Now let us realise and hope that the partial removal of the restriction on immigration indicates the intention and spirit that in time the complete re-adjustment of the whole question will be a matter of course, for England's word of honour has always been regarded as an immutable principle never to be retracted or broken by failure or unfulfilment to degrade her characteristic reputation. Therefore, we must still firmly believe that it is not impossible or unlikely for any future leader of the British Empire to evolve a better method of shaping the destiny of Palestine. It is true that we have so many terrible opponents and insidious instigators to contend with, but at the same time we have the backing of the League of Nations that swept away the long standing obstacles clean out of our way, relieved us from the fetters and stress of silence and granted us the right to return and rebuild our traditional homeland. Then why should we not make a determined attempt and by peaceful means to regain our national status before we tremble and melt away again? The answer lies with every Jewish Community scattered throughout the world by integrating at least in mind and spirit with the Zionist Organization and by their devoting their constant support towards the success of the Movement they will then create possibilities of saving some of the remnants of our race from being brutally trampled upon by backward nations. A poet once spoke of words as short sharp swords, and indeed it is just what the anti-Zionist's intention to utter as such, for since the incited agitation had done its destructive work in Palestine a year ago last August, our enemies came out from the wilderness and drawingroom raging and fuming with such monstrous words intended to kill the Balfour Declaration. But the words of the Balfour Declaration emanated from the heart of a humane friend and were offered not only as a healing salve to our wounds of age-long duration, but also as a means to an end. Finally and clearly before all the world the Declaration was entrusted into the hands of Great Britain as a shield for our protection against future attacks.

Mr. N. E. B. Era on rising to propose a vote of thanks to the lecturer said that the Shanghai Zionists were grateful to Miss Noblston for the trouble which she took in preparing her lecture and for the interesting accounts given showing the hopes and prospects which were in store for them. He coupled the name of Mrs. R. E. Toeg to the vote of thanks for presiding at the meeting, and asked those present to adopt the two votes with acclamation. (Loud cheers).

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AND

BOXES

SOCIAL AND PERSONAL

A unique feature of the wedding service of Miss Louisa Isaac to Mr. Nooriel Silas Isaacs, was the crossed baton arch made by members of the Special Police. S.M.C.

Dr. HAIM WEIZMANN

LONDON (J. T. A.)—Chaim Weizmann's story, the story of a Polish Jew who, working in the basement chemistry laboratory of the University of Manchester, discovered the deadliest of war explosives, and then traded the formula of the explosive to the British government in exchange for a promised land for the Jews, will at last be given to the public according to an announcement made here by Victor Gollancz, publisher. Following his resignation as president of the World Zionist Organization and of the Jewish Agency, Weizmann has agreed to write and publish his memoirs. They will reveal the career of the man who received, after Theodore Herzl, the title of "A King Without a Country." For Weizmann, although he discouraged the suggestion as had Herzl, was often popularly hailed as "King of the Jews." Born November 27, 1874, in Grodno, Poland, the child Chaim Weizmann was educated to be a Jewish scholar. Then he became a chemist, and, under Herzl, a Zionist leader. His discovery of T. N. T. and other explosives during the war were said to have influenced Great Britain to promise Palestine to the Jews.

Beth Agaron Synagogue was the scene of a happy wedding on the 30th November last, the contracting parties being Miss LOUISA ISAAC, daughter of Mr. JACOB ISAAC, and Mr. NOORIEL S. ISAACS, son of the late Mr. SILAS ISAACS and Mrs. S. ISAACS. Mr. S. E. ABRAHAM, the Hazan of the Synagogue performed the ceremony. The bride was lovely in a gown of white French crepe satin, trimmed with silver lace at the neck and sleeves. White satin shoes were worn with silver buckles. The veil was richly embroidered with a wreath of orange blossoms around the head. She was given away by her father, Mr. JOSEPH ISAAC. The attendants were Misses Victoria Jacob and Rachel Cohen. The best man was the brother of the bridegroom, Mr. SAMSON SILAS ISAACS. The flower girls were Misses Lalu Levy and Ramah Levy. A reception was held following the wedding service at the Burlington Hotel, where the married couple was overwhelmed with congratutations.

Thanks are due to Mr. J. A. DAVID (San Francisco) and Mr. B. J. H. SOMAKE (Bombay) for sending us cuttings from their respective daily publications on the Palestine crisis. We are pleased to observe that some of our thoughtful readers abroad continue to extend to us this useful service which is much appreciated by us.

We beg to acknowledge the receipt of $10.55 from the Beth Aharon Synagogue, being box collection for the Jewish National Fund.

The death took place on September 6th in Calcutta of Mr. MOSES SAMUEL SADKA, son of HAKAM SAMUEL SADKA of Bagdad. The deceased was 64 years of age.

On September 28th at the E. G. Hospital, Bombay, to LILY wife of ISAAC SILAS JACOB HARDOON of the Raymond Woollen Mills, a bonny son. We lift this item of news at the express request of *The Jewish Bulletin* of Bombay.

The condition of Mr. VIVIAN BENJAMIN, a well-known member of our community, who was injured in the automobile crash reported in our last issue, continues to improve, we are pleased to say. Although he sustained a fractured skull and a compound fracture of the right arms, Mr. BENJAMIN is making a rapid recovery, the physicians say. He will not, however, be able to leave the hospital for some weeks.

Mrs. SIMON KRAMER has arrived in Shanghai from Harbin to join her husband who is establishing a business of his own here. Mrs. KRAMER was accompanied by her little bonny son.

Mr. R. H. ELIAS who has been holidaying in Europe returned to Shanghai last month on the P. & O. liner *Ranchi*.

Mrs. S. E. LEVY and her baby son are returning to Shanghai from England next week.

LONDON, Dec. 8.—A section of the Press states that there is a strong probability that Sir Isaac Isaacs, Governor-General of Australia designate, will be raised to the peerage.—Wireless through Reuter.

BERLIN, Dec. 3.—A collection of articles, speeches and letters by Professor Albert Einstein relating to Palestine and Zionism, will shortly be published in English under the title, "About Zionism."—Transocean-Kuo Min.

Mr. M. L. LESSNER

Third time winner in four years, Sharpshooter's Cup, "A", Company, S.V.C.

Mrs. B. CHAIKIN, Hon. Secretary of the Shanghai Hebrew Relief Society and Shelter House, has sent us a statement of account of the tea dance given at the Astor House on the 7th ultimo, showing a net gain of $732.00 which is gratifying. The Society is doing good work in Shanghai and deserves the help extended to it by the public.

Mr. ISAAC EZRA returned to San Francisco last month.

Messrs Arthur and THEODORE SOPER have removed to No. 41 Brenan Road. Tel. 28062.

Mr. and Mrs. HENRY MASON and their infant son sailed for Bombay last month and hope to return to Shanghai in April next.

Passengers for Shanghai by the *President Pierce*, which is expected here on the 9th instant from San Francisco, include Mr. MAURICE BENJAMIN and Mr. J. A. DAVID.

A partnership has been concluded between Mr. I. L. HASSER and Mr. J. L. FRIEND who will trade under the name and style of the Far Eastern Impex Co., with offices at No. 29 Szechuen Road, dealing in coal and general import and export.

Mr. M. S. BLOCH returned last week to Shanghai from his business trip to Straits Settlements.

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A unique feature of the wedding service of Miss Louisa Isaac to Mr. Noorie Silas Isaacs, was the crossed baton arch made by members of the Special Police, S.M.C.

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Thanks are due to Mr. J. A. David (San Francisco) and Mr. B. J. H. Somake (Penang) [illegible] from their respective [illegible] on the Pacific coast. We are doing [illegible] some [illegible] and [illegible] which is [illegible] the receipt of [illegible] the Jewish National Fund. [illegible] September 6th in [illegible] Mr. Samuel Silas A. son of [illegible] Silas of Baghdad. The [illegible] at the E. C. Hospital, Bombay, [illegible] of Isaac Silas Jacob [illegible] Rice and Wheat Mills, a [illegible] of news at the [illegible] of the Jewish Bulletin of Bombay.

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OUR ERES YISRAEL LETTER

[From Our Correspondent]

Jerusalem, November 18th, 1930.

The Reaction

That the British policy in Palestine foreshadowed by the Report of Sir John Hope Simpson would bring any substantial easements, not to speak of far-reaching benefits, to the aid of the builders of the Jewish National Home, the Yishub on the whole was too schooled in disappointments to expect, whatever it might have felt itself entitled to hope. Yet the blow, when it fell, was of a stunning severity. The news could hardly be grasped. The first reaction might have been summed up in the words: "That it would be so bad, we could not have believed!" And the disappointment was as much the greater because the breach of faith, the show of open contempt and hostility, the cold-blooded determination to checkmate all further progress under cover of fulfilment of the Mandate, had come from those whom the Yishub, and especially the Labour Party of Palestine, had long had reason to look upon as beloved and trusted comrades in spirit. If these former friends had thought to put a quietus to the whole enterprise of the National Home, they overlooked one factor that not even the might of Great Britain can overcome: the stiffneckedness of the Jew, especially when driven to make a last stand. The Jewish People, especially its vanguard in Palestine, knows no more than the English themselves when it is beaten. First, then, came the rally to a united front. The Vaad Leumi issued its announcement that it would have nothing to do with a legislative assembly designed to prevent the establishment of the National Home. The Ultra-Orthodox, anti-Zionist Agudath Israel at once put itself on record as standing together with the rest of Jewry against this new decree. Only the Brith Shalom, though it did not break the front, introduced a discordant note. A presumably well-based announcement in the conference of the Vaad Leumi that, if a decison was taken against Jewish participation in the projected legislative assembly, the Brith Shalom would adopt no different attitude, was shorly followed by a statement in the press that Brith Shalom had as yet come to no decision. This formality did nothing to calm a certain uneasiness as to what attitude Brith Shalom might find itself impelled to take. Aside from a refusal to have anything to do with the legislative council, there was an almost instinctive tighening of the lines from within in favour of all possible constructive effort. Business, which has begun to show certain signs of timidity at the dark signs on the political horizon, is being fostered with propaganda for increased use of the home-products (Tozereth Hares), which have reached a ite surprising variety. So, the position of Jewish capital can be strengthened, Jewish workers saved from possible unemployment, and room made for more workers within the Jewish economy. The urban and rural infant health welfare centres have taken on a quite new importance as the conservers of the "free" or "natural immigration," which it is stressed can be hindered by no White Paper or Immigration authorities; and new babies, especially when they come in twins or triplets, are being welcomed as national benefactors. People are encouraging friends and relatives in the Diaspora—and especially in Germany—to settle in Palestine and invest their funds here, since there would seem to be no objection to the entry of small numbers of Jews, especially if they bring the capital without which the whole Government Administration would find itself considerably hampered,—capital which is not forthcoming from any other source, and certainly not from the rich effendis whose clamour for more and more privileges and benefits finds so sympathetic a hearing in official circles. Most striking among the manifestations of constructive protest, is the reaction to the attack on the "objectionable methods" of the Keren Kayemeth. People of all classes at once began to double and triple their pledges for the new year.

The Golden Chain

No one knows how the Keren Kayemeth may be shackled next week or next month. There can only be hope that the evil decree will be averted by the force of the protest from the whole Jewish world, and from those non-Jews who recognize the justice of its cause. But, seeing the danger, the Yishub rushed to the support of one of its vital defenses. Its protest has taken the form of a "golden chain" of gifts for the redemption of the land, and a list of the givers would practically be identical with a census of the Palestinian community. The links in the chain are days' wages, percentages of incomes, salaries, fees and sales, doubled, tripled and in one case even tenfold increased annual pledges. Day after day the Hebrew press carries lists of gifts from mechanics, carpenters, manufacturers, professional people of all types, farmers, business firms, actors, restaurant-keepers, and workers, employees of all the national institutions, teachers and school-children. Especially touching are the usual gifts in kind from the very poor—a pair of shoes, a wedding ring, services. So remarkable a manifestation of the popularity of the Fund, though always popular among the masses, is quite unprecedented.

The Arabs

Though the latest White Paper does not meet the demands of the Arab extremists who would be satisfied with nothing less than an elected parliament, with eventual independence in the offing, Arab opinion coincides with the Jewish interpretation that it amounts to a virtual nullification of the Mandate and the Balfour Declaration. No better proof could be afforded of this assumption than the official Arab decision this year not to hold its customary "strike" (chiefly evidenced by closed shops, tokens of mourning, etc.) this November, 2, the thirteenth anniversary of the issue of the Balfour Declaration. They rightly see that with the ban on land purchase and on labour immigration, the formally upheld Declaration has been left with nothing more than its husk. Whatever criticisms they have had of the White Paper when first published as not drastic enough are more or less in abeyance these days in view of their fear that the Jewish pressure will lead to a modification, if not a reversal, of the projected policy. The leaders are free with a show of perturbation and no less free with threats in case their fears prove to be grounded. So the Mandatory, by its failure to adopt a well-reasoned and unprejudiced policy, stores up unnecessary perplexities for itself in the event of a retreat. There are other kinds of perturbation evident among the Arabs, as well grounded not in political-class ambitions, but on sober economic considerations. There are the landowners, large and small, who are hastening to offer their acres for sale to the Jews before it may be too late; and there are the Arab merchants and shopkeepers who know what a stoppage of the flow of Jewish capital into the country would mean for them. Here is a clear case when politics disregards economics—or, rather, the economic interests of the masses.

The New Drainage Works At Haifa Bay

Tuesday, November 11, saw a formal celebration arranged on the Haifa lands of the Jewish National Fund, in honour of the completion of drainage works connected with the Kishon River, in the course of which 60,000 cubic metres of earth were dug, and 160,000 cubic metres of marshy ground filled in. These drainage works, as was pointed out, were the largest yet carried out in the country. A broad channel will now guide the winter rains and the overflowing summer springs, via hundreds of smaller channels, into the bed of the River. The enterprise, which was begun in July 1929, was executed by a contracting labour group, employing 300 men, at a total cost of £P35,000. Mr. Ussishkin, as the principal speaker, in what will be his last public utterance in Eres Israel before his journey to America, referred to the part played by Hadassah, the Women's Zionist Organization of America, in redeeming this tract. He described his first visit to the Haifa Bay section forty years ago, when it was a marshy waste with a few Beduin tents, and could be entered only on horseback, bringing out the contrast involved in its present development, thanks to the Jewish National Fund, and the Jewish workers. Yet it was just these factors which were under attack by the Socialist Government of Great Britain. However, Jewish faith and courage and perseverance were bound to win in the end, because the National Home was the focal point of the national effort.

LOTTA LEVENSOHN.

Mr. Ellis Hayim left Shanghai this week by the Empress of Russia on a short visit to Hongkong.

LORD MELCHETT IN GRAVE CONDITION

LONDON, Dec. 27.—During last night Lord Melchett became weaker and his condition is now grave.—Reuter.

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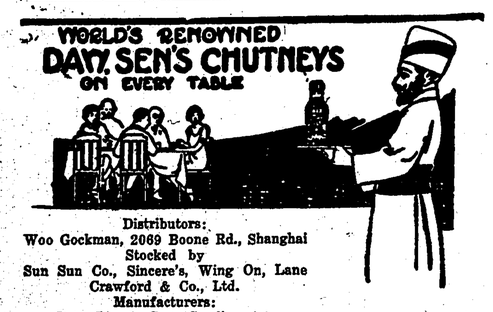

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Going home in 1931?

Why not the Canadian Pacific Route?

STEAMERS	Shanghai Leave 1931	Nagasaki Leave 1931	Kobe Leave 1931	Yokohama Leave	Honolulu Leave	Vancouver & Victoria Arrive
Empress of Russia	Jan. 10	Jan. 11	Jan. 13	Jan. 15	—	Jan. [illegible]
Empress of Japan	Feb. 8	—	Feb. 10	Feb. 12	—	Feb. [illegible]
Empress of Asia	Feb. 21	Feb. 22	Feb. 24	Feb. 26	—	Mar. [illegible]
Empress of Canada	Mar. 3	—	Mar. 10	Mar. 12	—	Mar. [illegible]
Empress of Russia	Mar. 21	Mar. 22	Mar. 24	Mar. 26	—	April [illegible]
Empress of Japan	April 4	—	April 7	April 9	—	April [illegible]
Empress of Asia	April 13	April 14	April 16	April 18	May 3	April [illegible]
Empress of Canada	April 28	—	April 30	May 2	—	May [illegible]
Empress of Russia	May 11	May 12	May 14	May 18	June 5	May [illegible]
Empress of Japan	May 26	—	May 28	May 30	—	June [illegible]
Empress of Asia	June 8	June 9	June 11	June 13	July 3	June [illegible]
Empress of Canada	June 23	—	June 25	June 27	—	July [illegible]
Empress of Russia	July 6	July 7	July 9	July 11	July 31	July [illegible]
Empress of Japan	July 21	—	July 23	July 25	—	Aug. [illegible]
Empress of Asia	Aug. 3	Aug. 4	Aug. 6	Aug. 8	—	Aug. [illegible]
Empress of Canada	Aug. 18	—	Aug. 20	Aug. 22	—	Aug. [illegible]
Empress of Russia	Aug. 31	Sept. 1	Sept. 3	Sept. 5	—	Sept. [illegible]
Empress of Japan	Sept. 15	—	Sept. 17	Sept. 19	—	Sept. [illegible]
Empress of Asia	Sept. 28	Sept. 29	Oct. 1	Oct. 3	—	Oct. [illegible]
Empress of Canada	Oct. 13	—	Oct. 15	Oct. 17	—	Oct. [illegible]
Empress of Russia	Oct. 26	Oct. 27	Oct. 29	Oct. 31	—	Nov. [illegible]
Empress of Japan	Nov. 10	—	Nov. 12	Nov. 14	—	Nov. [illegible]
Empress of Asia	Nov. 23	Nov. 24	Nov. 26	Nov. 28	—	Dec. [illegible]
Empress of Canada	Dec. 8	—	Dec. 10	Dec. 12		Dec. [illegible]

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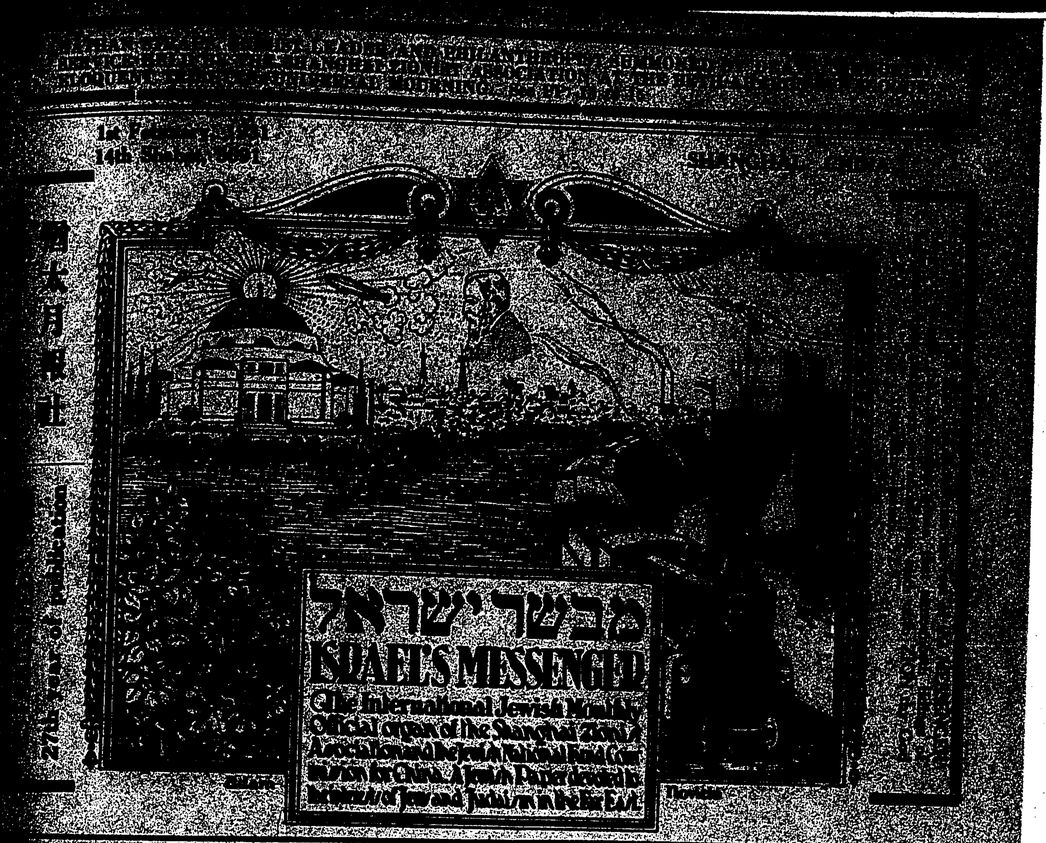

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or

We will assign any mortgages at the same rate of interest as obtained by the Company, will attend to collection of interest and any other questions that may arise including collection of principal if not paid when due, thereby relieving the investor of all worries. On the day interest is due we send you a check whether the Mortgagor has paid or not. It is the Company's business to keep after and collect the same. For this there is a charge of ½ per cent. net action.

or

We will assign any of these mortgages at the same rate of interest as obtained by the Company, and for a charge of 1 per cent. per annum, the Company guarantees the payment of interest and the repayment of principal on the date. Thus you receive not [illegible] per annum, which compounded quarterly [illegible] annually.

Under this third plan you have Triple Security for payment of principal and interest:—

1. [illegible] Policies in your possession,
2. [illegible] Mortgagor,
3. [illegible] China Realty Co.

making your investments as sound as business precautions can make them.

There is an old but true saying "Idle money [illegible] your worries continue for losses." The China Realty Company relieves [illegible] attention.

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All of which have been repaid principal and interest.

We have always in stock between two and three Million Taels of mortgages of both small and large amounts made after the most careful investigation and bearing interest at the best prevailing rates.

We offer to the Investor three methods of sharing in these exceptional investments:

1.—We will assign any mortgages we have at the same rate of interest as obtained by the Company.

It will be recognized that this is a safer and a sounder way of investing your surplus funds than by doing your business direct with limited knowledge of real estate values and conditions and|or through brokers whose principal object is of earning commissions. The China Realty Company while assuming no financial responsibility has the moral responsibility of preserving its record. The Company has thoroughly investigated the property and satisfied itself regarding its value and has invested the Company's money in the mortgage. If the mortgage is good enough for the China Realty Company it should be good enough for you.

— or —

2.—We will assign any mortgages at the same rate of interest as obtained by the Company, will attend to collection of interest and any other questions that may arise including collection of principal if not paid when due, thereby relieving the investor of all worries. On the day interest is due we send you check whether the Mortgagor has paid or not. It is the Company's business to keep after and collect the same. For this there is a charge of ½ per cent. per annum.

— or —

3.—We will assign any of these mortgages at the same rate of interest as obtained by the Company, and for a charge of 1 per cent. per annum, the Company guarantees the payment of interest and the repayment of principal on due date. Thus you receive not less than 8% per annum, which compounded quarterly, yields 8.49% annually.

Under this third plan you have Triple Security for payment of principal and interest:—

1.—Title Deeds and Insurance Policies in your possession.
2.—Liability of the Mortgagor. 1
3.—Guarantee of the China Realty Co.

making your investments as sound as business precautions can make them.

There is an old but true saying—"Idle money worries you until invested, after which your worries continue for fear of losses." The China Realty Company relieves you of all worry—even of work or attention.

The day interest or principal is due you receive payment.

The China Realty Company

is prepared to negotiate
MORTGAGES ON REAL ESTATE IN SHANGHAI
confidentially and without delay for ANY AMOUNT

The remaining corner, at the intersection of Route Cardinal Mercier and Rue Bourgeat, is to be occupied by the apartment building shown above, which is to be erected for The Cathay Land Co., Ltd. The block will consist of self-contained flats of from two to seven rooms, the ground floor being occupied by garages, boiler rooms, servants' rooms, etc. The design of the building has been entrusted to Messrs. Algar & Co., Ltd., whose Architectural Department is under the charge of Mr. E. H. Adams, A.R.I.B.A., while Messrs. Palmer & Turner will act as Consulting Architects and Engineers.

TWO BIG CONTRACTS

Messrs C. J. Doughty & Co., have secured two big contracts recently for heating and plumbing and sanitary installations. To them were entrusted the job of taking care of the Metropole Hotel owned by Messrs E. D Sassoon & Co. Ltd., and Riverside Court Apartments owned by Mr. R. E. Toeg. Work has already started and both structures are expected to be completed before the end of this year.

CORRESPONDENCE

GREETINGS FROM A CHINESE AUTHOR

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Thank you for your kind letter of January second and your encouraging review of my "Two Years of Nationalist China," as well as your pretty New Year card. Permit me to reciprocate your cordial greetings, and wishing your valuable journal continued prosperity.—Yours cordially,

M. T. Z. TYAU.

NANKING, January 5, 1931.

Waichiaopu, (Ministry of Foreign Affairs.)

HANUCCAH BALL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—On behalf of our Committee, I shall be obliged if you would kindly insert the following report on the result of the Hanucca Bal held at the Majestic Hotel on December-17, 1930.

Income:—		
Advertisements in Programme	$925.00	
Tickets	898.00	
Proceeds from Raffle	381.00	
Sales of Chocolate	167.00	$2,371.00
Expenses:—		
Entertainment	$174.00	
Printing, Advertising, etc.	220.00	
Chocolates	96.00	
Purchase of Raffle Prizes	105.85	
Sundry Expenses	81.40	$677.32
Nett Proceeds		1,693.68

I wish to take this opportunity of sincerely thanking all those who have so kindly assisted us in the above and particularly the following:—

The Majestic Hotel Management and Orchestra. All advertisers in the Programme. The Shanghai Electric Construction Co., Ltd., and The China General Omnibus Co., Ltd. The North-China Daily News, Ltd., The China Press, The Shanghai Times, The Shanghai Evening Post & Mercury, The Shanghai Zarya, The Shanghai Slovo, The Sin Wan Pao and Shun Pao, and Israel's Messenger. Also the following ladies for their kind personal assistance:—Mrs. Ashkenazi, Mrs. Chaichek, Mrs. B. Chaikin, Mrs. N. E. B. Ezra, Mrs. Gutbezahl, Mrs, Kammerling, Mrs. E. S. Kagansky, Mrs. Katznelsohn, Mrs. W. Katz, Miss R. Litvak, Miss Sloutskaya, Miss Stroke, Mrs. Rubenfeld, and Mrs. B. E. Toeg. For the Entertainment:—Miss R. Feldman, Mr. and Mrs. Bershadsky and Mrs. Baranova and Chorus. I also wish to thank all patrons.

HANUCCA BALL COMMITTMM,
DR. S. D. JOFFICK, *Chairman.*

SHANGHAI, Jan. 6, 1931.

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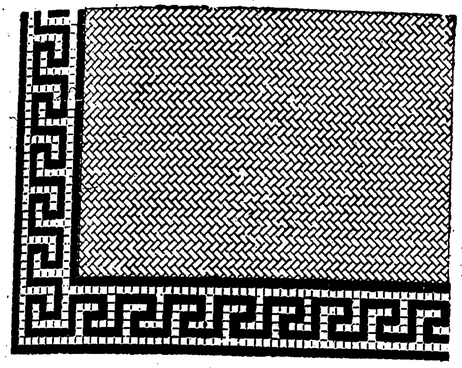

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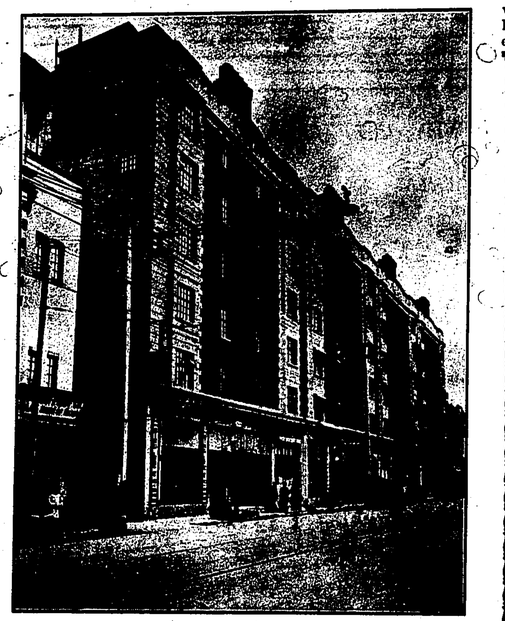

The above constructior erected by the Cathay Land Co. Ltd., (Messrs. E. D. Sassoon and Co. Ltd.) on the North Szechuen Road Extension consists of forty flats, eight big shops, six storys of reinforced concrete. The building has recently been completed to the satisfaction of the architect, Mr. E. H. Adams, A.R.I.B.A., of Messrs Algar and Co. Ltd. the contractors being. The New Shanghai Construction Co., of which Mr. N. T. Loh, C.E., is General Manager.

CATHAY LAND CO. BUYS EDWARD EZRA LOTS AT AVENUE JOFFRE. Purchase of a portion of the Edward Ezra Estate having an area of 64 mow between Avenue Joffre and Rue Lafayette by the Cathay Land Co. Ltd., was effected last week, at the rate of Tls. 25,000.00 a mow. Only a few months ago, Mrs. Edward Ezra had sold part of this area at Tls. 21,500.00 per mow. The increase amount fetched to-day is significant, indicating as it does a rise in property values in Shanghai. The area sold last week is vacant and an early announcement of building developments on the site is expected shortly. The transaction is one of many that have been concluded in the disposition of the Edward Ezra Estate and further adds to the extensive holdings of the Cathay Land.

It is noteworthy that the above lot was actually offered to Messrs. E. D. Sassoon and Co. in October last, at Tls. 22,500 per mow but was declined. The fact that they have paid a much higher price last week for the same area is an indication that land values are expected to rise higher in the near future.

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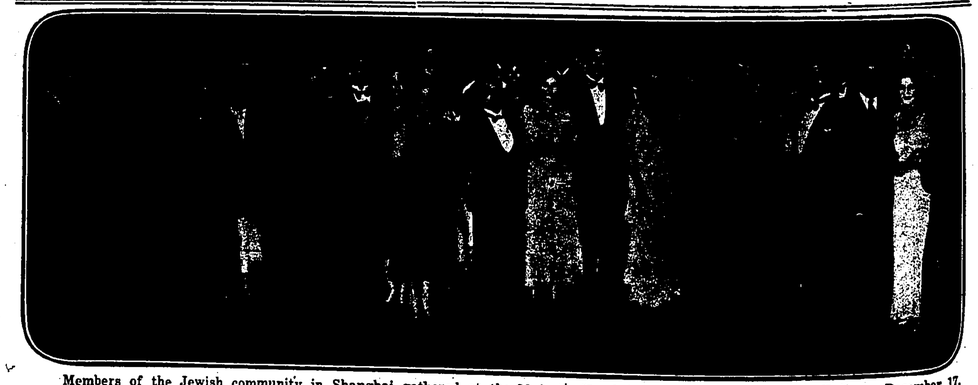

Members of the Jewish community in Shanghai gathered at the Majestic Hotel for their annual Hanuccah Ball, on December 17, which was given in aid of the Jewish National Fund and the local Jewish Educational Society.

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JEWISH CALENDAR 5691

*Rosh Hodesh Adar	Wed. Feb. 18
Fast of Esther	Mon. March 2
Purim	Tues. March 3
Rosh Hodesh Nisan	Thurs. March 19
1st Day Pessa	Thurs., Apr. 2
7th Day Pessa	Wed., Apr. 8
*Rosh Hodesh Iyar	Satur., Apr. 18
Lag b'Omer	Tues., May 5
Rosh Hodesh Siwan	Sun., May 17
1st Day Shabuoth	Friday May 22
*Rosh Hodesh Tammuz	Tues. June 16

*Also observed the day previous as Rosh Hodesh.

NATHAN STRAUS—A TRIBUTE

The House of Israel is again observing a period of mourning. The Zionist flag is again half-mast lamenting the loss of a great patriarch whose passing away shooked the earth. NATHAN STRAUS, the Grand Old Man of All Israel is no more. The great chapter of his useful and saintly life has been closed amid the homage of a grateful world. Shanghai Zionists' tribute last month to his memory at the Beth Aharon Synagogue, testified to the high esteem in which he was held. The life of a righteous man had ever been sung in prose and verse. The Bible contains many passages identifying righteousness of life. The Psalmist's song: "In the path of righteousness there is life and in the pathway thereof there is no death." The Talmud goes on to explain that "the wicked may be considered dead even while alive and the righteous alive even after they are dead," in that they continue to live "by majesty of memory and strength of example." The Torah which is a guide for righteous conduct has been characterized as "a tree of life to those who cling to it and those who hold fast to it will be happy." It is such selfless zeal to convert the world from a vale of tears into a joyous abode for others that makes men of the calibre of NATHAN STRAUS live in the hearts of their people. NATHAN STRAUS was a humanitarian in the strict sense of the word. He was *yahid b'doro*. He gloried in the service for which he had drafted himself requiring no mandate from anyone. Such selflessness enriches humanity and scatters rays of sunshine to generations yet unborn. NATHAN STRAUS was a great pillar—*ammud ha'esh*—in Israel's camp. He had hailed 'each day as the new endeavour's birth' which gave him joy and comfort in life. The Talmud teaches that no one ever came to grief as a consequence of benevolence. "The giver benefits more than the recipient." Again we are taught, "What thou doest, for thyself thou doest." Uncharitableness, on the other hand, is censured as idolatry, atheism, robbery, and murder, with all of the divine displeasure which these implied. NATHAN STRAUS lived for an ideal and paid the price for it. The prize won by him is his immortality, twin sister of eternity, in the Hereafter. As an optimist, he believed in the progress and uplift of mankind and their salvation through self-help. The Zionist ideal had fired his imagination and stirred his soul, giving him daily visions with which to feed his great heart and mind. He dreamt the dream of a reconstructed Judea, the land that will give forth the shining light of knowledge, that will beam out as sunshine over the races of the world. His loss to us is irreparable. *Gadol kayyam shibrainu!* We mingle our deep and sincere grief with that of the bereaved family. The immortal words of the poet may yet console us as we think of him whose soul had winged to the *Yeshiba shel ma'la*:—

Friend after friend departs,
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end:
But be not sad nor vainly grieve
When friends from earth must take their leave.
Beyond the flight of time,
Beyond this vale of death,
Where life is not a breath,
There surely is some blessed clime
Nor life's affections, transient fire,
Whose sparks fly upward and expire.

JEWISH NATIONAL AGENCY ISSUES GREEN PAPER

The official reply given by the Jewish National Agency to the PASSFIELD White Paper has just been issued, and makes sad but interesting reading. LEONARD STEIN, the ex-political secretary of the World Zionist Organization, who is the author of the Green Paper, has once more clothed himself with glory in presenting the Jewish side of the case, and rebutting ruthlessly the groundless points of the British Colonial Office in their efforts to whittle down the BALFOUR Declaration and rob the Jewish people of their rights and privileges to which they are entitled by the Mandate. Lord PASSFIELD can hardly possess today a peace of mind when he finds himself severely riddled by STEIN and his pretensions ruthlessly exposed in all their nakedness. It is such useful and powerful weapons which will ultimately win our cause and vindicate the Jewish case before the bar of public opinion. On the other hand, we are sorry to observe that much of our useful energies have to be dissipated in controverting the groundless charges made by the Colonial Office. LEONARD STEIN himself deprecates them. In his Introduction he tells us:—

"It is regretted all the more because no Jew can fail to be deeply conscious of the ties binding the Jewish people to the Power to which it owes the Declaration of November 2nd, 1917, and which, by accepting the Mandate, voluntarily undertook, not merely to tolerate, but to facilitate the establishment in Palestine of a national home for the Jewish people. Great Britain has long been honourably distinguished in Jewish eyes, alike for her distinterested championship of oppressed and persecuted Jewish minorities, and for her sympathetic understanding, dating back to a period much earlier than the Declaration of 1927, of Jewish national aspirations. On both grounds, Jews throughout the world have an attachment and a regard for Great Britain which have become an established tradition. For these reasons, nothing could be more distasteful, to the Jewish Agency than to be drawn into such a controversy as the White Paper has precipitated. But its duty to those for whom it has been appointed to speak leaves it no alternative. It would be false to its trust if, in the face of so gravely injurious a pronouncement, it permitted itself to stand passively aside."

The foregoing may well sum up the Jewish attitude towards Great Britain. It may as well be taken as a text by the reader before perusing the Green Paper. Therein he will find not a single line or passage written under the spell of indignation or venom, but rather calm logic against the charges levelled by the British Colonial Office. The objections to the 'White' Paper are summed up as follows:—

"(1) The White Paper misrepresents and misinterprets the Mandate;

"(2) It lays down principles which in vital particulars modify, to the disadvantage of the Jews, the policy embodied in the White Paper of 1922, and which are incompatible with the normal development of the Jewish National Home as contemplated in the Mandate.

"(3) Though it purports to be based on the Report of Sir John Hope Simpson, it gives a false impression of his findings on a number of important points, and, while emphasizing those features of the Report which can be turned to the disadvantage of the Jews, fails to bring out the true nature of the constructive proposals, which are of the essence of Sir John Hope Simpson's final recommendations.

"(4) While ostensibly designed to promote 'cordial co-operation between the Jews, the Arabs and the Government,' it loses no opportunity of introducing injurious, and in some cases quite irrelevant allegations, of which the effect, if not the purpose, can only be to discredit the Jewish Agency, or disparage Jewish achievements in Palestine, and to encourage the ill-disposed elements of the Arab population.

"(5) Quite apart from its specific proposals (which are, indeed, so vague, confused and ambiguous that it is not easy to be sure of their precise significance), the White Paper is conceived in a spirit which is not that of a Government seriously interested in the establishment of the Jewish National Home, and conscious of having in this regard responsibilities, implying not merely a reluctant and grudging acquiescence, but active and positive co-operation."

Mr. LEONARD STEIN undertook a big job, for which he must be heartily commended. He answers Lord PASSFIELD with a comprehensive discussion of each article of the Palestine Mandate as well as of the CHURCHILL White Paper of 1922, comparing these documents to the White Paper of 1930 and showing how the latter document is in disagreement with the earlier provisions. As to the Mandate, the Memorandum points out that those sections dealing with the Government's duties to facilitate the development of the Jewish National Home are scarcely referred to in the White Paper, while the sections of the Mandate dealing with the rights of the non-Jewish communities are magnified and distorted far beyond their logical intent. Whereas the Mandate seeks to safeguard the "civil and religious rights" of the non-Jews, the White Paper makes no mention of the religious rights which indeed have never been infringed upon by the Jews, and under "civil rights" it seeks to include the guarantee that no Arab shall suffer from unemployment or landlessness. As the Memorandum well points out, however ideal it might be for all inhabitants of all lands to have such guarantees, such assurance can in no way be claimed by any inhabitant as a civil or any other right, unless such right be arbitrarily advanced not in the hope of its being gained but as a pretext for hindering the normal development of the Jewish National Home. No less convincing is the claim of the Memorandum that the actual facts and figures with regard to the land, unemployment and population are open to question. Whether they were "padded" intentionally or unintentionally or were merely arrived at by conjecture, how can a government department take figures so questionable and make of them a basis for governmental policy? No less interesting and impressive is the stand of the Memorandum on the question of the rights of the Jewish National Fund to acquire the land in the manner it has, or to insist that in land so bought Jewish labour have certain prerogatives. As to Arab unemployment, figures are cited that by May, 1930, there was no appreciable degree of idleness among the Arabs, and that what unemployment there was could not be attributed to the Jewish status. Space does not allow us to reproduce here further salient passages from the Green Paper, but we hope to be in a position shortly to give it some wide circulation throughouout China and Japan, where among the intelligent public the Zionist case will be read and studied and judgment passed against the betrayal. The Memorandum consists of 86 pages and deals with the whole question in a statesmanlike manner. Not a dull moment may be anticipated in reading it through, and we strongly urge our readers to apply for a copy to the Zionist headquarters in London, 77 Great Russell Street, W. C. I. The reply of the Jewish National Agency to Lord PASSFIELD is dignified, courageous and convincing. It vindicates the Zionist movement and paves the way for a clearer judgment by the Palestine Mandates Commission. The latter may well ponder in course of time upon the ruthless manner in which the BALFOUR Declaration had been trampled upon by the Labour Government. It may not be too late for Downing Street to revoke the PASSFIELD 'White' Paper and undo the great wrong done to an oppressed, but by no means suppressed nation any more. The British Nation is noted for its proverbial love of justice and fairplay, and this alone should create a great urge to abide by the unquestioned prescriptions of the Palestine Mandate. Less than that would be unthinkable, because the great name of the British nation is involved and is at stake!

MAULVI MOHAMED YAKUB, MOHAMED ALI & JEWS

The excitement shown by the Indian Muslims over the Arab question in New Judea, and the manner in which they seek to misrepresent the facts has been too evident. Here is a wild statement issued by Maulvi MOHAMED YAKUB, ex-President of the Indian Legislative Assembly given out to the Associated Press:—

"Wall Street financiers of New York have again succeeded in influencing the British Cabinet to revert to the same old policy of injustice to the Arabs in Palestine. It is a pity that the recent declaration of the British Cabinet has again been twisted and meanings not originally intended are given to words in order to satisfy Jewish aspiration. The Balfour Declaration which stands condemned (sic) in the eyes of the civilized world is again being brought to the forefront."

"Mr. Baldwin and Sir Austen Chamberlain seem to be extremely solicitous of keeping their promises to Jews howsoever unjust they might be to Arabs, forgetting quite conveniently their own solemn promises and treaties with them which enabled them to win the Great War.

"Unless the Balfour Declaration is immediately repealed (sic) there can be no peace in Palestine as well as in the entire Muslim world. Jewish immigration must permanently stop (sic.) The present day world-wide movement liberation can only be met with by granting the already pledged right of self-determination to Palestine Arabs; otherwise the consequences must be disastrous.

"A heavy responsibility lies upon the Government of India to communicate the Muslim feelings to the British Cabinet."

The farrago of nonsense in the foregoing calls for no comment. We can well afford to treat it with contempt. We take note of it in order to draw the attention of our readers anent the mentality of a leading Indian Muslim and his utter inability to understand the A. B. C. of the case and come to a clear understanding in the matter. The veiled threat of the Muslim leader is nothing new. It may or may not influence the MACDONALD Government any longer. The world is getting tired of brute force and it is time to supersede it with something better. Perhaps a Round Table Conference would be regarded as a better road to conciliation and harmony. It should be tried in lieu of violence and threats as a weapon with which to settle disputes. But our Muslim friends seem to boast too much of their man-power. "We Muslims number one quarter of the whole of humanity. Do you want to set this number against the forty millions of the British people that talk of the BALFOUR Declaraton?" MAULANA MOHAMMED ALI, the Moslem Delegate to the Indian Round Table Conference, declared at a meeting on Palestine policy organized by the National Palestine League in November last in London. What a weapon with which to browbeat the soul of a small nation! We are sure Mr. ALI would not be a little embarrassed when he reads the views of an unbiassed critic, Mr. Oliver Locker Lampson in the course of the debate in the House of Commons in November last, when he said:—

"Frankly, if I had to help the Jew or the Arab in Palestine, I would help the Jew. What have the Arabs done for civilisation? Mention a single book or picture produced by those destroyers of the Library of Alexandria. Then consider the Jewish gift to civilisation. Is there any Arab counterpart to CHRIST or EINSTEIN or DISRAELI?"

Further comments are superfluous. We are sorry for Maulana MOHAMMED ALI and his "one quarter of the whole of humanity." We hope Mr. ALI will recover his consciousness and realise sadly that if he is determined to remain proud of his *quantity*, we Jews will not

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SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF

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grudge him, but remain proud—but not too proud—of our *quality*. After all Mr. ALI will not deny that Islam owes much to Judaism. He has it on the authority of Mr. KHUDA BUX that "Islam had borrowed freely from Judaism and Christianity." We made that very clear to Maulvi MOHAMED YAQUB KHAN in our issue of October 1st, 1930, in our leader under the caption "Can Jews Ever Rule Again?" The fact that this has elicited no reply should not disconcert us. Maulana MOHAMMED ALI's bluff will not crush the soul of a small nation. A well-known proverb has it, "It is courage that conquers in war, and not good weapons."

Capt. HOWARD-BURY, THE JEWS AND THE ARABS

Capt. HOWARD-BURY is widely known as the official spokesman of the Arabs in the British Parliament. In defending his proteges when the debate on the 'White' Paper was launched in November last by Mr. LLOYD GEORGE, he made a strong plea for a spiritual home for the Jews in their homeland. Just why this should be reserved for the latter only, and not for the Arabs who possess to-day, thanks to Great Britain, four States passeth our understanding. Our would-be friends perhaps realize that the triumph of political Zionism would give the Jews a standing in the world which they would otherwise never receive. They would therefore much prefer to see the latter become the shuttle cock among the nations of the earth than master of their own destiny. Capt. HOWARD-BURY in his eagerness to appear as a friend of the Jews, makes a frantic appeal to the Zionists to "reconsider their political movement and make it a cultural and spiritual movement." The reason for this is not far to seek. Capt. HOWARD-BURY is too astute not to understand that once he gains his point, the political domination of the Jews by the Arabs would become a *fait accompli*. Note what the pro-Arab spokesman says:—

> The Arabs at the present time have a real and genuine fear of Jewish domination. They are afraid of the immigration, and the statements which they constantly see repeated by Zionists that they aim at making Palestine a Jewish State. The Arabs comprise four-fifths of the population, and as they see Jewish immigrants coming into their country those fears are increased. Until politics can be taken out of Zionism, I see little hope of peace in Palestine. I hope that those who are Zionists will not make this movement a political one, but make it a cultural movement and turn Palestine into a cultural home, the centre of their learning which they can look up to as a spiritual home, the same as Roman Catholics look to Rome as their spiritual home. On lines like that you can live at peace with the Arabs, but as long as you make it the play of party politics so long will there be no peace in Palestine. I beg the Zionists to reconsider their political movement and make it a cultural and spiritual movement, and then they will have the support of everyone.

Imaginary fears should hold no water in serious debates conducted by serious men No declaration was made by England and the Allies to found an Arab national homeland in Palestine, but a Jewish national homeland. Jews are to enter their country by right and not on sufferance. This is a *sine qua non* of the Mandate for which Great Britain is held responsible to the League of Nations. Why should the Arabs look with apprehension on the return of the Jews to their homeland, when Jews are actually living under the domination of the Arabs in Iraq and elsewhere without raising any question over it? Capt. HOWARD-BURY should know that no nation can build her home without a political background and the Jews are no exception to the rule. The appeal to make New Judea "a cultural home" for the Jews is not original anyhow, but borrowed from others who shall be nameless. If the Jews are to be trusted to make a "cultural home" in their homeland, why should they be distrusted to make it a "political" homeland? Away with this inferiority complex! We protest against it and call upon our critics to refrain from adding more insult to injury. We are a proud—but not too proud—nation and can be fully relied upon to do justice to the Arabs and Christians in our own country. Not "cultural" but "political" Zionism will solve the Jewish problem, and Capt. HOWARD-BURY would do well to destroy the carbon copy which he carries in his pocket in his appeal for "a cultural home."

ARABS' INTOLERANCE—A CASE FOR THE LEAGUE

The following cable from Jerusalem was published in *The Shanghai Times* of the 16th ultimo:—

> JERUSALEM, Jan. 15.—The Arabian papers report that Imam Jechiah, the ruler of Jemem, has issued a decree forbidding the Jewish inhabitants of his country to emigrate to Palestine. Any Jew wishing to leave the country temporarily must deposit with the authorities a large amount of money, which, together with the rest of his property, will be confiscated in case he migrates to Palestine. This further aggravates the already extremely serious plight of the Jews, who, in spite of having resided in the country since pre-Islamic times and altogether comprise about 50,000 souls, are still subjected to all sorts of oppression and are without any civic rights. Most of them are craftsmen and peasants. Since the war, about 2,000 of them have managed to escape to Aden and Palestine.—Transocean-Kuo Min.

The foregoing illustrates the mentality and fanaticism of the Arabs who imagine that they can throttle the soul of New Judea by artificial means. A race that is backward in civilization was prevailed upon by someone to start fresh persecutions of the Jews and make their life miserable and intolerable. We do hope that our civilization will not stand still and that steps will be taken by the World Zionist Organization to bring the outrage referred to above, to the notice of the League of Nations, which is to-day looked upon as a great moral force in shaping the destinies of nations. It is a great crime to allow the fanatic ruler of Jemem to persecute his Jewish subjects with a view to satisfy the illegitimate aspirations of the self-seeking Arab politicians in Palestine. A decree which requires persecution to sustain it is of the devil's propagation. IMAM JECHIAH has stamped himself a savage ruler unworthy of the respect that is due to him from the civilized world. The tendency of our Arab neighbours to excite the Muslim world against the Jewish people and stem the tide of Jewish national aspirations by artificial means is rather amusing, if it were not so tragic. The weapon they are using is an obsolete one, worthy of the Middle Ages and should rather inflame Jewish enthusiasm to overcome the sinister designs of a much backward race to subdue a much intelligent and progressive race. When the Arab Delegation to London in May last year, was returning to Palestine after being rebuffed by Lord PASSFIELD, the "Falastin" a weekly sheet published in Jaffa, gave vent to its feeling by inditing the following outrageous appeal to "arms":—

> We must continue the war against Zionism not only in Palestine but in all Arabic and Moslem countries. The strongest weapon is a complete boycott on all Jewish products. There are Jews in Syria, Yemen, Egypt, Iraq, Hedjaz, Tunis and Algeria, who should pay a high price for the damage (sic) done to the Palestine Arabs".

Our contemporary has furnished strong reasons why political Zionism should beat all its adversaries, since the idea of putting the Jews under the 'protection' of the Moslem world has been found wanting. The array of Arab countries cited by the "Falastin" should convince the most callous critic that Zionism is not depriving the Arab world of their Nationalism, since they are already master of their own destiny and possess many territories of their own. It is only the Jewish people which is landless and homeless. To end this anomalous situation the Mandate for Palestine, accepted by the British Government, declared that "recognition had been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country." The present tactics which aim to challenge the authority of the League of Nations will simply recoil upon the heads of those who seek to persuade the latter to dishonour its pledge which was sealed and signed and delivered by over fifty nations. The deluded Moslem world will yet wake up one day and see that they are running after shadows. "To live happily only means to live tolerably."

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OUR BOOKSHELF

YEHUDEI HAMISRAH B'ERES ISRAEL, BEABAR UBAOBEH (THE EASTERN JEWS IN ERES ISRAEL IN THE PAST AND PRESENT) volume 1 by MOSES DAVID GAON, Jerusalem, 5688 (1928).

The author has undertaken, what might be termed, a very keen service in giving the history of the Eastern Jews in Eres Yisrael. We do not think he has completed his task quite satisfactorily, as he himself remarks in the foreword in the above book. At any rate this being a new field a certain amount of credit is due to him. The object of the book is to shed light on the life and activities of the Eastern Jews during the past centuries. In his introduction "to the readers" the author makes the painful observation that by virtue of our many sects and divisions of customs we are not a nation but a multitude of small communities which is again sawn into many fractions,—this, unfortunately being the naked truth. The author is proud of the fact that the Eastern Jews have always carried with them the spark of hope for their redemption and liberation from the yoke of their oppressors. That this "spark" and enthusiasm has had no practical results, except for some explosions does not seem to worry Mr. Gaon very much, and he is glad to credit the Eastern Jews with 27 "Messaiah's" as against 2 or 3 who were of Ashkenazic origin. The usefulness of these "false prophets" and sometimes mere adventurers is open to question, nevertheless, the author places this fact as an outstanding feature to the credit of the Eastern Jews in the way of attempting to liberate the Jews from the fetters of the exile.

The first chapter of the book deals with feelings and devotions of longings to the Holy Land, as have found their expression in prayers, poems and other literary works presumably composed by Sephardic Jews. In his zeal to credit the Sephardim with such expressions of feelings, Mr. Gaon includes such prayers that were already in vogue many centuries prior to the very existence of Ashkenazi Jews. One is at least grateful to the author that he did not include MOSES, Joshua and the prophets as belonging to Sephardim alone, since from the "Men of the Great Synagogue" (Anshe Keneseth Hagedola) and downwards all are considered as Sephardim, except names with a decided Ashkenaz accent, such as Einstein, Lifshiz, Steinberg and the like.

The second chapter of the book is taken up by extracts from letters, documents, or otherwise descriptions of early travellers to Eres Israel during the past thousand years or so, which have a great interest. Some of these reports are of a great historical value and the author is certainly to be commended for his sorting up and classifying such a vast amount of documents and placing them at the disposal of his readers. "Jerusalem in the recent centuries" is the title of the next chapter and is followed by similar articles on Safad, Hebron, Tiberia, Acco, Haifa, Jaffa, etc. The concluding chapter is the history of the famous "Halucca"—the sore spot of the old yishub in Eres Israel, which to our regret has not changed much since. This chapter is supplemented by a list in which all the "Halucca" delegates, the countries into which they were sent and the respective years of their activities down to the year 5687 (1927 common era) for the purpose of "bleeding" the people for Eres Israel institutions, the existence of some of which was, and is still only in the imagination of the collector-delegates and their Palestinian confreres. In this list we do not see the district of China, although we are well aware of the many "Meshulahim" that keep on coming to our shores and collect monies for various institutions, which are supposed to exist in Palestine. This is a further proof that most of these self-styled "hakamim" are merely collecting for their own ends and it is really high time that some steps were taken to stop this kind of pest.

Mr. Gaon gives the titles of the chapters of the second volume, which is shortly to appear if all goes well, these being as follows: 1) History of the Rabbanim of Jerusalem from the beginning of the Yishub until our days, 2) Personalia of various men who worked or otherwise were connected with the upbuilding of the Yishub, 3) Institutions and Associations in the Holy Land, 4) Education and Culture, 5) The Sephardim and Agriculture, 6). To the question of organizing the Sephardi Jews and 7) The recent "Aliya" of Eastern Jews into Palestine and statistics. Unlike other Sephardic publications, this book is exceedingly well printed on excellent paper and makes very interesting reading. In fact many will find it a source of delight and we are eagerly looking forward to the second volume, the compilation of which is the first of its kind and deservirg of great attention and support.

J. L. FRIEND.

THE EMEK—A JEWEL IN THE NECK OF NEW JUDEA

Candid Views Of A Chinese Author

The Emek, an attractive little booklet with copious illustrations, issued in commemoration of the tenth anniversary of its foundation by the head office of the Jewish National Fund, in Jerusalem, was given a good reception by the local press, who referred to it as a triumph of Jewish colonization in Palestine. The Shanghai Zionist Association which is distributing the above pamphlet has some more copies to spare and will be glad to mail same to any address on application.

Among those who sent in an appreciative review of the Emek is a leading Chinese author and publicist, Mr. F. D. ZAU, of Shanghai. Mr. ZAU expresses strong opinions on the Jewish achievements, which help to show that Zionism will not bend its back before reactionary forces who are to-day eager to snatch an inglorious victory from an oppressed nation. So long as the Jews are able to show scientific progress in their country and refer to the Emek as one of their accomplishments, the forces of darkness will not succeed in smothering the soul of New Judea. Mr. ZAU states clearly that "in the redemption of the Emek, the Jewish people have achieved one decisive victory. After years of scientific colonization.. the age-old desolation has at last given way to cultivated land with men and cattle and increasing vegetation." That is the pride of the Jewish people. If they are not able to say, "We Jews number one quarter of the whole of humanity," they are at least able to show greater progress and infinite good results to our civilization by our contributions which will not fail to benefit the "whole of humanity!" Within a short period, new life was brought into New Judea. Wastes and swamps were turned into blossoming orchards and blooming orange groves. Sand dunes were turned into flourishing settlements. Modern cities sprang up everywhere as if by magic. Schools, hospitals, industries, factories, were developed and benefitted the Arabs no less than the Jews. Such a weapon in our hands will not fail to disarm criticism and silence the PASSFIELD White Paper. We are satisfied that our just cause will win a lasting victory in the not distant future, and convert our foes into friends. The Jewish National Fund is to be commended for publishing a neat little booklet, giving facts and figures relating to the Emek, which will remain forever a jewel around the neck of New Judea. "The world has everything to gain," says Mr. ZAU, "and nothing to lose from this Jewish re-entrance to their own homeland. We sympathise with the Jewish aspirations..." We are pleased to see that Asia is not faltering behind the rest of the world and extending a hand of fellowship to New Judea, which will assuredly not fail to become a powerful ally to all the Asiatic nations which are today awakening fast from their lethargy and re-asserting their rights to contribute some of their own cultural progress to the world. Our thanks are due to Mr. ZAU for stressing the real motives which animate the Jewish nation in their present struggle to win a place in the sun. W value the moral supports of the Chinese nation which have never been slow in giving their stamp of approval to Jewish Nationalism.

THE EMEK

This little book describes the historical importance of the Emek, its subsequent desolation and its present redemption by the Jewish National Fund.

The Jewish National Fund is a fund contributed by patriotic Jews all over the world to rebuild their home in Palestine. For two thousand years, the Jews have been exiles in other lands. But they have never lost their national spirit. They can never forget their homeland in Palestine, at one time so flourishing and glorious but now laid waste in the hands of the Aliens. By sheer force of public opinion, they have won back the right to rebuild a Jewish Palestine. A new home must be built on the ruins of the old. And it is such a complete ruin that it needs all the enthusiasm of a patriotic people not to give up the task in disgust.

In the redemption of the Emek, the Jewish people have achieved one decisive victory. After ten years of scientific colonization, thanks to the incalculable sacrifices of men, labour and money, the age-old desolation has at last given way to cultivated land with men and cattle and increasing vegetation. The task before the Jewish nation, formidable as it is, now looks not hopeless, but practical. The Jewish National Fund has not been collected in vain. This initial success may well presage further and greater achievement.

The world has everything to gain and nothing to lose from this Jewish re-entrance to their own homeland. We sympathize with the Jewish aspirations; we admire the Jewish spirit and we hope all the Jewish efforts of establishing a country of their own will be crowned with final success.

F. D. ZAU.

JUSTICE LOUIS BRANDEIS AND THE ZIONIST LEADERSHIP

Interesting Replies To Our Radio Message From Brandeis, Wise and Pool

Our radio messages to some of the Zionist leaders in the United States dispatched in December Last, to which we referred in the last issue of ISRAEL'S MESSENGER, brought us interesting replies, some of which we are able to give prominence in this issue. The reply from Justice Louis D. Brandeis, of the Supreme Court of the United States, Washington, D.C., is characteristically brief. Written in his own hand on a note paper, it runs as follows:—

"WASHINGTON, D. C. December 25, 1930.

"DEAR MR. EZRA,—My thanks for your generous radio message. But remember that I am in my seventy-fifth year.—Cordially,

"LOUIS D. BRANDEIS."

The foregoing is an answer to our suggestion to the eminent jurist to assume the Zionist leadership in the present critical time. It would appear that but for his advanced age, the proposal would have been a sound one. On our part, we regret the view taken by the American Zionist leader, and wish to register our respectful dissent from it. Our appeal to him to reconsider his decision will be based upon history. Holy Writ tells us that our Master Moses was eighty-two when he had confronted the Pharaoh of Egypt with an ultimatum to let the oppressed go free, while his brother Aaron who accompanied him was eighty-three. Advanced age was never a barrier but rather a spur to men of great minds. Palmerston and Gladstone were Prime Ministers of England at eighty, while Thiers was President of the French Republic at sevety-four. Advanced in years was Benjamin D'Israeli when he returned to London, in 1878, from the Berlin Congress, at which he had placed his country in the very van of the world, and which he left, to be recognized by many, as the greatest diplomat in the world. Further citations may be given to show that advanced age is not an obstacle to assuming leadership of people and state. Justice Brandeis has yet many years of usefulness before him and, to our mind, he should be prevailed upon to be the modern Moses. Zionism needs him now more than ever. Recently we suffered severe reverses, due obviously to lack of a strong leader and it is time that the Zionist ship should be saved from floundering on the high seas. We shall use no rhetoric in making an appeal to Justice Brandeis, for we are convinced that he has the Zionist movement deeply at heart and will not shirk his duties at the pyschological moment. We sincerely hope that our hopes in him will be realized in the not distant future.

Greetings From Dr. Wise

No less appreciative was the Rev. Dr. Stephen S. Wise for our radio message to him. Writing to us from his sick-bed from New York, under date of December 10, he says:—

"DEAR EZRA,—I cannot tell you how much I appreciate your kindness in sending the radiogram which arrived a day or two ago. It is heartening and healing to think that you and your friends at the other end of the world should be thinking of me at this time. I have been quite ill and have been in the hospital, but I am on the mend now, and I hope soon to be able to go back to work, though I am afraid that for a long time to come I shall only be allowed to do part-time work, as we say. I am very unhappy about the situation in Palestine, and most of all disappointed as you will understand ,because I had never dreamt that disappointment, yea, betrayal, could come to us through Great Britain, and, above all through the British Labour Party. You may recall, however, that I wrote to you, after being of the deputation that waited upon Mr. Ramsay MacDonald, that I was not very hopeful. I think it is a grievous blunder on the part of Dr. Weizmann, perhaps the greatest of all his many grievous blunders, to enter into negotiations with the Labour Government on the basis of the white Paper. Whatever else may be said, Dr. Drummond Shiels, as you know, stated "The White Paper as amplified and explained stands." It seems to me that it would be infinitely better for us to say *non possumus*. The present negotiations may result in some seeming concessions and compromises enough to keep in power Dr. Weizmann. . . . but no good will come of them. I send you by post a copy of "The Great Betrayal" which I began to write directly after the issuance of the White Paper, while I was ill, and which had to be completed by Mr. Jacob de Haas. . . . With cordial greetings and heartfelt thanks again for your message, believe me, faithfully yours,

"STEPHEN S. WISE."

Message From Dr. David De Sola Pool

We hope to give a review of the work sent us by Dr. Wise referred to above, in our next issue. "The Great Betrayal" challenges the British Labour Government and is equivalent to an army of 100,000 and more, standing in defence to safeguard the people's honour and existence. Sad indeed is the chapter when the House of Israel is compelled to resist and resent the attacks made upon them by certain British officialdom who happen to be in power to-day!

We have received an interesting letter from Rabbi Dr. David de Sola Pool, New York, acknowledging the receipt of our radiogram and commenting upon the message sent him. Since it is marked confidential we refrain from giving it publicity.

Manifesto Of The Zionist Executive: The Coming Congress

FELLOW-ZIONISTS,—The Congress has been convened. Never has a Congress had to face more important decisions since the Balfour Declaration and the Palestine Mandate opened to us the gates of the Jewish National Home. After years of fruitful upbuilding, efforts are now made to retard the progress of our work and to restrict the full development of our energies. It is for the Jewish people to give their answer. From the tribune of the Zionist Congress, national Jewry will lift its voice. We shall there speak again of the need of our people and the safe-guarding of its future, so that the world will hear us and understand the justice of our cause. The Congress will show that the Zionist idea which has animated our people in the centuries of dispersion is stronger than temporary obstacles, that it lives as long as our people believes in it and is determined to live for it. We have convened the Congress. We call to the Yishub which is building the land and our future. We call to the Halusim who stand with yearning at the door of their home-land. We call to the Jews who turn in their prayers to the East, to Zion. We call to all who stand loyal to Zion, men, and the youth. Buy the Shekel! Vote for the Congress!

EXECUTIVE OF THE ZIONIST ORGANISATION.

London, November, 1930. Jerusalem, Kislew, 5691.

[*Written for* ISRAEL'S MESSENGER]

LOOK NOT MOURNFULLY

Look not mournfully into the past,
Let not memories their shadows cast
It comes not back again.

Why must you o'er the past repine?
Wisely improve the present, 'tis thine,
E'en this may not remain.

In all good pictures, shades there are
But the lights are brighter by far
If you but contemplate.

Be optimistic in your view,
Life's course will smoothly glide for you,
You'll not be desolate.

Fretting will not your lot alter,
Do your duty and do not falter,
The road ahead is clear.

Keep to the straight path and do right,
Success seems far, yet 'tis in sight,
So long Faith is sincere.

B. J. H. SOMAKE.

BOMBAY, India.

[*Continued from page 20*]

Those Arabs who have been moved or transferred from rural settlements to urban life were adequately compensated. Many of them settled on land elsewhere. Much of the land of the new settlements that have been built in recent years was redeemed from swamps, waste lands, lands from which every other who attempted to cultivate it was driven away by pestilence and malaria. Our halusim went to these malaria-ridden swamps and drained them, and built upon these malarial pestilential swamps beautiful communities. We have brought into Palestine, my friends, civilization, the sacred art of peace. From a Mediterranean povertystricken, backward, oriental province we are making of Palestire a practical, healthy, modern commonwealth. The Arabs who live in Palestine feel already the economic stimulus that has come with the incursion of the new Jewish settlement. Our record is clear and therefore our determination is undaunted. Our answer to Lord Passfield, Mr. MacDonald, to all the secretaries and underlings of the Colonial Office, our answer is to-day as it was yesterday, as it will be tomorrow until our holy ideal is realized, 'we carry on.' We thank Mr. Ussishkin for coming to our midst at this critical time to help us to carry on."

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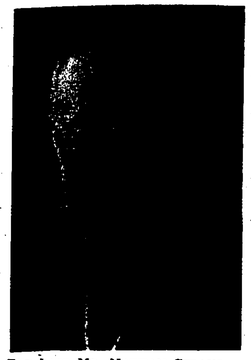
MEMORIAL SERVICE for the Late Mr. NATHAN STRAUS

Local Jewry Pays Warm Tribute To The Zionist Leader and Philanthropist

MEMORIAL PRAYER FOR LORD MELCHETT

The sad announcement in the local press that Mr. Nathan Straus, the Grand Old Man of New York Jewry, has passed away to the Great Beyond on the 11th ultimo, came as a veritable shock to our community by whom the deceased was held in high esteem and respect. The Shanghai Zionist Association has sent a radio to the Zionist Organization of America, New York, expressing deep sympathy and condolence. The expression of regret at the demise of Nathan Straus was passed from lip to lip and the idea of holding a memorial service for him was unanimously adopted. In our last issue, we carried the usual annual congratulations to Mr. Straus on the occasion of his eighty-third birthday which would have taken place yesterday, but alas, it was not destined to be. On the 2nd ultimo, we wrote him expressing our felicitation saying, *inter alia*:—



THE LATE MR. NATHAN STRAUS.
Loyal American, Great Zionist Leader, Dreamer and Builder of Zion.

"Nothing that we can write you to-day will express our adequate feeling of affection and devotion towards you. We are glad that you are able to do so much for our cause which needs great men to stand at the helm of our movement and uphold our just principles. We are very pleased to see that your son Nathan has joined the Zionist leaders, in heading the Zionist Emergency Fund, in order to further our sacred cause and defend our fort from being dismantled by our opponents and detractors. Here is work for all of us to do, each in his own way and we are proud of the part you are taking in the present critical moment."

That this was our last letter to the Grand Old Man was hardly realised by us. We had looked forward to his serving his grateful people for a number of years and lead them from victory to victory, but we must now bow our heads before the Heavenly decree and be thankful that we had Nathan Straus to enrich our history with his manifold good deeds. The deceased was born in Rhenish Bavaria in 1848. He came to the United States in 1854 with his family and settled in Georgia where he attended the public schools. Then he went to New York and studied for a time in a business school before he joined his father in the business of importing pottery and glassware. He was a partner in several of the largest New York department stores, including R. H. Macy and Co., and Abraham and Straus. He retired in 1914 in order to be able to devote his full time to philanthropic activities. The philanthropic activities of Mr. Straus were legion. He originated and maintained at his own expense a laboratory for pasteurizing milk and distributing it free to the poor of New York. He is credited with having saved the lives of thousands of infants each year for many years. He maintained during times of unemployment chains of depots to distribute free coal, bread and clothing to the needy. He gave great sums of money to the fight against tuberculosis. During the World War Mr. Straus sold his palatial steam yacht and spent the proceeds of the sale to feed war orphans. He spent a vast amount of money to aid the suffering people in Palestine and throughout the Near East generally. In connection with the silver jubilee of Greater New York in 1923 Mr. Straus received the largest number of votes for, in the preceding 25 years, having done more than any other citizen for the public. In 1920 and in 1926 Mr. Straus conducted widespread pasteurization propaganda in England while he was attending Zionist Congresses in London. In his walfare work in Palestine Mr. Straus aided Jew and Arab impartially.

A Leading Zionist In America

Nathan Straus was a leading Zionist in America. He took a practical interest in the movement and contributed most generously to the Zionist funds. His interest in Palestine ante-dates the Balfour Declaration. He gave funds to fight trachoma, a dread epidemic in Palestine, looked after the hunger-stricken, helped the unemployed and founded a settlement house for nurses. He also opened a housekeeping school for girls, a factory for making souvenirs out of mother of pearls and countless other charitable works. He had endowed and founded the Health Center in Jerusalem, which was dedicated in 1929, by Dr. John Haynes Holmes, of the New York Community Church, who left for Palestine as a special envoy to represent the generous donor. In his dedication address, Dr. Holmes paid a soulful tribute to Nathan Straus saying that what he had done in America, he was helping to do in his spirit's fatherland. Nathan Straus through his efforts in establishing pasteurised milk centres in the United States, had saved 445,000 lives, according to statistics of the health department.

Tribute By The American Consul General

When in January 1928, Nathan Straus celebrated his 80th birthday there was a joyful celebration in many countries. In a special edition issued by ISRAEL'S MESSENGER in that month, there were several tributes from leaders in all walks of life. Mr. Edwin S. Cunningham, local Consul General for the United States, referred to the great humanitarian's work by saying:—

"Mr. Nathan Straus represents, in my opinion, the finest type of American citizenship which your race has produced in my country. He has devoted his entire life and his large fortune to the service of mankind. He was the first in the United States to realize the importance of the baby as the forerunner of the efficient and decent man and woman and his milk stations in the city of New York, because of which so many thousands of lives have been saved, will ever remain a monument to his wisdom, generosity and good citizenship. During a career which has brought him honour and position, he has never forgotten his own people and has faithfully served them in participating in the economic and cultural developments of your ancient homeland, Palestine."

Tribute By The American Judge

Judge Milton D. Purdy of the U. S. Court for China, was not less enthusiastic about the octogenarian. He wrote, inter alia:—

"It was my privilege some 20 years ago to meet Nathan Straus on an Atlantic liner. I have not seen him since, but the memory of the man's gentleness and kindliness is something to be cherished. After eighty years of a usefulness to which few men attain, he is not in need of our praise, but for us to stop a moment and contemplate what he stands for is for us helpful and stimulating. When the world, or even a small part of it, can rise above the prejudices of race, religion and politics through greatness of character as he has done, this earth will be a better place in which to live."

Local Zionist Association Sends A Radio Message

The Shanghai Zionist Association sent the following radiogram on the 12th ultimo, to the Zionist Organization of America:—

"ZIONISTS' DEEPLY MOURN DEATH OF NATHAN STRAUS. PLEASE CONVEY CONDOLENCE FAMILY.

SOPHIA TOEG, *President*,
N. E. B. EZRA, *Hon. Secretary*.

LOCAL MEMORIAL SERVICE

Under the auspices of the Shanghai Zionist Association, a memorial service for the late Mr. Nathan Straus was held on the 19th ultimo, at the Beth Aharon Synagogue. A large number of the members of our community were present, including Mr. Douglas Jenkins, local American Consul General and Mr. Alexander Krisel, Commissioner of the U. S. Court for China. Delegates from the Ohel Rachel Synagogue, (represented by Mr. D. E. Dangoor), Beth Aharon Synagogue (represented by Mr. N. Fred Nissim), Ohel Moshe Synagogue (represented by Rabbi M. Z. Ashkenazi), the Kadimah Zionist Society (represented by Mr. Eli Hirsch), the Jewish Women's Benevolent Society (represented by Mrs. B. Chaikin) and the Hebrew Relief Society (represented by Mr. Jacob L. Friend) expressed their condolences. Messages from Sir Elly Madoorie, K. B. E., and Mr. Charles S. Gubbay, were read. This was followed by memorial prayers for the late

Mr. Straus and the late Lord Melchett by Mr. Jacob L. Friend, Mr. Fred Ellis assisting at the organ. The Kadish was read by Mr. Harry A. Meyer, which brought the service to a close.

OPENING ADDRESS By Mrs. R. E. TOEG

Mrs. R. E. Toeg President of the Shanghai Zionist Association who presided at the service, delilvered the following address:—

The occasion that brings us here this evening is a sad one. We have been bereaved of a great leader in philanthropy, a leader in Zionism and a leader in humanitarianism. The late Mr. Nathan Straus was a personification of all these beautiful elements. He was a man of service who translated his devotion to duty. When the news of his death was announced in the local papers, we felt overwhelmingly shocked and realised the greatness of our loss and misfortune. Coming so close after the passing away of Lord Melchett, the poignancy of the sorrow has been more than intensified.

The late Nathan Straus was a great figure in international Jewry. He consecrated his life for the weal and welfare of our people, and worked incessantly with his late lamented wife to ameliorate the conditions of our less fortunate brethren in countries where they were persecuted and oppressed. Seldom have so many qualities of mind and heart been combined in one individual. He was first and foremost to answer the S. O. S. call and offer relief. His best achievement was the founding of the Health Center in Jerusalem where men and women of all creeds are given aid and shelter. This will remain his lasting monument.

Zionism Suffers Loss

In mourning his loss we console ourselves with the knowledge that his work and ideals will be carried not only by his children, but by all those who came under the spell of his great personality. Zionism has suffered a great loss by his death. To that movement he had consecrated his life and gave his undivided allegiance. He stood first and foremost in championing it and never wavered from the faith that was in him. Zionism has been deprived of a staunch leader. We offer our deepest sympathy and condolence to his bereaved family.

"SERVICE IS THE MEASURE OF GREATNESS."

Mr. Alex. Krisel, Commissioner of the U. S. Court for China, and a well-known member of our community, spoke eulogistically of Nathan Straus. He said:—

We meet here to-day to honor the name and memory of the late Nathan Straus, who died in New York City on January 11, at the ripe old age of 83. Deeds speak louder than words. The worthy deeds performed by Nathan Straus during his long life are legion. He is perhaps best known to us for establishing laboratories for pasteurizing milk and distributing it free to the poor. It may not be known to some of us, however, that he contributed other great benefits to his fellow men. For many years he fought for the idea of prevention of disease. He established the first Preventorium Institution for tuberculor children, maintaining such institutions, at his own expense, free to the poor. He rendered great assistance in many campaigns to stamp out cholera and infantile paralysis. He built and maintained soup kitchens, work rooms, health bureaus, pasteur institutes and day nurseries, all for the benefit of the poor. In time of unemployment, he maintained a chain of depots distributing free coal, bread, and clothing to the needy. During the world war, he sold his palatial steam yacht and gave the proceeds to feed war orphans. He gave vast sums for the relief of suffering people everywhere, irrespective of creed or color. But what I should like to dwell upon to-day, are not these great philanthropies—but rather on what I consider of greater interest, and that is—the MAN. It is difficult to find appropriate language to express a proper appreciation of the man. He was so thoroly genuine. His great love for his fellow-man and innate goodness of heart appear to have been his prominent characteristics. The world has seen many men who have devoted their thoughts and energies for the welfare of their fellow-men, but it has not seen many who have adhered to their ideals with such singleness of purpose and steadfastness of mind. He was one of those few rare men who forfeit self in the thought of others. No cry of distress ever reached him in vain, whether it came from Jew or Gentile. The controlling motive of his lifework was based on a deep seated feeling that all humanity is of one blood; that whatever the accident of birth or the circumstances of religious faith, we are all brothers and should help each other to the full extent of the opportunities that the One God of all Mankind gives to each of us. He felt very strongly that all men were his fellow-men; that he had no right to make any distinctions. At the time of the Titanic disaster, when his beloved brother perished, he said: "In the Titanic tragedy, all creeds were united in the brotherhood of Death. If only we could hope for a brotherhood of LIFE. Why wait for Death to teach us the lesson of human fraternity." Nathan Straus always felt that the Jew had a work to do, and that was: to stand side by side with Christian and Mohammedan, in spreading the doctrine of religious liberty in all lands. In 1923, Greater New York City celebrated its silver jubilee. In connection therewith, the people were asked to vote for the citizen who, in their estimation, had done the most for the public welfare, during this period of 25 years. The largest vote went to Nathan Straus. Admiral Dewey, once wrote to Nathan Straus, on the occasion of laying a corner stone for the erection of a new milk laboratory: "If all the little children, whose lives you have saved, could mass themselves around this building now to be erected, you would have the most splendid memorial ever made to man." Service is the only measure of greatness. Nathan Straus will be remembered by future generations, not for his wealth, not for the prominent station in life he came to enjoy, not for the high distinctions heaped upon him by his fellow-men and governments, but for SERVICE, given unstintedly, during all his life, for the welfare of others.

"A LOVER OF MANKIND."

Miss Lily Noblston dwelt upon the inner soul of the late Mr. Nathan Straus by developing his fine nature to serve mankind. The full text of her address follows:—

Friends,—The Preacher said, "Let us now praise famous men, and our fathers that begat us. The Lord manifested in them great glory, even His mighty power from the beginning." We have gathered here for this very purpose. A Father in Israel has just left the earth. I will not say that we have lost him for in God's Scheme nothing is ever lost. The soul of Nathan Straus has departed for a higher sphere where he can yet continue the blessed work he did when on this physical plane. We who believe in Immortality should have no doubt about that. Our great ones are always with us whether we can see them or not, and their influence can still be felt long, long, after what we call death.

Nathan Straus was a lover of mankind and he showed his love very practically. He was not given to idle vapourings on brotherhood but proved himself in very deed a helper, a server of humanity. He must have been a great lover of babies, considering the energy he put in his pasteurizing campaigns and the thousands of infant lives he saved. There is always something very attractive about a personality devoted to young lives. It has been the chief characteristic of many a great soul.

Another thing that strikes one when thinking of Nathan Straus is his kindly telerance, his freedom from religious bigotry and narrow patriotism. To him a hungry child was simply a child to be fed. He did not trouble his head about a baby's creed or ancestry. Jew, Christian, Mohammedan, it mattered not, his heart was big enough to welcome all.

Nathan Straus was one who in olden days would have been called a man after God's own heart—a man of God, for he glorified Him in a life of service. Our sages have told us oft and again that it is not incense that Divinity wants but man's love for his fellow man. Mankind can be divided into two classes—those who love to give and those who love to receive. Nathan Straus was a *giver*. It was not his wealth that made him a giver. Giving was part of his nature. Had he been poor he would have had the same nature though perhaps much less able to obey the promptings of his heart.

Proud of His Birthright

Above all Nathan Straus was a Jew. Let the United States of America take pride in him as one of her noblest citizens. Let the world take pride in him as a man. Let us take pride in him as a Jew. There is a tendency among biographers and newspaper reporters to gloss over that simple word "Jew." They write of one being of the "Jewish persuasion" or of "Jewish descent" as if to write plain "Jew" would hurt. Away with that, delusion! Nathan Straus was proud of his birthright and we can be rightly proud of him.

But enough of this eulogizing, the soul of Nathan Straus does not care for garlands of praise. Is there not something better to offer in his memory? Great men are as lights that show us the way. They want us to follow them and multiply their deeds a thousandfold. We can each in our own little way emulate a man like the one who has just left us for it is not how *much* one gives but *how* one gives that matters. Giving in the fulness of pride, with ostentatious stress on the word charity, is as acceptable as Cain's sacrifice.

In this pleasure-mad age we are too apt to shrug our shoulders and let things drift as best they can. The one great lesson that can be learned from the life of Nathan Straus is that we are very much our brother's keeper, and if we don't think so it is just a shirking of responsibility.

The Buddhists claim that we are living in an age of mud and madness. We are certainly very far from the Golden Age, what with selfish waste on the one hand and hungry want on the other. Would that we had many like Nathan Straus to help the world emerge happier and saner from this crisis. Would that we had many with his broad-mindedness, generosity and bigness of heart. Then indeed would a new age dawn and war become an anachronism. Hypocisy and self-interest would hide their heads and nations compete with nations in the spreading of knowledge and goodwill.

"HIS ACHIEVEMENTS ARE WRIT LARGE IN OUR HISTORY."

Mr. N. E. B. Ezra referred to the many-sided activities of the late Mr. Straus, his pride of American Constitution, his work for the Jewish restoration to their ancieint homeland and his staunch support of the Zionist movement. He said:—

This memorial service is a tribute to a shining star that illumined the life of our people for several decades. The death of Nathan Straus is bound to leave an irrevocable void in the House of Israel. Sealed is now forever that tongue that never wearied to speak eloquently and with dignity of the greatness of Israel and the glory of Zion. Nathan Straus of whom we are to speak this evening did not belong to American Israel only: he belonged to All Israel. His liberalism, his catholic spirit and his deep human sympathy were traits in him which will forever remain a monument and a landmark to those that remain behind. We honour his memory and grieve and mourn his loss as a mother mourns her only son. Nathan Straus wore his Jewishness, to quote the words of Dr. Stephen Wise, "as his highest distinction and his chiefest joy, largely, perhaps because of the undaunted courage of spirit." He felt the urge that came to him to champion the cause of his people and redress their wrongs. He remained loyal to the end. He did not show signs of weakness, or weariness or distrust in their victory. He felt that a just cause must triumph in the end and overcome all difficulties. It has been said that he was the only rich Jew in America who dared to tell the truth to his fellow-millionaires. He was impatient with those who neglected their duties and their obligations to the less fortunate. He was proud of his Americanism and held the ideals of democracy dear and near to his heart. Mr. Edwin S. Cunningham, the American Consul General at Shanghai paid him a warm tribute on the occasion of his eightieth birthday in January, 1928, when he said, "Nathan Straus represents the finest type of American citizenship which your (Jewish) race has produced in my country."

America's Unifying Contributions To Universal History

We welcome this evening in our midst the presence of Mr. Douglas Jenkins, the Amercian Consul General for Shanghai, and Mr. Alexander Krisel Commissioner of the U. S. Court for China, representatives of a nation which is truly great because of the unifying contributions which their country has made to universal history in the Declaration of Independence, with which is associated such immortal names as Washington, Franklin, Jefferson, Garfield, Lincoln, MacKinly, Roosevelt, Wilson and Harding. It is such heroes with hearts courageous who made themselves felt as immortal influences among the nations of the earth. Nathan Straus had gloried in the American Constitution and believed that through it there will be taught the newer interpretations of peaceful and noble living. We all hope and feel assured that "America—half-brother of the world"—will not fail us in times of stress and needs.

"A Rising Giant"

There are over four million Jews in the United States. That country stands foremost to-day in the van of civilization and "is rising with a giant's strength." It has made possible for Nathan Straus and Jacob Schiff, to mention but two names in the galaxy of Jewish immortals, to demonstrate the three-fold cord upon which, according to Simon the Just, the world rests, "The Torah, the religious services and the practice of charity." When we think of the hundreds of thousands of human lives that were saved through Nathan Straus' pasteurising milk centres in the big cities in the United States, we have before us the picture of a saintly man who practiced the true essence of charity, which we call in Hebrew Sedaka.

Not A Fair-Weather Zionist

As a Zionist, Nathan Straus had played a role of inestimable value in the modern Zionist movement. He stood unwaveringly and unflinchingly for the principles which were behind it and refused to budge from the cornerstone upon which the Zionist ideology has been reared. He was not a fair-weather Zionist who retreated at the least sign of setback or reverse. Setback had steeled his heart and mind and made him stand like a flint before the advancing foe. Zionism has lost in him a great leader, a great battler and a great contributor. We stand to-day bereft of that majestic personality who had turned the wheel of Zionist progress ever onward and forward. His was a unifying force in the Zionist movement, always pleading for peace and unity, always insisting upon a square deal being meted out to us by the nations of the earth. His achievements are writ large in our history and his shining lustre will illumine our path for ages to come, and help many to see the dawn of a new day, a day bathed in sunshine as we reach the goal of our life's journey step by step.

TRIBUTE BY SIR ELLY KADOORIE

The following message from Sir Elly Kadoorie who was unable to attend the service owing to a previous engagement addressed to Mrs. R. E. Toeg, was read by Mr. Harry A. Meyer:—

DEAR MADAM,—I extremely regret that owing to a prior engagement which I cannot cancel, it is not possible for me to attend your meeting this afternoon in memory of my late friend Nathan Straus. Knowing him and his works, I came to learn of the valuable qualities of his heart and mind and the purity and nobility by which his motives were actuated.

Bright Light Extinguished

Verily, a bright light has been extinguished in Israel. He seemed to typify all the traits that combine to make a Jewish gentleman. His activities, were by no means confined to co-religionists; his bounteous hands stretched forth to all who needed succour. To the world, which has become poorer by his death, he bequeathed something even better than his works—the example of a beautiful life, lived not for self but for the amelioration of the lot of his wife, in whom he found a true helpmeet, hastened his end. She always stood by his side to encourage and sustain him, and when she passed away, the sense of his solitariness after a companionship of years, must have come down on him with crushing effect. My sons Lawrence and Horace are also very grieved, and especially requested me to associate them in any tribute paid to the memory of this truly great and good man. Yours faithfully,

ELLY KADOORIE.

TRIBUTE FROM MR. CHARLES S. GUBBAY

Owing to his departure to Hongkong two days prior to the memorial meeting, Mr. Charles S. Gubbay, President of the local Jewish Communal Association, regretted his inability to attend the service and thus express his appreciation of the man in whose memory the meeting is held. He, however, sent a tribute to Mrs. R. E. Toeg with a suggestion that she should kindly read it for him during his absence. The tribute follows:—

I am not going to dwell on the life and the benefactions of the late Nathan Straus, for I have no doubt that this will receive the attention they deserve from those, who are far more conversant than myself with all the facts of the life history of the late Nathan Straus. It is my purpose to dwell on the influences, which, a life like that of the deceased, exert on the world; it is my purpose to dwell on the influences that bring to the world the cheers of life, the hopes of life, and the existence of a life that often pray rather for death than for life. I am more than convinced that a life that exerts the influences that must have been exerted by the late Nathan Straus cannot but make for the greatest good in this world of ours. I am greatly convinced, that the lives of those, who exert the influences that Nathan Straus must have exerted, cannot but make for not only the greatest good but are the indispensable ferments that make this world of ours a better world, a world, where the principles of faith, hope, and charity, are not idle words, and not words that have no meaning to the world that needs them, that calls for them, and the world that cannot exist without them. The influences, that Nathan Straus must have created by his life, by his benefactions and more especially by that quality that Jews extol and praise beyond any good actions, the quality of lovingkindness, have created a world infinitely superior than if these influences did not exist at all. These influences are world-wide, and wherever civilisation has pierced the gloom of the dark ages, there the influences created by such men as the late Nathan Straus must have the greatest good for the greatest numbers. These influences are the properties of the world, these influences are the inheritance of the world, and they must live eternally, so long as the world has not completely lost its soul.

The influences that are created by men and women of the type that Nathan Straus represents, are created for the betterment of the world, and they are so indispensable to the wold, that if the world was devoid of these influences the world would be all the poorer and vastly the poorer. The influences created by the type of men and women that Nathan Straus represents bring to the world the lovingkindness that the world is in need of, that the world is not only in need of, but the world must have and should have. The world is in need of these influences because the world cannot exist without them, the world cannot exist without these influence that make men and women feel, make men and women understand that love and charity go hand and hand; the one is as indispensable as

[*Continued on page 20*]

GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Mishmar-Haemek—Newest Palestine Village.

Jerusalem, 12th December: Mishmar—Haemek is the latest settlement to have been started in Palestine. The settlers are members of the Hashomer Hazair Organisation and have acquired considerable experience in Palestine agriculture whilst working at Afuleh and other villages. Most of them are engaged at present in afforestation work for the Jewish National Fund. They have established a Tree Nursery for 130,000 saplings, which are intended for plantation in Jewish National Fund Forests.

Co-Operative Movement in Palestine.

Jerusalem, 12th December: Mr. C. F. Strickland has reported to the Government on his investigations in Palestine which aim at furthering the Co-operative Movement in that country. Although Mr. Strickland's main mission was to find ways and means for assisting Arab cultivators, he has also stated methods in use amongst Jews. Mr. Strickland suggests granting a loan of £1,000,000 sterling for investment in Co-operative Societies in Palestine. Out of this amount £250,000 should be allocated to Jewish co-operative work.

Haifa-Marseilles of the Future.

Jerusalem, 12th December: Sir John Chancellor, the High Commissioner for Palestine performed the opening ceremony of the new oil depots of the Shell Company at Haifa. In his address he expressed his belief that the port of Haifa would become the principal centre of the Near East, equal in importance to Marseilles. This statement is especially significant in view of the large area of land in the Haifa Bay District acquired recently by the Jewish National Fund.

J.N.F. Continental Insurance Department.

The report of the Jewish National Fund Insurance Department for the period ending September 1930 is most interesting. An agreement between the J.N.F. and a Continental insurance company enabled this branch of work to be started in 1923. A beginnning was made in the same year in Palestine, Austria and Czechoslovakia, and now the work extends to eighteen countries. Insurance policies totalling over eight million sterling have been purchased through the J.N.F. insurance branch with a total number of 26,000 policies. The J.N.F. received £46,000 from the insurance company by way of super-commission. Moreover an additional £23,000 have been allocated by the insurance company for investment in Palestine. The J.N.F. insurance branch enables Zionists to combine provisions for themselves and their families with benefits for Palestine and without incurring additional expense.

J. N. F. Gets $33,500 in 6 Weeks

Jerusalem, Dec. 10—Palestine Jewry contributed G.$33,500 to the Jewish National Fund in the six weeks since the white Paper was issued, according to figures made public here to-day. These figures are three times the collections for the same period last year. Workers are particularly prominent among the contributors.

Hopes Zionist Difficulties Will Be Settled

The hope that the difficulties that to-day face the Zionists in regard to Palestine as a result of the issuance of the recent new declaration of British policy would be satisfactorily settled was expressed in a message by Vice-President Charles Curtis to the New York Zionist Region, made public here last month by Joanh J. Goldstein, to whom it was addressed. It had been expected that the vicepresident would be able to attend the Maccabean festival which will be held by the New York Zionist Region at Madison Square Garden on Saturday night, December 13th as "a demonstration of Zionist sentiment and solidarity" combined with a celebration of the traditional Hanukah festival. The message, addressed to Mr. Goldstein, chairman of the Maccabean Festival, of which Nathan Straus is honorary chairman, reads as follows: "I have your kind invitation of recent date and regret very deeply a previous engagement prevents me from attending the Maccabean Festival to be held on Saturday evening, December 13. "I wish you would extend to those who attend my best wishes for their success in rebuilding the Jewish National Homeland. "Hoping all difficulties in regard to Palestine will be satisfactorily settled. Charles Curtis."

Swedish King Bestows Nobel Prize

Stockholm, Sweden, Dec. 11—Prof. Karl Landsteiner, Jewish medical man from the United States, received two Nobel prizes yesterday from King Gustave of Sweden for the year 1930. Landsteiner received the prizes for accomplishments in the fields of physiology and medicine. During the ceremony Rector Hedren highly praised Prof. Landsteiner's work, declaring that his blood-test discoveries have saved thousands of human lives. Local newspapers, while mentioning the fact that during the presentation of the prizes Swedish students waved the national flags of Austria, recall the fact that Landsteiner, who was born in Austria, was persecuted in his own country because he was a Jew. They also not admitted into German universities because he refused to be baptized into Christianity. Prof. Landsteiner had to endure continual hardships in Europe until he was invited by the Rockefeller Institute in the United States, where he could conduct his scientific researches undisturbed.

Novomejsky to Prospect For Minerals

Jerusalem, Dec. 12—A license to prospect for rock phosphate and bituminous limestone over a large area in the neighborhood of the Deal Sea was granted to-day to Moses Novomejsky, one of the two owners of the concession for the development of the mineral salts in the Dead Sea. Both minerals are said to be plentiful in this region and are considered to be among Palestine's most valuable mineral deposits. They are not included in the actual Dead Sea concession which is outside the terms of the mining ordinance. While the Dead Sea concessionaires have development rights only for minerals actually in the sea, Mr. Novomejsky is now prospecting the area around the Dead Sea with a view to obtaining another concession.

White Paper Culmination of Sinister Policy

The Passfield White Paper on Palestine was the culmination of a sinister policy rather than its commencement, declares Rabbi Stephen S. Wise in the first of a serise of articles by prominent American Zionist leaders appearing in the New York Evening Telegram. "What Colonial Office servants had in part planned and long practiced," says Rabbi Wise, "they have at least attempted to enact into law under Passfield. "I, for my part, am ready to charge the officials of the Palestine Administration, alike in London and Jerusalem, with having so bedevilled a situation as to deepen Arab-Jewish differences, which at the outset were superficial. Statesmanship with good will could easily have composed a situation which Colonial Office bureaucracy with ill intent has done everything to confound.

"As for Lord Passfield's White Paper, it has crystallized and even petrified the refusal of Anglo-Palestine officials honorably and fully to discharge the obligations of the Mandate. Until cancelled in substance, this will remain a blot upon England."

Dual Resignations Will Stand

London, Dec. 1—"We do not accept and will not accept the White Paper, and so far as it depends on us, future Palestine laws must not be based on the spirit or letter of the White Paper," Dr. Chaim Weizmann declared at a meeting in Finsbury Park yesterday in reference to the Jewish Agency's negotiations with the British government. The speculations regarding the postponement of these negotiations, Dr. Weizmann discredited and hinted that they were sprad by people with sinister motives. He explained that while there has been a short delay it was inevitable in view of the nature of the negotiations. Referring to attacks on him in the London press in connection with his resignation, Dr. Weizmann said that his resignation stands and added that the time has come for other people to try their hand at leadership. At the same time he expressed the hope that those who succeed him will be spared the disappointments which have been his lot. Touching on the byelection in Whitechapel he stated that the Zionist movement is far-flung "and it is incumbent on us to observe strict neutrality so far as political issues in each country are concerned. The Zionist movement has friends and enemies in each party."

Abandon Plan for Arab-Jewish Parley

Jerusalem, Dec. 1—Issac Elissa, editor of the Christian Arab newspaper Falastin, withdrew his proposal for an Arab-Jewish press conference to protest against press censorship owing to the practically unanimously opposition of all Arab newspapers which favor a separate Arab meeting instead. It is understood that all the Arab newspapers are supporting the contention of the organ of the Jerusalem Grand Mufti, Aljamea El-Arabin, that "Jews would exploit the proposed joint-meeting for proclaiming the possibility of Arab-Jewish cooperation everywhere." The Iraq parliament, after considering the appeal of the chairman of the Palestine Arab Executive, Musan Kazim Pasha, to assist the Palestine Arabs and help them extricate themselves from their desperate situation, telegraphed to-day to the London League against modification of the British White Paper on Palestine, according to reports from Begdad.

Egyptian Jewish Communities Issue Denial.

Cairo, Dec. 1—Egyptian Jewry as a body is not identified with any political party but stands for the King and the Egyptian nation states a letter published today under the joint signatures of the president of the Cairo and Alexandria Jewish communities. The letter was provoked by the announcement of claiming to speak for a Union of Liberal Jews, declared the Union was ready to join the Wafd and fight for a constitution. The announcement had caused considerable annoyance to Jewish leaders and created surprise in government circles.

Jabotinsky Heads Congress List

Prague, Dec. 24—Vladimir Jabotinsky, leader of the Zionist Revisionists, arrived here to-day for a tour of Czechi-Slovakia on behalf of the Revisionists' campaign to elect delegates for the forthcoming Zionist Congress.Jabotinsky himself heads the list of the Czecho-Slovakian Revisionists.

Gold Encased Mezuzah to Einstein

San Diego, Cal., Dec. 20.—A gold encased mezuzah will be presented by the local Jewish community to Prof. Albert Einstein when he arrives in San Diego on Dec. 31. The presentation will be made by local Jewish leaders in commemoration of Prof. Einstein's visit here.

Contributes £1,000 to National Fund

London, Dec. 23—In connection with a scheme specially devised by the National Fund Bequest Department, known as the "Living Legacy," Mrs. Henrietta Diamond of Leeds has made a contribution of $5,000 to the Fund. By this scheme friends of Palestine are enabled to anticipate the bequest they wish to make to the Jewish National Fund in a manner which prevents them losing the income of their capital. Mrs. Diamond, who is a well known Zionist worker, having joined the movement in Herzl's days, explains that she was moved to give the sum of $5,000 to the Jewish National Fund as much in response to the attack made on it in the White Paper as in continuation of the Zionist work in which she has been engaged for years.

Wealthy Merchants Seek Aid

Berlin, Dec. 23—Indications that poverty among the Jews of Berlin is rapidly reaching catastrophic proportions is seen from the fact that former well-to-do Jewish residents of Berlin's West Side, the residential area of the prosperous business men, are now compelled to seek financial assistance from the Berlin Jewish community. This condition was discussed to-day at a press conference of the community. It was revealed at the conference that many former wealthy bank officials and merchants who were once generous donors to philanthropy are now so impoverished that they are impelled to seek employment. Many one time well-to-do Jewish professional men are in the same condition. To help these people out the Jewish community has established a special employment bureau for them in the Kurfuerstendam district of the city.

White Paper Discussion Not on Agenda

Geneva, Dec. 26—The Palestine question does not figure on the agenda of the coming session of the Council of the League of Nations which opens here on January 19, 1931.The agenda of council includes however a report of the activities of the Mandates Commission since its last session. Although officially the White Paper cannot be discussed at the coming session, it is possible, nevertheless, that Dr. Voyislav Marinvitch, Premier of Jugoslavia, who is the rapporteur of the Mandates Commission, will be able to touch upon the White Paper in his report, because of his friendly attitude to Zionism. Such possible mention of the White Paper will however be only superficial. The full discussion of the White Paper cannot be expected before next September, since the Mandates Commission is not yet ready with its own decision regarding the White Paper, which aroused Jewish protests the world over.

Haifa, Dec. 22—High Commissioner Chancellor to-day told a Jewish delegation that he saw no reason for supporting their demand that a Jew be appointed to fill the vacant judgeship in the northern district court. The post was formerly filled by a Jew who has resigned.

Austrian Anti-Semites Protest "Judification" of World Press

Vienna, Dec. 19—The latest step in the campaign of the Austrian anti-Semites is a series of meetings to protest against the "Judification" of the world press. The entire city is plastered with posters quoting Sir Moses Montefiore, as one of the "Elders of Zion" as having said "Jewish domination of the world will not b ecomplete until the entire press is in Jewish hands."

Haffkine Left 1,500,000 Swiss Francs

Lausanne, Switzerland, Dec. 16.—Rabbinical seminaries in various parts of Europe are the sole beneficiaries of the estate of 1,500,000 Swiss francs of Dr. Waldemar Mordecai Wolff Haffkine, noted bacteriologist and discoverer of the virus of cholera, who died October 27 at the age of 70, it was announced here today. The Relief Association of German Jews is left in complete charge of distributing the estate to the seminaries. Dr. Morris Wishnitizer, general secretary of the Relief Association of German Jews, left here to-day after settling the details of the estate. A special committee named by the Association to deal with Dr. Haffkine's fortune will invest the principal which will yield an annual income of G.$20,000. All

[Continued on page 25]

David N. Mosessohn, Summoned By Death

It is our melancholy duty to place our wreath of sorrow and affection on the fresh tomb of the late Mr. David N. Mosessohn, a leading member of the New York Jewish Community and Editor and Publisher of *The Jewish Tribune*, which was founded by his late revered father, Rabbi Dr. Nehemiah Mosessohn in 1902. Mr. MOSESSOHN died on December 16, at the age of 48 after a lingering illness. The remarkable tributes paid him by the leading men in American Jewry published in the *Jewish Tribune* of December 19, testify to the high esteem in which he was held. Dr. Stephen S. Wise said of him:—"The Jewish cause was incarnate for him in his father as Rabbi, teacher, writer. They became interchangeable to him. He loved and served both. Sometimes it seemed to me a pity that he had to engage in other pursuits intead of being left free to build up a Jewish paper that was truly Jewish and that was free from the necessity of catering or truckling to money and the power which money exerts." We knew well the deceased by correspondence. When we celebrated our Silver Jubilee in April 1929, he sent us a very encouraging message expressing his deep interest in our publication and holding it as a model for other Jewish journals. Said he, "I have watched with interest the crispness and fearlessness with which you handle all issues affecting Judaism. I wish that more of our own American editors would exemplify something of this independence."

THE LATE MR. D. N. MOSESSOHN

There was another sentence in his cordial message which touched us most, when he wrote, "*The Jewish Tribune* takes, perhaps, an especial pride in ISRAEL'S MESSENGER. It has been my habit to regard you as one of the disciples of my late sainted father. As such, it is with special pleasure that I greet ISRAEL'S MESSENGER on its twenty-fifth anniversary." Ever since we never lost sight of him and took special interest in his work for all interest in his work for and took special interest in his work for all that is best in Judaism. Our heart bleeds at the loss of such a good soul at an early age of 48. Cicero said, "Long life is denied us; therefore let us do something to show that we have lived." David Mosessohn did not live at the good age spanned by the Psalmist, but he had rendered enough service to show that he did not live in vain. We offer our sincere comdolences to his bereavved family, and to his brother Mr. Moses Dayan Mosessohn, who may be depended upon to carry on the good work with which his late father's and his brother's name is associated.

BALFOUR GOLDEN BOOK

The Shanghai Zionist Association wishes to acknowledge with many thanks a contribution of G.$10.00 for the Balfour Golden Book from the Hon. David E. Kaufman, American Minister to Siam. This amount has been transferred to the Jewish Colonial Trust, Ltd., London, on the 27th ultimo, with a request to credit the Golden Book account from Shanghai.

NEW YEAR FOR TREES.—The Kadimah Zionist Society is holding to-night a celebration at the Ohel Moshe Synagogue. Mr. Eli Hirsch will deliver an address on the occasion. Palestine products will be in evidence and a great seudah is anticipated. Members and friends are cordially invited to attend.

NOT MODIFICATION BUT REPEAL! *

Unable to attend the meeting held on the 2nd November last, in New York, in celebration of Balfour Day and in protest against the British White Paper, because of illness, Dr. Stephen S. Wise has sent the following message which was read at the great demonstration:—

FELLOW JEWS:—I need hardly say how deeply I regret that, because of illness, I cannot join with you in the Balfour Day demonstration of our common grief over the recent decision of the British Government. This decision in substance abrogates the Balfour Declaration. I am deeply persuaded that, when the British people come to understand the enormity of the threatened violation of a covenant made in their behalf, it is the Passfield statement that will be cancelled and not the Balfour Declaration. Let not the meeting concern itself too much with the edict of Lord Passfield,—the glaring injustice of which has evoked universal scorn and reprobation. Our quarrel is not with the accidental occupant of the Colonial Office, but with the circumstance that Palestine, offered to and accepted by Great Britain in the high spirit of trusteeship, has been dealt with for nearly ten years as yet another crown colony and not as a mandated territory. Let it not be forgotten that Palestine is not a crown colony but a mandated territory upon which the eyes of men have been fixed in the hope that a new standard of administration of international trusteeship would be set up. The meeting of this night, together with similar meetings throughout the land, must make clear that we are concerned not with the technicalities of the letter of colonial administration but with the sanctities of the spirit of an irrepealable British obligaton.

On this solemn day of Balfour commemoration, it is for us to proclaim that we, with whom an unequivocal covenant was made by the British Government and people, reject every offer of verbal modification and partial mitigation of the Passfield policy. NOT MODIFICATION BUT REPEAL! Not mitigation but reversal, utter and unflinching, must be England's answer to our just and solemn protest! We shall not rest satisfied with a Fabian retreat of palliation. The only answer worthy of the British people and satisfying to us will be to repudiate the Passfield repudiation. The Jewish National Home will survive the proposed Passfield policy, but an England that is England could not survive the substitution of the Passfield practices for the Balfour promise. Nothing less than unreserved and unequivocal withdrawal of the Passfiield cancellation can ease the anguish of the Jewish spirit. For the Passfield statement sanctions a long-time policy of British non-facilitation and non-co-operation. That policy of obstruction and frustration which the Passfield statement frankly—withal pecksniffishly—formulates, must cease. It is not merely that Passfieldian formulation must be mended, but the present British official policy must be ended

Let this Balfour Day celebration, which not a thousand Passfields shall convert into commemoration, be to us occasion for renewed trust in the people of Balfour. The Britain that did not fail Belgium cannot fail or betray us now. This hour tests England's honour as truly as it challenges our will to live as a people and our resolve to move forward to the fulfilment of a high and historic task, the inviolable sanctity of which Lord Passfield has served to reveal anew. With charity to all and with malice to none, with justice to our Arab neighbours and with gratitude to the England of Balfour, we resolve on this day of days that there shall be no halting in our work of reestablishing the Jewish National Home in the Land of Israel. Passfieldian repudiation cannot be England's answer to Arab violence and assault. Nothing less than the complete fulfilment of the Balfour Declaration by every British Government can be England's answer.

Balfour, thou shouldst be living in this hour;
England hath need of thee.

The answer to the Arab massacres in August and September, 1929, by the present British Government in the Passfield White Paper; the answer of the English people must be the reaffirmation of the Balfour Declaration; the answer of humanity must be the restatement by the League of Nations of the Mandate for Palestine to Great Britain; the answer of the Jewish people must be "If I forget thee, Oh Jerusalem, may my right hand forget its cunning.

**Unavoidably delayed from our last issue.*

Mr. Vivian Benjamin Improving

We are pleased to say that Mr. Benjamin who had a nasty motor car accident two months ago, is recovering from his mishap. This week he was out for a motor car drive and hopes are expressed that he will soon be able to leave the Country Hospital.

GRAND THEATRE

SHOWING

THE BEST

SOUND FILMS

STOP PRESS

ZIONIST CONGRESS POSTPONED.—Official cable from London received in Harbin announces the postponement of the Zionist Congress until next summer.

UNIFICATION OF HEBREW SCHOOLS IN CHINA

By Rabbi S. S. LEVIN, Harbin.

Rabbi LEVIN *returns to his pet theme by making another plea for the unification of Hebrew education in China. His views are masterly presented and there can be no doubt that he understands the problem besetting us and is prepared to stand behind it. Having volunteered himself for the service, it is up to the local power-that-be who are responsible for maintaining the standard of education to open correspondence with the eminent Rabbi and develop the plan adumbrated by him. Way out here we are in need of a strong guiding spirit to uphold our traditions and Rabbi* LEVIN *must be commended upon his zeal to contribute his share in solving a knotty problem for us. His contribution follows:—*

It was gratifying, indeed, to read in the November issue of ISRAEL'S MESSENGER your editorial comments in response to my letter, published in the preceding number of your magazine, in which I endeavored to draw a brief outline of a plan for the Unification of Hebrew Schools in China, headed by the School in Shanghai. Your generous support of the plan, rendered in so eloquent and forcible a manner, is the more invaluable as it reflects undoubtedly the state of mind of a large and important element in your Community—conscious and serious minded Jews who realize the utter inadequacy of the present system and would like to see Hebrew Education placed on a sound and solid foundation.

RABBI S. S. LEVIN

It is natural that in attempting to carry out an undertaking such as proposed here the question of financing should be given due attention. It seems to me, however, that, just because of its importance, the financial aspect of the situation may be easily overstressed.

You say that the Talmud Torah in Shanghai is forced to depend financially on what "is hardly sufficient to maintain the status quo." Yes, but why? Is it not because its particular 'status quo' fails to satisfy the cultural needs of the Jewish Community that the latter is disinterested in mainaining it? I venture to say that this is just the reason. The present lack of funds is not a cause in itself. It is only the result of adhering to antiquated and obsolete methods of education which cause our schools to be avoided by well-to-do parents who are anxious that their children may receive an up-to-date education.

Let us look at other countries where there are Hebrew Schools which have been established by private means and have proved successful. As time went on, and without outside financial assistance, these schools grew, developed and became self-supporting. Why? Simply because they served to satisfy a real need. And just because they provided a comprehensive and thorough going curriculum embodying Hebrew and secular subjects, these schools attracted the attention and support of parents with means who wanted to see their children grow up, not merely educated, but EDUCATED JEWS. Hence, we may be sure that a Hebrew School in China which will adopt and carry out a program of education comparable to that of other recognized schools will not only receive ample support, but will be preferred by the great majority of Jewish parents because of the unique opportunity that such an institution will afford for obtaining a liberal religious and secular education. But while there is no doubt that a Hebrew School of this character will eventually become self-supporting, it goes without saying that its establishment will require certain expenditures, for which provision would have to be made at once. Where is this money to come from?

For this we must look to our capitalists and philanthropists. They who respond so readily to any call for charity, they who donate so liberally to build synagogues and temples, they should be the ones to help to make an up-to-date Hebrew School a glorious reality. Surely, our great philanthropists will not stand aside and contemplate with equanimity how Jewish sons and daughters seeking education are compelled to attend schools, the very character of which is the absolute antithesis of every principle and tradition of Jewish faith. Let those whose money is helping to build beautiful synagogues stop and ask themselves: for whom are they building these synagogues? The older generation is passing, while in the process of acquiring an 'education' our present-day youth is losing every vestige of Jewish religion and tradition. What, pray, is the use of new synagogues to men without faith? No, gentlemen, we are beginning at the wrong end. Let us first bring up our children to be good Jews and you may rest assured that the synagogues will follow as a matter of course. It is well to recall the significant quotation from the Talmud: Rab Hama ben Rab Haninai and Rab Hosaiia Raba had been strolling through the Temple of the City of Lud. Said Rab Hama: 'Think of the money that was spent on this structure!' and Rab Hosaiia answered by implication: 'Think of the souls that that money could have saved!'

On my way to the Holy Land in 1905, I had occasion to visit the Institutions of Learning founded by the Hebrew Communities in Berlin and Frankfurt a|M. I was particularly impressed by the so-called 'Realschule' headed by Rabbi Breier, the spiritual heir of his illustrious father-in-law, Rabbi Simeon ben Rab Raphael Hirsch, who had gained undying fame by his unceasing struggles against the onslaughts of the 'Reformers'. By courtesy of the Principal, I was extended every facility for getting acquainted with the studies and methods pursued in that institution, where both religious and secular subjects were being taught, and I have carried away with me an indelible impression which has lasted to this day. It is such a school that we need here if Judaism is to survive in China. And those who will make it possible to establish such an instituton here will earn the everlasting gratitude of present and future generations.

P. S. After you have published the foregoing appeal in your publication it is to be hoped that you will receive some inquiries as to ways and means of attaining our aim. It is highly important, of course, to awaken the interest of people of means whose generous financial support would insure the success of this noble undertaking. Just like the Skidelsky Bros., the well-known philantropists of our city, who have contributed an amount of over 100,000 Gold Yen toward the erection of a two-storied building and the establishment of our local Talmud Torah, someone could be found in Shanghai sufficiently interested in the problem of Hebrew Education, who under the influence of your esteemed publication could be induced to contribute a certain sum of money for the erection of a School building including a dormitory for the accommodation of out-of-town students. After this has been done, we shall call on all Hebrew Communities in the Far East to elect delegates, who are interested in the subject with heart and soul, to assemble at an appointed place to deliberate and decide upon the best way of carrying out the important work of founding an Unified Hebrew School System.

The 14-year-old boy violinist, Master Yehudi Menuhin, who appeared at the Royal Albert Hall on December 7, held a reception at the West End Hotel where he was staying while in London. Master Y. Menuhin is seen with his £1,300. "Strad" which was presented to him by Mr. and Mrs. Henry Goldman of New York. He himself selected it from 15 specimens from all parts of the world.

INTERNATIONAL COUNTRY CLUB
500 Route Cardinal Mercier, French Concession
SPRING CHAMPION SWEEPSTAKES ON
MAY 6th, 1931
MEMBERS' TICKETS SOLD AT $1 EACH

USSISHKIN WELCOMED BY MAYOR WALKER'S COMMITTEE

[FROM OUR CORRESPONDENT]

New York, December 5, 1930.

While Mayor Walker's committee, and scores of prominent New York Jews stood on the windy deck of the Macom singing Hatikwah, the Jewish national song of hope, Menahem Ussishkin, called "the grand old man of Zionism," stepped from the Bremen, and clambered down the side of a buoy, to be received literally in the arms of the welcome committee. Rabbis, Zionist officials, and municipal officials were waving American and Jewish flags. They cried "Live! Ussishkin!" and the burly, 67 year old leader was taken into the cabin of official reception boat. Inside, men and women were singing Am Yisrael hai! (The Nation Israel Lives.) Photographers called to Ussishkin to "greet America with a smile!" "Let America greet me with a smile!" he responded. Hon. Samuel Levy, member of the New York Board of Education, answered with the official smile, as head of the reception committee appointed by Mayor Walker. He made a short speech of welcome. Ussishkin responded in Hebrew, which was translated for the committee.

Mr. USSISHKIN *talking to the Honorable* JAMES W. WALKER *The Mayor of New York, in the city Hall, on the occasion of the Mayor's Reception to Mr.* USSISHKIN.

"This is not the first time I have had the honor of being on this boat," he said. "Ten years ago I came with a committee to America. I am glad that in America our welcome has not worn off." Mr. Ussishkin referred to his presence here in 1921 as a member of a Zionist delegation which included Prof. Albert Einstein, Dr. Haim Weizmann, and Dr. Shmyra Levin. Menahem Ussishkin is president of the World Jewish National Fund, which is the organization of the Jewish nation, within the Zionist movement, for the purchase and holding of land in Palestine. The Jewish National Fund owns at present more than 300,000 dunams of land; it has done much draining and afforestation work. The land is given for use to settlers, but belongs in perpetual trust to the Jewish nation.

To Consult with Zionist Leaders

During his stay of several months here Mr. Ussishkin will consult with Zionist leaders and address many meetings to strengthen the work of the Jewish National Fund. He is sturdy, and does not show his advanced years. A close-clipped beard emphasizes the round contour of his face. His eyes are blue, and remain wide-open and quiet while he speaks. His first concern was for news of Palestine. "I have been away two weeks," he said. "Has anything important happened?" He was given the latest details, and then he was questioned in turn. "Of course there is absolute refusal among the Jews of Palestine to accept the White Paper," he said. "There will be no change from that stand.

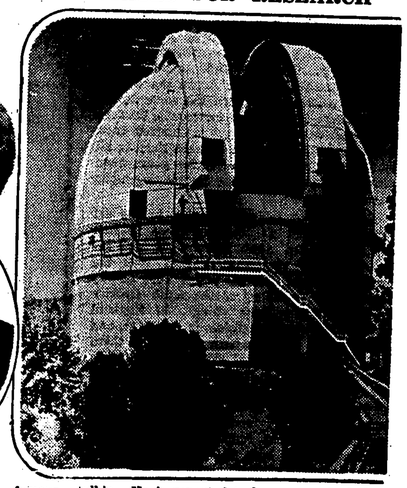
"But the political situation has not affected the determination of the settlers to build a Jewish National Home in Palestine. If their determination can be affected by transitory political events, it can be affected only in the way of strengthening. They are working in an eternal tradition; politics pass."

He was greeted by Emanuel Neumann, president of the Jewish National Fund of America; Montrose Strassburger, assistant corporation counsel, and Bernard A. Rosenblatt, chairman of the New York Zionist Region. The "grand old man" admitted that his passage had not been of the best. "But I am feeling better," he said. Menachem Ussishkin then issued a statement concerning his coming here.

Asks Support of U. S. Jews

"At the most important moment in the history of our nation I come to my brethren, t o the American Jewry," he said. "We stand at the crossroads. We are confronted with the sign "to be or not to be." After two thousand years of hope for the return to the land of our fathers and the renewal of lives as we lived them in the olden days, the League of Nations at last, with all solemnity, opened a way for us to back to the land that was taken from us, and to give rest and peace to the hundreds, thousands, and millions of Jews who, while doing no wrong, were persecuted in the many countries of Europe and Asia. The League of Nations entrusted Great Britain with the carrying out of this task. Now it is 13 years since this promise was made, and again the waves of unjustifiable and unjustified hatred rise against us. Attempts are now being made to nullify this pledge and to break this promise. With unparalleled hypocrisy they pretend to justify the breach of this promise and the turning of the Balfour Declaration into a scrap of paper by raising a false cry of condemnation in the alleged defense of the 'unfortunate Arab fellah.' As one of those who stood in the ranks of the Zionists from the first day of the inception of the modern Zionist movement, I find it my duty at this moment to come to my brethren in America to call on them in the name of the halusim of Palestine, in the name of the 180,000 Jews of Palestine, to save the honor of our people, which is threatened by our enemies. You, the Jews of the United States, you who are numerically the strongest part of our people, you with your great political influence and financial strength, have it within your power to become the deciding factor of our future. You must stand in defense against the enemies about us, and prevent their intrigues from destroying all our work. I am confident you will make every effort to continue and to increase the constructive work in Palestine, even under these most trying conditions. 'Keep off destruction. Keep on construction.' That is my call to you. I am confident it will find an echo from among you."

EINSTEIN VISITS UNITED STATES FOR RESEARCH



Prof. Albert Einstein, world famous scientist, is making his second visit to the United States. He plans a three months' stay in California and will devote much of his time to research at the California Institute of Technology and the Mount Wilson Observatory (shown above).

BERLIN, Jan. 10.—According to press reports from New York, Professor Albert Einstein, who is at present in California for scientific research work in connection with his theories, has turned down the offer of a film-company of $200,000 for an one reel talkie. He is reported to have remarked that "one hour of my studies on light is for me more important than all Hollywood."

Meanwhile, the press here is speculating on what the savant will say on learning that burglars entered his closed Berlin home, rifled the wardrobes and left behind them complete chaos. While it is impossible to ascertain the exact losses in the absence of the Einstein family, it is believed that the burglars got away with many things which even if probably not of very great ordinary value might be valuable to the Professor personally. —Trans-Ocean Kuo Min.

Judge Mack Terms New Judea Most Prosperous Place in World Outside of France; Reviews Political Situation

"Palestine is the most prosperous place in the world outside of France," declared Judge Julian W. Mack of the U. S. District Court, before a group of about one hundred leading Zionists who tendered him a testimonial dinner at the Anshe Hesed Temple, New York, on December 7, and listened to his impressions of his recent trip to Palestine, and of the present Zionist political crisis.

JUDGE MACK

"There is less unemployment evident in Palestine than anywhere else. There isn't the black and blue and yellow feeling prevalent throughout the world. There is that amazing forward spirit that thrills every visitor, Jew or non-Jew. Of course I left just before the White Paper was issued. But I am certain it could not have destroyed that spirit."

In discussing the political situation, as he saw it while in London, he said, "the immense Jewish protest is having its effect. The English people are aroused.. Even the authors of the Paper have given some recognition that they made a mistake." "In Palestine," said Judge Mack, "the Arabs know that they can have no greater blessing than the coming of Jews in large numbers. The Jewish colonies are offering opportunities for the Arabs to get educated, they are bringing capital and consumers into the land. The talk about making the Arab landless is perfect nonsense.

Arabs and Jews Akin

"The Jewish workman, if only for selfish reasons, doesn't want competition at non-living wages. Through trade unionism, the workmen are teaching the Arabs the way to make themselves fit to earn the same as the Jews. There is no reason for trouble between Arabs and Jews. They are a kindred race. There has been no trouble between them in all history, except during the last few years when agitators brought it about by playing upon religious passions."

Judge Mack told of his visit to the old settlement of Petah Tikwah, where he met with Jewish and Arab leaders. "I was informed that during the riots of 1929 the Jewish people of Petah Tikwah were calmly attending the wedding of the Arab sheikh's daughter, in the Arab village. If England learned to put proper officials in Palestine, and not the kind she has been giving us, there would be a cessation of difficulty. If officials don't believe in the Mandate, if even beyond that they are anti-Jewish, of course they are not fit. But they are there. Palestine is not the greatest of England's troubles. It is a mere speck against India with her millions. We can't expect even the administration to take a vigorous interest in Palestine unless we keep the problem before it by constant education. Thirteen years ago, Mr. de Haas and I got 540,000 actual signatures on a document asking that the Palestine Mandate be given to Great Britain. That impressed Great Britain. It impressed the world. It is such universal manifestation of Jewish interest in Eres Yisrael that makes them realize the extent of their promise.

Jewry Never More United

"The united Jewish cry after the White Paper had an equal effect. Some statesmen thought the White Paper would divide the Jews. They thought the non-Zionists would acquiesce, while the political Zionists wasted their power in trying. But they were wrong. Never has there been a more universally united Jewry. We must keep on working, but not with the spirit of sacrifice or defeatism. In Palestine there is none of that. No one has sacrificed his life in coming there. They've done what they wanted to do. Their attitude is we're here, we're going to stay here, we'll fight it out, we'll work it out, but we'll win. We waited 2,000 years; the world said we'd have this opportunity now, and the world won't back out. England announced it, the other nations endorsed it, America included—and they'll stand behind it."

Judge Mack told in a thrilling, boyishly happy way of how he danced in the streets of Tel-Abib on Simhath Torah. Then he described another joyous holiday—in the farm commune Digania, where he witnessed the ceremony by which the settlers admitted into full membership their 18-year old children, who had been born in the settlement. "So, you see, there is a second generation, and they stay there, they want to lead no other kind of life!" he said.

Sees Haifa Great Port

He described the vast possibilities of the Haifa port; told in detail of the success of such communities as Dilb, which had planted orchards in bare rock, and raised fine fruit; spoke of the thriving orange and grape-fruit plantations that are rapidly spreading over Jewish Palestine; and detailed the vast possibilities for chemical industry as a result of the Dead Sea enterprise. "Perhaps thousands of workmen will be employed. A great industrial center may be built right there at the Dead Sea, for the company has proven that Jewish workmen can thrive there. Or, the plant may be in Haifa. But the industry will be a Jewish industry."

Prof. Richard Gottheil presided over the after-dinner meeting. Jacob de Haas, co-author with Rabbi Stephen Wise of The Great Betrayal, a book on the political Zionist situation which is just off the press, introduced Judge Mack.

[*Continued from page 15*]

the other; the one is perhaps even more indispensable than the other, in an age of organised charities and organised relief. The influences that such men as the late Nathan Straus must have created bring to the world the lovingkindness that sweetens the charity, that organised systems of charitable dispensations are utterly devoid of. The machine has taken the place of the heart and the heart is what mankind yearns for, seeks for and asks for. The lovingkindness that the Bible extols and especially praises is the ferment that makes for the uplift and the civilisation of the world, it makes for the improvement of the world, and it makes for the goodness of the world. Nathan Straus is the spirit of the lovingkindness that the Bible so highly praises and so highly extols. Nathan Straus will be remembered and thought of whenever the world of distress, the world of misery and the world of helplessness is in need of the many acts of lovingkindness and his many acts of mercy. Nathan Straus' memory is enshrined in the hearts of the world that needed him, that wanted him, and the world is all the poorer now that he has left the sphere of his good deeds and the sphere of his good actions. May the God of Love send His blessings to the spirit of Nathan Straus.

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ROUSING RECEPTION ACCORDED TO M. USSISHKIN

[FROM OUR CORRESPONDENT.] NEW YORK, 12th December, 1930.

The wave of Zionist affirmation that has been steadily growing since the issuance of the White Paper displayed itself as still mounting when, on the 10th instant, over four thousand people gathered at Mecca Temple to listen to Menachem Mendel Ussishkin, world president of the Jewish National Fund, here from Jerusalem on a campaign visit. Never before in the history of the Jewish National Fund in New York had there been such a large and enthusiastic mass audience, Emanuel Neumann, president of the American section of the Jewish National Fund, asserted. Mr. Neuman presided at the meeting. Among the speakers were Robert Szold, president of the Zionist Organization of America; Rabbi Abba Hillel Silver of Cleveland; and Dr. Cyrus Adler, co-chairman of the executive committee of the Jewish Agency. There were messages of greeting and of co-operation from Felix M. Warburg, who protested against the White Paper by resigning as head of the Jewish Agency; and from Rabbi Stephen S. Wise, who is ill. Many other Jewish leaders were on the platform, among them Louis Lipsky, Rabbi Masliansky, and Abe Goldberg.

MR. M. USSISHKIN

Outlines Political Situation

Emanuel Neuman, acting as chairman, outlined the political situation of the Jewish National Fund. He pointed out that the Jews and Arabs cherish similar nationalist hopes, and that both were promised realization of those hopes by Great Britain. "The Arabs were promised Syria, Iraq, Transjordania, the Hedjaz, a whole group of states of which Palestine forms a very minute part. The Arabs have received almost all of the territory promised to them. We rejoiced then, and do so now, at this tremendous recognition of Arab aspirations. We ask only that they look upon us in the same spirit. In Palestine it is we who are destined to build. Cooperation between these two great branches of the Semitic race is impossible if one of them insists upon imperialist expansion with a total disregard of the minimum rights of the other. Our chief problem is now, and has always been, to secure enough land on which to base our national home."

Dr. Adler, in welcoming Ussishkin, called him a "stiff-necked son of a stiffnecked people." Give Ussishkin the means, he said, and he would "quietly and carefully do the job."

"It is ten years since I have been here," said Ussishkin. "Jewish blood has flowed in Palestine four times during those ten years. Practcal and theoretical anti-Semitism has widened and deepened all over the world. But Jewish unity, in those ten years, has become much stronger.

Zionism Mystic Belief

"Four months ago a high English official sat in my office in Jerusalem asking me questions. I said to him, 'for you English, and for the Arabs, Palestine is a place for questions, investigations, inquiries. For us Jews it is a place for upbuilding. You can help or hinder our work, by your attitude, but you cannot prevent it from eventually being done.' He asked me for figures, proofs. I said, 'our Zionism is not a matter of numbers, but of deep mystic belief.' For England and for the Arabs, Palestine represents perhaps 1 per cent. of their interest. There are from thirty to fifty millions of Arabs from Gibraltar to Damascus. I respect this great people; it has evolved one of the greatest religions in the world; together with us in the middle ages it saved world culture. It has its centers in Damascus, and Mecca, and Cairo, but not in Jerusalem. For us, Palestine represent 100 per cent. of our interests. Without the hope of a cultural center in Palestine, where a million Jews will create a new learning and civilization, we are dead. Our Mandate is the Bible. It gives us Palestine, from the sea to the desert. We will not recognize diplomatic dissections." Referring to the Arab question, Mr. Ussishkin said he informed his questioner that it was "born in a Government house." He pointed out that the British, while criticizing the fact that the Jewish National Fund made land the inalienable property of the Jewish people, said nothing of the Wakf lands, that do the same for Arab-owned territory.

Praises Labor Ideal

Then he spoke rousingly of the labour ideal. "Will you find in your England a worker who has set himself to the ideal of staying on the land, refusing to climb higher in the social ladder than the rung of the laboring class? You must respect our workers, and not slander them!" "Our work now is harder than that of Moses," said Ussishkin. "Moses led the Jews out of one Egypt. We must lead them out of many nations. He took them from hard work to comparative plenty. We must lead them from soft seats to lives of hardship. We are Jews, we reverse all things, and conquer. Other colonizations go from small poor countries to large rich ones, we go from large rich countries to a barren, tiny place. Other people go from the country to the city. We move from the city to the soil. "But stone by stone, dunam by dunam, we must keep on building. We must have our feet firmly on the ground—and first we must own the ground to stand on. God has created a political crisis in Palestine at the same moment that he created a financial crisis in America. The American Jews must remember that when a man has an only child dying, he pawns his very coat in order to buy medicine for the child. Palestine is our child. Medicine is needed at once. There will always be Jews to go to Palestine, but we may not always be able to get Palestine for the Jews."

Message From Warburg

The following message from Felix M. Warburg was read: "May I add to the host of greetings which have reached you from so many sources, a word of welcome on your arrival here, in behalf of the Jewish National Fund.

"The stalwart courage you have always evinced in the face of obstacles should stand you and us in good stead in these trying days, when the mood of discouragement affects so many. "The cause of the upbuilding of Palestine through all of its constructive channels of service to-day, more than ever before, requires the most earnest effort and the most harmonious cooperation of all groups and personalities. Apart from problems of governmental discussions, both the Jewish Agency for Palestine and the Keren Kayemeth Leisrael are faced with the duty of meeting the needs of their day to day programs. In the building up of a strong and helpful sentiment and in the promotion of sympathetic collaboration in this cause, we know that you will bring to bear all of your strength and energy."

Rabbi Silver's Brilliant Speech

"Wherever I think of Mr. Ussishkin, a phrase from one of our Prophets comes to my mind: 'Behold, I will make thee like a threshing sledge, having sharp teeth; you will break through mountains and beat them into small pebbles, a sharp threshing sledge and the hills you will make like plains.' Ussishkin is like a 'Morag Chorutz', and at such times as these, my friends, we require men of that type—in this period of storm and confusion, with sentiments of abdication and defeatism in the air, with a babel of voices which take counsel not from hope and courage but from fear and despair all around us; coupled in some quarters with a sort of melancholy masochistic Messianism and a universal pessimism, at such times of confusion and uncertainly, it is fine to be able to look up to a lighthouse that stands there imperturbable, steady, sure, and that lighthouse is Menachem Ussishkin. I am glad he came here this time for we need him, and I am glad he came as he did come, for the Jewish National Fund, because there is no agency, my friends, which so completely and perfectly symbolizes the high ideal of our movement as the Jewish National Fund. It is most beloved. It is closest to the heart of our people—and why?—because it has set for itself two objectives, each one of them reminiscent of the noblest traditions of our race; each one of them voicing the highest prophetic aspirations of our people:

Land Settlement Paramount

"First, to settle Jews on the land in Palestine, to ground their life again in the soil, to normalize, stabilize and tranquilize Jewish life again by giving it an agricultural basis, to undo, if possible, some of the mischief which the age-long predonimantly urban mode of life of our people has done to our souls and minds; to sink our roots deep down again into the nourishing soil of mother earth. That is the first ideal of the Jewish National Fund. And the second one is to preserve that land which is to be tilled by Jewish labour in perpetuity for the Jewish people. The land is to be acquired by the Jewish people, not as the hobby of a few philanthropists but through the sacrificial offerings of millions of our people, because it is to be the inalienable property of the Jewish people. In other words, no land speculation, no absentee landlordism, no profiteers draining the surplus value of the unearned increment of the land but only he who tills the soil "b'zehath apo" (by the sweat of his brow) shall enjoy the yield of the land. That is Jewish prophecy as I understand the message of our prophets, and that I make bold to say is the ideal toward which every civilized country is moving to-day, and up to recently this effort was applauded by everyone. It was one thing in our program about which we

were most praised and most applauded, but to-day that very item has been attacked, and by whom? not by reactionary agrarians, not by conservatives who have vested interests to protect, not by liberals who are not sure of what they want, but by Laborites, by Socialists, by the British Labour Party speaking through its spokesmen Passfield and MacDonald.

Britain Betrays Jews

"We had to wait for a quarter of a century to be attacked. It is they who point the finger of scorn and accusation against he new social order of agricultural centres which we have been attempting to build in Palestine, and against this provision to preserve the land as the inalienable property of the Jewish people. In so doing, they betray not us, for we go on, but themselves for they repudiate their own position their own creed. Lord Passfield before he became Lord Passfield, when he was only Sidney Webb, wrote a constitution for the Socialist Commonwealth of Great Britain, an ideal constitution for the Great Britain which is to be in the days to come when it becomes a Socialist Commonwealth. In this constitution, Lord Passfield, or Sidney Webb, not only advocates the nationalization of the land but advocates the *expropriation* of the land for purposes of nationalization. I read from his book printed in 1920: 'The community will let no vested interest stand in the way of improvement. It will expropriate without remorse individual owners from their land, and house property, their factories and their enterprises, whenever this course seems to promote the general well-being, offering them, of course, compensation which shall come out of the taxes of other property owners.' Now, when we set about trying to acquire land for the national possession of our people, we did it through no 'expropriation without remorse,' we did it without legislation, without compulsion, without threat. We bought land which was gladly sold to us and we paid for it. Now that we are trying to realize this ideal of Lord Passfield without doing harm to anyone, without evicting a soul, without dispossessing a soul, we are being criticized for doing the very thing which Lord Passfield would like to do in England, if he could.

Quotes MacDonald's Book

"And what did Mr. MacDonald say about land nationalization? In his book called. 'The Social Unrest,' Mr. MacDonald writes: 'the most obvious directions in which the programme of nationalization is to be applied, to begin with, are the land, the mines and the railways. Nationalization is being promoted in order to retain for social use benefits designed for the whole nation, to keep increases of wages in the pockets of the individual worker and to prevent exploitation. The policy of nationalization is designed to retain in the pockets and the living standards of the people the gains which under the present conditions are being put into other pockets. Nationalization does not attempt the economic rules. It proposes to make it an ally of legislation, and it is the only policy which does so.' And so, Mr. MacDonald and Lord Passfield, before they became enmeshed and entangled in British imperialism spoke tonight, that the land which God created is for the benefit of all who toil and not for the benefit of the few exploiters. It remained for these Laborites and Socialists to attack us on yet another score that has to do with the National Fund—the principle of self-labor. Who would ever think that Socialists would attack the principle of self-labor? That is exactly what they have done. When we established colonies decades ago which were not built on the principle of self-labour but which did employ Arab labor, non-Jewish tourists who used to visit Petach Tikvah, Rishon le Zion and other colonies would go away with a slight twinkle in their eyes and knowing looks and say, 'aha, the Jews do in Palestine exactly what they are doing in Warsaw, in Berlin, in New York, They are exploiting other people. They are not doing the hard work, they are trying to build the Jewish National Homeland with Arab sweat and Arab labour.' They sneered at us for it.

Sees Inconsistency

"And so, when the third Aliah was to begin, when a new movement of young Jewish pioneers was about to begin, that movement of the halusim which brought romance into our movement, which brought the epic quality of grandeur and magnificence into our movements, that sacrificial loyalty which gave us our first legendary heroes, which made Palestine a singing laboring country, when that movement began, these young men found that they would build Palestine with their own sweat and blood. But now we are asked by Socialists, by a Socialist government (here a voice from the audience interrupted and said, "ex-Socialist," and Rabbi Silver answered, "ex-Socialist"—right). Now we are asked to abandon this selfrespecting upbuilding principle of selflabor, and go back and employ cheap Arab labor in the building of our Homeland. "Inconsistent?—of course it is inconsistent, my friends, as inconsistent as it is to have Ramsay MacDonald in 10 Downing Street and Ghandi in prison; as inconsistent as when he wrote and preached for freedom for India and then put 10,000 of them in prison for asking what he himself thought they had a perfect right to ask. And here you have 240,000,000 Hindus, not 180,000 Jews—240,000,000 Hindus on the land, who have lived there for hundreds of thousands of years, who cannot be called immigrants, who also were promised independence during the emergency of the last war, who are also helpless at this moment in getting their just demands met. But they are prepared. They know how to wait. They are going to wait. They have discovered the secret of saying to a threatened act of injustice, 'Non-possimus,' 'we cannot, we will not yield.' They will stand up by the hundreds and thousands, and they will be beaten down by the constabulary, by staves and sticks until they are senseless, and when they are down, others will come to take their place, and still others, and still others, and this non-resistance to injustice, this will that does not yield to force, that will break British imperialism in India.

Will Ignore White Paper

"What are we going to do? Well, in the first place, we are going to ignore the White Paper. It wasn't written for us, in the first place. It was written for the Arabs, to appease them, to satisfy their irreconrilables. It wasn't written to meet our legitimate aspirations, our sensitiveness, our national pride. We weren't consulted. *We reject it.* We reaffirm our historic claim to Palestine as our National Home, a claim which has now been internationally recognized. We stand by the letter and the spirit of the Balfour Declaration and the Mandate. We know how to read. We are an 'Am Ha-Sefer', a people that not only reads but studies every word and phrase, and letter. That document which was not drafted in haste and not given as result of momentary impulse, that remains our charter of national independence. We stand by it. The British government undertook to facilitate the establishment in Palestine of a National Home for the Jewish people. Nothing was mentioned in the Balfour Declaration or the Mandate about a national home for the Arab people in Palestine. It said that none of the civil and religious rights of the non Jewish communities there shall be interferred with—and they have not been interferred with. The Arab has not lost one civil or religious right that he possessed before the Balfour Declaration. It is not a civil right and not a religious right for the Arab to have an Arab national home in Palestine, and their national aspirations, as has been superbly indicated by the chairman, Mr. Neuman, to-night, have not been denied. We would be the last ones to deny any people its legitimate aspirations. They have been thrice vindicated. Already three national homes have been established since the war. Palestine was intended to be by those who issued the Declaration and the Mandate, the National Home of the Jewish people. We stand by that. We make no concessions and yield no point on that.

Reject New Policy

"We may not realize, we may not achieve our aim to-morrow or the next day, but the Jewish people has a peculiar genius for losing every battle but the last one. And we reject—we reject the new doctrine which has been enunciated in two White Papers; namely, that the British Government in Palestine is to keep a balance of power between the two peoples; to remain impartial (I am quoting) 'a neutral, impartial attitude in the inevitable conflict between two peoples who have the same rights in Palestine.' That, we maintain, is a distortion and falsification of the Declaration and the Mandate. To remain a 'neutral' when you have undertaken 'to facilitate close Jewish settlement' on the soil; to remain 'a neutral' when you have undertaken 'to encourage Jewish immigration; to remain 'a neutral' when you have solemnly assumed the sacred trust of the upbuilding of the Jewish National Home in Palestine, is to betray both the Declaration and the Mandate. And it is this maintenance of an attitude of neutraliy that has led to all the tragedies in Palestine since 1920, because, don't you see, in the attempt of the British Government to remain 'neutral' between the two peoples in Palestine, the objective can be attained in only two ways, through protest or through massacres. The Jews have protested and the Arabs have massacred. The Jews protested and gained nothing. The Arabs massacred and have successfully received more and more concessions. In Palestine they say, 'Le'Yehudim havtochoth; L'Aravim hanochoth' (to the Jews, promises; to the Arabs, concessions). And as long as this policy continues there will be no stability, there will be no security, there will be no tranquility.

Denies Expropriation by Jews

"Lastly, and I am through, we repudiate this contention which has come to the fore only since the last twelve months, since the riots, that the incoming Jews have expropriated, expatriated, impoverished the great, rich Arab population of Palestine which heretofore was prosperious, cultured and civilized. We ruined the country! How much those statements of the Colonial Office remind you of the ramblings of the Hitlerites in Germany and of every anti-Semite all over the world! What is it that they say of the Jews in any country? Why, the Jew exploits, the Jew lives off other people and makes it impossible for other people to earn a living. They make the age-old anti-Semitic charges under new cloaks.

"Our conscience is clear. Our record is open to the gaze of the world. We are not going to build a national, new life upon the backs of any people. We are going to build our national life for the benefit and not for the curse of anyone. For every dunam of land we bought in Palestine, we paid handsomely. Not an Arab has been evicted.

[*Continued on page 12*]

SOCIAL AND PERSONAL

Mr. M. SPEELMAN,

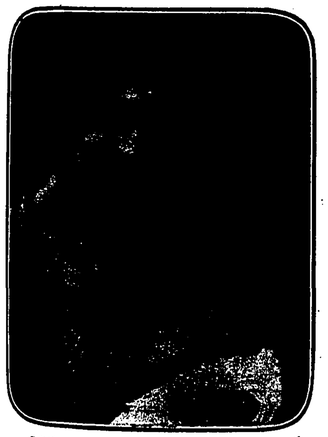
who returned to Shanghai last month after an extended tour spent in Europe. Mr. SPEELMAN is a member of the French Municipal Council and a Director of the International Savings Society. He is a well-known figure in local financial circles.

Holders of Jewish National Fund Boxes are kindly asked to notify Mrs. D. G. M. ARONOVSKY whenever they wish to make clearances, when the matter will be given prompt official attention. Those homes which have not secured boxes are asked to apply to Mrs. ARONOVSKY for same.

Dr. S. D. JOFFICK, Director of the Clinical Diagnosis Institute, has been duly elected a Fellow of the Royal Society for the Encouragement of Arts, Manufacturers and Commerce, London.

Mr. N. S. ISAACS has severed his connection with the Shanghai Horse Bazaar and established himself as a motor car expert, with offices at 8 Kungping Road. Tel. 40140.

Mr. J. A. DAVID has returned to Shanghai from his business trip in San Francisco.



Little Francis is the baby of Mr. and Mrs. S. HEDAYA. Mr. HEDAYA is an exporter of Chinese hand-made laces and embroideries to the United States.

SIR Manasseh Meyer, of Singapore, left estate valued at £12,502 in England.

MISS ESTHER BRICK,

who played the organ at Beth Aharon Synagogue during Hannuccah service for children.

WARSAW, Jan. 13.—The Government has submitted to the Sym a bill proposing the removal of all legal restirictions imposed on Jewish citizens as taken over from the time of the old Russian regime. The bill is based on a demand of the Jewish Deputies belonging to the Government Bloc in the National Assembly.—Transocean-Kuo Min.

MR. L. BLUM,

member of the French Municipal Council, has returned from Europe.

Mr. CHARLES S. GUBBAY, Mrs. D. M. NISSIM and Mr. LAWRENCE KADOORIE left for Hongkong on the 17th ultimo, and expect to return at the end of his month.

THE PRINCE OF WALES honoured the Marquess of READING by attending a reception at 32, Curzon Street, in December last to meet the delegates to the India Round-Table Conference.

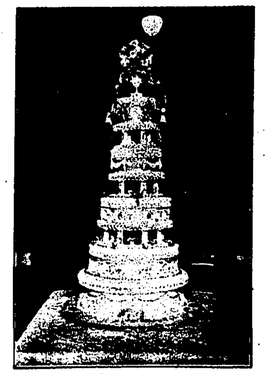
Mrs. JUDAH ISRAEL, MISS PHYLIS MOCATTA and Mr. FREDERICK MOCATTA who arrived here some months ago from London have been staying at Sir Sir ELLY KADOORIE'S residence, Marble Hall, as guests of honour. The party left for Hongkong last month where they expect to stay there for some time prior to their return to London via Shanghai.

We are in receipt of $10.30 from the Beth Aharon Synagogue being box collection for the Jewish National Fund.

The Tea Dance held at the Astor House on the 18th ultimo, proved to be a very successful affair, a large crowd having attended. The programme arranged was very interesting, the following well-known artists taking part:—Mrs. I. Abramovich rendering delightful songs, Miss Phyllis Ackerman interpreting Russian and Egyptian dances in a very novel manner, and Mrs. Regina Feldman giving 'Cello Solos, accompanied by Mrs. V Levin, on the piano. Joe Futera's orchestra was in attendance and contributed a great deal to the general enjoyment. Proceeds are in aid of the Hebrew Shelter House, which is situated on Ward Road, and which houses many Aged and Crippled Women. This Shelter House is well run by the Hebrew Relief Society, in conjunction with the Jewish Women's Benevolent Society, and besides housing several old women, free tiffins are also given to many men who are very badly in need of same during these hard times when so many are unemployed.

MR. MAURICE BERJAMIN

Mr. MAURICE BENJAMIN, Director of the Shanghai Land Investment Co. Ltd. returned to Shanghai from 'Frisco on the 9th ultimo. Mr. BENJAMIN is a realtor having large interests here in real estate investments. He was greeted warmly by his friends in business circles here and is a guest at the Cathay Hotel. Mrs. BENJAMIN has remained in 'Frisco and will return to Shanghai later.



WEDDING CAKE MADE BY "BIANCHI" WAS DECLARED WHOLESOME IN RECENT LOCAL JEWISH WEDDINGS.

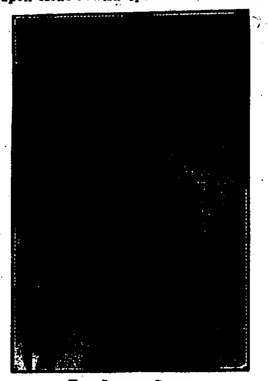
It has been suggested to form a Hebrew class twice or thrice a week for which a teacher has volunteered his services. The movement is fostered by a few enthusiasts in Shanghai who insist on acquiring a knowledge of Hebrew—Sefath Ibrith. All those who are interested and are willing to join are requested to communicate with the Editor of ISRAEL'S MESSENGER.

THUS SPAKE RABINDRANATH TAGORE

The Famous Indian Poet and Philosopher Gives His Solution of the Palestine Problem

Interview By JOSEPH BRAININ

The Palestine problem cannot be solved in London by any negotiations between the British Government and the Zionist leaders. The success of Zionism depends entirely upon Arab-Jewish operation. This can be obtained in Palestine only by means of a direct understanding between the Arabs and the Jews. If the Zionist leadership will insist on separating Jewish political and economic interests in Palestine from those of the Arabs, ugly eruptions will occur in the Holy Land." These were the concluding words of a conversation I had a few days ago with Sir Rabindranath Tagore, the Indian poet and philosopher, who is now visiting this country. Tagore, whose idyllic lyric poetry won him the Nobel Prize for literature in 1913, and whose School of Philosophy—or, rather, Wisdom of Life—in India has attracted world-wide admiration, received me in a private apartment in Park Avenue. The grand old man of India is ill. He hardly leaves his room, and has had to cancel all his lecture engagements because of his physical condition.



THE INDIAN SAGE

[RABINDRANATH TAGORE, *the great Indian poet and philosopher, who is regarded as one of the true immortals of our time, in this interview gives his views about the Jewish problem in Palestine. Tagore here, for the first time in detail, gives Zionist leaders his advice on how the Jewish Homeland can be achieved, Tagore's visualization of a Palestine Commonwealth will arouse international attention among Jews and Moslems alike.*—THE EDITOR.]

Reclining on a couch, his picturesque white head a spot of light in the semi-dark room, his large, kindly eyes betraying physical suffering, the man whom all India worships answered my questions about the Jewish Homeland in Palestine.

"I respect the Zionist ideal and admire the selflessness of those who work for it," Tagore replied when I asked whether he is a pro Zionist. "I have followed as closely as I can the steady and continuous progress of the transformation of your ideal into reality. You have made extraordinary headway. But now your political orientation is landing you into a blind alley, a path without issue. Even if England wanted to bring about an Arab-Jewish partnership she could not do so. Arab-Jewish harmony must be achieved in Palestine."

"How can this harmony be achieved?" the interviewer asked.

"I am not a statesman, nor do I pretend to know the answer to your query," wearily countered the poet. "I do know the Arabs, and I believe that I know the Jews. And that is why I feel that political and economic co-operation between them can be achieved. The Jews are an old people. They have withstood persecution, torture, and have refused to lose their identity. Their strength lies in their culture and religion. Yours is a spiritual heritage that grows stronger with age, that cannot be assimilated or absorbed. The Arabs also are an endurable people. Their religion and culture come from the same mold as those of the Jews. Spiritually the Arabs have borrowed much from the Jews. Viewed fundamentally, you and they are one family—yes, one great family. Family quarrels are always virulent"—the philosopher smiled—"but they are adjustable. You have learned to live among people much further from you than the Arabs, people foreign to you in every respect. Even in America, the land of machine culture, you have managed to be both Jews and Americans. Can you not manage to be Jews and Palestinians at the same time?"

An almost supernatural calm came over Tagore's face as he leaned back and listened to the echo which his own words had awakened. Hesitantly I disturbed his peaceful repose: But Zionism, Dr. Tagore, is trying to find an escape from this dual life of the Jew. It is intended for those who cannot or do not want to assimilate with other nation. If Jews have to differentiate between Jewish nationalism and Palestinism, as you suggest, then Palestine will be merely another America, France or Germany as far as the Jews are concerned."

In the rhythmic voice that gives a poetic flavor even to his conversation Tagore answered: "I understand Zionism in the same sense as my great friend Einstein. I regard Jewish nationalism as an effort to preserve and enrich Jewish culture and tradition. In to-day's world this program requires a national home. It also implies appropriate physical surroundings as well as favorable political and economic conditions. I realize this. Palestine, however, can provide these only if the Jews will include the Arabs in their political and economic program. Your spiritual and cultural programs do not need to sacrifice anything to obtain this political cooperation. I visualize a Palestine Commonwealth in which the Arabs will live their own religious life and the Jews will revive their resplendent culture but both will be united as one political and economic entity.

"I see that there is skepticism in your eyes and you think these the ramblings of a naive poet. You wonder how it can be done. I do not doubt the abilities and special gifts of the Jewish people. If you will set your hearts upon convincing the Arabs that their political and economic interests are identical with yours, if you will show them that by your work in Palestine you are building for your cultural differences, the Arabs will in time become your most loyal allies."

The interviewer humbly submitted that this was what the Zionists had been doing in the past. And yet, in August of last year. . . .

Rabindranath Tagore did not let me conclude the sentence. A shadow flitted over his beautiful countenance: "Don't speak about those ugly incidents. I know. It is because of what happened that I speak as I do. Until recently Arab nationalism was primarily spiritual, though different in aspect from the Jewish. For centuries the Arabs have neglected their land, because spiritually they were above political nationalism. Western civilization calls this state primitve and uncivilized. In any case, the Arabs are newcomers to the Western game of political nationalism and their minds can easily be confused—as they have been confused. They got the idea that their spiritual or religious life was endangered by the Jewish homeland. The intensive integration of the Jewish people into Palestine was misinterpreted by them. Demagogic leadership helped this along. Zionism, which well-trained Western diplomatic minds sometimes find hard to understand, was altogether new and strange to the Arab primitiveness. I am trying to explain that the Arab's psychological adjustment to a Jewish homeland must necessarily be a gradual process.

"Jews must have patience and resourcefulness in dealing with the Arab. You who are a blending of Western and Eastern civilization must be indulgent teachers. Despite political obstacles you must keep your spiritual heritage intact. Notwithstanding sacrifices you must plod along on the road to an understanding with yoyur co-nationalists of Palestine.

"Einstein's religion—with which I agree fundamentally though we differ in some minor aspects—is opposed to petty chauvinism, to a rigid political nationalism. His cosmic faith cannot be disturbed by White Papers or other instruments of European diplomacy. It is such faith which will lead you to that broad nationalism which you can establish in Palestine as an example to the whole of humanity. Don't become enmeshed in paragraphs and clauses. The Jews of all nations know that political protections means nothing. Treaties have never saved you from persecution. They never will.

"Come to your co-Palestinians in a free spirit and tell them: 'You and we are both old races. We are both stubborn races. You cannot subdue us, and we will not try to change you. But we can both be ourselves, retain our identity and still be united in the political aims of Palestine, the Commonwealth of Jews and Arabs.' I know that you will not be understood at your first approach. Forget the Western conception of prestige and pride and keep on working with this end in view: A Palestine Commonwealth in which Arabs and Jews will live their own distinct cultural and spiritual lives. Then you will, you must succeed."

Tagore leaned back exhausted. Speaking almost to himself, he added, in a low whisper: "The Palestine problem cannot be solved in London by any negotiations between the British Government and the Zionist leaders. The success of Zionism depends entirely upon Arab-Jewish co-operation. This can be obtained in Palestine only by means of a direct understanding between the Arabs and the Jews. If the Zionist leadership will insist on separating Jewish political and economic interests in Palestine from those of the Arabs ugly eruptions will occur in the Holy Land."

Closing his eyes,—Rabindranath Tagore murmured softly: "What we poets have dreamt the Jews can create in Palestine if they free themselves of the Western concept of nationalism."—*The Sentinel* (Chicago).

WIZO MEETING.—At the Beth Aharon Synagogue Hall a meeting of the members of the Women's International Zionist Organization was held on the 28th ultimo, with a view to re-organize the local branch at which Mrs. D. E. J. Abraham presided. Miss Lily Noblston delivered an address. We hope to publish this in our next issue.

THE LATE LORD MELCHETT: ELOQUENT TRIBUTES

London papers to hand contain numerous references to the death of Lord Melchett, the noted Zionist leader, which was chronicled in the last issue of ISRAEL'S MESSENGER. Men in all walks of life paid tributes to the great work done by him during his brilliant career, both as an industrialist and as a Jewish Nationalist. His death took place just a few hours before the opening of the Conference of the English Zionist Federation on the 27th December last, which was to elect a new president in his place.

Eloquent Tributes

Representatives of all Zionist bodies in the United Kingdom, meeting in London on Saturday for the thirty-first annual conference of the English Zionist Federation, expressed their deep regret at the death of Lord Melchett, who was president of the federation until his recent resignation. A three minutes' silence was observed. The Rev. J. K. Goldbloom, who presided, said: "Lord Melchett was a great man and a great Zionist. His death is a loss to the Jewish people and a loss to Zionism." Mr. Simon Marks, a vice-president of the federation, said: "If ever there was a real Prince in Israel, that man was Lord Melchett. He found in the Zionist ideals that inner spiritual satisfaction which had been denied to him, as it is denied to most other people in other walks of life. We have lost one of the greatest supporters that we had in this country, and over."

Dr. Weizmann's Tribute

"We are assembled again now in the shadow of a tragic event—the loss of a great man in Israel—one who has rendered incalculable service to our cause throughout many years," said Dr. Weizmann, speaking with great emotion at the Conference of the English Zionist Federation. About 1915 or 1916 in the midst of the war when our question came a little to the fore and began to engage the interests of the mighty in this world, Lord Melchett came forward hesitatingly, slowly at the beginning, testing and groping his way, but soon he became an ardent supporter, in fact one of the pillars of the movement, and he lent to the movement, his great prestige, his moral support and his very generous material support. His conceptions were big in whatever thing he undertook, and he viewed Palestine as the ultimate solution of the Jewish problem. I remember I had the privilege to go with him on his first trip to Palestine, and here was this man, ripe in years and ripe in experience, a man of the world, steeped in great affairs, and when he touched Palestine soil, he was like transformed, like a young man elated by all he could see—it was at the beginning of things then—he pictured in his imagination what it was going to look like in ten years, and in a great many cases his prophecies have come true. When we were motoring on the shores of Tiberias, he said that he would like to have a house there, so that when he was tired of the material world he could visit Palestine, and there find regeneration spiritually. He never saw that house. Only a few days ago, he suddenly remembered that the workmen engaged on his estate, Tel Mond, did not possess a proper library, and he took care almost from his death-bed to send the necessary means for that library. He had time for small things and for great things. I had the privilege of seeing him very often," Dr. Weizman said, "to discuss Palestine problems—that was the only bond between us. He never lost heart. He had courage and the courage of his convictions, and he gave expression to them. In other walks of life he had a great many difficulties and complex problems but he always found a short-cut. His was the sort of character that had many facets and which formed an attractive whole. His was a powerful intellect bubbling over with ideas, and it is almost inconceivable that this fountain of energy and thought is extinct through some minor physiological cause. To me, it is a loss of a great personal friend for whom I had unbounded admiration and deep affection. All I can say is, that in a modest way we shall do our best that the work he did so gloriously shall not suffer interruption. It must go on. What he has done in Tel Mond, on Lake Tiberias, in Haifa and in various branches of Palestine life will blossom out in memory of Lord Melchett. He has gone, but I am sure that it was his wish that we should carry on, and that is the best tribute to his memory."

The King's Tribute

The King sent from Sandringham the following tellegram to Lady Melchett:

It is with sincere regret that the Queen and I have learned of the death of Lord Melchett, and we assure you and your family of our heartfelt sympathy in your irreparable loss. I fully recognise how constantly he devoted his energies to the improvement of the industrial life of the country.

GEORGE R. I.

Memorial Service

A memorial service was held at the West London Synagogue, Upper Berkeley-street, which is the principal Jewish Reform Synagogue in London. The senior minister of the synagogue, the Rev. Harold Reinhart conducted the service, which followed the usual order. Lord Melchett was not a member of any synagogue, and the memorial service was held at the West London Synagogue at the request of the relatives. As a mark of respect the offices of the Zionist organisation in Great Russell-street was closed during the time of the funeral.

Last Solemn Prayer

Lord Melchett died with the most solemn prayer of the Jewish ritual on his lips, beginning "Shema Yisrael"—"Hear, O Israel." The prayer includes the passage:

"And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might."

Numerous messages of sympathy from prominent Jews and Jewish organizations throughout the world have been received at the home in Lowndes-square. Most of these are from Zionist associations, in whose welfare Lord Melchett took the keenest interest. Many messages came from Palestine and China.

The Funeral

Dr. Weizmann and Rev. M. L. Perlzweig, Rev. J. K. Goldbloom and Mr. Paul Goodman and Mr. Levay-Lawrence and Mr. Robert B. Solomon, were the watchers. The funeral took place on Tuesday, at East Finchley Cemetery in the family mauscleum. Every phase of public life was represented at the funeral: Leaders of industry, ex-ministers, diplomats, Foreign Court representatives, Indian princes and organised workers. The Zionist Organisation was represented by Dr. Weizmann, M. Sokolov, Dr. Eder and Rev. Goldbloom. Lord Melchett was buried with the strict rites of Judaism, and under his head was laid a wreath of Eres Yisrael earth. Rev. Vivian Simmons conducted the burial service, and when he had concluded by reciting "The Lord has given and the Lord has taken away. . . May the name of the Lord be blessed," Mr. Henry Mond, M. P. (Lord Melchett"s heir), recited the Kaddish.

Lord Melchett's Jewishness

On one of Lord Melchett's visits to America when his Jewishneness was called into question, he took the opportunity of making the following declaration:—"I was born and reared in the Jewish faith. I have never left it and never will. The statements that have been made to the contrary from time to time annoy me. There is no excuse for them. Please make it known that I am not a member of the Church of England, or of any other church. It might have been of great advantage to me to join the Church of England, but I never would and never will."

[*Continued from page 16*]

rabbinical seminaries in Europe are to be investigated by this committee to determine which of them shall receive grants from the estate. The sole condition for the seminaries to receive funds from Dr. Haffkine's fortune is that they add to their curriculum the teaching of trades. In the province of Transylvania, Roumania, a number of seminaries have already introduced such courses and others are expected to follow. Dr. Haffkine, whom Lord Lister termed a savior of mankind, was born in Odessa. At the age of 28 he was studying under Louis Pasteur. In 1893 he went to India to conduct investigations for the Indian government.

Wailing Wall Commission'sReport

London, Dec. 15.—The report of the Wailing Wall Commission is already in the hands of the British Colonial Office, the Jewish Telegraphic Agency learned to-day from a reliable source. The Colonial Office has not yet had an opportunity to consider the report and hence has not decided whether it will be published. In any case copies of the report will have to be submitted to the League of Nations before publication as the Commission is an international body appointed under the authority of the League of Nations. The Commission of three members recently completed its report on the claims of Moslems and Jews to the Wailing Wall. The Colonial Office to-day denied to the Jewish Telegraphic Agency the truth of the rumor current in Palestine that Jamal Husseini, London representative of the Arab Executive, was endeavoring to prevent the publication of the Wailing Wall Commission's report. The rumor is without the slightest foundation, the Colonial Office said.

It Pays To Be Deaf

Eddie Cantor tells the story of the old Jew who had the convenient habit of being deaf when necessary.

John Russell was one of the creditors of Max Cohen. Russell lived in New York and Cohen in Chicago. Desperately in need of money, Russell called all his debtors, and finally reached Cohen on the long distance wire.

John: "Say, Cohen, I need five hundred dollars. Please send it to me at once."

Max: "There's a bad connection here. Something's wrong with the wire. I can't hear a word you say."

John: "I say that I want you to send me five hundred dollars."

Max: "I'm sorry, but I don't hear a word."

It was at this point that the operator intervened:

"That's peculiar, Mr. Cohen, Why, I can hear every word that's being said."

Max: "Well, if you're so smart, and you can hear, you can send him the five hundred dollars."

THE LAND OF ISRAEL TO-DAY

The above interesting lecture by Miss Lily Noblston has been reprinted in a pamphlet form from the last issue of ISRAEL'S MESSENGER by the Shanghai Zionist Association, and distributed gratis to all the subscribers, readers and friends of this journal, both local and abroad. Copies have also been forwarded to the members of the British Colonial Office, Palestine Administration, House of Commons and some of the leading statesmen in Europe, France and America. The pamphlet contains forewords by Mrs. R. E. Toeg and Mr. N. E. B. Ezra and dedicated to the memory of the late Lord Melchett, who is described as "A great counseller, a munificent donor, battler and upholder of the Zionist ideals, he remained faithful and truthful to the end." Those who have not received a copy of the brochure are requested to apply to this office for same.

EDITORIAL NOTES & COMMENTS

The Coming Zionist Congress

On the 24th instant, the Seventeenth Zionist Congrees will be convened at Carlsbad to deliberate upon momentous problems appertaining the Jewish nation. China Jewry will be represented by one delegate who will make his voice heard in the solemn conclave and plead for a vigorous Zionist leadership and a pure and undiluted Zionism. The voice of National Jewry will be heard this month from the tribune of the Zionist Congress in a clear and unmistakable manner. We are in for a most thrilling period in our history, the effect of which is bound to be of far-reaching consequences to us. In the immortal words of LINCOLN, "Let us have faith that right makes might, and in that faith let us dare to do our duty as we understand it."

Wilson And Roosevelt Pleaded For A Jewish State

Mr. MORRIS, M.P., speaking in the House of Commons on November 17, last, said *inter alia*:—

> "President WILSON and President ROOSEVELT had spoken in definite terms so that there could be no doubt what they meant by a Jewish National Home and the BALFOUR Declaration. They meant one thing and one thing only—a Jewish State."

Let us bear the foregoing in mind when LAURIE MAGNUS and his satellites confront us with their quibbles and prevarications. Facts are accumulating to their disadvantage. Let us, therefore, be prepared to hammer the truth at their heads and drive away the game of bluff which they seek to play at our expense. They who thought of striking a blow on political Zionism will live to rue the day for playing with fire. The Zionist ideal is inextinguishable.

Ussishkin's Great Utterance

USSISHKIN is often described as the "Iron Will" leader of the Zionist movement. There is no gainsaying that the latter has a plethora of will power with which to down his opponents and persevere with the cause of which he is a renowned champion. While in New York last month, he dellivered a number of addresses, in one of which he expressed a truth the forcefulness of which will not die out so easily. "With land under our feet," thundered USSISHKIN, "we can outlive twenty PASSFIELDS; without land, twenty BALFOURS won't be of any help to us." When it is remembered that USSISHKIN is Governor of the World Jewish National Fund, his striking utterance should convey a world of meaning to our readers.

Arab Solicitude For "British Prestige!"

An Arab 'Weekly Sheet' published in Jaffa realising the possibility of the 'White' Paper being revised, explained, amplified and possibly stultified, says, "If there is going to be any further submission the consequences to the British prestige would be very unfortunate." How solicitous in regard "to the British prestige!" Our contemporary did not think so when it agitated in favour of England dishonouring her solemn pledge to the Jewish nation to abrogate the BALFOUR Declaration! In view of this, how grotesque it sounds to preach to Downing Street to beware of its "prestige!" After all it is a question whose ox is gored!

Rabbi H. Pereira Mendes On Zionism

We cull the following from *The Detroit Jewish Chronicle*, Detroit, which makes known for the first time of a meeting held by the Orthodox Rabbinate, to protest against the PASSFIELD 'White' Paper:—

> At a meeting of the Union of Orthodox Jewish Congregations, held in New York recently, at which a resolution of protest was adopted against Britain's latest White Paper on Palestine, the venerable Dr. H. Pereira Mendes said that he went to Palestine to find out if God is in the Zionist movement and declared that he felt much encouraged by what he saw in the Jewish Homeland. "We have every reason to be proud of what we have accomplished," said Dr. Pereira Mendes. If the God who is in Zion is also in Zionism,—and Dr. Pereira Mendes' views will certainly be honored by all elements in Jewry,—then whatever remains of opposition to Zionism in the ranks of religious Jews ought to be definitely removed.

Dr. MENDES' views that Zionism is not 'atheism' must silence once and for all *Ahoobainu* HARRY A. GOODMAN, at one time a noisy spokesman of the Agudah movement.

Laurie Magnus, Hasofeh L'Beth Yisrael & M'Basser Yisrael

We cull the following item from the news column of the Chicago *Sentinel*:—

> An editorial published in the London Jewish Guardian, demands the resignation of Lord Passfield, Secretary of State for the Colonies. The editorial has caused wide comment in view of the fact that the Guardian is regarded as the organ of the so-called liberal or Reform Jews of England.

Having undergone a thorough discipline at our hand for many years, the London 'Weekly Sheet' can no longer be slow in recovering from its insomnia. We would not be amazed if one day Mr. LAURIE MAGNUS would see in Jewish Nationalism a potent force through which to solve the ills from which Beth Yisrael are suffering. We, however, hope that he would not become a *ger* through the school of adversity now that he is basking in the school of prosperity. The latter route is the more acceptable and infinitely better than the former. There is an old Jewish adage, and it is a good one, which says, "What you give in health is gold, What you give in sickness is silver, What you give after death is lead." *Verb sap!*

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"Sir" Roger Casement And "Rabbi" I. I. I. I. I. Mattuck

Under the caption of "Free Speech and Fairplay" the London "Weekly Sheet" edited by Mr. LAURIE MAGNUS, makes a strong plea for Leader MATTUCK in his issue of November 28, for his "contributions to *John Bull*, the *Daily Mail*, and other newspapers on the topic of Zionism." While holding no brief for MATTUCK, adds our contemporary, it proceeds to "congratulate him for the courage of his convictions," although it is willing to admit that MATTUCK "chose the wrong time, and the wrong papers for the expression of his views." It is but to be expected that *The Jewish Shomer* would seek to shield the implacable foe of Zionist Jewry for his despicable attempt to stab his people in the columns of anti-Zionistic journals. Traitors always show their teeth in critical times and no nation was ever exempt from facing them. While "Sir" ROGER CASEMENT was hanged for his treacheries to the British nation, MATTUCK is being "congratulated" for his treacheries to the Jewish Nation! ! *O tempora, O mores!*

The Real Meaning Of The Balfour Declaration

For a long while, the pseudo Zionist Press had struggled to give varied and silly interpretations to the BALFOUR Declaration, until it was reduced to a mere skeleton. Now comes Col. RICHARD MEINERTZHAGEN, D.S.O., on the scene to give the latter a somewhat decent burial. In a letter to the London *Times* of November 23rd, he quotes the words of the late Lord BALFOUR, whom he consulted in July, 1919, on the meaning of his famous Declaration, and who replied to the following effect:—

> 'All development, industrial schemes of all kinds, and financial assistance must be based on the principle that Jews are the most favoured nation in Palestine. All preparatory work undertaken before the final destiny of Palestine is settled must be similarly based on this principle.'

It will be noted that Mr. LLOYD GEORGE in his historic speech in the House of Commons in November last, has equally stressed the fact that what was meant by the Declaration was not "to give opportunities for colonization and settlement by Jews in Palestine, but that there should be a national home for the Jews in Palestine, a recognition of the special position of the Jewish people in the country whose name they have made immortal, and the conferring upon them of special rights in the country." Here we have two striking statements which should silence the anti-Zionists and the pseudo-Zionists and render them *hors de combat.*

Lloyd George, England And The Mandate

The sharp criticism of the 'White' Paper in the House of Commons on November 17, by Mr. LLOYD GEORGE will go down in history as a great document worthy of the outstanding British statesman representing the worthy traditions of British love of fairply and justice. The whole speech deserves to be read by those who are interested in the Jewish Question. Unfortunately, we have not enough space available to publish it *in extenso* in ISRAEL'S MESSENGER, but we shall content ourselves in giving brief extracts therefrom to our readers. Referring to the Mandate, the leader of the Liberal Party pleaded thus:—

> "It is a treaty which has been signed, and if we say that this mandate is so difficult and so delicate that we cannot carry it out in the sense of the words incorporated in it, there is only one thing for us to do, and that is to hand the Mandate back to the League of Nations, and say, 'Please appoint someone else; we cannot do it'. But you have no right to alter it. This White Paper is a one-sided document. It is biased. Its whole drift is hostile to the spirit of the mandate. It breathes distrust and even antagonism of the Jewish activities."

The foregoing candid statement is most refreshing, coming as it does from one who was a member of the War Cabinet responsible for the issue of the BALFOUR Declaration. It is to be hoped that sooner or later, the Labour Government will realise the folly of riding roughshod over the sanctity of treaty obligations. The Jews have a strong case against the Mandatory Power and they are bound to be vindicated should it be necessary to present their case before the Hague Tribunal. The fact that the 'White' Paper which has been universally condemned stands as "explained and amplified" by Dr. SHIELS, leaves no other alternative for the Jewish National Agency, but to appeal to the League of Nations for a reversal of the verdict. "Nothing but ourselves can finally beat us."

Arab Appreciation of the Hebrew University Library

The misguided agitation in India against the BALFOUR Declaration and the Jewish national aspirations, has been engineered by the Arab selfseeking politicians and is bound to die a natural death. RABINDRANATH TAGORE, the Indian sage, in an interview given by him in America recently to the Jewish Telegraphic Agency, expressed his sympathy with the aims of Zionism, and declared that the majority of people in India appreciate the Jewish striving for a homeland and that the Moslems of India have no connection with the Moslems of Palestine. TAGORE deplored the susceptibility of Moslems to religious incitement. We are convinced that the people of Asia will not look askance upon Zionism but give it their enthusiastic support. That the tide is turning in favour of the latter is unquestionable. An interesting instance of appreciation of Jewish effort is reported by the American Advisory Committee of the Hebrew University in Palestine. AHMET ZAKI PASHA, an Arab scholar from Cairo, made use of the Arabic section of the Hebrew University Library in preparing his report on the Wailing Wall to the commission of the League of Nations which conducted its hearings in Jerusalem in August last. In gratitude for the permission granted him to use valuable manuscripts, the University received this Arab scholar's latest book, a history of one of the companions of Mohamet, SELMAN EL-FARISI, with the following dedication:—

> "I dedicate this book to the Library of the Hebrew University of Jerusalem remembering the co-operation which the library gave to me, in order to find the sources for proving the rights of Islam with regard to the Holy Aqsa Mosque."

The fine spirit which animated AHMET ZAKI Pasha is a symbol of the time when the House of Israel and the House of Islam will dwell securely together with none to make them afraid. Who can say we are standing still and not moving?

Lord Passfield Is A Jew—Believe It Or Not!

Lord PASSFIELD, the British Colonial Secretary, was best known until his recent elevation to the peerage, as SIDNEY WEBB. He is held largely responsible for the 'White' Paper and the consequent setback to Jewish hopes. For this a variety of reasons have been given. Now comes *The Jewish Leader* of New Orleans, claiming that Lord PASSFIELD is not a *goy* but a full-fledged *ben berith*. In a leader in its issue dated December 5, under the caption "A Sad Surprise," Dr. MENDEL SILBER the Editor, makes the following sensational disclosure:—

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"This feeling of resentment that has been directed particularly to the personal part which Lord PASSFIELD has had in the issuance of the latest White Paper may, indeed, have appeared as somewhat puzzling. Yet, it need not be puzzling any longer. For, read and be astonished, SIDNEY WEBB, the present LORD PASSFIELD, IS A JEW. We are able to state this with positiveness on the testimony of no less authority than Miss JANE ADDAMS who was personally acquainted with the parents of the present Lord PASSFIELD, CHARLES WEBB and his wife, both of whom poor Jews living in the East End of London."

Take it for what it is worth, it but illustrates the saying of ISAIAH (49-17) "Thy destroyers and they that made thee waste shall go forth from thee." Once more Israel has been stabbed and wounded from within!

South African Jewry's Splendid Rally

South African Jewry has again demonstrated her capacity to render effective service to New Judea. The purchase of 15,000 dunams of land in the Sharon Valley of Eres Yisrael in the name of South African Jewry became possible when it was announced that the Jewish National Fund campaign initiated on November 2, had raised an amount exceeding that raised in last year's drive, namely, £5,000. The success of the drive is laid to the tremendous enthusiasm of the various Jewish communities despite the financial depression and the effect of the White Paper. As an evidence of good faith in the future upbuilding of the Jewish Commonwealth, we have the spectacle of the leaders of South African Jewry contributing generously to the dunam land drive. The following cable has been received by the S. A. Zionist Federation from Mr. M. HASKEL, a South African now in London. Mr. HASKEL left for London just before the Keren Hayesod campaign at the beginning of last year, to which he has contributed £1,000. Mr. HASKEL has set an example which could well be emulated by Jews in all countries:—"I am instructing my office to hand you over a cheque for £500 for the Dunam Drive. My message to South African Jewry is to be determined in demanding the establishment of the National Home in Palestine and in carrying out the Balfour Declaration by sacrificing all they can. This will be the answer to the White Paper issued by the British Government. Our souls have been trampeled for centuries. This betrayal on the part of the British Government will only have the effect of raising Jewish dignity to the highest plain. I hope that the Jewish people will not only sacrifice their money, but also their lives of necessary, to build up Palestine. We are not asking any favors, but for our just rights." A striking message, one which is bound to impress our opponents and detractors. We congratulate South African Jewry on their excellent contributions to the cause and hope that the splendid example set by Mr. HASKEL will be emulated everywhere. Where there is vision, there is hope and, happily, we are able to stand firm and repulse the venomous attack of the PASSFIELD 'White' Paper.

The Case For The Jews

A work of great importance to Jews the world over will be issued shortly by Bloch Publishing Co., New York. This is The Case for the Jews, written by LOUIS J. GRIBETZ, a member of the New York Bar, who has devoted himself extensively to the study of Zionist problems. In this book Mr. GRIBETZ has made a searching analysis of the BALFOUR Declaration and the Mandate for Palestine, and has reached conclusions which bring a new light to the present situation in Palestine. The author has approached the celebrated contract, which has created such violent controversy and has brought so much hope and disappointment to the Jewish race, from the dispassionate viewpoint of an expert on International Law, and has sought to clarify, among other matters, the highly controverted phrase "national home" and the "civic and religious rights" reservation—two points upon which rests the entire structure of the Jewish homeland project in Palestine. This will be the first time such an analysis has been attempted by an American. Those who have had the opportunity of reading sections of the manuscript have pronounced it a contribution of the highest value to Jews at this time, for in it Mr. GRIBETZ has dissected the Declaration (as it is incorporated in the Mandate) line by line, and has presented an array of clear facts which should do much to dispel the misunderstanding, confusion and doubt which have clouded the Mandate and the international problem it created.

A New Book On Palestine—"The Great Betrayal."

What is described as another "J'Accuse!", directed at those British officials who are attempting to repudiate the Balfour Declaration, has been written by Dr. STEPHEN S. WISE and JACOB de HAAS, noted American Zionist leaders, in a book called "The Great Betrayal," according to an announcement issued by the Zionist Organization of America. The volume is to be published by Brentano's within the next ten days according to the Jewish Daily Bulletin of November 17. Both of the authors were important factors in securing America's adherence to the BALFOUR Declaration which was issued by the British Government on November 2, 1917. In their volume they make public documents affecting Americas relations to the BALFOUR Declaration which have not hitherto been known. Included among these is the draft of a note by President WILSON directed to the British Cabinet, in regard to the Declaration. "The Great Betrayal" gives a history of the background of the Balfour Declaration and the events that have transpired since then, culminating in the latest White Paper on Palestine issued by the British Colonial Office, headed by Lord PASSFIELD. The Zionist Organization announcement says of the book that it "is much more than an indictment of PASSFIELD and his malign and masterful underlings of the Colonial Office. It is an appeal from Passfieldian partisanship and prejudice to the wise and just statesmanship of BALFOUR'S England."

Pentateuch with Rashi's Commentary, Genesis, I.

We have to apologize to Messrs SHAPIRO VALLENTINE and Co., London, the publishers of the above book for having held back the review of the publication. This is the first volume of the series and is devoted to Genesis. Bereshith is really a history of cosmogony and evolution. There are three theories explaining it. The first almost as dead as its founder ARISTOTLE, is that the universe is the eternal effect of our eternal cause, and hence that our earth with all its multitudinous lives are without beginning, having existed from eternity's dawn in their actual forms. The second theory was that of EPICURUS, who said that the universe is atomic in nature. The third theory is that the birth of matter and form is the result of a spiritual cause. In order to aid the student RASHI wrote his illuminating and exhaustive commentary, and this we are glad to see has been translated into English in order to enable the book to reach a large circle of readers. The present edition is a joy to the eye as well as to the mind. In it, the Hebrew original, the English translaltion, RASHI'S and ONKELOS' commentaries are placed side by side. There is an appendix list of abbreviations and other innovations which go to make this an authoritative and learned volume. The general make up of the book by way of the paper used, the printing etc. is beyond praise. We are enthusiastic about it and urge our readers not to fail to place their orders for same either through us or the publishers.

Dr. Weizmann's Case

The Jewish Guardian has devoted its columns to the absorbing topic which is the subject of our caption. After a period of protracted lethargy in the matter of Zionism, Mr. LAURIE MAGNUS has bestirred himself and girded his loins in the Biblical saying, feeling the stir and touch of a new life. This stirring of the dry bones at Fleet street has paved the way for the display of renewed courage in

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the liberal camp. In our last issue we had entertained our readers with the adventures of that 'famous' Priest of St. John's Wood "IZZY" I. MATTUCK, who had the temerity to publish his obnoxious views in the *Daily Mail*. This flagrant lack of *derek eres* will no doubt draw on the head of the *rósh peor* the execration of his community, for he has done nothing more or less than bow down in the house of Rimmon. There are Zionists and Zionists. There are Zionists and non-Zionists; there are also anti-Zionists. There was a time, if our readers will remember, when *The Jewish Shomer* really took a pride in attacking the ideals of Zionism, but that day has happily passed, and our contemporary across the vast seas has found it to its advantage to adopt moderate counsels, so that we now have it officially stating:—

'*The Jewish Guardian* is not a Zionist paper In the new technical sense, we are non-Zionist. If we could enter the Jewish Agency, we should enter that corporation as non-Zionists. But non-Zionist in these days no longer means anti-Zionist.'

The affirmation of the faith of a layman so admirably expressed in the citation given above, will go a long way to show us where and how he stands. Once he actually offered free counsel to Dr. WEIZMANN to stand firm after his acceptance of the CHURCHILL Memorandum in 1922, so that in the light of events to-day, it is not difficult to see what a heavy percentage of poison that free advice proved to be! There is a proverb, "Love's fire, if it once go out, is hard to kindle." It would be worth while watching further the inroads of Mr. MAGNUS now that he pretends to be not an anti but a non-Zionist!

Jewish Institute Of Religion And Zionism

The American Israelite of Cincinnati, publishes a striking letter from BENJAMIN SCHULTZ, President of the Student Body of the Jewish Institute of Religion, New York, (which was founded, a decade ago, by Dr. STEPHEN S. WISE), in the course of which Reform Judaism is accused for paving "the way to assimilation." SCHULTZ makes it abundantly clear that the fifty young men who are preparing for the ministry at the Institute "are keenly alive to the currents of Jewish thought." He clearly states that:—

> We have come to see that the old type of Reform Judaism merely eases the way to assimilation. In too many communities has the amorphous "mission of Israel" reached its premature end in intermarriage and Christianity. A new orientation is needed. Jews begin to realize that they are a distinct people, with a glorious history that is far from finished, and a culture is yet in the making. The pride that flows from this conception will keep us from the way of cowardice and oblivion, and just as inevitably lead us to Zionism.

SCHULTZ has ably shattered the hopes of the reactionaries in the liberal wing. Just at a time when such fanatical zealots like LOUIS WOLSEY, DAVID PHILIPSON, MOSES P. JACOBSON are making frantic efforts to scotch Jewish Nationalism, we see a band of young enthusiasts entering the fray and repudiatisg their elders and denouncing their treacheries. SCHULTZ makes his position very clear when he concludes his striking contribution in *The Israelite*, thus:—

> Again, Palestine is the guidepost of the future. An inspired and self-expressive Jewry in the Holy Land will set the example to countless waverers throughout the globe. Already our liturgy, our music, our national morale, are showing Palestine influence. Each year the young men entering this Institute are a little more nationalistic—a little more likely to have a speaking knowledge of Hebrew.. It is significant. Our Professor Spiegel told us recently: "What is there for you to do who are Westerners by birth? What is your specific task? It is to Judaize the western Jew and to give Jewish content to Western values." That—in brief—we can do best as Zionists, and that, in a nut-shell, is the attitude of your "younger men" toward a sublime ideal which is as necessary to Jewishness as rain to the seeded field.

SCHULTZ represents the rising generation of Israel's manhood. He but reminds us of what GOETHE said, "The destiny of any nation at any given time depends on the opinions of its young men under five-and-twenty." Our future destiny as a nation is secure when the "beautiful as sweet, young as beautiful, soft as young, gay as soft, and innocent as gay" are enlisted in the holy camp of Israel!

"Love Thy Neighbour As Thyself"

"Love thy neighbour as thyself" is a MOSAIC injunction. This moral code is a cardinal creed of Judaism which every Israelite is enjoined to observe in his daily life. "To love one's neighbour," say our Sages "is the first virtue." There are critics who endeavour to belittle the MOSAIC injunction. They tell us that the word 'neighbour' in the Hebrew Bible, means the neighbour Jew. This is of course, false and wholly misleading. Those who say that the code of Israel excludes the non-Jew, that principles of justice, of righteousness, of equity, were to be displayed to the Jew alone and that the rest of the world was not included in these laws, are simply repeating a falsehood with a view to exalt their own teachings. The principles of Judaism are all inclusive. Its God is the Father of all, damns no one; it excludes no man from God's covenant of love. Love is an essential quality; it is the wine of existence. Just as a flower cannot blossom without sunshine, so a man cannot live without love. "Love thy neighbour as thyself" was first proclaimed and taught by MOSES, the Law-giver. But human failings, alas, have been responsible for more hatreds than love. Dean SWIFT said, "We have just enough religion to make us hate but not enough to make us love one another." Many are the failings in life, the root of which may be traced to the lack of love we entertain towards one another. Many a precious life was wrecked for lack of love and foresight. This human foible has desolated many a soul—*Rabbim halalim hipeela*—and created more sorrows and wailings on earth. The greater the man the greater is his failing. In Rabbinic phrase, *Kol gadol m'habero, yisro gadol m'mainnu.* GOETHE said, "Where confidence is wanting, the most beautiful flower in the garland of love is missing." We all need to practice love and not proud science. The MOSAIC injunction, 'Love thy neighbour as thyself' is still in force; it is the only means of ushering a paradise on earth and bringing man close to the throne of God.

Lloyd George, The Mandate And The Jews

That was a fine tribute paid by LLOYD GEORGE to the much-maligned Jewish Nation in the British Parliament. To earn it from one of the leading statesmen of Great Britain, is a compensation for the wrongs done us by those who claim to represent "one quarter of the whole of humanity." We Jews represent but one percent. of the world's total population and are not going to commit a national suicide in order to suit the book of our detractors. Terrorism will not serve to swerve us from our destiny. The Jewish people had held steadfastly for many centuries the dream of their restoration and the right to re-possess their own homeland. If the country is ever to be revived it will be because the Jews have a love for it which no other people have. The sanctity of the mandate must be upheld. To quote LLOYD GEORGE:—

> ". . . . If the House of Commons say that they cannot carry out the mandate, then we must return it. There are people on earth who are courageous enough to face responsibilities. If there is a government in this country that cannot face the responsibility, let it be passed on to some other country. It is a great experiment. It is an experiment which will leave its mark on

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1st March, 1931
12th Adar, 5691

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

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ISRAEL'S MESSENGER

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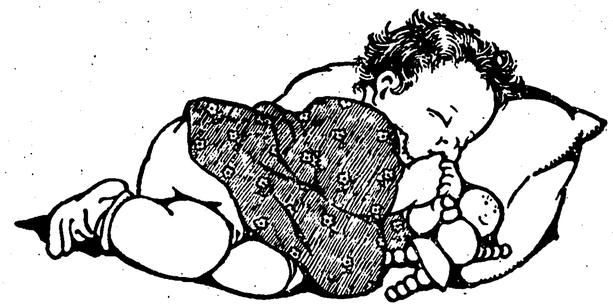

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THE GREAT BETRAYAL

By STEPHEN S. WISE And JACOB DE HAAS

No greater contribution has been made to the Palestine question since the issuance of the PASSFIELD 'White' Paper by the British Labour Government, than the story of the Great Betrayal, just off the Press and signed conjointly by Dr. STEPHEN S. WISE and Mr. JACOB DE HAAS. It is a human document, sharp-edged in its criticism, authoritative in its outlook and deals with what the Earl of READING stigmatized as being not so much "a question between the Jews and Arabs, but a question of British honour." It is a question which has wounded the soul of Jewry from one end of the earth to another, and created a lack of faith in the Mandatory Power and her ability to ever be able to carry out her obligations to the Jewish people in whose interest the Palestine Mandate was issued by the League of Nations. However admirably prepared was the defence put forth by the Jewish National Agency in reply to PASSFIELD's infamous 'White' Paper which was reviewed in the last issue of ISRAEL'S MESSENGER, it was hardly expected that the story of the Great Betrayal would outdo the brilliance of the former document, and this is precisely our opinion with regard to the book now under review. Turning back the pages of history, we find that the Declaration which was issued by BALFOUR in 1917, was not a premise given for sentimental motives, but was a solemn undertaking which was in turn endorsed by the leading nations of the world. At that time when the enthusiasm of British officialdom ran high, the original intent and purpose of England may best be examined in the light of various statements made by leaders of high position. At a mass meeting on December 2, 1917, Lord ROBERT CECIL said, "Our wish is that Arabian countries shall be for the Arabs, Armenia for the Armenians, and Judea for the Jews." The Rt. Hon. ARTHUR HENDERSON, a member of the present Labour Government sent a message couched in the following phrases, "It trusts that an understanding may be reached at the close of the war, whereby Palestine may be set free and form a state under an international agreement; to which Jewish people may return and work out their salvation without interference by those of alien race or religion." It will not be out of place to cite yet another distinguished leader, Mr. HERBERT SHERBOURNE who was LLOYD GEORGE'S spokesman during the war and who said: "There can be no doubt that when the promise was made what was in mind as the ultimate ideal was the establishment of a Jewish State in Palestine." Turning back from 1917 to 1929 we find the entire situation befogged and distorted by the Labour Government. The whole idea of the National Home was changed beyond recognition and provisions were made by the Government to alter the whole aspect into a negative and meaningless one; and this crystalizing process was embodied in the new 'White' Paper. Between the dark clouds of passion were found a ray or two of hope which went a long way to show that British fairplay was not entirely dormant. The London *New Statesman* in a vigorous article wrote:

> "If the British labour policy is indeed right, if what they propose in the White Paper is the best they can do, then not only Jews, but a great many Gentiles as well, must feel a profound disappointment. For the policy, stripped of all its trimmings, means at best a deplorable setback to the experiment in Palestine and at worst an admission that the experiment is hopeless."

As to the crux rests. The situation is still so completely befogged that feelings still run at sword's point. No one would have dreamt for a moment that England, free England would stain her escutcheon by trampling on a sacred treaty rights and resort in quibblings and evasions in order to escape from the backdoor without seeming disloyal. A third rate power may have been capable of riding roughshod over the rights of others, but not England, England which stands as the over stood for justice and fairplay. That this setback to its leadership we are willing to concede. We know why the Labour Government was obliged to repudiate her obligations and know whom she is trying to placate to-day. But that sort of diplomacy is harmful, distrustful for a nation to pursue. Dr. WISE in the introduction of 'The Great Betrayal' sums up as follows, "The

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White Paper of Lord PASSFIELD is a betrayal—it may be that one should name it the climax and culmination of a great betrayal. Israel's, indeed mankind's, appeal is from the White Paper of PASSFIELD to the conscience and honour of BALFOUR'S England." Well may all friends of Zion plead in this vein. Ours is an appeal which should reach the ears of those holding high office and bring about a reversal of what is now known, and will ever be known as the Black Paper.

WHITHER ARE WE DRIFTING?

The days of anxiety through which we are passing show no parallel in our tragic history. The Zionist situation which is a barometer of Israel's life in galuth, is far from being satisfactory. Our leaders who have done much in the past in defending our citadel and whom we cannot adequately thank for their great services, have suffered a relapse and are not showing wise statesmanship in holding the fort for us. Blunder after blunder goes to their debit in account with the Zionist Movement. Consequently, there is chaos and distrust in the camp. Added to this the world economic depression has aggravated matters for us. The flow of gold into the Zionist treasury has dwindled down and with it is coming a trial which may well try our souls. The Zionist Congress which was scheduled to take place last week in Carlsbad had to be postponed till June next, judging from official advice to hand and the cable flashed by the Transocean service from London under date of February 10, and published in the local press, which tells the story:—

LONDON, Feb. 10.—The executive committee of the Zionist organization announces that the Zionist Congress, which was originally scheduled for February 24, has been postponed but will probably take place before the middle of June. It is believed that the decision was caused by the fact that the conversations with the British authorities regarding an eventual change of their policy towards Palestine will take some time longer than had originally been expected.—Transocean-Kuo Min.

But this is not all. There are other reasons which are not pleasant to dwell upon. Rumours are afloat which we hope are not based upon facts. The internal dissension which is not a good omen for us, is gaining momentum. We are too weak to be divided at the present juncture. Our leaders do not seem to be blessed with a healthy vision. They are hardly able to see the great danger they are running in their persistence to remain in office when their combined strength had given way and their quondam diplomacy had failed. We are sorry to strike a jarring note again. We are by no means pessimists, because we believe that our just cause will not be defeated but triumph in the end. We cannot, however, help saying that at the present critical moment in our history when the enemy is preparing a great offensive against us in order to strike a fatal blow the time is not propitious for internal feuds to be developed in our midst. Therein lies a danger from which we cannot hope at any time to come out with flying colours. We are in receipt of a letter from Mr. JOSEPH COWEN, London, a tried Zionist leader and a close friend of the immortal HERZL, who bewails the present situation in the Zionist movement. He criticizes Dr. HAIM WEIZMANN'S policy without hesitation. He believes that the time has come when the Jewish Nationalists must rally together and save the World Zionist Organization from collapsing on a sea of storm. The present leader or leaders are obviously unable to steer clear of the rocks and shoals that are ahead of us. As the Parliamentary Correspondent of the London *Jewish Chronicle* in its issue of January 23, says, "A knowledge of chemistry or mathematics is valueless in the present negotiations." (We must have to day a leader of a totally different calibre to stand at the helm of our movement. Dr. WEIZMANN is certainly not displaying wise statesmanship in his leadership when Mr. COWEN can take the pen and write us under date of January 8, thus:—

"As to Dr. WEIZMANN'S policy, I can only say that it seems to me that when he is right he does things in a wrong manner, such as, for instance, the manner in which the Jewish Agency was formed, and when he is wrong he is so completely wrong that it is difficult to think what he is after. In his advocacy of a bi-National State in Palestine, I feel convinced that he is speaking as little for the Arabs as for the Jews, and I do not believe that either have authorised him to make such a declaration. And even now, he seems to resign when he does not resign, and does not resign when he does."

The Zionist outlook from London is not likely to be enhanced when there is no discipline. BURKE said, "Whenever government abandons law, it proclaims anarchy." And so say we, "Whenever a leader of movement abandons principles and flirts with would-be friends, anarchy is bound to rule and create havoc amongst the people." We, therefore, appeal to Dr. WEIZMANN to abdicate his leadership forthwith. It must be obvious to him that he is no longer able to win the confidence of the rank and file who distrust him for his many tactless utterances and compromises. We need a leader who can stick to principles and resist pressures of our enemies. We cannot view without dismay and alarm the present chaotic state of Zionism in London. "Ill fares the State where many masters rule; let one be lord, one king supreme." That is our problem to-day. We must solve it soon in this spirit. Once more we appeal to Dr. WEIZMANN not to endanger the foundation of Zionism by his ambition to rule the kingdom of Israel forever. There are others from whom we can select a JOSHUA to lead our people to the Promised Land.

SINCE WRITING THE FOREGOING, we were favored by Reuter with a brief text of the letter of explanation regarding British policy in Palestine, addressed to Dr. WEIZMANN by the Prime Minister, which we publish elsewhere in this issue. It is difficult to judge from the meagre report placed before us, how far the wings of the PASSFIELD White Paper had been clipped by the new interpretation given to it by Premier MACDONALD. The fact that Dr. WEIZMANN has made a statement that he "considers the time has come to renew co-operation with the mandatory power, and hoping that world Jewry would resume its economic work in Palestine" may or may not mean much. We have begun to grow sceptic of what the ex-Zionist leader says or does. Unless the latter has consulted the American Zionist leaders and others, before expresing concurrence with the new interpretation issued by Mr. MACDONALD, we may still have to face a bitter disappointment. However, we must wait for mail advices which should reach us at the week-end. Meanwhile, irrespective of what the Mardatory says or does, it behoves us all to continue our work uninterruptedly for the redemption of our ancient country and the salvation of our people.

A CHALLENGE TO PASSFIELD 'WHITE PAPER'

MAJOR DANIEL HOPKINS made a spirited defence of the Jewish case in the House of Commons on November 17. He challenged the PASSFIELD 'White' Paper to prove that the BALFOUR Declaration was not wholly beneficial to the Arabs. His scintilating darts struck his opponents admirably. Says he:—

I challenge from any quarter of the House a denial of the statement that the Jew in Palestine has done to the Arab no wrong at all. On the contrary, the Arabs, and particularly the fellahin, have gained enormously by the Jews going there. You need only go, for instance, to any of the agricultural colonies, and you will find there that the Arabs are in a very much better state. Let me take one simple example which has not been mentioned here at all. Take the example of Mr. Ruttenberg, who has established his electricity scheme near to the Sea of Galilee. There he has working side by side Jews and Arabs. They work under exactly the same conditions at precisely the same rates of pay. When he started he had as high a rate for malaria as 80 per month. It is now not more than four or five. Let us examine what the Jew has done in the short time that he has been there—in the last 10 years. Hon. members who were there during the War will remember the difference between 1919 and to-day. You can see orange groves, bananas and almond trees, and, if you go up into the Vale of Jezreel, where I was a year ago, you cannot but feel tremendously proud as I a non-Jew, did, of what the Jew has done there on totally new land. He has become a farmer. These men and women have left behind them for ever any chance of making wealth, and have gone there solely and wholly attracted by the ideal. I wish to ask the right hon. Gentleman who is to reply why it is that on page 20 of the White Paper you have that statement concerning the General Federation of Labour. Why is that statement there at all, if it is not to hold that system up to ridicule and contempt. Why is it, when the land is nationalised, when there is no opportunity for exploitation, that we at any rate should hold it up to any kind of ridicule at all? Take only the Hadassah, which this year spent £118,000 on medical services. I saw a year ago the hospital which was put up for Jews and Arabs at Safed, and which had been burned down. In that hospital 10,000 cases a year were treated, and over 100,000 cases have been served by the Hadassah. On education, in nine years, the Jews have spent £700,000 alone. Fifty-one years ago, Petach Tikwah, which is now a town, was a mere barren waste. To-day it has a population of 9,000, and from this one centre alone there are exports worth over £150,000. The story of Rehoboth is the same. Thirty-eight years ago it was a waste of sand; to-day it has 2,800 people. Tel-Abib, as I remember, was in 1919 simply sand, but last year I saw there a flourishing town. Hedera, again, 30 years ago consisted only of swamps, and of the first 540 people who went there, no less than 214 perished from malaria; and yet the work went on. These people have performed this miracle of making the desert blossom as the rose, and it is literally true to say that they are now producing two blades where formerly one was produced.

We are heartened by the fact that our case can stand the limelight of criticism. When facts are so ably marshalled out by a non-Jewish leader in the House of Commons the world cannot afford to ignore him, but listen to him with the respect to which he is entitled. Our Arab friends would wish to see these facts obliterated from the minds of every right-minded man and befogged by unscrupulous propaganda which they are conducting in order to snatch an inglorious victory, but we shall not help them in any way. We would continue to quote the facts and bring them to the knowledge of all those who are able to cast their votes for us. MAJOR HOPKINS has rendered a distinct service to Zionism by his spirited defence. It has been said that "Every fact that is learned becomes a key to other facts." Therein lies the hope of disillusioning the forces of darkness and creating disorder in their camp. Facts may be denied but facts are stubborn things. Let our Arab neighbours beware!

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SOME YEARS AGO, RABBI FRANCIS L. COHEN, OF SYDNEY, AUSTRALIA, WROTE TO RABBI HIRSCH WHO WAS THEN IN SHANGHAI, TESTIFYING REGARDING THE KASHRUTH OF

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ANNIVERSARY OF LORD BALFOUR'S DEATH

On the 19th instant, the first anniversary of Lord BALFOUR'S death will be observed. As Jews who never forget an act of kindness, or a good deed done to us, we will not fail to recall the memory of this great British statesman on the first anniversary of his death, and realize the extent of the service which he had tendered to Jewry by his Declaration. Although during the past year the Declaration has been reduced into 'a scrap of paper' by the MACDONALD Government and its sanctity trampled upon by the issuance of the infamous 'White' Paper, we must, nevertheless, not overlook the fact that this temporary setback will not deter our people from pursuing their work of redemption and hastening the hour of their salvation. Lord BALFOUR had been saved the humiliation and the anguish of soul to which he might have been exposed, had the Labour Government persisted in issuing its *Sepher Hallaban*, the Declaration of Repudiation, although he might have worked in another way to offset their sinister designs and expose their hollow pretensions. At any rate, the author of the BALFOUR Declaration will not cease to enjoy the homage of Jewry and his good name remembered anong those who strove to bring about their manumission. As a *haseed b'ummoth ha olam*, an upright in the Gentile world, the first anniversary of his death will be solemnly observed and the name of ARTHUR JAMES BALFOUR recalled for good in every community of Israel. "Merit is born with men; happy those with whom it dies."

KEREN HAYESOD DRIVE IN CHINA

Urgent requests to initiate a drive for Keren Hayesod throughout China have reached the Far Eastern Jewries from the headquarters in Jerusalem, which were supplemented by a cable from the World Zionist Organization. The matter is receiving attention by the members of our community. We hope to publish special contributions on the subject in our next issue, showing the work done in the past by the Keren Hayesod and the future work that it has on hand. It has been felt, and rightly so, that owing to the great need of economy in these days of world depression, the idea of deputing a special delegate to China had been waived and it is hoped that local Jewry (as well as others) will be able to take care of the campaign without the aid of an emissary to organize the fund-raising, failing which the Keren Hayesod will be obliged to depute a representative in the near future. However, strong hopes are entertained that this would be obviated by the loyal and patriotic spirits of the local Jewish community. Meanwhile, we are pleased to say that Mr. A. E. Moses who is Hon. Treasurer of the Shanghai Branch of Keren Hayesod, since 1928, (it is three years since the last Zionist delegate was in Shanghai) has prepared a balance-sheet and a report for presentation to the local members shortly. (We hope to publish same in our next issue.

THE JEWISH NATIONAL FUND

Box collections per Mrs. Ashkenazi and Mrs. Eva Aronovsky.

	Big	Small	Coppers
H. Epstein	$1.20	$2.20	
R. M. Noblston	5.10	4.60	
Mrs. Sidney Levy		.50	49
Mr. I. A. Toeg	8.80	.73	220
Mrs. Okouneff		.40	331
Total	$15.10	$8.43	600

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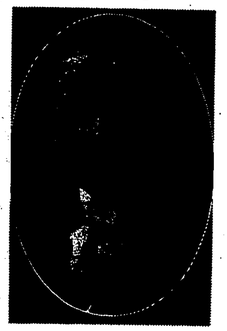
SOCIAL AND PERSONAL

CHIC PYJAMA SUIT

Designed by Mrs. Tornroth, "Sea Captain's Shop," and worn by Mrs. A. Michael in "The Naughty Wife."

Sir Victor Sassoon, Bart, head of the firm of Messrs. E. D. Sassoon and Co., Ltd., is expected to arrive here from Bombay at the end of this month.

Word has been received in Shanghai that Mr. Leon Friedman, of Messrs. China Motors, is spending a portion of the winter season in St. Moritz, before proceeding to America.



Dr. A. RENNER,

well-known local medical practitioner, returned to Shanghai last month after an absence of nearly three months, during which he visited his aged father in Vienna. He also made trips to Berlin and Budapest. In the latter city he was called upon by a medical society to give a series of three lectures on China. Mrs. RENNER who was expected to return to Shanghai with Dr. RENNER was obliged to postpone her departure and is expected here in September next.

Mr. D. E. Sassoon, Mr. R. E. Toeg and his daughter Miss Nora Toeg left for Hongkong last month for a brief vacation.

Miss Grace Haimovitch, daughter of Mr. and Mrs. David Haimovitch was married to Mr. M. Tuttleman last month, Rabbi M. Z. Ashkenazi officiating.

Mr. ALBERT COHEN sailed for Los Angeles last week to join his wife and children. They expect to return to Shanghai after a few months.

Mrs. LUNA BENJAMIN arrived here last week from Singapore on a visit to her son Mr. MAURICE BENJAMIN. She was accompanied by her daughter and granddaughter Mrs. E. J. NATHAN and Miss MAFALDA NATHAN respectively.

The six-year-old daughter of Mr. and Mrs. NOEL JACOBS.

The Hon. Treasurer of the Shanghai Hebrew Relief Society wishes to acknowledge with many thanks the receipt of $25 from Mr. Shmulevsky through Mrs. D. G. M. Aronovsky towards the funds of Shanghai Jewish Women's Benevolent Society.

Madam FLORA ROSEMBERG, a well-known local lawyer, left for America last month on some urgent business.

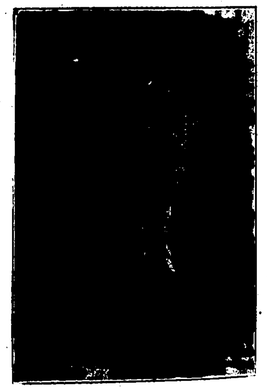
Preparations are being made for the 15th Annual Purim Ball to be held on the 11th instant, at the Majestic Hotel. A special Entertainment Committee has been elected and some very unusual and interesting items are being promised for the programme. Also a Needlecraft Section has been at work for the past three weeks making very beautiful Prizes for the Raffle. It is hoped that there will be the usual public support forthcoming seeing that all proceeds from this Ball are devoted to various local Jewish Charities.

Dr. C. T. WANG, China's Minister for Foreign Affairs gave a dinner to foreign and Chinese journalists at the Majestic Hotel on the 12th ultimo. ISRAEL'S MESSENGER was represented by Mr. N. E. B. EZRA and the *Transoceen Kuo Min* by Mr. J. PLAUT.

Massa this year will be imported from America and Harbin, according to a statement issued by the Committee of the Ohel Moshe Synagogue. The price for this year has not yet been fixed. We understand that a special representative was sent to Harbin last month, to attend to the shipment of the Massa and is expected to return to Shanghai this week.

Mr. H. RAPPAPORT, Mr. Leo Gershevitch, Mr. and Mrs. H. M. WHITGOB were here last month from Tientsin on a flying visit.

Mrs. M. NISSIM, Mr. and Mrs. N. M. NISSIM and Mr. N. FRED NISSIM have removed from 15 Quinsan Road to No. 1875 Bubbling Well Road.



Mr. ABEND SKLARSKY,

a well-known local sportsman and a member of the Jewish Recreation Club. Mr. SKLARSKY is advertising manager of ISRAEL'S MESSENGER.

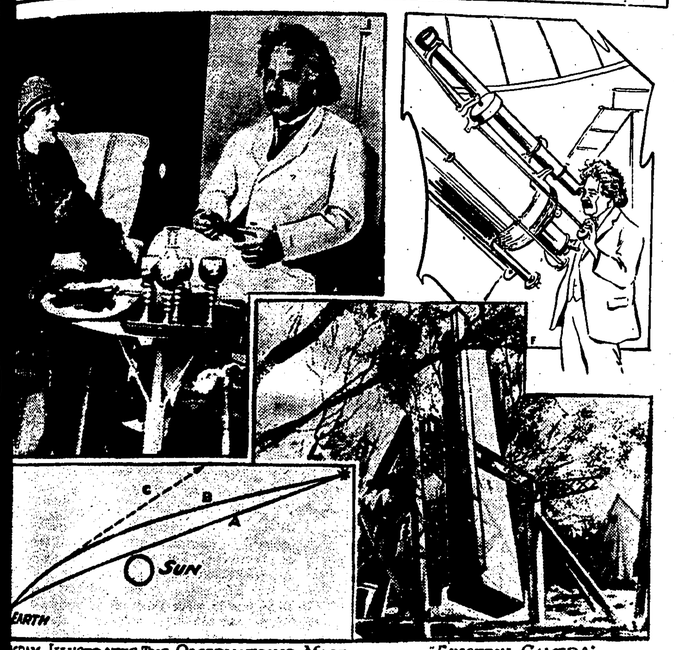
Mr. and Mrs. M. E. DANGOOR announce the birth of a son.

The Shanghai Centre of the WIZO has received a very generous gift of stationery from Mr. D. Vilensky of the Centurion Printing Co. His thoughtfulness is much appreciated.

The next meeting of the WIZO will be held on Thursday, March 5th at 4.30 p.m., at the residence of Mr. and Mrs. R. E. Toeg, 211 Yu Yuen Road. Members are cordially invited to attend.

World Famous Savant Forgets Theory in Trouble of His Co-Religionists

Professor Albert Einstein, Noted Scientist, on Way to America, Makes Public Criticism of British Policy in Palestine.



GRAM ILLUSTRATES THE OBSERVATIONS MADE AT CONFIRMED EINSTEIN THEORY

"EINSTEIN CAMERA"

BY ALICE ALDEN, New York

The Jewish problem in Palestine is causing Professor Einstein more worry and costing him more concentrated thought than his celebrated theory of relativity. The world famed savant, who is on his way to America with Frau Einstein aboard the "Belgenland," has intimated that during the ship's stay in New York harbor he will receive only delegations from Zionist organizations. He will discuss with sympathizers the cause to which he has given so much of his energy and time. Newspaper reporters will be barred and Einstein hopes that the ships telephone will not be used to juiz him about inconsequential trifles. He is too much occupied with the situation in Palestine to give the usual interview that is expected by newspaper readers from the usual celebrity. For Einstein is not the usual celebrity. His heart is set on a plan that will give peace and prosperity to his less fortunate co-religionists.

The Zionist Organization of America has just received a long and explicit statement by Professor Einstein. The statement is intended by the eminent mathematician to be a greeting to American Jewry on the occasion of the great Maccabean Festival which is to be held in Madison Square Garden in New York City on December 13. The festival which has been planned by New York Zionists is intended as a demonstration of Zionist sentiment and solidarity. The Einstein statement is noteworthy as he makes public criticism for the first time of the new policy in Palestine as set forth in the Passfield White Paper. The new policy has been denounced by Jews the world over as a violation of the Balfour declaration and subsequent Palestine Mandate. Einstein is of the opinion that the best protest that the Jewish people can make against the action and attitude of the British government is to redouble their efforts in Palestine.

Einstein feels that the anti-Semitism which is rife throughout Central Europe just now makes it imperative that the Jews obtain the sanctuary of a homeland in Palestine. He believes that Palestine is a country of unexplored possibilities and that Jewish energy, perseverance and capital, these possibilities will be developed not only for the good of Jewry but for the benefit of the world in general. Einstein thinks that Palestine, if properly developed, will become a pioneering country for the whole Near East and bring modern methods and civilization to that entire sector.

Professor Einstein believes that Jews and Arabs can live side by side in peace and harmony in Palestine. He firmly believes that the modern methods of reconstruction employed by Zionists will bring such changes to Palestine that the Arabs will be anxious to share in the resultant prosperity and thus bury their age-old antagonism against the Jews. He affirms that the Jewish national home is not a luxury or an idle day-dream but a vital need and absolute necessity to the Jewish people and necessary for the world in general. He feels that the example set by him in giving so much valuable time and energy to solving the problems of the Jews desiring a national homeland will be followed by well-known Jews the world over.

Mrs. Aimee McPherson Arrives Here—Expresses Faith in Jewish Palestine.

Mrs. Aimee Semple McPherson, the well-known evangelist in Los Angeles passed through Shanghai last month, accompanied by her daughter, Miss Roberta Semple, en route to India and the Holy Land.

Mrs. McPherson was introduced to the Editor of ISRAEL'S MESSENGER just as the tender was about to leave the Customs jetty at noon time on the 18th ultimo, when views were exchanged together.

"Can you tell us," we queried the lady tourist, "why the Christian world as a whole is apathetic to the Jewish restoration and their plan to establish their Commonwealth in their ancestral home?"

"I am surprised to hear it," responded Mrs. McPherson, "I know of no such attitude of indifference animating the world of Christendom. I can speak positively of my own mission in Los Angeles, where we talk about the Zionist movement, discuss the restoration and believe firmly that Palestine is your country and the Jews must possess it again as in the days of yore."

"You had visited the Holy Land last year? was our next query.

The very reference to it had evoked a smile of joy from the celebrated evangelist. "O yes, it is a lovely country, the impression of which is indelibly impressed upon my mind. I was enchanted with Jerusalem, Galilee and the Nazareth." Here Mrs. McPherson was interrupted by her daughter by adding "Tel-Abib, that most wonderful All Jewish City" which we are going to visit again this year, added Mrs. McPherson.

Further conversation with the lady passenger was hardly possible owing to the crowd of people that gathered around her and the tender was about to move away from the jetty. Perhaps we may meet again, said Mrs. McPherson, and so said we when taking leave of her and wishing her *bon voyage*.

Land Prices and Arab Bankruptcy

The following news item appearing in the Palestine press recently is instructive:

The District Court of Haifa has declared the bankruptcy of the firm of Selim Nassrallah, Khoury. Their liabilities amount to about £P.125,000. Cause of their bankruptcy is the reduction of land prices and the impossibility of maintaining their property under present conditions.

Jewish School for Arabs Opened

JERUSALEM—55 Arab students appeared for registration at the opening of the new agricultural school at Tulkarem, which was built with funds provided by the late E. Kadoorie, Indian Jewish philanthropist. In his will Kadoorie had set aside funds for two agricultural schools, one for Jews, another for Arabs. The Jewish school has not yet been built.

Mr. Jack Ellis is expected to arrive here from San Francisco at the end of this month.

OUR BOOKSHELF

SYMBOLS AND CEREMONIES OF THE JEWISH HOME. By Mrs. ABRAHAM I. SCHECHTER. Prepared for and Accepted by the Women's Branch of the Union of Orthodox Jewish Congregations of America. Published by Bloch Publishing Co. New York. Price G$0.75.

The above booklet should find its way into many Jewish homes and schools throughout the world. Mrs. Schechter who is the wife of an eminent Rabbi in Israel at Houston, wrote charmingly on such vivid themes, the Mezuzah, the Sabbath, Kindling of Sabbath Lights, Hullah, Kabbalath Shabbath, Kiddush, Habdallah, etc. Our young men need to be strongly fortified in the tenets of their faith, if we were to look forward to a generation of Jewish Jews prepared to uphold and observe the traditions of Judaism. To quote the authoress: "What better heritage can parents bequeath to their sons and daughters than the love for Jewish symbols and ceremonies? And properly bequeathed, it becomes a heritage of enduring value to the young modern Jew—a treasured possession to be taken into the affairs of his everyday life; an impenetrable shield, an impregnable armour, carrying him through those battles of life, moral and spiritual, onwards and upwards, towards an invincible victory." The booklet is attractively gotten out, written in a simple and lucid style which is bound to appeal to the youths who are on the threshold of Jewish life, ready to consecrate themselves for the religion which is their heritage from the Congregation of Jacob.

CALCUTTA JEW: A Review. By I. A. Isaac, Calcutta.

The above brochure gives the reader a bird's eye view of the Jews in Calcutta, their domestic life, their religious life and their social life. Mr. Isaac who lived for many years in India is an authority on the subject which he discusses in his inimitable style. Holding pessimistc views of the future of Jewry in Calcutta, he foresees disintegration and decay, due to the fact that the community is leaderless altogether. As a fearless critic, Mr. Isaac does not spare his rod, although to our mind, he is not severe enough on the *gebeerim* about whom he says, "The only thing they leave behind are tombstones to commemorate their memories." It was the prophet Joel who said, "Where there is no vision the people must perish." The decay of Sephardim Jewry is a sad chapter in modern history. Lack of visions seem to play havoc with them. They, however, cannot live indefinitely on *zekuth aboth* and here there is a real danger of their extinction towards which they are heading. Mr. Isaac is outspoken when he says, "The younger generation look upon the religious forms of their forefathers as too antiquated and time-worn." And no wonder! Who is there to teach and preach Torah-true Judaism? A community which insists in remaining pilotless cannot be expected to survive the storm. The future of Jewry cannot improve so long as they are led by poor laity and inefficient spiritual heads. A start must be made to stem the tide of disintegration which is now sweeping the Sephardim Jews from one end of the earth to the other. Mr. Isaac has raised a timely signal which should be heeded by all those who are interested in the future of Jews and Judaism in the Orient.

JUDAISM—THE FAITH OF A PEOPLE! By NEWMAN H. ROSENTHAL, B.A., B.SC., Melbourne.

The above is a reprint from the *Australian Jewish Herald* and noted for its refreshing vigor and candour and intense Jewishness. The author has clothed beautiful ideals in appealing language and developed his theme quite philosophically. Pleading for unity and progress in Jewish religious camp, Mr. Rosenthal makes the following striking observations:—

"Judaism is not reactionary. It is progressive. It absorbs and it readjusts. But it still believes in the future of its people and it declines to admit the superiority of the outside world merely because there lies the majority. At times overcast, at times the pit of despair, it nevertheless sees through its blood and its tears the vision of a rehabilitated land and a rejuvenated people. It will not condone anything that jeopardises that ideal. It will not countenance any so-called reform that is merely defeat. It will not permit the fancies of the individual to dictate the mode of life of the nation".

It is well that the voice of the laity should be heard in an effort to solve some of our acute religious problems. The *laissez faire* policy will only imperil our whole position and bring disaster in ts wake. We need a strong urge to lift us up from the quandary into which we have fallen and men of virile leadership are needed to cope with the task before us. Mr. Rosenthal has made an interesting contribution and his thought-provoking essay should be read widely, both by the lay and the spiritual leaders of Jewry.

THE WHITE PAPER ON PALESTINE. A Criticism by Dr. BERNARD JOSEPH, Jerusalem.

We have seldom read a more vigorous and trenchant a criticism of a government policy than in the foregoing brochure by Dr. Bernard Joseph. A perusal of it will convince everyone that the British Labour Government had departed from its solemn pledge given in 1917, and affirmed and re-affirmed by successive governments, to assist the Jewish people in establishing their national homeland in Palestine. This *per se* is a grave indictment, from the effect of which England will not recover easily. Once a well established reputation for fair dealing is obliterated and the party concerned is accused of bad faith, then moral bankruptcy is sure to follow and the credit ruined. England of to-day can never be the old England of yesterday—thanks to the Labour Government! The Passfield 'White' Paper stands challtnged by Dr. Joseph's brilliant essay, who exposes its hollow Joseph's brilliant essay, who exposes its hollow pretensions before the whole world. We are sorry for England, because England was never known in history to play double-games and serve two masters at one and the same time. Dr. Joseph has made a vigorous contribution, one which is likely to humiliate the Labour Government for many, many years to come.

AS AT THIS DAY. By Rabbi SOLOMON M. NECHES. Published by Bloch Publishing Co. New York. Price G$0.50.

The foregoing booklet describes in appealing language the meaning of the holy days of the Jew and why their observance have been sacred to him for unnumbered generations. Rabbi Neches' purpose is to present clearly and concisely the significance of the rules governing these traditional holy days which have been sacred for so many centuries. Rabbi Neches has rendered by his masterly work a distinct service to Jewish youth in presenting the most important reasons for the survival of these outstanding days, their celebration being one of the strongest bonds which knit together the sone of Israel the world over We commend the work to our readers and hope all those who are interested in rearing our youth in Jewishness will order a copy direct from the publishers.

JEWISH COLONIZATION IN ERES YISRAEL. After Ten Years of Keren Hayesod, Jerusalem, 1930.

In these days when there is a tendency to discredit the work done in our homeland by fair and unfair-minded critics, it is meet that they should be dissarmed and their conclusions challenged. The Keren Hayesod has just issued an interesting pamphlet giving many pertinent facts regarding the history and growth of colonization in Eres Yisrael under its auspices. The report gives a detailed account of Jewish owned land in New Judea, the agricultural progress made according to the census of 1927, the agricultural colonization of Keren Hayesod settlements and the cultivation of oranges in wholesale quantities. This is a useful literature now that we are called upon to initiate a drive for the Palestine Foundation Fund throughout China and Japan. The voice of discontent in certain quarters is bound to receive a severe jolt when we can place such a useful weapon as the 'Colonization in Eres Yisrael' before the critics. The pamphlet is beautifully illustrated with photographs of the various settlements as seen from the air, or photos taken of workers and scenery from the ground. The Shanghai Zionist Association has already circulated a number of copies to the leading men in China and Japan, and we hope in this way to inspire many more men and women to understand the real aims and objects of the Jewish National Movement. Ignorance must be dispelled everywhere because "ignorance is the mother of fear."

CITY DIRECTORY OF SHANGHAI for 1931. Published by MILLINGTON, Ltd. Shanghai. Price Mex. $6.—

The above is a highly useful Directory which cannot be dispensed with by a business man or otherwise. The volume before us is gaining momentum every year and its usefulness may be judged by the fact that over 3,700 final proofs were sent out to firms and institutions and the large number of returns in December last, has made it possible to embody thousands of last-minute changes. There is an increase of some 250 firms in the Alphabetical List of firms, after deleting many names of firms which have gone out of business. Corresponding increases may be noted in the other sections of the book. The indexed maps in the "How to Get There" section have been revised by the Municipal Councils and Thos. Cook and Sons have been responsible for bringing the steamer rates and shipping information in the Travel Section up-to-date. In the Street Directory will be found many new telephone numbers which have not yet appeared in the Telephone Directory. The City Directory of Shanghai is a vade mecum to any business man in town, and we congratulate Messrs Millington, Ltd., for producing an attractive publication which leaves nothing to be desired from the point of view of typographical work, which is a beauty. Order it direct from the publishers, 110 Nanking Road. Owing to its growing popularity it is possible this year to offer it at the reduced rate of $6.—

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

J. BRIGHTEL,

Hebrew Teacher is open to give private lessons at home. Please address enquiries to No. 39 Range Road, Shanghai.

A TACTLESS SPEECH: SHAUKAT ALI'S BOMBAST

Local Resentment: Slur on "Jewish Immigration into Palestine" Repudiated

The Muslim world is beginning to learn the value of propaganda, which if conducted in a spirit of fairness and impartiality would be quite harmless and render no disservice to anyone. Unfortunately, our Muslim friends have yet much to learn before they can pass the 'exam' and know how to be tactful in their desire to win the world on their side. The world does not hate a frank and honest opponent; it loathes dishonesty and chicanery and would not move a finger to support it in any way.

The tactless speech delivered by Mr. SHAUKAT ALI in Jaffa on the 8th ultimo, attacking Jewish immigration into Palestine and belittling Jewish achievements, was given, mirabile dictu, undue prominence by Reuter and in the local Press. Glaring headlines met the eye of the reader. One local paper weaved it with an embroidery all its own. "Jewish Influx into Palestine Hit by Moslem"; "Jewish Palestine Policy Attacked"; "Assails Jews, Sees Danger to Palestine" "Moslem Scores Jew Immigrants." Every reader was beginning to wonder what was all this about, and naturally enough those who were unacquainted with the policy and diplomacy of the Muslim world, must have jumped to the conclusion that the Jewish people were committing tactless blunders and inflicting deep wounds upon Arab Nationalism in the Holy Land and giving them chance for great provocation. Such an unjust slur could not and would not be tolerated by us. We felt the urge to scotch the anti-Zionistic propaganda launched by SHAUKAT ALI and his cohorts, and wrote immediately to all the local Press which published the Reuter's cable referred to above, giving a clear statement of facts in order to acquaint not only the Jewish but the non-Jewish public as well, regarding the true conditions in New Judea. Our letter which was published in the *North-China Daily News* of February 11, a leading exponent of British thought in China, drew a sympathetic note from its new Editor Mr. EDWIN HAWARD, which we publish below. Other dailies which inserted our protest include *The Shanghai Times, the China Press and the Shanghai Evening Post and Mercury.* Our letter runs thus:—

Sir,—According to a Reuter's cable from Jerusalem published in your to-day's issue, we are told that an Indian Muslim leader, Mr. Shaukat Ali, made a speech in Jaffa on the 8th instant, attacking "Jewish immigration into Palestine." This intransigeant attitude will hardly help to establish peace and harmony in the Holy Land. The League of Nations after ratifying the Balfour Declaration and the Mandate will certainly not dishonour the solemn pledge given to the Jewish people, consisting of the following declaration. "Whereas recognition had been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country." No country can be built and developed without immigration (in this case Jews are actually returning to their own country "by right and not on sufference" to use a historic phrase in the White Paper of 1922). Mr. Ali should weigh well his words before having them broadcast to the world.

Another passage in Mr. Ali's speech reported by Reuter says, "Jewish immigration and political demands would endanger Palestine." Anyone who knows something of the Jewish immigration and the political demands will tell a different tale. Major Daniel Hopkins, M. P., in the House of Commons when debating the Passfield White Paper on November 17 last, made the following striking observations:—

"I challenge from any quarter of the House a denial of the statement that the Jew in Palestine has done to the Arab no wrong at all. On the contrary, the Arabs, and particularly the fellahin, have gained enormously by the Jews going there. You need only go, for instance, to any of the agricultural colonies, and you will find there that the Arabs are in a very much, better state. Let me take one simple example which has not been mentioned here at all, Take the example of Mr. Rutenberg, who has established his electricity scheme near to the Sea of Galilee. There he has working side by side Jews and Arabs. They work under exactly the same conditions at precisely the same rates of pay. When he started he had as high a rate of malaria as 80 per month. It is now not more than four or five. Let us estimate what the Jew has done in the short time that he has been there—in the last ten years."

Consideration for your space impels me to be brief. I shall be satisfied with the above meagre citation. Our Arab neighbours—at least those who make a great deal of noise, greeted the present great achievement in Palestine with saying, "We would far sooner have our malarial swamps and live in poverty than suffer a Jewish immigration." In other words the present war of words is between Civilization and the Desert. We hear the echo and the silent whisper almost daily, "Stand firm!"

"The Jews must change their policy" advises Mr. Ali. This free advice will be vitiated everywhere because it is not paid for. A dream of two thousand years nurtured in faith, tears and conviction cannot be set aside and discarded even though it is sponsored by a Moslem who claims to be the second cousin of Israel. The reply to this "change of policy" was given eighteen months ago, when the Hebrew Writers and Thinkers' Association is New Judea formulated their plan and issued their appeal to "All the Civilized World." The following concluding lines may well serve as a reminder to Mr. Ali to abstain from his agitation to crush the soul of a rejuvenated nation:—

".....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."

The suggestion of the Mufti, so assures us Mr. Ali, to "make Jerusalem the cultural center of the Moslem world" is news to us all. One begins to wonder why Mecca, the sacred shrine of Islam, should be abandoned in favour of Jerusalem. At any rate, the re-establishment of the Jewish National Home in Palestine, will not hinder the plan of the Grand Mufti "to make Jerusalem a cultural conter." The City of Peace is cherished by the whole of mankind. The prophet Isaiah pictured it in his vision as the "House of Prayer for *all* nations." Not only for the Grand Mufti and his followers!

It must be borne in mind that after the Great War the Arabs have secured four States which they can call their own—thanks to Great Britain for helping them to realise their national ideals. Arab Nationalism is not threatened in any way by England's fulfilling her pledge to the Jewish people given solemnly before the whole world. The Mandatory in Article 2 of the Mandate undertook responsibility "for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home."

With an unshakable determination to succeed, realising that the Zionist ideal is not only our last fort of refuge but our symbol and our battle-cry, the Jewish nation will not be deterred for a moment in their Herculean task of building their ancient Homeland, under the aegis of Great Britain, and securing for themselves a place in the sun.

N. E. B. EZRA.

Shanghai, 10th February, 1931.

Needless Alarm

Under the above caption, the *North-China Daily News* has published the following sub-editorial in its issue of February 11:—

Mr. Ezra elsewhere is alarmed at the prominence given by the cables to the speech of Mr. Shaukat Ali at Jerusalem on the subject of Jewish immigration in Palestine. The alarm is possibly due to a lack of appreciation of Mr. Shaukat Ali's standing. At one time that volatile gentleman drew much reputation from the circumstance of his brother Mr. Mahomed Ali whose death so tragically marred the Round Table Conference in London. Whatever may have been the demerits of certain passages in Mr. Mahomed Ali's political life he could not be dismissed as a nonentity. Mr. Shaukat Ali was a fair cricketer in his younger days, he was even a good secretary of an Old Boys' Club. As a politician however he has cut little ice in India or elsewhere. His identification with the Khilafat movement brought him temporary notoriety and in the end, much distrust from own coreligionists, particularly after certain difficulties arose over the Khilafat Funds which, as an incautious champion publicly remarked, were "audited in heaven." It is certainly a pity that the authorities in Palestine could not have been spared the infliction of Mr. Shaukat Ali's oratory. It should not however give any Jewish or Arab resident of that country a moment's uneasiness, as Lord Reading could tell Mr. Ezra from his own personal knowledge of Mr. Shaukat Ali's calibre.

Palestine Administration's Ineptitude

The manner in which the above handles the situation in Palestine leaves much to be desired. Why should a firebrand like Shaukat Ali be allowed to enter New Judea and there deliver a fiery speech in order to inflame the fanatics, passeth our understanding. We have a real grievance in the matter, bearing in mind that the ban against the Zionist Revisionist leader V. Jabotinsky to enter the Jewish Homeland has not yet been removed in spite of world-wide protests. Again, what was the idea of giving permission for the burial of Mohammaed Ali in Jerusalem? We cull the following vigorous comments on the subject from *The Jewish Echo* of Glasgow, which appeared in its issue of January 16:—

".....The third and last incident in proof of the Government's disdain towards the Jews and their sentiments is the decision to inter the body of the late Mohamed Ali in the Mosque of Omar in Jerusalem. Maulana Mohamed Ali, who was representing British India at the Round Table Conference, died in London on Sunday, 4th inst. He was a staunch anti-Zionist and a strong opponent to the Balfour Declaration. Speaking at an anti-Zionist meeting in London last November, he declared himself to stand solidly together with the Palestine Arabs in their opposition to the Jews in Palestine. Now the Grand Mufti offers to confer on the late Maulana Mohamed Ali the highest possible honour by suggesting to bury him with the Prophets of Islam in the Moslem Holy of Holies, the Mosque of Omar, in Jerusalem. Although a Moslem leader the late Mohamed Ali could nationally not have been interested in Palestine any more than in Tripoli, Morocco or Algeria. Religiously again the international centre of the Moslems is Mecca and not Jerusalem. But the Grand Mufti, who knew how to exploit for his political purposes the Wailing Wall incident, tries also to derive political capital from the death of the Indian leader. The Government know this

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WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION

Address By Miss LILY NOBLSTON; New Committee Elected

As briefly announced in the last issue of ISRAEL'S MESSENGER, a meeting of the Shanghai Centre of the Women's International Zionist Organization was held on the 28th January, at the Beth Aharon Synagogue Hall, with a view to re-organize the local branch and elect a new committee.

Mrs. D. E. J. Abraham, President of the Wizo who presided at the meeting gave a brief account of the work done during the past two years, and hoped that new blood would be introduced in order to push forward the aims and objects of the Wizo in Shanghai.

Miss Lily Noblston was thereupon invited by the Chairlady to deliver an address. She said:—

FRIENDS,—We have gathered here this evening for a very important purpose. We have gathered here to discuss ways and means of reviving our branch of the Women's International Zionist Organization. Before we do so I would like to say a few words about this Organization and particularly the great Zionist Organization of which it is an offshoot.

It is a fault with most of us that we get so used to a word that we forget its meaning. There are words of the utmost importance that we rattle off so unconsciously and carelessly. One of these words is "Zionism." We speak of "Zionists" and "Zionist Organizations" without pausing to think of the meaning of that word "Zionism." It is a word that should fire us with enthusiasm, it is a word that should spur us on to greater and greater endeavour.

The other day I read a pamphlet by Israel Cohen and in it he gives a very clear definition of Zionism. This is what he says, "Zionism is the name of the movement which aims at the restoration of Jewish national life in Palestine." Zionism is an ideal, but an ideal that can be made real. It is an ideal not merely of visionaries but of practical men of affairs. It is an ideal that should be in the heart of every son and daughter of Israel. To reconstitute ourselves a nation in the land of our ancestors! To look upon Eres Israel as the Englishman looks upon England. Not a dream of idle dreamers but something to be put into effect as early as possible.

The Zionist Organization is a body composed of men and women who are doing their utmost to make this dream come true. It is an Organization that has centres all over the world and one should be proud to belong to it. Not only that, it is the duty of every Jew to belong to it and *be* proud of it. Israel Cohen says that the settlement of Jews in their own land is our only salvation from suffering. A Jewish National Home is our only salvation from the forces of disintegration. To have behind us no matter where we many live, whether in China or in the wilds of Africa, a Jewish Palestine, will give us a solidarity which it would be impossible to attain in any other way. Imagine Britons living in all parts of the world with no English England behind them! The idea is monstrous.

I wish I could take you to Palestine. I wish you could stand just five minutes on our ancient soil, you would not then need words to tell you why we must have our Homeland. To quote Israel Cohen once more, he says, "The driving and directing force in the Jewish National Home is the Zionist Organization." There is a mistaken notion prevailing that the Zionist Organization is a kind of charitable society. How absurd! To send what we can to help in the rebuilding of our own home is certainly not charity, and that point should be very clear to all. It is like planting seeds in the earth and then saying that we are doing mother earth a favour, forgetful of the harvest.

The WIZO is an offshoot of the Zionist Organization. It has the same ideals. In this age we women have discovered that if banded together we can do many things. There are certain provinces in which woman can show her influence much more efficiently than man. We Jewish women feel that as much as women the world over—hence the forming of a separate organization.

The WIZO has centres all over the world, even in the most out-of-the-way places. Jewish women have banded themselves together in Tunis, in the Transvaal, in Jamaica, in the Argentine, in Austria, Australia, Canada, Great Britain, Germany, France, the United States of America, and in many other places including of course the Land of Israel. These Federations and Centres are working heart and soul for the regeneration of our land. They also attach great importance to the fostering of Hebrew Culture. Their activities are legion—from the making of baby clothes, the clearing of J. N. F. Boxes, and the collecting of shekels to lectures on Jewish Literature and History. Some devote themselves to particular institutions in Palestine. For instance the Argentine Federation helps in the upkeep of the Girls' Farm at Afuleh in the Vale of Jezreel. The Canadian Hadassah contributes heavily to the wonderful Girls' Agricultural School at Nahalal and the Baby Home and Creche at Tel Abib. Other centres send all they can to other Baby Welfare Institutions, Hospitals and Schools. The Hadassah of the U. S. A. has covered our land with a network of hospitals and clinics.

We Jewish women of Shanghai should try to do something also. We should band ourselves together to work for this glorious ideal—the rebuilding of our Home. We are only a small community but even smaller communities are doing something. The Shanghai branch of the WIZO was formed a few years ago but it has been dormant. We must do our best to revive it. Small beginnings should not discourage us. We also can devote ourselves to some special institution in Eres Israel. I would like to suggest the Baby Home at Talpioth, south of Jerusalem. What about a Knitting Circle for the purpose of sending woollies to the seventy little ones there. That could be one of our activities. What about a Hebrew Class to develop a love for our classic tongue? There are heaps of things we could do if we only wished to.

I can see in some minds the thought. "Charity begins at home." We have enough babies in Shanghai to worry our heads over. Once again let it be repeated the WIZO is not a charity organization. Whatever we send to Palestine is not charity, it is but adding bricks to a noble edifice. Those little ones in Israel to-day will grow to be our towers of strength. All praise to those who devote themselves to the needy here but let them not forget a higher duty that lies before them.

It was Viscount Cecil who said "Judea for the Jews." But ours must never become a narrow nationalism. The world has suffered enough from that. We want to reestablish ourselves in Israel so that our culture may benefit not just ourselves but all humanity. We who in the past gave the world the Bible have surely yet more to give. We gave the Bible when a nation in our Holy Land. What else may we not be able to give if once more a nation in the Land of Israel?

The mission of Israel is by no means over but it cannot be repeated too often that what we have to give must spring from our own soil. The poets of England were nurtured by her lovely lakes and on her rolling downs. Our poets must seek their inspiration on the mountains of Judea and by sapphire Galilee. It should be considered a privilege to be able to help in the redemption of our land. The pioneers there have given their all, can we not spare even a little of our time? They do not want our contributions if we consider sending anything a botheration to be got over as quickly as possible. They want our wholehearted cooperation and goodwill. Every Jewish woman in Shanghai should join the WIZO. By doing so she joins hands with her sisters the world over in working for something infinitely worthwhile, a splendid ideal. We are spread far and wide but this ideal will bind us as nothing else ever can or will. (applause.)

ELECTION OF NEW COMMITTEE

The following new committee was elected to serve for the ensuing year:—President, Mrs. R. E. Toeg, Vice President, Mrs. D. G. M. Aronovsky, Treasurer, Mrs. D. E. J. Abraham, Hon. Secretary, Miss Lily Noblston. Committee, Mesdames M. S. Bloch, Eli Hirsch, M. Katznelson, and S. E. Levy.

Mr. N. E. B. Ezra proposed a vote of thanks to the chairlady and expressed regret that she had decided to retire from the Presidency of the Wizo, which she had served for two years. It was, however, gratifying to note that she agreed to serve as Hon. Treasurer. Their thanks were also due to Miss Lily Noblston for her inspiring address giving a description of the work done by the Wizo and the ideals for which it stands. He hoped that the address would stir all the Jewish ladies in Shanghai to join the Wizo and make it a healthy institution to serve the good cause in general.

The vote of thanks having been carried with acclamation, the meeting terminated.

[*Continued from page 9*]

very well, but apparently do not intend to interfere with the Mufti's diabolical schemes. The Palestine Government did not hesitate to interfere with the Jewish services at the Wailing Wall for the sake of "peace and order," but it does thoughtlessly allow the Grand Mufti to create a precedence for the first time in the history of Palestine, although this action is not unlikely to promote unrest and squabbling, and this will in any case deeply hurt the feelings of the Jews of Palestine and all other countries. So, as a result of the White Paper, the Jews are now treated with contempt, both by the Palestine Government and the Mandatory Power.

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A NEW ORTHODOXY

By Dr. ALEXANDER LYONS, Brooklyn, New York.

It is a common criticism of Reform Judaism that it lacks authority. This is extensively true in the sense in which Orthodoxy makes the claim. It looks up to Sinai in a way that Reform rejects without having succeeded as yet in providing an equally effective substitute. Still, Orthodoxy must not be too clamorous or caustic in criticism of the fault it finds in Reform. It has a superior authority theoretically but is it not more and more drifting from practical aspect of it? Indeed, the increasing defection from practical Orthodoxy is what is giving Reform both its justification and stimulus.

And yet, I am not content with either Orthodoxy or Reform as these obtain to-day. The third alignment in Jewish life that goes by the name of Conservatism is negligible. It is too weak spiritually to be orthodox and not strong enough logically to be reform. I would like to see an absorption and concentration of present Orthodoxy, Conservatism and Reform in one grand imposing, impressive and inspiring conception of Judaism that shall reverently take the best in the past and adapt it in a spirit of progressiveness to the present.

This adaptation I ask is no break with tradition. It is simply and clearly a continuation of the spiritual urge that has been fluid, flexile and fundamental all through Judaism. The Talmud is a centuried effort to elucidate, elaborate and apply this spirit to the manifold manifestations of life. The codification and fixation of these interpretations and conclusions in the Shulhan Aruch or Code of Laws was, to my mind, the arrestation of the development of Jewish tradition and the progressive departure from it of Jewish life. This process has now reached a portentous pinnacle. Orthodoxy is becoming a pretence instead of a practice, a memory in place of a monition. Conservatism is an arrogance of conceit, an arbitrary assumption that is only definite in its indefiniteness. Reform, as it obtains generally, is a child of ignorance and convenience with a childish conceit that it is significant and secure because it is prettily dressed. It has yet to learn that outer show is a poor pernicious substitute for inner sanctity.

Against these distinctions, these degradations in and of Judaism, I protest. I want to see that grand old faith, mother of two world faiths, Christianity and Mohammedanism, preserved and propagated for its inherent capabilities. It is the supreme world-faith in historic priority, and as yet unapplied or unrealized strength of inspirational quality, breadth of spiritual sympathy, majesty of moral might and loftiness of ethical flight. But it is not self-realizing. It is not immune to the disintegrating influence of internal divisions. It must have and present to the world a united front that expresses a common background. To that end I ask the institution in Judaism of an authoritative new Orthodoxy that superseding our present trinitarianim of Jewish sects shall be worthy of the larger unity of Israel that was once our strength and must now be our salvation. We Jews are busily active preaching to others the need and beneficence of world-co-operation, let us first exemplify union among ourselves.

A CALL FOR JEWISH RELIGIOUS UNION

In this contribution Dr. ALEX. LYONS *who belongs to the liberal school of thought, endeavours to be as candid in his criticism of "our present trinitarianism of Jewish sects," as he could possibly be. He does not mince words: he goes straight to the root of the evil and suggests a remedy which may not altogether be unacceptable to world Jewry. Reform Judaism having spent its force can now very well afford to be amenable to reason and show penitence. Othodoxy, on the other hand, is equally not free from criticism. Its guiding spirits are retreating to-day pell-mell for no rhyme or reason, and creating nothing of real value with which to inspire the new generation. If we were to judge orthodoxy from the way it is upheld in America we cannot be greatly optimistic. Orthodox Jewry in the United States is almost entirely unorganized, in fact it is disorganized. The Union of Jewish Congregations comes to life once a year at a convention where we hear a great deal of discussion on Kashruth. Its Rabbinical Council is even less organized, although its skeleton is at present negotiating with the alumni of the Yeshiba to make a united organization of the two. There are no press organs of orthodox Jewry other than the* JEWISH FORUM, *which as a monthly magazine is not in a position to conduct any persistent propaganda. Again, some of the orthodox Rabbis like Dr.* LEO JUNG, *belong to the Agudah and* MIRABILE DICTU, *mistrust the Zionists. Others like* Dr. HERBERT GOLDSTEIN *or* Dr. BERNARD DRACHMAN *are nominally members of the Mizrahi, but they rarely come out on a Zionist platform, or with a definite Zionist committal. Dr.* MOSES HYAMSON, *an orthodox luminary, is just generally sympathetic. And so all along the line the Mizrahi hardly counts in America. The Yiddish speaking Rabbis of the Agudath Harabbanim, are Mizrahi in character, but their public influence is almost non-existent. It is thus obvious that we are leaning a great deal on* ZEKUTH ABOTH, *but this will not last long. A danger threatens us, both from within and without. We must unite and find a modus operandi. We are in favor of any movement to solve our problems without doing violence to the Torah. Orthodoxy is an expression of faith which links us with the past and assures us of a heavenly future. "I would like," says Dr.* LYONS, *"to see an absorption and concentration of present Orthodoxy, Conservatism and Reform in one grand imposing, impressive and inspiring conception of Judaism that shall reverently take the best in the past and adapt it in a spirit of progressiveness to the present." We need a* HIZZUK EMUNAH; *not a hizzuk milhama. Division has weakened us and rendered us impotent to hold our citadel strategically. The olive-branch offered us by* Dr. LYONS *should be accepted. He assures us that "this adaptation is no break with tradition but a continuation of the spiritual urge that has been fluid, flexile and fundamental all through Judaism," The contention which he raises, that our "Shulhan Aruk has arrested the development of Jewish tradition" is one from which we entirely dissent. Our Code of Laws contains a number of commentaries by renowned Rabbanim who endeavour to interpret liberally the laws and make them adaptable to the age. Who does not know of "Poskim Aharonim?" They abound to this day and their verdicts are based upon the Torah and not upon the whims and fancies of half-baked Rabbanim. Orthodox Judaism is progressive; it contains a code of humane laws based upon Revelation, which we believe to be halaka l'Moshe M'Sinai. It is based upon a solid structure and as such is a tree of life to those who cling to it. Not so Reform Judaism, which has no basis nor foundation of any kind. It is reared upon the whims and fads of Doctor So and So, and has no real leg to stand upon.* Dr. LYONS *is prepared to admit this, since he says, "Reform, is a child of ignorance and convenience with a childish conceit that it is significant and secure because it is prettily dressed." This is an admission of no mean significance. It helps us to review calmly our failures and take fresh stocks of the future.* Dr. LYONS *has made an important contribution which calls for healings of "the daughter of my people"—Bath Ammi. May the leaven kneaded by him work and take its course, until it rises and develops and fertilises the soil upon which the baking has been done and prepared!*

Dr. ALEX. LYONS.

291 Halussim to Enter Palestine During February

JERUSALEM, Jan. 22. J.T.A.—Jewish Agency announced to-day that 291 halussim, Zionist pioneers, would be admitted to Palestine in February. All of the halussim to be admitted are laborers who will join the existing groups in the colonies. In addition to these 291, 180 immigration permits for relatives of persons now in Palestine have been released as well as 75 certificates for halussim from Soviet Russia.

Melchett's Son Continues Father's Palestine Undertaking

LONDON, Jan. 19.—Henry Mond, the new Lord Melchett, today telegraphed to Palestine funds and instructions for the continuation of the extensive Palestine enterprises of his late father, Alfred Mond (Lord Melchett). The latter's Palestine undertakings include Tel Mond, a new settlement in the orangegrowing zone and a large investment in the Palestine Electric Corporation.

Orphaned Yemenites

JERUSALEM. — The Jewish Agency Executive has announced that it has completed plans for bringing into Palestine 130 orphaned Yemenite children. The Jewish situation in Yemen, an Arabic country, is said to be worse than anywhere else in the world.

Tel Abib Establishes Its First Museum of Art

Tel-Abib, Jan. 17 J. T. A.—A group of friends of art have founded in this all-Jewish city a Museum of Art, whose object is to gather masterpieces in all branches of artistic creation, ancient and modern. This museum will include painting, drawing, engraving and applied arts.

Isaacs Sworn in as Australia's Governor-General

MELBOURNE, Jan. 22.—With the traditional pomp and ceremony attending such events, Sir Isaac Alfred Isaacs, was sworn in today as the first nativeson and non-Protestant governor-general of the Commonwealth of Australia. Sir Isaac's commission was signed by Premier James Scullin by authority of King George.

Mr. and Mrs. Wm. Katz announce the birth of a daughter.

NATHAN STRAUS.—MAN, AMERICAN, JEW

In the course of his address at a special memorial service before the Free Synagogue at Carnegie Hall, Sunday morning, January 18, Dr. STEPHEN S. WISE, *who spoke for the first time after nearly four months of absence from his pulpit because of illness, said:*

"This is not to be a service commemorating the death of Nathan Straus but a service of thanksgiving for his life. "Nothing is here for tears," for his was a serene death, and a noble life. To memorialize Nathan Straus in the dull and conventional terms of commemorative utterance would be wholly out of keeping with the spirit of the man. The press, eager to praise him, has spoken of him as 'millionaire philanthropist.' Nathan Straus was much too human to be a philanthropist, and he was not a very rich man, as men appraise riches in our day. Philanthropists are apt to be dull and mechanical and unvital, and there was never anything dull or unvital or less than intensely or passionately human in him. There was nothing of the facade or 'stuffed shirt' about Nathan Straus. He was a simple, downright, forthright man, far more of a personality than a person-

A PERSONAL NOTE

In sending us the address of tribute in memory of the late Mr. Nathan Straus, Dr. Wise wrote us under date of January 19, the following few lines:—

"I know you and he were good friends,—just as he and I were old and warm friends, and I may tell you that he deeply appreciated the generous things that from time to time ISRAEL'S MESSENGER was pleased to say about him. Nathan Straus was a great man and a great Jew. I knew him intimately and so my address about him was based upon first-hand knowledge of a man with whom I had been associated for many years."

age. He could hate with superb eloquence of speech and manner, but above all he could love and did love with all of himself, and that was much. No tribute of gratitude for the life of Nathan Straus would be complete unless his name were bracketed with the Mother out of whose beautiful life so much had come to him of inspiration, —with his two brothers, Isidor and Oscar, great in affairs and statesmanship and, like Nathan, avidly eager to serve honorably and effectively the country to which all three had come as little Jewish immigrant lads from South Germany! It is not easy to think of three brothers who together have meant more, by virtue of the distinction of character and largeness of service to our Republic, than the brothers Isidore, Oscar and Nathan Straus. No mention of Nathan Straus may be made without placing her at his side, who was the heart of his great heart, soul of his soul, who gave herself to him and to the causes he served with the same radiant, selfless devotion with which he gave himself to humankind. Nothing in all Nathan Straus' life is more beautiful than the relation of that great heart and Lina Gutherz Straus, a relation which is a part of the enriching and ennobling contribution of Israel at its highest to the American complex. To me, who knew him well and, I may say, intimately, the man seemed infinitely more interesting than anything he did. He was greater than any or all of his benefactions. To be a benefactor is to make two blades of grass grow where one grew before, and Nathan Straus helped three babies to live where only one had survived before his wise and enlightened battle for the life of babes. It almost seemed as if, like the conqueror of a European city, he had demanded that the lives of little children become his booty. If America had profited by the example he set nearly forty years ago, the present unemployment crisis would not have been met by unwisdom and ineptitude and planlessness. Nathan Straus will be celebrated and mourned in a thousand ways. But we honour our brother-Jew and our fellow-Zionist. We hail our beloved comrade in arms, a Jew without equivocation, a Jew unashamed and unafraid. Nathan Straus loved Palestine on two grounds. His heart's pity went out to afflicted Jews in the lands of exile and sorrow, and he would have given and done everything that man could give and do in order to relieve them, in order to bring them help and saving. But his Zionism rested upon higher, in truth highest ground. He was a proud Jew. Pride and Jewishness passionate hope of his life, because Zionism symbolized for him the rebirth of his people's dignity, the recrudescensce of a self-reliant, self-revering Jewry. The high and serene pride of self-reverence,—out of which Zionism was born,—expressed and reinforced the convictions of his days. What gifts Zionism has made to Jewish life! It revealed Herzl and Nordau, it regained Brandeis and Melchett, it reclaimed Einstein, it inspired Straus. Zionism is not only Israel's loftiest hope, but the deepest satisfaction of the Jewish soul. Straus was never lost to Israel, but Zionism found him and bound him anew to his people, and, in the last decades of his life, Zionism had become his dream, his hope, his satisfaction. As the generations pass, many good works of Nathan Straus will fade from remembrance, but Nathan Straus, dreamer and builder of Zion, will never be forgotten. He is already become part of the tradition of an unforgetting and imperishable people. What could have been finer or more sportsmanlike, in the true sense of the term, than his coming to me in the midst of the controversy over the misunderstanding of my sermon on "Jesus, the Jew,"—a misunderstanding natural enough among the Orthodox, but wilful and malign on the part of the renegade Liberals, and bringing me his gift of $150,000 for the United Palestine Appeal Fund, of which I happened to be Chairman? I remember the day that Mr. and Mrs. Straus came to me, and Mrs. Straus gave me her jewels to sell for the cause of Palestine. When he came to the service from week to week, he would shut his ears as I made appeal on behalf of the needy, and, after the service, he would empty his pockets into my hands. The term Lincoln-like is used cheaply and vulgarly in praise of fifth-rate and tenth-rate mediocrities. Perhaps the term should never be used until and if another Lincoln arise. But Nathan Straus shared Abraham Lincoln's rich people, among the so-called 'great,' but he loved people and they loved him. What man of our generation has called forth the love of millions of people, as has he? People knew him for their own, felt that he was of them, and with them, and for them. His impatience of upstart autocrats, big and little, moved this democrat of democrats, this true follower of Grover Cleveland and Woodrow Wilson, to become one of the founders and long the supporter of the American Jewish Congress, a nation-wide instrument of Jewish self-determination in our land. His were the so-called simple virtues,—generosity, loyalty, self-reliance, courage, enthusiasm, and, above all, a never-changing child-likeness. As for his public generosities and benefactions, the knows, —but I could a tale unfold of the most moving tender kindnesses on his part. 'The cause of them he knew not he searched out.' No man ever revealed greater loyalty to friends. He once said to me, 'Loyalty to friends is my religion.' He lived his life with gusto, with enthusiasm for people and causes that he made his own, which is only another way of saying that his was an elemental passion to love, to help, to serve. He had courage, tremendous courage always, to dare to be himself, to express himself, his will, his prejudices, his purposes, his convictions, without fear of men. It was not easy for him to break with his own kind, as he often chose to do, for million-airedom is a close and narrow clique. Not only did he give all to the poor, but he told all to the rich. He so suffered over every need and pain and sorrow in the world, that he was fanatically wrathful against those who hoarded their substance and shut their hearts

[*Continued on page 13*]

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THE SPHERE OF SILENCE

By JULIUS J. PRICE, Ph.D.

[Rabbi Sinai Congregation of Bronx, N.Y. City, New York]

There are topics appropriate for speech, which naturally find utterance in address or conversation; there are other topics but for private contemplation and ordering, which fit expression only in soliloquy. This subject has been treated with admirable precision and grace in two discourses by that great English divine James Martineau in his "The Sphere of Silence." The naked verities of religion dwell in the last penetralia of our being where no mortal communion can reach. The knowledge and love of them must ever be a recluse experience, because their grandeur is so great as to monopolize the attention it secures and because their modesty is such that they die away at the first proposal of exhibition or flattery. They will bestow their fellowship and reveal their gowns in the dark minor of the mental holy of holies only when every wind of the world is whist and a silence as of the primordial solitude reigns throughout the spaces of the soul. For experience celestially fine and sensitive as these, public comparison, giddy talk any sort of noteriety is desecration. To strew pearls before the unclean who will turn and rend you for it, is an outrage on all that is fit; those of swindish character having no taste for adorning themselves but only a greed for coarse food, must be expected to turn angrily on the inconsiderate man, who disappoints with indigestible jewelery their appetite for corn. A drunkard disparaging or eulogizing temperance,—a harlot decantng on the nature of Virtue—or an epicurean discussing the worth of denial and heroism—is an odious spectacle. The highest instincts of the soul demand moral congrinty.

REV. DR. J. J. PRICE

MEDITATION OR CONTEMPLATION?

Several readers of ISRAEL'S MESSENGER *have told us that their first desire on the publication of the monthly issues of this journal has been to turn to the deep and erudite messages which are penned by Dr.* JULIUS J. PRICE *of New York. In fact, these messages which have been so regular of late are now a landmark which are a joy to those of our readers with a scholarly bent of mind. We mention this in order to show Dr.* PRICE, *our scholarly contributor, that the seeds he has sown on virgin soil are now in course of blossoming and bearing fruit. Dr.* PRICE *tells us in the opening lines of his message that there are topics appropriate for speech, whilst there are others only fit for private contemplation. The latter instance solely belongs to the realm of the spriit in order that man may 'press Godward even in the search for light'. The naked verities of religion we are told 'dwell in the last penetralia of our being', so it is becoming for man to:—*

"Know then himself, presume not God to scan;
The proper study of mankind is man."

Meditation or contemplation if the reader would prefer to call it, is done in silence. By it we renounce our narrow individuality, and expatiate into that which is infinite. A divine once said that only in the sacredness of inward silence does the soul truly meet the secret, biding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments. PASCAL *once having been delivered from a terrible accident desired to retire from the world and at length his distaste for it so increased that he sighed for solitude. This made him utter the memorable words: 'Man is but a reed, and the weakest in nature; but then he is a thinking reed'. Time spent in solitude is not misspent if the ear be bent towards God, and our love be listening for the coming of His word. A fitting conclusion to our introduction would be in the words of the poet:—*

"Morn is the time to act noon to endure;
But O if thou would'st keep thy spirit pure
Turn from the beaten path by worldlings trod,
Go forth at eventide in heart to walk with God."

Who could endure to pour the weird Strains of Mendelssohn's Dream amidst the rattling of the square and the mart? Who would not rather hide the pictures of Perigino forever than display them on the walls of a slaughter-house? There are pure and holy women who never expose their charm or share their delights with the world as there are lakes that, on the untrodden tops of mountains, like eyes of the earth look only up to the heaven. Every Virgin solitude is perfumed with the Divine presence and balsamic for mental bruises. Divinely drawn the soul flees thither to be the guest of God and Silence is the sentinal of their intemeur. A retired and selfguarded life of devotion to nature is like a priestly life of temple worship; as a German woman of genius has said, "When the boy Ion steps before the portals and sign to the flying storks not to defile the roof, when he sprinkles the threshold with spartling water, and cleans and decorates the halls and feel in this solitary occupation a lofty mission which I must reverence. Ah I too would be a youth, to fetch water in the fresh morning, while yet slumber, to polish the marble pillars and bathe the statues to cleanse everything from dust until it glistens in the gleaming; and then when the work is done, to rest my hot brow on the cool marble, rest the bosom that palpitates with emotion at the beauty which breaks into the temple with the dawn.

[*Continued from page 12*]

and their pockets whilst men and women and children agonized upon the earth. But the quality which touched and coloured all else was his childlikeness. Such wisdom was his as education never had a chance to spoil. He had more than wisdom; his was that wisdom of the soul which expressed itself in almost uncannily penetrative understanding of men and events. Wise and understanding he was, but to the end of his many years his soul remained untouched by cynicism and unmarred by sophistication. I have never known a more simple, childlike being, without any scheme or system or programme or philosophy; he just loved and trusted folk with all the power of a great heart to give of love and trust. On his eightieth birthday I said, and I can do no more than repeat to-day, that he was the proudest Jew that lived. He wore his Jewishness as his chiefest badge of honor, but there was nothing narrow or uncatholic or sectarian in his sympathies. His great heart went out to Christians as to Jews, to Arabs as to Jews; because he was a Jew, his heart went out to all men. It were well for certain nondescript Jews to consider that this man was not loved and honored less because he was a Jew, because he was a great Jew. Never a neuter nor a nondescript was this robust, virile being, to whom the Jewish name and Jewish honor were the dearest possession of his soul. Honor, not honors in the form of crumbs of patronage dispensed among the unthinking in order to corral Jewish votes,—but honor! Thanks be to God that such as he have been! Thanks be to God that we did not wait until after he had left us to tell him of our love for him, of our pride in him, of our joy over him! Thanks be to God for the deep unshakable faith in which his life was rooted, which made his death of a beauty comparable to the spirit of his days! So real and vital, so amazingly original, so incredibly different was Nathan Straus that if tears are for the dead, let there be a smile of tender, grateful, loving recognition of Nathan Straus, the living.

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Death of Nathan Straus Mourned by American Nation

[FROM OUR CORRESPONDENT.]

NEW YORK, 23rd January, 1931.

As simply and quietly as he had lived and served so were the funeral services in Temple Emanu-El for the venerable Nathan Straus, dean of American Jewry, prince of philanthropists and benefactor of humanity, who died on the 11th instant, at the age of 83. There were no flowers and no eulogy and the public was admitted freely.

Ailing Since Wife's Death

The life of Nathan Straus had been ebbing away since the death eight months ago of his wife, Mrs. Lina Gutherz Straus. The devotion of the couple, that grew stronger with each of their fifty-five years of marriage, was regarded by all who knew him as an example of the happiest of unions. When Mrs. Straus died, her husband became ill. During the months his strength sllowly, steadily ebbed away. As he became weaker, he found it necessary to use a wheelchair. During the last two weeks he had been confined to his bed, though it was not generally known to his many friends that his illness was of a serious nature. Many hours before his death he sank into a coma. His passing was peaceful, and without suffering. In his last leter written from his sick bed to John D. Dockefeller, Sr., in response to Mr. Rockefeller's long message of New Year's greeting, in which Mr. Rockefeller had spoken of the "passing of the loving and devoted companion of your life," Nathan Straus said, "While I miss my dear wife, I am thankful for the fifty-five years we had together, and also thankful that she did not have to suffer." Such was the nature of his own death.

Children at Bedside

By his side when he died were his son, Nathan Straus, Jr., his daughter, Mrs. Sissie Lehman, wife of Judge Irving Lehman of the New York State Court of Appeals, and Dr. Leopold Steiglitz, his physician and friend. His other son, Hugh Grant Straus, is in Paris, and was at once cabled the news of the death if his father. Dr. Steiglitz pronounced heart disease and high blood pressure as the cause of death.

President Hoover Lauds Nathan Straus

President Hoover declared that the death of Nathan Straus "removes from our national life a venerable figure, which will be sadly missed, a Jewish leader whose vision of service transcended all limits of race or creed. and a philanthropist whose benefactions, especially on behalf of children, were of permanent value."

Left But Little

Despite the fortune he acquired as one of the city's greatest merchant princes, Nathan Straus, by reason of his tremendous benefactions, died, as he wished, a comparatively poor man. This was revealed here by his son, Nathan Jr., who said:

"The world will be surprised to learn how little my father left. He gave so much of his money away."

Local Tribute

We regret that the fine tribute paid the late Mr. Nathan Straus by Sir Elly Kadoorie and published in our last issue, was horribly mutilated. We apologize to Sir Elly for the accident which took place in the printing room just as were going to press In order to make the correction we have decided to reprint the tribute in its entirety It runs thus:—

DEAR MADAM,—I extremely regret that owing to a prior engagement which I cannot cancel, it is not possible for me to attend your meeting this afternoon in memory of my late friend Nathan Straus. Knowing him and his works I came to learn of the valuable qualities of his heart and mind and the purity and nobility by which his motives were actuated.

Verily, a bright light has been extinguished in Israel. He seemed to typify all the traits that combine to make a Jewish gentleman. His activities, were by no means confined to co-religionists; his bounteous hands stretched forth to all who needed succour. To the world, which has become poorer by his death, he bequeathed something even better than his works—the example of a beautiful life, lived not for self but for the amelioration of the lot of his less fortunate fellow-creatures. No doubt the loss of his wife, in whom he found a true helpmeet, hastened his end. She always stood by his side to encourage and sustain him, and when she passed away, the sense of his solitariness after a companionship of years, must have come down on him with crushing effect.

My sons Lawrence and Horace are also very grieved, and especially requested me to associate them in any tribute paid to the memory of this truly great and good man. Yours faithfully,

ELLY KADOORIE.

Chairman of American Zionists to the Local Zionist Association

In a letter dated January 14, Mr. Robert Szold, Chairman of the Zionist Organization of America wrote to the Hon. Secretary of the local Zionist Association, as follows:—

"I have received your cable message which I have forwarded to the family of the late Nathan Straus. The world has lost a great personality and Zionism one of its most influential friends. I fear we have suffered an irreparable loss."

We are pleased to say that Mr. Vivian Benjamin left the Country Hospital on the 22nd ultimo, where he had been a patient for nearly three months.

HALUSSIM FROM CHINA HOMEWARD BOUND

Palestine Administration Grants Six Certificates

Jewish immigration or rather repatriation to their homeland constitutes a great problem in the future upbuilding of Eres Yisrael. To it world Jewry must devote their first and foremost attention. Every Jew added to our ancestral home lessens the chance of outbreaks and uprisings and hastens the day of peace and reconciliation with the Arabs. That there must be a Jewish majority in Palestine is conceded by all. Jewish pioneers from every part of the world are ready to go to their ancient country and work on the soil. It will be remembered that in April 1921, a contingent of fifty young men and women left Shanghai for Palestine, consisting mainly of halussim to settle on the land. Eighteen months ago, a group of twelve young Zionists stationed in Harbin decided to make a move and applied for immigration certificates. This could not be favourably considered by the Zionist Executive in Jerusalem, owing to the sudden and unexpected ban placed upon it by the Colonial Office, which, as our readers know, created a storm of protests from Jewry in all parts of the world. Still the young Zionists in Harbin did not lose hope and now six certificates have been granted them by the Palestine Administration. These six halussim—two young women and four young men—are the best human stock we could give to our Motherland: enthusiastic nationalists, energetic workers, full of idealism and determination and ready to do anything for our cause. They had better prospects in Harbin but they preferred to give up their present positions and become plain labourers in Eres Yisrael. They were expected to arrive here last week and leave yesterday on the "Chenanceau," but owing to unforeseen circumstances their departure has been delayed until the middle of this month. We are pleased to say that the American Lloyd is looking after the booking of the passages of the halussim, and their services in this instance have been much appreciated by the local community. The local Zionists are planning to give the pioneers a send-off on their departure from Shanghai, of which due announcement will be made in the local Press.

ZIONIST IMMIGRATION FUND

The appeal for fund issued locally has been responded to by those who considered it a privilege to promote the cause. In one instance, we are pleased to say there had been an interesting and somewhat unexpected development. At a committee meeting of the Shanghai Branch of the Women's International Zionist Organization held on the 12th ultimo, there was a keen discussion to raise a fund. At the suggestion of Mrs. Eli Hisch and seconded by Mrs. M. Katznelson, it was unanimously decided to vote $150.00 from the fund of the Wizo. A like amount was voted by the Shanghai Zionist Association "Kadimah," we are pleased to say. We publish below a list of contributors who have kindly responded to our appeal and to whom we tender our thanks for their prompt response:—

	Taels
ISRAEL'S MESSENGER	10.00
Mr. and Mrs. Fred Ellis	25.00
Mr. Edmund Toeg	25.00
Mr. Arthur Sopher	30.00
Mr. M. S. Bloch	7.20
Mr. Daniel Baroukh	5.00
Mr. M. Lipkovsky	5.00
Mr. D. D. Levy	10.00
Mr. Leon Blum	10.00
Mr. H. Kammerling	5.00
Mr. E. M. Ezra	14.40
Mr. N. Fred. Nissim	5.00
Mr. N. M. Nissim	5.00
Mr. A. Landau	5.00
Dr. I. Rosenzveig	5.00
Mr. Matheo Beraha	10.00
Mr. Isai I. Maremant	5.00
Mr. Ezra Shahmoon	14.40
Mr. S. M. Joseph	7.20
Mrs. J. M. Joseph	20.00
Mr. Samson Isaacs	5.00
Mr. W. Rawitz	3.60
Mr. F. J. Schuhl	3.60
Mr. J. E. Joseph (Hongkong)	200.00
Total ..... Taels	$435.40

RAISED BY THE SHANGHAI ZIONIST "KADIMAH"

Shanghai Zionist Association "Kadimah"	$150.00
Mr. Eli Hirsch	10.00
Dr. S. D. Joffick	10.00
	$170.00

THE WIZO.

Women's International Zionist Organization	$150.00
Harbin Zionist Association .. Gold Yen	750.00

CHINA AND THE EXTRALITY ABOLITION

Address By Dr. C. T. Wang Before Chinese and Foreign Journalists

There was a large gathering of Chinese, British, Japanese, American, French and Jewish journalists at the Majestic Hotel, who were invited by Dr. C. T. Wang, Minister for Foreign Affairs for China, to a dinner on the 12th ultimo. Owing to the late arrival of Dr. Wang, the guests were received by Dr. M. T. Z. Tyau, whose recent work on "Two Years of Nationalist China" was reviewed in this journal in January last.

Apologizing for his late arrival, Dr. Wang delivered an address reviewing China's progress and advancement in recent years under the Nationalist Government, and making a strong plea for the abolition of extraterritorial privileges to the foreigners in this country, to which Mr. David Fraser, London *Times'* correspondent responded, and the company drank to the health of the Foreign Minister. Dr. Wang said in part:—

"The important fact seems to be overlooked that the abolition of extraterritoriality is to-day neither so radical nor so revolutionary appear to be. Of the 25 nations now possessing treaty relations with this country, 10 are without extraterritorial rights, six have agreed to relinquish them under certain conditions, the teateis of three have expired, and there are only six whose treaties have but a few years to run. In other words, the nationals of almost one-half of the treaty Powers are already amenable to the jurisdiction of the Chinese courts, while another one-fourth have pledged their readiness to submit their nationals to the same jurisdiction. The doing away of the anachronism of consular jurisidction is a departure to the nationals of merely the six remaining Powers.

China The One Exception

Furthermore, it should be remembered that China is to-day the only country which is still bound by the system of extraterritoriality. Since all other nations once similarly situated have re-established their jurisdictional sovereignty, the Chinese Government and people would not be true to themselves if they did not endeavour their utmost to see extraterritoraility abolished within the earliest possible date.

The above-quoted treaty provision that the Powers concerned were prepared to relinquish their extraterritoial pivilege when they were satisfied that "the state of Chinese laws, the arrangement for their administration, and other considerations warranted" them in so doing, appears to have been construed by the interested Powers in a way calculated to ensure the prolongation instead of the cessation of the extraterritorial regime.

An Earnest Hope

It is earnestly hoped that the present negotiations will, within the immediate future, eventuate in the fixing of a definite date for the formal termination of extraterritoriality in this country. The Chinese Government and people are fully resolved to exert their maximum efforts to attain this end, this implies no threat to anyone and any further delay will only intensify their determination to see it consummated. I sincerely trust that China will not be forced to adopt any measure to obatin her objective other than that of friendly negotiations."

A recent wedding was that of Miss N. Fitman to Mr. M. Goldenberg, which took place at the Ohel Moshe Synagogue.

ARE YOU ANAEMIC?

Then this concerns you.

If you are anaemic or suffer from any of that class of ailment arising from anaemia (impoverished blood) the following letter which has been written by a fellow-sufferer will be of vital interest to you.

The letter is from Mrs. Florence Beatrice de Alwis, of "Beatrice Villa," Pamankoda, Wellawatte, Colombo, Ceylon, who writes:

"A couple of years ago my health failed and I felt languid and listless. I suffered from headaches, and pains in the body, lost weight and got very pale and thin. At times I felt so bad that I had to keep to my bed. My nerves were also affected and the slightest thing worried me. I was in this state for about a year, during which time I tried various medicines but nothing seemed to do me any good.

"Then I read of Dr. Williams' Pink Pills and I decided to try them. I must say I was very pleased with results. Dr. Williams' Pink Pills gradually restored my strength and energy and I began to put on weight. The pains and headaches left me and before long my health was completely restored. I have since kept well and strong.

(Signed) Mrs. F. B. de Alwis."

This was a case of severe anaemia rapidly developing into the pernicious stage when it is most difficult to cure. If you suffer from any similar symptoms you must start on a course of this world-famous remedy for anaemia right away. Dr. Williams' Pink Pills have a world reputation as the finest blood and nerve tonic over offered to the public. They build up fresh supplies of rich red blood, restore the nerves and set you quickly on the road to perfect health. Obtainable from chemists everywhere.

Your body can cure itself—this way.

The human organism, which is in perfectly normal health, has within itself the means to resist disease and destroy germs that attack it. And this resisting power lies in the blood-stream. The difference between the person who falls a victim to a disease and one who does not is chiefly a difference in the condition of their blood. Therefore, while various disease germs cause different ailments, the root factor lies in the blood, which by reason of its insufficiency or poorness, is unable to combat and throw off the disease germs when they make their attack.

Apart from accidents, the person who is blessed with an abundant supply of pure rich blood, keeps fit and well—always. Such a person is often said to possess a strong constitution, but actually, this strong constitution is really an *effect*—a condition resultant from and depending upon the maintainance of the high quality and abundant quantity of the blood.

Many people, while avoiding specific diseases, never really enjoy good health. Always they are cursed by headaches, backaches, debility, general weakness, spells of indigestion, spasms of rheumatism that come and go at every little turn in the weather. In truth they are only half alive. And it is because their blood is below par—insufficient in quantity and quality. For such people there is nothing to equal the world-famed blood-builder Dr. Williams' Pink Pills. This remedy, with half-a-century of world-wide confidence behind it, offers a means of escape from these miseries. Let Dr. Williams' Pink Pills set your feet on the happy road to health without delay. It costs so little to test them, so why go on suffering. Obtainable from all chemists.

Einstein Welcomed Royally

[FROM OUR CORRESPONDENT]

NEW YORK, 31st December, 1931.

Albert Einstein, monarch of the infinite realm of the mind, received the highest honor New York, the metropolis of the Western World, could pay him. He was royally welcomed by those highest in authority in the city. He accepted the tribute, not for himself, but humbly as the incomprehensibly popular symbol of hundreds of men of science—the illustrious and the obscure, the great and the lonely working in laboratories and classrooms all around the earth. In a brief speech in his native German, after he had been eulogized by Mayor Walker and Dr. Nicholas Murray Butler, president of Columbia University, he thanked New York for its formal welcome. In introducing Dr. Einstein as "a visiting monarch, a monarch of the mind," Dr. Butler said: "The territory over which he rules is not bounded by widespread seas, by high mountains, by broad rivers or by any conventional line which separates peoples and divides languages. The territory over which his fame has gone and over which his authority extends flies no one flag and speaks no single tongue. It is the realm of ideas where men and women of every race, creed and clime may meet and claim common citizenship. The great achievements of the mind, Dr. Butler reminded his listeners, come slowly. He recalled the workr of Copernicus and Christopher Columbus, not recognized for 100 years after they had been consummated. "And so it is," Dr. Butler said, "with these more modern insights and discoveries. Time, that time which Professor Einstein has oddly and curiously interrellated with space—is of the essence of understanding and appreciation. He comes to us at the height of his activity. These amazing insights of his, which have seized hold of the imagination and grasped firmly the intelligence of our mathematicians, physicists, astronomers, men of scientific insight the world over, are perhaps only at the beginning. He comes to us for all too brief a time. It is only about ten years ago that he gave consideration to make his permanent home among us and to build his intellectual lighthouse on Morningside. But the claims of the homeland were too strong, and we must content ourselves with this brief visit and others that we hope will follow." Dr. Einstein, concluded Dr. Butler, was taking his place in the great succession which began with Archimedes and Ptolemy and comes down through Copernicus, Newton and Keppler—"one of those gifted with the almost superhuman power to use the loftiest elements of intelligence to take this universe more completely to pieces, to see alike into its great distances and into its remotest depths, and to give us for our intellectual satisfaction a completer knowledge of this mysterious universe, this amazing world in which we live."

Greeted by Mayor Walker

"We have," the Mayor said, "a very profound appreciation of the contributions that you have made to science, even if we don't understand them. We have an understanding, though, symbolized by your life, of the scientific fact that there is no such universally simultaneous thing as time. We have that understanding that while it may be noon of a Saturday in New York, it may be next Wednesday some other place in the world—or last Monday. While educators and scientists would be happy in this visit, the Mayor said, the ordinary people here had learned to admire and love "that innate constitutional modesty, that self-effacement, that beautiful humanitarianism that is yours, when out of the laboratory and living with just people." The Mayor recalled Dr. Einstein's visit to New York in 1921. "Upon that occasion," he said, "you were promised the keys to the city, and they were never delivered. That brings us to a closer understanding of the subtle mentality that is yours, because you got the keys relatively. There are no keys to the City of New York, but please do not misunderstand me; this is not a wide-open town. But there are some keys that again are only figurative. They are the keys to our hearts and the keys to our imagination. Dr. Einstein, my dear Mme. Einstein, those keys you have and will always keep, pleased with the recollection that this was a happy day in New York that brought you here, and a day not to be forgotten while the last of us present are alive. The story of your visit will be handed down to those who will follow us. You have made New York bigger as well as happier. You have paid New York a great distinction and a great honor, and we appreciate it the more because we know you dislike receptions." "Your people," said the Mayor, have given us Moses and the Prophets and now they give us you. He concluded with a hearty expression of welcome. The Municipal Band struck up "Deutschland ncber alles" and followed with the Hatikwah.

Einstein Spoke Briefly in German

Professor Einstein, speaking in German and in a very low voice, thanked for the tributes, which, he maintained, were for science more than for himself. "I feel," he said, "that this reception was not for me personally, but a recognition of all scientific work that is being done the world over, not only by me, but by others. I am thankful for the feeling expressed through the Burgermeister of this great city. A spirit of peace should reign the world over for the realm of the mind does not recognize wars."

After the "Star-Spangled Banner" had been played the visitors went downstairs, where they faced a barrage of cameras and motion-picture machines.

[*Written for* ISRAEL'S MESSENGER]

THE TRAGEDY OF LOTS: By Rabbi ABRAHAM BENGIS, Birmingham, Alabama, U.S.A.

Purim is a tragedy rather than a festival. It is true that the Jewish people lived through a crisis and were saved from desiruction, and we naturally commemorate the event by joyous celebration. But in the circumstance leading up to the event and in the salvation itself, we witness the tragedy of an exile people which lives by lots that others cast for it. How were the Jewish people saved from the doom which their arch-enemy, Haman, had prepared for them? Did they rise in their own defense? Did they take any steps to ward off the impending calamity other than fasting and weeping? No, a people in exile has no such conception of defending national honour, even when life itself is at stake. It was by Haman's lots that their fate was decided, and by no act of theirs averted. They were saved only by an accident and a mere chance.

RABBI ABRAHAM BENGIS.

How different is the story of Hanukah! The Maccabean heroes fought valiantly for their faith and land, and achieved a notable triumph. But then the Jews fought on their own soil. They were not in exile. They lived their own life. No matter what lots the mad Antiochus might draw for them and endeavor to impose on them, they hurled back their defiance, and bravely ejected the mighty Syrian from the land of Judea. Thus does a free people defend its national integrity.

But Purim—the word itself is tragic. To commemorate the miraculous salvation, to designate a Jewish holiday, a foreign name, a Persian word, is used. This, too, is characteristic of a people who lived by lots. The "galuth" mars a people's soul.

For nearly twenty centuries have the Jewish people thus lived by lots. To satisfy a capricious ruler, thousands upon thousands of our people suffered martyrdom. The whim of another tyrant caused more agony and woe. Some desired to destroy us outright. Others wanted to impose foreign gods. In either case we have suffered. Subjected to a life of lots, Jewish blood and tears have drenched every nook and corner of a hostile diaspora.

But not in vain are we known as a stiff-necked and peculiar people. Other peoples could not long withstand a life of lots and quickly succumbed. Not so with the Jew. He is stiff-necked because he refuses to perish or to assimilate. He is peculiar because he adopts original methods of perseverance and defense.

The Jew survived because, by his inherent genius, he evolved that intricate system of maintaining his spiritual life when physically life was intolerable. In the godly realm, no enemy could reach him. Here all insidious lots were voided. Thus he could divorce himself from his present and live in a glorious past and hopeful future.

And if Purim, a life of lots and exile, was indeed sad, he could look back on Hanukah, drawing from it new courage and strength. He could look forward to Passover, the festival of freedom and spring, and this thrilling hope cheered his aching heart.

To-day the Jew has at last reached that yearning spring of his national renascence. Casting aside the lots that others have drawn for him, throwing off the heavy chains of slavery and of exile, the Jew is to-day establishing in his ancient homeland a new life of honour and of dignity. He is shaping his own destiny, living his own life and building his own future. And not by cannon or sword buy by his own hands and sacrifices is he wresting this victory from a forsaken land that was once his.

The Jew is assuming a new historic role. From a martyr he is becoming a hero. The world looks on with admiration. At last the curtain is falling on the tragedy of lots.

Impediments and obstacles may be put in our way. But these can only add to our determination and zeal. We shall surmount them all. Our progress in Palestine may be hampered or even retarded for a while, but never stopped! We are in Eres Yisrael to stay not by unfriendly lots but by our own will and historic right.

[*Written for* ISRAEL'S MESSENGER]

SPAIN SANCTIONS A SYNAGOGUE, WHERE IS TORQUEMADA?

By MEYER LEVIN, New York

Editor's Note:—After nearly half a millenium of denial, Spain again completely acknowledges the rights of the Jews. News, through Jewish Telegraphic Agency, of the official sanction of a synagogue in Madrid, and of the consecration of ground for a Jewish cemetery, marks the closing episode in a drama played from 1492 to 1930. The article tells of the new status of Jews in Spain.

It has taken 438 years. But the Jews again have a synagogue in Spain's chiefest city, a synagogue recognized and sanctioned by the government of Spain. And at the same time there is issued in America a book, purporting to be the work of a scholar, in which proof is attempted that Torquemada was a mild and gentle man, and that after all the centuries of shouting horror! horror! it must be realized that only about 2,000 Jews were burned at the stake during the Inquisition in Spain. Two thousand out of a possible 2,000,000 ought to prove that Torquemada was a mild and gentle man! Perhaps the Inquisition never existed, perhaps the Inquisition was a dream of "creative" historians. Certainly as modern Spain, anxious that the darkest blotch of medievalism be more and more confused with the general darkness of remote backgrounds, each year comes more emphatically forward in her assurances of full rights for the Jews, the racial memory's scar inflicted by the edict of Fedinand and Isabella becomes less painful. Last year, for a time, there was a rumour that Spain, realizing that her economic decline as a world power began in 1492 with the expulsion of the Jews from her realm, and anxious in modern times to recover her gone importance, was encouraging a wholesale return of the Jews to Spain. Investigation of the rumour proved that the "wholesale" was exaggerated emphasis—perhaps Jewish emphasis. But various Spanish officials did admit that Spain still watched the scattered descendants of Spanish Jews, and tried, in the words of the Duke of Albo, "as much as possible to foster their sentimental attachment" to Spain, though their wholesale return was not encouraged as economic conditions in Spain would not bear of a heavy rise in immigration. But during the last centuries, as the laws of the Inquisition and the edict of expulsion were long in disuse, Jews have peeped into Spain, and many descendants of Maranos—Jews who on compulsion accepted the Catholic faith—have reasserted their Jewishness. There has been a tacit recognition of such Jews. Now, on December 24, 1930, came the news that the first recognized synagogue to be established in Spain since the Jews were exiled in 1492 had been opened in Madrid. Synagogues in Spain have been spoken of before. One writer, Morris Goldberg, mentions "several synagogues in Barcelona" and a "magnificent synagogue" rebuilt after the war in the street of Lumbreeras in Seville, which he says is "destined to become the most important and active Jewish center in Spain." He also speaks of a beautiful synagogue serving the large Jewish community of Madrid, where Prof. D. A. Yahuda, who occupies the chair of Hebrew and Rabbinics in the University of Madrid, speaks regularly. But the new synagogue is the first fully authorized Orthodox synagogue for a new Jewish community to be registered by the Spanish government, with provisions for a Jewish cemetery plot legalized. There is said to have been some objection by church officials to the efforts of Ignacio Bauer, a Madrid banker, who secured the legalization for the cemetery plot, and who is president of the new Jewish community. The synagogues that have until now existed in Spain have been conducted quietly, and usually under a "false front," the buildings being constructed to resemble structures built for other purposes. They were, it is said on authority, operated under continual fear of being forced to close, even in modern times, as they were operated without charter. The new congregation of Madrid, which begins with 30 constitutional members, was dedicated in the presence of a representative of the Spanish police, who read aloud, and signed the draft of the constitution of the congregations, and recorded its establishment. It is difficult to know just how many Jews are in Spain, as the extent of inter-marriage has been great. Some writers assert that three-fourths of the population of Spain has some Jewish blood in its veins. Blasco Ibanez, the fammous Spanish novelist, was one of those who held this belief. It has been proved that the number of Jews who left Spain after the 1492 edict in order to escape conversion was by far the smaller part of the Jewish population, though the hardiest. Some writers put at about 1,000,000 the number of Jews who remained in Spain at that time, became Christians to all outward appearances in order to save their lives and their fortunes. The Inquisition, headed by Torquemada, hung over these converted Jews, the Marranos, spying upon them, torturing and burning them for confession, when any were suspected of secretly continuing the observance of Judaism. Yet many secret communities existed, and some, if cherishing only so fragmentary a memory of the Jewish ritual as the prayer "Shmah Israel" ("Hear, O Israel")—survived the Inquisition. Much of the modern revival of Judaism in Spain is said to be due to the efforts of Prof. D. A. Yahuda, who was born in Jerusalem, but whose world-renown as an authority on the history of Jews in Spain led the scholars of the Spanish Historical Society to secure the establishment of a chair of Hebrew for him at the University of Madrid. Now, all candidates for the degree of Doctor of Letters at the university must have a knowledge of Hebrew. Among the descendants of the Marranos are to be found many of the leading writers and scholars in modern Spain. Rafael Cannios-Assenas, distinguished as a novelist, is such and some of his writings deal with the life of Spanish Jews. Benavente, the great Spanish dramatist also admits to a strong Semitic heritage, and is well read in modern Jewish literature. Ignacio Bauer, another Jew of Marrano descent, was at one time senator in the Spanish parliament, and his career is set forward as an example of the eminence to which a Spanish Jew may attain. It is well known that Jewish blood flows in the veins of many of Spain's noblemen. To such an extent is this true that Anatole France, when touring Spain, after meeting many nobles, statesmen and leaders of Spain's industry, asked to be presented to a Spaniard! Yet, though through four centuries the Jewish temper has persisted in Spain, marking leading personalities in the intellectual life of the country, it i. only now that the government has returned so far as to legalize the establishment of a synagogue, and to return to a Jewish community the right to bury its own members in a pot of consecrated ground. Many are the tales, weird as the tales of Poe, of the secret underground synagogue, dug beneath cemeteries, the last resorts of the haunted and living Jews of the times of the Inquisition. Even their cemetery-holes were taken away from them. That congregation of 30 people in Madrid, the consecration of the ground of their cemetery, might make the closing scenes in an epic drama, spaced over half a millenium; a drama crowded with scenes of long weary columns of Jews in flight, scenes of Spanish Jews landed on an island by a captain of a hostile ship, and sold as slaves; scenes of Spanish Jews in Amsterdam settling quietly, going about their studies, developing a high free culture; scene of a Spanish Jew becoming a prince at the arm of a Turkish sultan; scene of Spanish Jews in masses burning on the platforms of the Inquisition; and again of their descendants settling in the East and West, establishing communities and synagogues in America and Smyrna and Jerusalem, and at last again in Madrid.

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Though she is in glorious health now, she has not forgotten the time when she, too, suffered from the treacherous, insidious ailment that attacks so many on the threshold of womanhood—anaemia.

She remembers those miserable days when she sees other women suffering needlessly from one or another of those ailments which have anaemia (blood poverty) as a common root cause—exhaustion, headaches, backaches, nervous prostration, dizziness and palpitation, indigestion and rheumatism, etc. She feels a sympathetic desire to help and so she recommends Dr. Williams' Pink Pills to all her friends who are in need of this world-famous blood-building tonic. So many women have found deliverance from ill-health through this remedy. Take the advice of the Dr. Williams' Girl and start off on the road to real, abounding health by building up a rich and abundant blood supply with Dr. Williams' Pink Pills right away. They are the ideal blood and nerve tonic.

Dr. Frederick Reiss delivered a lecture on "Leprosy" on the 23rd ultimo, before a meeting of the Quest Society.

EDITORIAL NOTES & COMMENTS

Zionism Is Both Political And Spiritual

The attempt in certain quarters to make Zionism appear as spiritual and not political is bound to be defeated. It is patent that Zionism was founded upon a political basis. Its aim is to restore Jewish nationhood and create a Jewish State. We are not in sympathy with those who seek to camouflage the Zionist ideal. Zionism is both political and spiritual. We would not stress the one at the expense of another. MAX NORDAU expressed the soul of the Zionist Movement when he said:—

> "Either Zionism is political or it does not exist. It has always been regarded as political. Its plans have always been political, its point of departure, its very raison d'etre is poitical, its program and formulae are political and it can only be realized by political means."

The Disaster In New Zealand

The disaster which has engulfed New Zealand last month with its heavy toll of lives has moved the whole world. Nothing can be done in the face of such a terrible calamity to assuage the grief and the sorrow of the survivors: human aid is well-nigh impossible in a catastrophe such as the earthquake, which baffles all human skill and ingenuity. We stand awe-struck before it and speechless to undestand the why and the wherefore of it. Coming as it does after the R-101 disaster a few months ago, we may well pay a tribute of admiration to the heroism of the British nation in their present plight of sorrow and grief. It has been said that "great sorrows cannot speak." How true! Who can speak about the depths of miseries which the quake in New Zealand had brought in its wake?

The Purim Ball

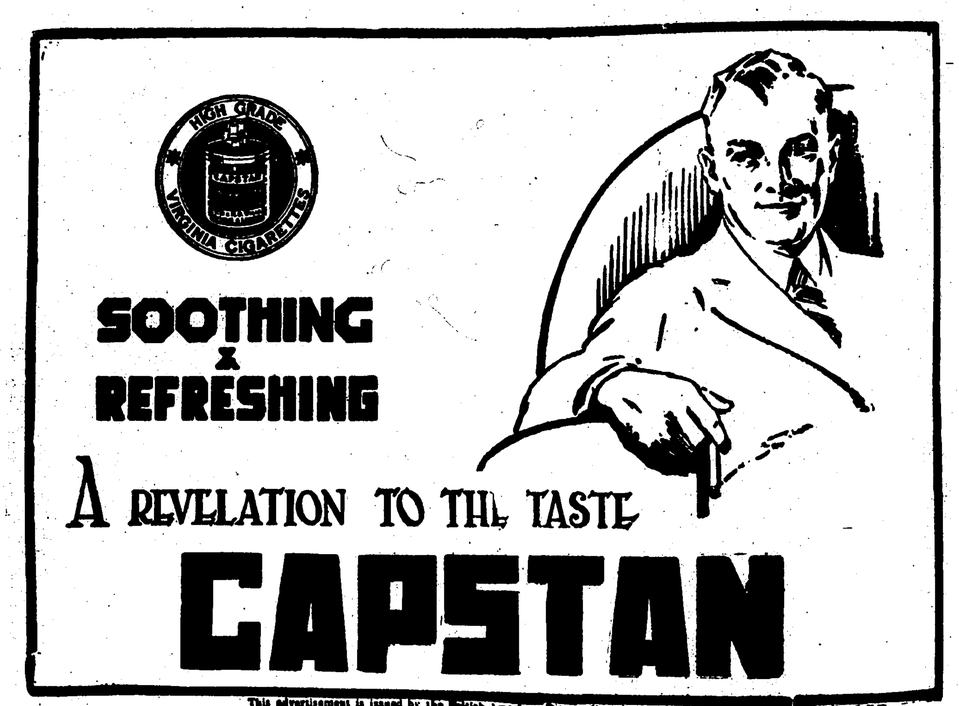
We are pleased to draw the attention of our readers to the Purim Ball which is scheduled to take place on the 11th instant, at the Majestic Hotel, in aid of the Hebrew Relief Society and Shelter Home. Purim is a season of joy and mirth to Israel. It commemorates a great epoch in our history. Israel was saved from annihilation through the aid of a Mother who sacrificed her life to bring the redemption of the people at a psychological moment. It is thus associated with the exchange of gifts—as the Megillath ESTHER enjoins—between friends and neighbours and the poor and the needy. Shanghai Jewish community has a problem of its own to solve. It has its quota of the poor and the aged and the crippled and the maimed in life. The Purim Ball raises annually a sum, although not quite adequate to meet the budget, yet it serves a very useful purpose to help the Society to run the whole year round without fear and anxiety. Gifts during Purim were never withheld. It is a real Sedaka which, happily, has never departed from Israel. The more we give to others, the more we are increased. Let us, therefore, patronize the Ball as usual and thus reward in a measure the energetic committee which is organizing it. Remember the day, March 11, 1931, which falls on Wednesday!

England—To Thine Ownself Be True!

"I say with full conviction that, if the policy contained in this White Paper is carried out, it will be the greatest mistake of any Minister since the time when we lost the American colonies," is a statement made by Major DANIEL HOPKINS in the House of Commons on November 17. Here is a voice which represents the real soul of Great Britain in his desire to be fair and just to the Jew. When a nation can be shielded by her own spokesman in his desire to save her from practicing unrighteousness, then that nation cannot be said to be on the road to eclipse. Not Lord PASSFIELD but Major HOPKINS is the true spokesman of England. Not the Labour Government but England, free England, will decide the fate of the British Empire. Not the British Empire, but the MACDONALD Government will be on trial at the impending General Election in the United Kingdom. Major HOPKINS' denunciation of the PASSFIELD 'White' Paper is a sign of the times. It is proof that England will not to herself be untrue but lean towards the forces which seek to create a new civilization, a new heaven and a new earth.

'Off For A Holiday."

There is in London at present a relic of the Egypt of the past. On the Thames embankment the casual passerby may see CLEOPATRA'S needle which was brought all the way from the land of the PHARAOHS.



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Similarly in another part of London there is also a relic of Biblical days, for in St. John's Wood there is a temple at which presides a High Priest assisted by a Priestess of noble birth. At this temple many a festival is observed wherein this vestal Priestess initiates the public into the mysteries of Isis and Osiris. There is also a modern RESH LAKISH who is responsible for subsidizing the temple, a gentleman who is both rich and haughty. He is responsible for the promulgation of ordinances of his temple and insists on the observance of his man-made theology. In order to further the cause of his newfangled Judaism, he orders his underlings to build without straw. The American Jewish exchanges just to hand, inform us that High Priestess LILY has arrived in America, wherein she is expected to preach to the lost ones the new gospel of hope—*berith hadasha*—which was revealed to a selected few at St. John's Wood. Seldom was a High Priestess in the past ever permitted to leave the sacred precincts or the secluded cloisters of her temple, or even the watchful eye of the Guardian of the treasures of Isis, but evidently the call has been felt and nobly answered. She is to preach in the language of her Master prior to her receiving the diploma from the hands of the Sacristan of the Mother organization which turns out a yearly output of initiates who are more fit for journalistic fields than Rabbinc's. It is a holiday turned to good purpose and we wish the Priestess well.

England's Unenviable Position

"We must keep faith with the East, with the Moslem world as well as with Jews. Are we going the right way to do it in issuing and countermanding, in modifying and countermodifying, and explaining and explaining away, a pronouncement such as the pronouncement which the Government have made?" is a statement hurled by Major ELLIOTT in the House of Commons on November 17, when the Labour Government was put on trial. It is well-nigh conceded that when once a principle is violated and trampled upon under some flimsy pretexts or as in the present case in order to satisfy some noisy factions, the culprit is bound to fall from pit to pit. He must continually change the colour of his face and wear new clothes in order to maintain his vanishing credit unimpaired. The position of the Labour Government to-day is well illustrated by SHAKESPEARE, England's immortal bard. Said he, "Oftentimes excusing of a fault doth make the fault the worse by the excuse; as patches, set upon a little breach, discredit more in hiding of the fault than did the fault before it was patched." To Lord PASSFIELD, thanks are due for placing England, dear old England, into such an embarrassing position as to bring a wail from the silver-tongued speaker, Major ELLIOTT, referred to above. It is certainly not an enviable position in which England finds herself to-day and all lovers of fairplay and justice would wish her speedy relief from the false hole into which she was driven.

A Bonne Bouche

The Jewish Guardian from across the far seas writes a tribute in memory of the late Lord MELCHETT, and does not hesitate to extol Zionism for bringing him back to Judaism, via Palestine. Once upon a time, it seems not so long ago, there was a time when our Fleet Street contemporary was classed among the rabid anti-Zionist publications, but circumstances alter cases, so that the return of our prodigal contemporary back to national life is a welcome sign of the times. There is no further need for a *causus belli* between Shanghai and London, and the time is now ripe enough to bury the hatchet and smoke the pipe of peace. Mr. MAGNUS writes:—

> "Art, Industry Politics and Zionism—we name them in alphabetical order—were all represented at the memorial service (of Lord MELCHETT), which closed a conspicuous and even a romantic career. For romance there certainly was in his return through Palestine to Judaism, and Zionists may fully take credit for the magnetism exercised by their ideals over a man trained in scientific method and intellectually a logician and a realist."

Some analogy may be drawn between the return of Lord MELCHETT and Mr. LAURIE MAGNUS to their complete realization of Judaism and Nationalism. London was the centre of their activities and while one spoke eulogistically of 'Our beloved Country', the other wrote ecstatically of 'that innocent pastime of planting trees' and 'reading books under the shady branches'. The appeal of the one was the call to Jews to provide for the sinews of war in building up the national home, whilst that of the other was to champion the cause of the University at whose helm presides a liberal-minded Jewish Chancellor. It is indeed a cause for much rejoicing to see the one praising the services of the other who has now gone to the Far Beyond, and that Zionists may now see that the ideals of the Movement they foster have enough impetus to move mountains and bring about the impossible.

"Jewish National Home...Is A Progressive Movement."

SIR GEORGE JONES made an admirable plea for Jewish rights in their ancient country in the House of Commons on November 17, which goes a long way to discredit the PASSFIELD 'White' Paper. SIR GEORGE made it abundantly clear that the latter had erred in its new policy to rob the Jewish people of their rights to upbuild their country in accordance with the terms of the BALFOUR Declaration and the Mandate. Speaking on the real aims of the latter, he said:—

> The first part of the White Paper deals in generalities, and the Government say they agree with all their predecessors did—with the 1922 Memorandum, with the Mandate, and with the Balfour Declaration. Obviously, the real trouble is not the principle which is to be carried out, but the manner in which it is to be exercised. The Under-Secretary of State said that the language used was very unfortunate and ambiguous. It may be, but I think certain things become abundantly clear. All these documents mention the object of establishing a Jewish national home. That object is made quie plain. It is also made quite plain that we are to facilitate Jewish immigration. There is no dispute about that point. It is further made clear that we are to encourage settlement by Jews on land, including State lands and waste lands not required for public purposes. All that is beyond any question of ambiguity, but, as has been pointed out, it is not all. We have also to safeguard the civil and religious rights of all inhabitants, and to ensure that the rights and the position of non-Jewish sections of the population shall not be prejudiced. Those are the two essential duties placed upon us by the Mandate. I do not care whether they are called positive and negative, or primary and secondary. I do not think that matters, but I think it stands out clearly that, as far as the Jewish national home is concerned, it is a progressive movement. We are to facilitate immigration, we are to increase the Jewish population That, I think, is the important argument, and it is because, in the opinion of the Jewish leaders, that is not done in the directions laid down in the White Paper, that this Government has been so much criticised. My own view is that, so far as the non-Jewish residents are concerned, all that they have to do is to preserve their rights. There is no responsibility for future development.

The foregoing is a powerful plea for justice and fairplay. It calls for the annulment of the infamous White Paper, which has done enough to dishonour the good name of Great Britain in the eyes of the world. "What stronger breastplate than a heart untainted?" said England's immortal bard. This sagely dictum should penetrate deeply in high circles of the British Labour Government. It will serve to whitewash the evil done to an oppressed nation, and restore confidence in any future undertaking with the former by the nations of the earth. "Society is built upon trust."

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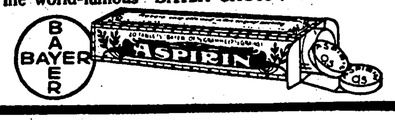

Mr. Charles H. Joseph Recovers Jewish Consciousness

A correspondent from New York assures us that our fearless criticism of 'Rab Shemuel' and Mr. CHARLES H. JOSEPH, the noted columnist, has created a deep impression in several Jewish circles in the United States. There is a sigh of relief, so we are assured, that the Jewish Press is not entirely dominated by the reactionaries and that someone has had the courage to call a spade a spade. Our correspondent goes to the extent of drawing our attention to the changed attitude which has come over Mr. CHARLES H. JOSEPH in his criticism of political Zionism. He refers us to the following editorial of his which was published in some of the American Jewish weeklies, giving a striking indication to his moderate tone and his desire to appear fair and just to the movement. Writing on the book, "The Great Betrayal," C. H. J. says:—

The book, "The Great Betrayal," written by Rabbi Stephen Wise and Jacob deHaas, tells the story of the rise and development of the Zionist movement in its relation to Great Britain. It is splendidly written and every Jew, whether he is a Zionist or a non-Zionist or an anti-Zionist, should read this well-documented history. At least, when one has finished reading the book he will have an intelligent understanding of the Zionist movement and the part that Great Britain has played in its realization. Of course the title itself "The Great Betrayal," indicates the purpose of its publication; and the authors have made out such a strong case against the Passfield White Paper and the Labor Government generally that one is inclined to believe that the Zionists have been "let down." I commend this volume most strongly to every Jew who wants to be well-informed on the progress of events in Palestine.

The foregoing illustrates the frame of mind of one who was until recently a hostile critic of political Zionism. We congratulate C. H. J. upon his recovery and hope he will continue to travel along the path of progress and serve his people creditably and commendably. On the other hand, we must always welcome sound criticism from those who disagree with us and not seek to suppress it. C. H. J. can render better service by standing outside the Zionist movement and offering constructive criticism. "Criticism," says Dr. JOHNSON, "is a study by which men grow important and formidable at very small expense."

'Zionist Aims Are Helpful To The Arabs In Palestine."

The attempt to invalidate the BALFOUR Declaration and to whittle it down to zero was brilliantly scotched by the various speakers in the House of Commons on November 17. It was left for Mr. JAMES DE ROTHSCHILD to resent the tendency and silence the thin army of mischief-makers. A great deal of sense was said by him, and we can do no better than reproduce the following extract from his telling speech:—

The White Paper states that allegations have been made—I do not know who made them—that the Balfour Declaration, that the Jewish National Home, is not the principal and the pivotal part of the Mandate. Remembering what happened in 1916 and 1917, I am prepared to say that without the Jewish National Home there would be no British Mandate for Palestine. At that time there were, as everybody who went through those difficult days remembers, conversations between the Allies. The Sykes-Picot agreement was negotiated about that time, simply and only because of the Jewish National Home, and when the limitation of their frontier was drawn between Syria and Palestine, it was drawn north of the most northern Jewish colony in order to include that in the Jewish National Home. If there had been no mention of the Jewish National Home in this Mandate the other conditions dependent upon it would not have occurred. It is only because there is a mention of the Jewish National Home that there is mention of the Arab population. I regret hearing the hon. Gentleman say that the Balfour Declaration had no moral validity. Colonel Lawrence, no better champion of the Arabs, did not think so, and in a letter which can be easily found in his works he has said so, and proved that the Zionist colonisation and Zionist aims are most helpful to the Arabs in Palestine.

The foregoing should help to vitiate the validity of the PASSFIELD 'White' Paper and deprive it of any right to be regarded seriously by all right-minded men. After all it is a pity that SIDNEY WEBB will have to leave the Colonial Office with a heavy debt of honour around his neck!

Congratulations, Dr. Stephen S. Wise

We extend hearty congratulations to Dr. STEPHEN S. WISE, of the Free Synagogue, New York, upon his recovery from his recent illness, which incapacitated him for several weeks and rendered his services to several worthwhile causes well-nigh impossible. Dr. WISE has endeared himself to his co-religionists in all parts of the world. As an evidence of his popularity, we may reproduce the following letter which was sent to him from Tangiers, Morocco, over the signatures of eight members of the Jewish community of that town:—

"Dear and Honored Rabbi: We respectfully take the liberty of expressing our affectionate admiration for the leader who, in this solemn hour, when the future of the National Jewish Home, for which our people have sacrificed so much, is at stake, has gloriously revitalized the soul of this people whose dearest hopes have once morebeen attacked. The resounding and prophetic voice of Dr. Stephen Wise, speaking in the name of outraged right and justice, has gone straight to the heart of the Jews of all the world and has reinforced their confidence in the destiny of immortal Israel. We express our earnest wishes for your prompt recovery and for the prolongation of you life, which is so precious for your brethren and for humanity."

The secret of Dr. WISE'S popularity lies in the fact that he throws himself heart and soul in the work which he knows will benefit his people as a whole and help them to realize their ideals. As a Zionist leader, Dr. WISE has done more than any other living Zionist for the cause in America, and surprised many by his ardent and earnest devotion to Jewish Nationalism. His recent book, "The Great Betrayal" which is reviewed elsewhere in this issue, is an eloquent testimony of his profound love for his people and his deep conviction in the triumph of the Zionist ideal. Dr. WISE is a born leader of men and as such enjoys a large following. The joy which we all feel at his recovery is but natural, since it springs from the heart and mind of those who trust him and glory in his leadership.

Major Elliott Proves The Folly Of Passfieldism!

The House of Commons on November 17, had listened to a number of brilliant speeches by the leading Parliamentarians which help to pin down the House to a certain definite policy from which it dare not deviate in future. Major ELLIOTT who spoke on that historic occasion had felt that England was losing friends and creating bad blood between the nations of the earth. That even a great Power cannot afford to alienate the goodwill of even such a small and oppressed nation as the Jews, has been well-nigh conceded. Major ELLIOTT drew the attention of the House regarding Jewish contributions to their homeland and the fruitful zeal which the country had been able to derive from their efforts. Here are his own words:—

The Government have pledged themselves to take into consultation both Jews and Arabs before they promulgate any Ordinance as a result of this White Paper. If the Government do not get agreement, are they going forward with their policy? And if they do not get agreement with the Jewish Agency, which, without a penny of expenditure from the taxpayers of this country, collects £700,000 a year for the purposes of land settlement, what is going to happen to the finances of Palestine and to the revenues of Palestine? These are concrete and immediately important questions which will have to be discussed and settled, and to which an answer must be given before the First Lord can hope to conclude the debate to-night. The areas affected in the debate have been so wide in extent as to stretch from San Francisco on the one side to the cities of China on the other. The Under-Secretary of State will know that one of the great educational trusts under which education is proceeding in Palestine came from a bequest made by a Chinese Jew for the benefit of education in that land.

The "Chinese Jew" referred to, is the late Sir ELLIS KADOORIE of Hongkong, whose munificent legacy amounting to over £200,000|- to the Palestine Government went to provide with half of that sum for the welfare of the Arabs in the Jewish Homeland. And yet according to the latest news from that country, the Palestine Administration had ignored Jewish interests in the bequest, and devoted its energy in erecting an agricultural College for the Arabs with the amount bequeathed by the late Sir ELLIS KADOORIE, whom Major ELLIOTT designates as a "Chinese Jew." It is hard to find a parallel to this case in the history of any other nation on earth. While the landless Jew is bleeding and sighing for a place in the sun, his very own benefactors are eager to hurt him and undermine his own existence. The Quran, the Holy Bible of Islam, must have had the Jewish case in mind, when it said, "God is with the patient."

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Mother and Daughter Without Country Sit At Border

The Jewish Telegraphic Agency is responsible for the following tragic item of news which symbolizes the Galuth life of Israel with a vengeance in this so-called civilized age of ours:—

Warsaw (J.T.A.)—The tragedy of homeless Jews continually shifted from one country to another, is illustrated in the case of Mrs. Hoschber and her daughter whom the Lithuanians expelled from Kovno as having no citizenship rights. The women were brought to the Polish frontier, but they had no right to be admitted to Poland. Without shelter, they remained in the cold, on the frontier between the two countries. Efforts are being made to render them assistance.

"What remains when hope is fled?" Echo answers, "Endless weeping." But Ancient Israel will not be drowned in seas of grief—his hope has not fled. Were it so, he would have long ago closed his chapter and disappeared like the other nations which persecuted him. Israel will yet conquer wholly the exile and weep and laugh over the tragedy of the past. His invincibility is proof that he is deathless and an assurance that he will survive and outlive his persecutors and detractors. "Fear not O Israel," said the prophet of old, "For I, the Eternal am with thee."

Knowledge And Motherhood—Two Factors For Peace!

The Talmud lays great stress on education and learning. Our ancient Sages were ever on the alert to see that the Torah—a tree of life to those who cling to it—should not be neglected and its knowledge restricted. They held that with knowledge gaining supremacy over illiteracy, men and women would strive for peace and a high mode of living. "Knowledge" say our Rabbis of old, "demands peace in the world." What a forceful saying! And yet another force to which they had looked as a factor to be reckoned with is "Mother." "The mother's breast," says the Talmud, "is the emblem of knowledge. As often as the infant lays hold of it he finds fresh nourishment. Thus does knowledge also create new thought as often as one applies oneself to it." We are thus enjoined to cling to two elements for peace, and that is, "Knowledge and Mother." Both played and will yet play unique roles in human history. While knowledge is characterised as power, mother has been described as "Nature's loving proxy." Both distil their beneficent influence and stretch out their rays of affection on things above, not on things on earth. Mighty is the force of knowledge! Who can conquer it? Mighty is the force of Motherhood! Who can gainsay it? Both are essential elements in the life of mankind's progress—the stride of God!

Sir George Jones Criticizes The Labour Government

The great Megillah which was read in the British Parliament on November 17, when leading British statesmen discussed the PASSFIELD 'White' Paper and the manner in which the latter sought to deprive the Jewish people of their rights to upbuild their National Homeland, is distinguished for its candour and forceful plea for justice to the Jew. While the MACDONALD Government had turned its back upon the BALFOUR Declaration, there are, happily, other forces in the British Government which stand solidly behind it. It is, however, a great pity that no vote was taken at the conclusion of the debate which would have made clear to the world how far the Labour Government represented the nation. But we must not despond. The soul of England will yet one day speak out in no unmeasured terms and realise the harm that was inflicted upon the Jewish people in order to appease an angry mob. Sir GEORGE JONES in his masterly address in the House of Commons on November 17, did not hesitate to criticize the Labour Government for its ineptitude. Says he:—

To-day, as far as I can see, Jewry is united in condemnation of this Government becuase of the policy recently announced. It is really nonsense to suggest that this change is all for nothing, and that Dr. Weizmann, Lord Melchett and Mr. Warburg resigned for no reason whatever. They are fully acquainted with all the disadvantages of the policy which has been laid down by this Government, and they have come to the conclusion that, on that policy, the whole thing is so impossible that they wish to withdraw from it. They suggest that they have been betrayed. I do not think that any British Government would betray anybody. My own view is that any Government in this country would try to honour its obligations. But I think that by ineptitude, by one blunder after another, the Government have succeeded in alienating the sympathy of the whole of Jewry. I attach great importance to the word of England being treated as its bond, and when we have an accusation made of the kind which has been made, the Government, whatever else it does, ought to try to make it certain that we are going to act faithfully and honourably to everybody concerned. I very much regret the manner in which the Prime Minister referred to the massacres of August, 1929. He brushed that matter on one side with a purely party remark to the effect that his predecessors were involved as much as he was—(An Hon. Member: "Far more")—or something of that kind. That is not the way to meet such a point. The Permanent Mandates Commission, to which the Prime Minister did not think it worth while to refer, found that that massacre could not be explained away by the statement that it was an unexpected disturbance. They further found that this country failed to protect Jewish inhabitants in Palestine, and I think such findings call for a full and detailed reply. I regret that the Prime Minister did not give such a reply.

It is but fair to place on record the views of one who expresses the soul of England in his desire to give a square deal, no more and no less. The world has yet more to learn of the great betrayal, and the Labour Government will not be released from its responsibility for striking a blow upon the freedom of an oppressed nation and trampling upon the sanctity of treaty rights.

Nonnie Freidman celebrated her eighth birthday on January 31, by entertaining a number of guests at a party. Many games were played throughout the afternoon, and a delicious tea was served. Nonnie is the daughter of Mr. and Mrs. Max Freidman.

BRITISH PRIME MINISTER EXPLAINS PALESTINE POLICY

Developments in the Jewish Homeland are moving rapidly in these days. We are now assured that "a twelvemonth crisis between the British Labour Government and the Jewish National Agency has been ended." We certainly hope for the best. We also hope that Dr. Weizmann, who is noted for his weak policy in his political negotiations with the Mandatory has not been caught this time, as he was when he accepted the Churchill Memoradum in 1922. Mr. MacDonald assures us repeatedly that at no time his Cabinet had thought of repudiating the Mandate. We are loth to criticize him when the evidence is overwhelmingly against him. We are rather anxious to intensify points of agreements rather than disagreements. Will the Labour Government from now on facilitate Jewish immigration to their country and the land purchases, two cardinal objects for a nation to build its homeland? Will the Labour Government in accordance with Article 2 of the Mandate "Place the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home?" Will the Labour Government dismiss forthwith the British officials in the Palestine Administration who are notoriously hostile to the Mandate and the Jewish policy? We wouldlike to see the creed of the MacDonald Government translated into deeds.

We are hopeful of the future and cannot doubt the intention of the British nation. The latter will not surrender before a mob rule and violate the sanctity of treaty obligations. We hope to see a new era inaugurated in our Homeland and that steps will be taken to establish an *entente cordiale* between Jews and Arabs in the Near East. The statement made by Mr. MacDonald that His Majesty's Government recognizes "that the undertaking of the mandate is to the Jewish people and not only to the Jewish population in Palestine" removes a serious misunderstanding which should be hailed on historic grounds. It implies that to 17 million Jews were given full recognition to "their historic connection with Palestine and to the grounds for reconstituting their national home in that country," to use the exact formula of the Mandate. This removes the contention of the Arabs that they constitute the majority people in the Jewish homeland, when they practically number 600,000 against 17,000,000 Jews. We publish the telegrams from London referred to above, herewith:—

Explanatory Letter

London, Feb. 11.—Answering a parliamentary question to-day regarding British policy in Palestine, the Prime Minister, Mr. Ramsay MacDonald, stated the Cabinet committee had been exchanging views with Zionist leaders upon the interpretation of certain passages in the Government's statement of policy issued in April last. It was proposed, the Premier said, to embody the explanations given in the form of a letter to Dr. Weissmann, Zionist leader, which would be published. Asked by Commander Kenworthy (Labour) whether the Zionist leaders were now in agreement on the matter and whether they had been satisfied the Premier replied, "I think, when the letter is published, it will be found that it is so."—Wireless through Reuter.

Good News, If True

Jerusalem, Feb. 12.—According to otherwise unconfirmed Arab sources the mandate authorities have decided to postpone indefinitely the plans for establishing a national assembly for Palestine.

No Change Of Policy In Holy Land

London, Feb. 12.—The Prime Minister, Mr. Ramsay MacDonald, to-day referred again in the House of Commons to the letter on British policy in Palestine which the Government shortly is to send to Dr. Weissmann, the Zionist leader. He said in the body of the letter it would be made clear that the document was to be read as an interpretation of last year's White Paper on the matters with which it dealt. Copies of the letter would be communicated to the League of Nations and it would be embodied in a dispatch as an instruction to the British High Commissioner in Palestine. The Premier said the letter involved no change in policy but removed misunderstanding which had occurred.—Wireless through Reuter.

MacDonald Sends Weizmann Letter

London, Feb. 13.—A 12 month crisis between the British government as mandatory power in Palestine and the Jewish agency has been ended. Mr. Ramsay MacDonald, the Premier, has written a letter to Dr. Weissmann, the Zionist leader, "removing misconceptions" regarding British policy in Palestine as laid down in a White Paper issued last October. Dr. Weissmann has made a statement that he considers the time has come to renew co-operation with the mandatory power, hoping the world of Jewry would resume its economic work in Palestine.

Survey Planned

The Premier's letter says the government is particularly concerned regarding landless Arabs who have been displaced by Jews and who have not obtained other holdings or satisfactory occupation. The British Government, he says, intends to ascertain as soon as possible what lands in Palestine can properly be made available for the close settlement of Jews. There will be some centralized control of the acquisition of land and its transfer until the development scheme has been placed on a sure foundation.

Preferential Rights Recognized

The British Government recognizes that the Jewish Agency is entitled to insist upon preferential, indeed exclusive, employment of Jewish labour in works dependent upon Jewish capital but if unemployment is aggravated the mandatory power is bound to reconsider the matter.—Reuter.

Carry Out Mandate

London, Feb. 13.—In a letter to the Jewish Agency, Dr. Weissmann, the Prime Minister, Mr. Ramsay MacDonald, recalls that it has been said the policy of the British Government involves a serious departure from Britain's obligations under its Mandate as hitherto understood, that it misconceives the mandatory obligations and that it foreshadows a policy inconsistent with the obligations of the mandatory power to the Jewish people. Attention is drawn to the fact that not only does the White Paper of 1930 refer to and endorse the White Paper of 1929, which has been accepted by the Jewish Agency, but it recognizes that the undertaking of the mandate is to the Jewish people and not only to the Jewish population of Palestine. In a speech in the House of Commons on April 10, 1929 he announced the intentions of the Government to continue to administer Palestine in accordance with the terms of the mandate as approved by the Council of the League. These intentions were reaffirmed by a speech in the House of Commons on October 17.

Need Understanding

"In carrying out the policy of the mandate the mandatory power cannot ignore the existence of differing interests and viewpoints. These are not in themselves irreconcilable but can only be reconciled if there is proper realization that a full solution of the problem depends on understanding between Jewis and Arabs. Until that is reached considerations of balance must inevitably enter into a definition of policy." Mr. MacDonald recalls criticisms that the White Paper contained injudicious allegations against Jewish people and a Jewish Labour organization. The letter points out any such suggestion is expressly disavowed. It recognizes that the Jewish Agency had all along given willing co-operation in carrying out the policy of the mandate and that reconstructive work done by Jewish people in Palestine had beneficial effects on the development and well-being of the country as a whole.

No Discrimination

Dealing with a question which had arisen as to meaning of safeguarding civil and religious rights of all inhabitants of Palestine irrespective of race and religion," and of words "ensuring that the rights and position of other sections of the population are not prejudiced," the letter says these words indicate that in respect of civil and religious rights the mandatory power is not to discriminate between persons on grounds of religion or race, and these protective measures apply equally to Jews, Arabs and all sections of the population.—Reuter.

DEATH OF MISS PERRY

We regret to announce the death of Miss Mary Samuel Perry which took place at the Country Hospital on the 26th ultimo, after a lingering illness. There was a large gathering at the burial on the following day, Hazan Eliahoo Isaac officiating. The deceased was 65 years of age and is survived by relatives in India, Hongkong and elsewhere.

CORRESPONDENCE

GREETINGS FROM LLOYD GEORGE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am desired by Mr. LLOYD GEORGE to acknowledge your letter of 12th December and to thank you for your kind expression of opinion, which he much appreciates.—Yours faithfully,

A. J. SYLVESTER.

LONDON, 6th January, 1921. 25, *Old Queen Street, Westminster. S. W.* 1.

From Rabbi Louis I. Newman

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have read with much appreciation your recent editorial regarding my induction as Rabbi of Congregation Rodeph Shalom. I have taken the liberty to reprint it in the *Rodeph Shalom Chronicle*, not for its generous references to me, but because of the material therein relating to the Congregation itself, and to Zionism. You are truly gracious in your comments, and I am deeply appreciative. Believe me to be, Sincerely yours,

LOUIS I. NEWMAN.

NEW YORK, January 5th, 1931, 7 West 83rd st.

"THE HISTORY OF A LIE."

Editor ISRAEL'S MESSENGER.

DEAR SIR,—Would you please send me if possible a copy of Bernstein's "History of a Lie?" The Editor of the N. Z. *Jewish Times*, Wellington, lent me his copy for a few days but wanted it back as he says it is the only copy in N. Z. I am just closing a controversy in the *Southland Times* (N. Z.) with the British-Israelites successfully, I rejoice to say, by the good hand of the Lord. The Editor of the *Southland Times* is most interested in the question of anti-Semitism. I maintain that British-Israelism is a form of anti-Semitism—a dangerous force. Please help me in the matter as I am determined to scotch the British-Israel heresy, if I can. I happen to be a fully qualified English lawyer (out here for health reasons but still in good standing at home) and consequently have been able to deal with the B-I folk in a way they little expected.—Yours sincerely,

FRANK SAMPSON.

INVERCARGILL, New Zealand, 20 January, 1931. 15 Thomson st.

[*Need to say, we have forwarded the copy to our correspondent.*—Editor, ISRAEL'S MESSENGER.]

THE WHITE PAPER HAS BEEN WIPED OUT

The Parliamentary Correspondent of the London *Jewish Chronicle* writing in its issue of February 6, says, *inter alia*:—

"I am able to announce that a statement of the new policy will be communicated by the Government to Dr. Weizmann shortly.....The draft of the proposed letter was, I learn, sanctioned at the meeting of the Cabinet which was held this week. The contents of the letter have already been cabled to America, where it has been endorsed by the Zionist leaders and by prominent members of the Jewish Agency.....I am told that the new policy almost destroys the Passfield White Paper, and involves important concession to the Zionists....."

GENERAL NEWS

(Special Service by the Jewish Telegraphic Agency)

Lord Passfield Not A Jew

Lord Passfield, the British Colonial Secretary, who issued the White Paper on Palestine, has been [illegible] by Jews all over the world. Mr. Sidney Webb, as he was known before he was created a peer, is married to Miss Adams, the famous Anglo-Jewish [illegible] in the Foreign Office. Lord Passfield has [illegible] on the subject of his alleged Jewish descent. He has [illegible] that his grandfather was a Jew, and that his father died a convert to Christianity. Lord Passfield himself has never [illegible] to be a Jew, and he would in [illegible] statements made by him in his youth, and he has never troubled to contradict the statements made by his biographer, Mr. E. R. Pease, in his biography of Lord Passfield, which appeared in 1925, in connection with the Jewish Agency, Lord Passfield said: "Enough has been said to show that he is not a Jew." Lord Passfield's father was a distinguished member of the London Stock Exchange, and he was educated at a Jewish Theological School; that the words "[illegible] of his upper middle-class parents who appreciated much in him that was admirable, and encouraged him in his youth, were brought into strong relief by the last words he uttered to his devoted nurse." Lastly, Lord Passfield asserts, in the interest of historical truth, confirm to Barnes and those who knew him that neither his parents, nor his grandparents, nor so far as he knew or ever discovered any of his ancestors, were of [illegible] race or religion, and that he is just plain Anglo-S[illegible] of the East and their connections.

Jewish and Arab Shoemakers Unite

Tiberias, Dec. 27—Shoemakers of all the communities in the city united here to-day, forming a company to work for their common good. The committee consists of five members, three of whom are Jews, and two Arabs.

Palestine Under Foreign Office's Control

London, Dec. 19 (*J. T. A.*)—The revelation that the Palestine administration will eventually pass from the jurisdiction of the Colonial Office to that of the Foreign Office was made today by Commander Kenworthy, one of the leading members of Parliament, in an address to the public in Sense of the Hull Hebrew Board of Guardians. The Palestine administration was at one time under the control of the Foreign Office. Commander Kenworthy disclosed that this plan was his own proposal which he assumed that the author of the White Paper did not press with support of many leaders of the Labor Party. Lord Passfield, author of the much-criticized White Paper, is Colonial Secretary, while Arthur Henderson, who is presiding over the negotiations between the Jewish Agency and the British government is Foreign Secretary.

Persian Jews Embracing Bahaism

Jerusalem, Dec. 27—The upper class Jews of Persia are rapidly embracing the Bahai religion, and the Jewish communities are disintegrating, according to Dr. W. Fishel, lecturer in the Oriental Institute of the Hebrew University, who has just returned from a trip to Persia, Iraq and Indonesia. Dr. Fishel stated to a representative of the Jewish Telegraphic Agency that English and American Christian missions are making the most of the disintegration of Jewish life, and establishing missions and schools among the poorer classes as the community leaders turn to Bahaism. The Persian Jews are not only being converted but are being used as instruments for converting Jews of neighboring countries, says Dr. Fishel. He spoke of a "Marranos" community of five thousand families in Meshed, who secretly continued to practice their Judaism. He supported Jewish schools. In many cities, he said, Jews had vainly applied to missions to establish schools for their children, as they found the establishments of the Alliance Israelite and of the Anglo-Jewish Association inadequate. One-third of the Jewish children of Teheran were attending the mission schools, said Dr. Fishel, and the Church of England has decided to open a new school within the ghetto. The same conditions are prevalent in Amadan and Ispahan, he asserted, half the Jews of Amadan having adopted an oriental faith.

Hitlerites Raise "Elder of Zion" Ghost

Berlin, Dec. 31—Commenting on the death of Lord Melchett, the "Voelkischer Beobachter," leading Hitlerite organ in Germany, says that Melchett was one of the three hundred "Elders of Zion," who drove England to war against Germany. After the war however, says the anti-Semitic "Beobachter," Jewish interests did not harmonize any more with British interests, and that is why Melchett, according to this paper, loaned a million pounds to Soviet Russia, the greatest enemy of the British Empire. Financial circles here in Berlin and in other world centers are not taking seriously the charge of the Hitlerite organ that Lord Melchett had loaned money to the Soviet government. The story that some Jewish "Elders of Zion" brought on the late World War has long ago been proven a hoax.

Prof. Einstein Praises Silver

Prof. Charles Zimmerwitz, noted rabbinical [illegible] of Philadelphia, who is now in New York, has [illegible] Prof. Albert Einstein in which the famous scientist says that Dr. Silver's address on the Palestine situation is the most impressive he has heard in the first place, that he is a [illegible] of the Talmud which he [illegible] in his address, and secondly, because he is [illegible] among the Jewish people [illegible] Palestine as a Jewish [illegible] in the [illegible] the Jewish people [illegible] the [illegible] which [illegible] responsibility of [illegible] to support this national [illegible] for the Jewish people, an important [illegible].

Deputation Against Congress Delay

Jerusalem, Jan. 7—The Palestinian Jewish labor organizations of Palestine have decided that the World Zionist Congress, meeting next month in the City of the Jewish Agency, in Zurich, should not be postponed. It is understood that Leo Kenstein, chairman of the Zionist action committee, has called into consultation to decide upon the postponement.

250 More Entered Palestine

Jerusalem, Jan. 1—A total of 250 Jews, 115 Christians, including 25 Russian pilots, and 10 Moslems entered Palestine in November, according to figures released by the immigration office to-day. In the same period 30 Jews, 40 Christians and 40 Moslems left. Thirty-two prospective immigrants were barred.

Upheld Sunday Closing Order

London, Jan. 5—Dr. Drummond Shiels, under-secretary for the Colonies, in an interview to-day with a delegation from the Agudath Israel, extreme orthodox group, confirmed the government order prohibiting Jewish workmen at Afikim from working on Sunday instead of on Saturday. Dr. Shiels stated to the delegation, which was headed by Pinchas Kahn, president of the Agudath Israel, that the order, which practically forces the Jewish laborers on the Haifa bay project to work on the Sabbath, had been issued with the approval of the Colonial Office and adopted only after much consideration. It was merely an experiment, he said, an attempt to see whether the workmen would be compelled to work seven days a week, reducing their efficiency and health. Dr. Shiels reiterated his friendship toward Jewish ideals but said they could be realized only through co-operation. The Agudath delegation made a plea for immigration facilities in Palestine particularly for Talmudic students and middle class settlers.

Einstein Deeply Moved By Welcome

Havana, Cuba, Dec. 31—Several thousand Havana Jews greeted Prof. Albert Einstein in the local Jewish Center on Friday, which Dr. Einstein visited while the "Belgenland," on which he is travelling to California, was docked in Havana harbor. Children of the Jewish Center's Hebrew School sang the "Hatikwah" and the Cuban national hymn when the famous scientist, accompanied by leaders of the Havana Jewish community, arrived in the Center building. After a short speech of greeting by Fider Valbe, director of the Jewish Center, Prof. Einstein said:

"I am deeply touched at your enthusiastic reception, and it is a pleasant surprise for me to see that Jewish immigrants in their new home are not forgetting the old homes which they left. It pleases me to see that the young generation of Cuban Jewry is being taught to remember the heritage handed down to it by an old, yet ever young, people."

3,000 Beggars Dance At Wedding

The Beggar's Dance that takes place in the wedding scene of the play "The Dybbuk" was enacted in real life here at the wedding of the son of Dr. Raphael Landau, president of the Jewish community of Cracow. In accordance with custom, the Jewish poor were invited to attend the wedding meal. They came—3,000 of them! The 3,000 poor refused to dine until five zloty (about fifty cents) had been paid to each of them. After considerable bargaining the beggars agreed to dine for three zloty a head. The wedding feast then went forward. It turned out to be the biggest and merriest wedding ever held in Cracow. The 3,000 beggars sang and danced for many hours.

Conference to Fight Anti-Semitism

Geneva, Dec. 26—The second international student conference to discuss ways and means of fighting anti-Semitism in the European universities has been postponed from Jan. 4 to some time in

Jews Welcome Prince Bibesco

[illegible]

Dr. Einstein Modest

[illegible]

Palestine Problem Difficult

[illegible]

A Disclaimer

Jerusalem.—"It is not true that the High Commissioner has expressed himself dissatisfied with the negotiations in progress between the Jewish Agency and the Colonial Committee, or that he has expressed an opinion that the White Paper should not be whitled down," declares an official statement which has been sent to the "Palestine Bulletin" denying a report to the effect which it had quoted this morning from the newspaper "Al Hayat." The official statement further repudiates a suggestion made by "Al Hayat" that the High Commissioner said that he would resign if the negotiations between the Jewish Agency and the Government should lead to the withdrawal of the White Paper.

Urged to Act Against Breach of Faith

Washington.—The first protest heard in the U.S. Congress against the British White Paper on Palestine was made in a speech delivered by Congressman Dickstein, one of the Jewish Congressmen, who attacked Great Britain for what he said was a breach of faith with the Jews, and called for action to be taken in the matter by the United States Government. "I decided stand is wanted, he said, and I call upon the Government of the United States of America to bring to bear all the power it possesses to effect a correction of the situation. Already a great deal of mischief has been caused by the delay in protesting against the situation, he went on. The protest must be backed by such unequivocal expression as will make Britain see the light and do her duty. We of the American Congress cannot stand by indifferent, he continued, and permit the violation of the sacred pledge given by President Wilson after the issue of the Balfour Declaration. Congressman Dickstein referred to the achievements of the British Legion, in which many American Jews joined up, to help the British to conquer Palestine during the war. Jews have no other country for immigration except Palestine, he declared, and there alone they can be free from massacres. There was a big attendance of Congressmen during the delivery with signs of approval and much applause

BRITISH PRIME MINISTER EXPLAINS PALESTINE POLICY

Developments in the Jewish Homeland are [illegible] rapidly in these days. We are now assured that "a twelve-month crisis between the British Labour Government and the Jewish National Agency has been ended." We certainly hope so for the sake of the project. We also hope that Dr. Weizmann, who is noted for his weak policy in his political negotiations with the Mandatory has not been caught this time, as he was, when he accepted the Churchill Memorandum in 1922. Mr. MacDonald assures us repeatedly that at no time has Cabinet had thought of repudiating the Mandate. We are loth to criticize him who in the exercise of a prerogative, rather than disagreement against him. We are anxious to intensify points of a prerogative, rather than disagreement against him. Will the Labour Government from now on facilitate Jewish immigration to their country and the land purchases, two cardinal objects for a nation to build its Homeland? Will the Labour Government in accordance with Article 2 of the Mandate "Place the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home?" Will the Labour Government dismiss forthwith the British officials in the Palestine Administration who are notoriously hostile to the Mandate and the Jewish policy? We would like to see the creed of the MacDonald Government translated into deeds.

We are hopeful of the future and cannot doubt the intention of the British nation. The latter will not surrender before a moral rule and violate the sanctity of treaty obligations. We hope to see a new era inaugurated in our Homeland and that steps will be taken to establish an *entente cordiale* between Jews and Arabs in the Near East. The statement made by Mr. MacDonald that His Majesty's Government recognizes "that the undertaking of the mandate is to the Jewish people and not only to the Jewish population in Palestine" removes a serious misunderstanding which should be hailed on historic grounds. It implies that to 17 million Jews were given full recognition to "their historic connection with Palestine and to the grounds for reconstituting their national home in that country," to use the exact formula of the Mandate. This removes the contention of the Arabs that they constitute the majority people in the Jewish homeland, when they practically number ten to one against 17,000,000 Jews. We publish the telegrams from London referred to above, herewith:

Explanatory Letter

London, Feb. 11. Answering a parliamentary question to-day regarding British policy in Palestine, the Prime Minister, Mr. Ramsay MacDonald, stated that a letter would be addressed to Dr. Weizmann, the Zionist leader. He said in the body of the letter it would be made clear that the document was not a statement of the interpretation of last year's White Paper on the matters with which it dealt, but that a letter would be communicated to the Executive Council of the Jewish Agency and it would be made clear that the restriction to the British Empire of the population of Palestine. The Premier said the Government had no change of policy to announce, and had received from Dr. Weizmann a letter expressing satisfaction. Reuter.

MacDonald Sends Weizmann Letter

London, Feb. 12. A [illegible] the British government [illegible] Palestine and the Jewish [illegible] Mr. Ramsay MacDonald [illegible] a letter to Dr. Weizmann [illegible] Palestine [illegible] Premier stated that the White Paper [illegible] Reuter.

Survey Planned

The Premier [illegible]

who have been displaced by Jews and who have not obtained other holdings or satisfactory occupation. The British Government, he says, intends to ascertain as soon as possible what lands in Palestine can properly be made available for the close settlement of Jews. There will be some centralized control of the acquisition of land and its transfer until the development scheme has been placed on a sure foundation.

Preferential Rights Recognized

The British Government recognizes that the Jewish Agency is entitled to insist upon preferential, indeed exclusive, employment of Jewish labour on works dependent upon Jewish capital but if unemployment is aggravated the mandatory power is bound to reconsider the matter. Reuter.

Carry Out Mandate

London, Feb. 13. In a letter to the Jewish Agency, Dr. Weizmann, the Prime Minister, Mr Ramsay MacDonald, avows that it has been said the policy of the British Government involves a serious departure from British obligations under its Mandate. It is therefore understood, that it reconsiders the mandatory obligations and that a cloud-shadow rising inconsistent with the obligations of the mandatory power to the Jewish people. Attention is drawn to the fact that not only does the White Paper of 1922 refer to and endorse the White Paper of 1920, which has been accepted by the Jewish Agency, but it recognizes that the undertaking of the mandate is to the Jewish people and not only to the Jews in Palestine. In view of the foregoing the House of Commons [illegible] Government [illegible] Palestine [illegible] Jewish people [illegible] Palestine [illegible] Reuter.

Need Understanding

[illegible]

No Discrimination

[illegible]

DEATH OF MISS PERRY

[illegible] death of Miss [illegible] at the [illegible] after a [illegible] gathering [illegible] Fischer [illegible]

CORRESPONDENCE

GREETINGS FROM LLOYD GEORGE

Editor, ISRAEL'S MESSENGER.

DEAR SIR, I am desired by Mr. LLOYD GEORGE to acknowledge your letter of 12th December and to thank you for your kind expression of opinion, which he much appreciates.—Yours faithfully,

A. J. SYLVESTER.

LONDON, 6th January, 1931. 25, *Old Queen Street, Westminster, S.W. 1.*

From Rabbi Louis I. Newman

Editor, ISRAEL'S MESSENGER.

DEAR SIR, I have read with much appreciation your recent editorial regarding my induction as Rabbi of Congregation Rodeph Shalom. I have taken the liberty to reprint it in the *Rodeph Shalom Chronicle*, not for its generous references to me, but because of the material therein relating to the Congregation itself, and to Zionism. You are truly gracious in your comments, and I am deeply appreciative. Believe me to be, Sincerely yours,

LOUIS I. NEWMAN.

NEW YORK, January 5th, 1931, 7 West 83rd st.

"THE HISTORY OF A LIE."

Editor ISRAEL'S MESSENGER.

DEAR SIR, Would you please send me if possible a copy of Bernstein's "History of a Lie?" The Editor of the N. Z. *Jewish Times*, Wellington, lent me his copy for a few days but wanted it back as he says it is the only copy in N. Z. I am just closing a controversy in the *Southland Times* (N. Z.) with the British-Israelites successfully. I rejoice to say, by the good hand of the Lord. The Editor of the *Southland Times* is most interested in the question of anti-Semitism. I maintain that British-Israelitism is a form of anti-Semitism a dangerous force. Please help me in the matter as I am determined to stop the British-Israel heresy if I can. I happen to be a fully qualified English lawyer but here for health reasons, but still in good standing at home and consequently have been able to deal with the B.I. folk in a way they little expected. Yours sincerely,

FRANK SAMPSON.

INVERCARGILL, New Zealand, 29 January, 1931. 15 Thomson st.

[*Need to say, we have forwarded the copy to our correspondent.*—ISRAEL'S MESSENGER.]

THE WHITE PAPER HAS BEEN WIPED OUT

The Parliamentary Correspondent of the London *Jewish Chronicle* writing in its issue of February [illegible] says, *inter alia*:—

"I am able to assure that a statement of the new policy will be communicated by the Government to Dr. Weizmann shortly. The draft of the proposed letter, as I learn, sanctioned at the meeting of the Cabinet which was held last week. The contents of the letter are already being cabled to America where it has been endorsed by the leaders and by prominent members of the Jewish Agency. I understand that the new policy almost does away with the Passfield White Paper, and is important concession to the Zionists."

GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Lord Passfield Not A Jew

Lord Passfield, the British Colonial Secretary, whose White Paper on Palestine has roused the ire of Jews all over the world, is himself a Jew, born in Whitechapel of poor Jewish parents, Miss Jane Adams, the famous American feminist, writes in the "Chicago Courier," declaring that she is positive of the fact. Lord Passfield does not regard the statement that he was born of poor Jewish parents in Whitechapel as in any way derogatory and he would in ordinary circumstances not have troubled to contradict the statement, Lord Passfield's secretary, E. B. Boyd, writes to the J.T.A., in connection with this report, which was brought to Lord Passfield's attention. "Lord Passfield," he says, "desires me to say that he was born in a less distinguished part of London than Whitechapel; that the wordly circumstances of his lower middle-class parents who sacrificed much to give him such educational opportunities as he had in youth, were humble and straitened enough, but he can make not claim to having suffered poverty. Lastly, Lord Passfield must, in the interest of historical truth, confess to having certain knowledge that neither his parents, nor his grandparents, nor so far as he has ever discovered any of his ancestors, were of Jewish race or religion, but just plain Anglo-Saxon folk of Kent and Essex connections.

Jewish and Arab Shoemakers Unite

Tiberius, Dec. 27—Shoemakers of all the communities in the city united here to-day, forming a committee to act for their common good. The committee consist of five members, three of whom are Jews, and two Arabs.

Palestine Under Foreign Office's Control

London, Dec. 19 (J. T. A.)—The revelation that the Palestine administration will eventually pass from the jurisdiction of the Colonial Office to that of the Foreign Office was made to-day by Commander Kenworthy, prominent Labor member of Parliament, in an address at the jubilee dinner of the Hull Hebrew Board of Guardians. The Palestine administration was at one time under the control of the Foreign Office. Commander Kenworthy disclosed that this plan was his own proposal which he assured his hearers would be adopted. He also said that the policy of the White Paper did not meet with support of many leaders of the Labor Party. Lord Passfield, author of the much-criticized White Paper, is Colonial Secretary, while Arthur Henderson, who is presiding over the negotiations between the Jewish Agency and the British government is Foreign Secretary.

Persian Jews Embracing Bahaism

Jerusalem, Dec. 27—The upper class Jews of Persia are rapidly embracing the Bahai religion, and the Jewish communities are disintegrating, according to Dr. W. Fishel, lecturer in the Oriental Institute of the Hebrew University, who has past returned from a trip to Persia, Iraq and Kurdistan. Dr. Fishel stated to a representative of the Jewish Telegraphic Agency that English and American Christian missions are making the most of the disintegration of Jewish communities, establishing missions and schools among the poorer classes as the community leaders turn to Bahaism. "The Persian Jews are not only being converted but are being used as instruments for converting Jews of neighboring countries," says Dr. Fishel. He spoke of a "Marrano" community of five thousand families in Meshed; who secretly continued to practice their Judaism, and supported Jewish schools. In many cities, he said, Jews had openly applied to missions to establish schools for their children, as they found the establishments of the Alliance Israelite and of the Anglo-Jewish Association inadequate. One-third of the Jewish children of Teheran were attending the mission schools, said Dr. Fishel, and the Church of England has decided to open a new school within the ghetto. The same conditions are prevalent in Amadan and Isphahan, he asserted, half the Jews of Amadan having adopted an oriental faith.

Hitlerites Raise "Elder of Zion" Ghost

Berlin, Dec. 31—Commenting on the death of Lord Melchett, the "Voelkischer Beobachter," leading Hitlerite organ in Germany, says that Melchett was one of the three hundred "Elders of Zion," who drove England to war against Germany. After the war however, says the anti-Semitic "Beobachter," Jewish interests did not harmonize any more with British interests, and that is why Melchett, according to this paper, loaned a million pounds to Soviet Russia, the greatest enemy of the British Empire. Financial circles here in Berlin and in other world centers are not taking seriously the charge of the Hitlerite organ that Lord Melchett had loaned money to the Soviet government. The story that some Jewish "Elders of Zion" brought on the late World War has long ago been proven a hoax.

Prof. Einstein Praises Effort

Prof. Chaim Tchernowitz, noted Talmudic scholar who is Professor at the Jewish Institute of Religion in New York, has received a statement from Prof. Albert Einstein in which the latter praises highly the plan of Prof. Tchernowitz's work on the Talmud. In his statement Professor Einstein says:

"I am personally acquainted with Professor Tchernowitz, and I have the highest respect for him and his work. The scientific organization and comprehensive exposition in accessible form of the Talmud has a twofold importance for us Jews. It is important in the first place that the high cultural values or the Talmud should not be lost to modern minds among the Jewish people nor to science, but should operate further as a living force. In the second place, the Talmud must be made an open book to the world, in order to cut the ground from under certain malevolent attacks, of anti-Semitic origin, which borrow countenance from the obscurity and inaccessibility of certain passages in the Talmud. To support this cultural work would thus mean an important achievement for the Jewish people."

Demands Zionist Congress Delay

Jerusalem, Dec.—The Histadruth, Jewish labor organization of Palestine, today cabled the Zionist Executive demanding the postponement of the World Zionist Congress, pointing out that the Congress in February might interfere with the drive of the Jewish Agency in America. The Histadrouth asks that Leo Motzkin, chairman of the Zionist actions committee, be called into a consultation to decide upon the postponement.

228 Jews Entered Palestine

Jerusalem, Jan. 2.—A total of 238 Jews, 115 Christians, including 33 British police, and 10 Moslems entered Palestine in November, according to figures released by the immigration office to-day. In the same period 86 Jews, 46 Christians and 40 Moslems left. Thirty-one prospective immigrants were barred.

Upholds Sunday Closing Order

London, Jan. 2—Dr. Drummond Shiels, undersecretary for the Colonies, in an interview to-day with a delegation from the Agudath Israel, extreme orthdox group, confirmed the government order prohibiting Jewish workmen at Athlit from working on Sunday instead of on Saturday. Dr. Shiels stated to the delegation, which was headed by Pinchas Kahn, president of the Agudath Israel, that the order, which practically forces the Jewish laborers on the Haifa bay project to work on the Sabbath, had been issued with the approval of the Colonial Office and adopted only after much consideration. It was purely an economic measure, he said, as otherwise the supervising staff would be compelled to work seven days a week, reducing their efficiency and health. Dr. Shiels reiterated his friendship toward Jewish ideals but said they could be realized only through co-operation. The Agudath delegation made a plea for immigration facilities in Palestine particularly for Talmudic students and middle class settlers.

Einstein Deeply Moved By Welcome

Havana, Cuba, Dec. 21—Several thousand Havana Jews greeted Prof. Albert Einstein in the local Jewish Center on Friday, which Dr. Einstein visited while the "Belgemand," on which he is traveling to California, was docked in Havana harbor. Children of the Jewish Center's Hebrew School sang the "Hatikwah" and the Cuban national hymn when the famous scientist, accompanied by leaders of the Havana Jewish community, arrived in the Center building. After a short speech of greeting by Fidor Valbe, director of the Jewish Center, Prof. Einstein said:

"I am deeply touched at your enthusiastic reception, and it is a pleasant surprise for me to see that Jewish immigrants in their new home are not forgetting the old homes which they left. It pleases me to see that the young generation of Cuban Jewry is being taught to remember the heritage handed down to it by an old, yet ever young, people."

3,000 Beggars Dance At Wedding

The Beggar's Dance that takes place in the wedding scene of the play "The Dybbuk" was enacted in real life here at the wedding of the son of Dr. Raphael Landau, president of the Jewish community of Cracow. In accordance with custom, the Jewish poor were invited to attend the wedding meal. They came—3,000 of them! The 3,000 poor refused to dine until five zloty (about fifty cents) had been paid to each of them. After considerable bargaining the beggars agreed to dine for three zloty a head. The wedding feast then went forward. It turned out to be the biggest and merriest wedding ever held in Cracow. The 3,000 beggers sang and danced for many hours.

Conference to Fight Anti-Semitism

Geneva, Dec. 26—The second international student conference to discuss ways and means of fighting anti-Semitism in the European universities has been postponed from Jan. 4 to some time in April, it was announced to-day by the International Student Service under whose auspices the conference will be held in Lausanne. The agenda will comprise a discussion on the Jewish people and their independent existence, the basic principles of the present attitude of the Jewish students, the Jews in politics and economic life and the Jews in the cultural development of the nations. Among the patrons of the International Student Service are Thomas Masaryk, president of Czecho-Slovakia, Professor Albert Einstein, Viscount Cecil and Paul Painleve.

Jewish Agency Financial Crisis

The gravity of the financial crisis experienced by the Jewish Agency Executive in Jerusalem is reflected in the delay which is occurring in the matter of putting to use the 1,500 labour immigration certificates which were granted early in November by the British Government.

Instructions have been sent out to hold back the issuing of the certificates to immigrants until means are provided for giving them employment promptly on arrival in Palestine. The Jewish Telegraph Agency learns that because of the almost unprecedented financial stringency, the Jewish Agency authorities have recommended that the certificates should not be distributed.

When Albert Meets Albert

Pasadena, Jan. 6—Dr. Albert Abraham Michelson, and Dr. Robert Andrews Millikan, three of the world's greatest scientific minds, get together at the California Institute of Technology this week to examine the universe. Two of these three distinguished scientific stars are Jews but their relations to the Jews are significantly different. While Dr. Einstein is known to the world both as a Jew and as a scientist, Dr. Michelson is known only as a scientist. Einstein has gotten into the headlines almost as much because of his Judaism, a virile and nationalist Jewishness, as because of his contributions to man's knowledge of the universe. Dr. Michelson has never, so far as is known, been in any way interested in things Jewish. Professor Einstein is a German Jew who is probably the best known Jew in the world. Professor Michelson comes of Polish-Jewish ancestry and is perhaps hardly known as a Jew at all. Dr. Einstein is proud of his Jewishness and takes every opportunity to make it known as witness his outspoken adherence to Zionism, his protests against Hitlerism and his genuine interest in all Jewish problems. Dr. Michelson, on the other hand, has been conspicuously indifferent to Jewish affairs. He has never expressed himself on any Jewish problems and has never participated in any Jewish undertaking. When these two Jewish scientists meet to chart or rechart the universe what will Einstein, the conscious Jew, say to Michelson, the indifferent Jew? Scientists would give much to hear the conversation of these two men, but Jews would perhaps give even more.

A Disclaimer

Jerusalem.—"It is not true that the High Commissioner has expressed himself dissatisfied with the negotiations in progress between the Jewish Agency and the Cabinet Committee or that he has expressed an opinion that the White Paper should not be whittled down," declares an official statement which has been sent to the "Palestine Bulletin" denying a report to this effect which it had quoted this morning from the Arab paper "Al Hayat." The official statement further repudiates a suggestion made by "Al Hayat" that the High Commissioner said that he would resign if the negotiations between the Jewish Agency and the Government should lead to the withdrawal of the White Paper.

Urged to Act Against Breach of Faith

Washington.—The first protest heard in the U.S. Congress against the British White Paper on Palestine was made in a speech delivered by Congressman Dickstein, one of the Jewish Congressmen, who attacked Great Britain for what he said was a breach of faith with the Jews, and called for action to be taken in the matter by the United States Government. A decided stand is wanted, he said, and I call upon the Government of the United States of America to bring to bear all the power it possesses to effect a correction of the situation. Already a great deal of mischief has been caused by the delay in protesting against the situation, he went on. The protest must be backed by such unequivocal expression as will make Britain see the light and do her duty. We of the American Congress cannot stand by indifferent, he continued, and permit the violation of the sacred pledge given by President Wilson after the issue of the Balfour Declaration. Congressman Dickstein referred to the achievements of the British Legion, in which many American Jews joined up, to help the British to conquer Palestine during the war. Jews have no other country for immigration except Palestine, he declared, and there alone they can be free from massacres. There was a big attendance of Congressmen during the delivery with signs of approval and much applause

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OUR TWENTY-SEVENTH ANNIVERSARY—See Page 11

INDUSTRIAL SECTION.—LATEST MAMMOTH STRUCTURE ON NANKING ROAD, THE SITE BEING LEASED FROM MR. S. A. HARDOON BY THE CONTINENTAL BANK, Ltd.; A NEW APARTMENT STORES IN THE NORTHERN DISTRICT, Etc., See Pp. 3 to 10.

READ IN THIS ISSUE:—PASSOVER FESTIVAL, By Rabbi J. SHACHTER; ZIONIST PIONEERS FROM CHINA EN ROUTE TO NEW JUDEA ENTERTAINED BY THE LOCAL ZIONIST ASSOCIATION; MR. A. E. MOSES ISSUES KEREN HAYESOD BALANCE-SHEET; Mr. NOEL JACOBS HONOURED; A REVIEW OF EMEK, By Dr. HUGH WHITE; MAULANA MOHAMMED ALI, COMMENTATOR OF HOLY QURAN SENDS AN INTERESTING LETTER; THE LEADERSHIP OF THE ZIONIST MOVEMENT, By N. S. BURSTEIN; DEATH OF Mr. E. SALMON, Etc.

1st April, 1931
14th Nissan, 5691

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
28th year of publication.

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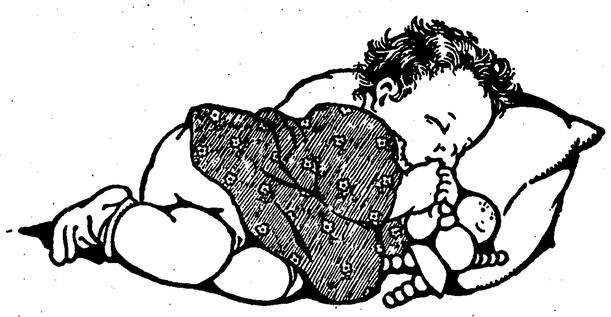

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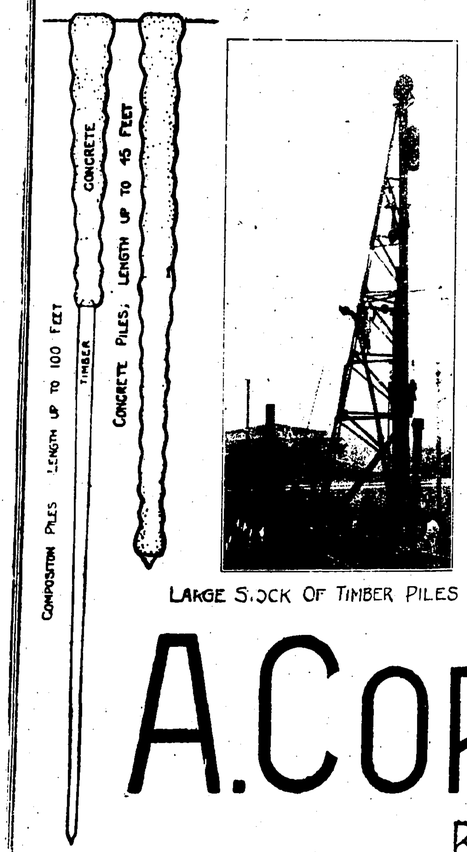

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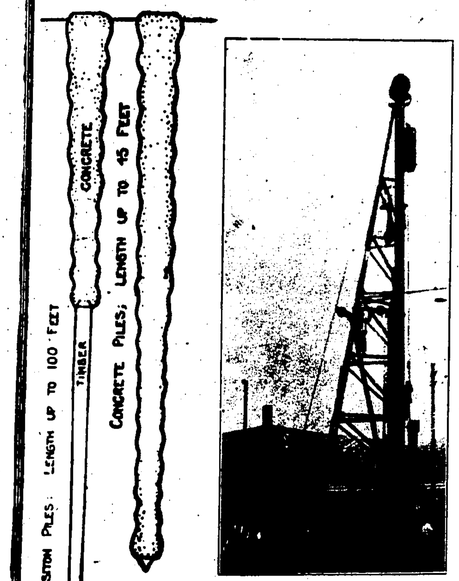

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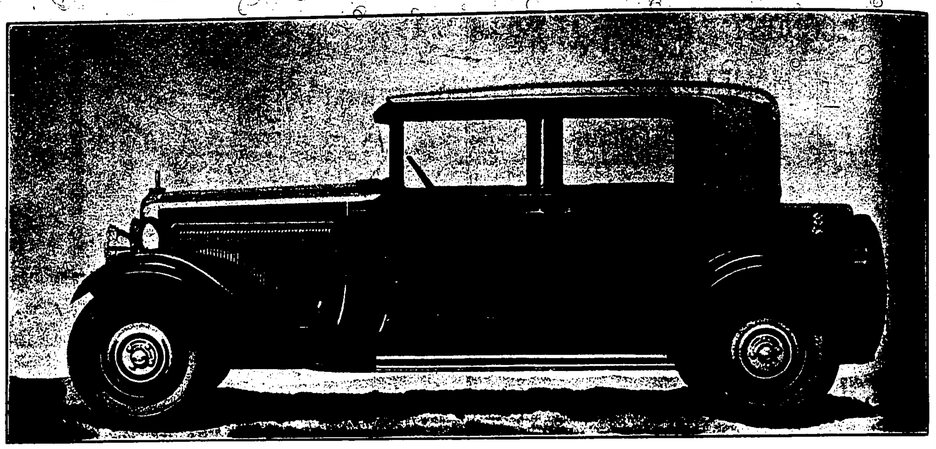

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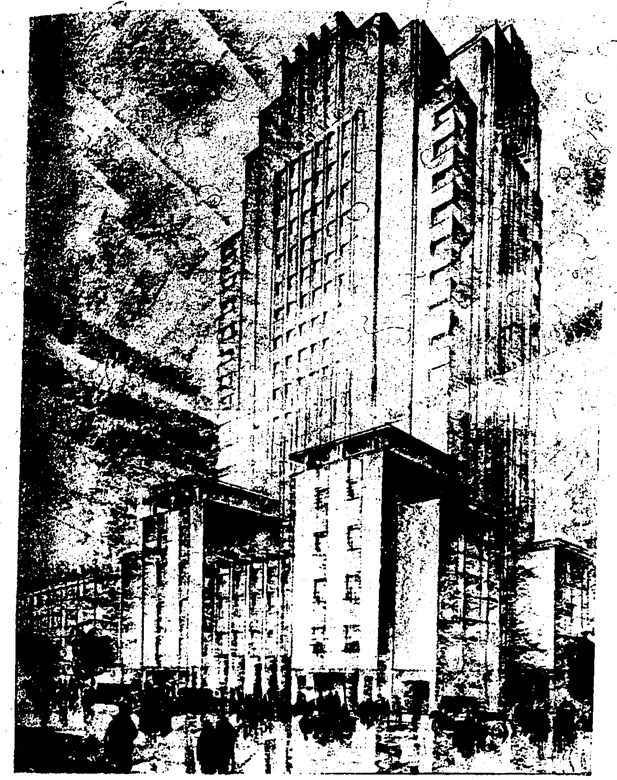

[Courtesy The Shanghai Evening Post & Mercury.

This mammoth apartment house of 22 stories will shortly be built upon Avenue Joffre, to the east of Rue Cardinal Mercier. On the ground floor will be located shops, a restaurant, a cabaret and a swimming pool. The other floors will be divided into modern two, three and four room apartments. Six elevators will service this building which will lack nothing in up to date conveniences. A roof garden will be developed for the use of tenants. The building completed will cost about Taels 2,500,000.

PLAN TO FOREST PALESTINE

At a banquet given Dr. Albert Einstein, famous scientist, by Southern California Jewish organizations in Los Angeles plans were announced for an Einstein forest in the Holy Land. Mr. Ludwig Schiff, toastmaster, Dr. Einstein and Mrs. Schiff are shown above at the banquet table.

MR. NOEL JACOBS HONOURED

Mr. Noel Jacobs, scoutmaster of the Jewish School Troop of the local Boy Scouts Association, was presented with a beautiful tea service at the home of Mr. and Mrs. R. D. Abraham at 502 Avenue Foch on the 15th ultimo, by the Jewish community. There was a pleasant gathering, all sections of the community being represented. The presentation was made by Mrs. Abraham who delivered the following address:

For many years now your devoted service in the interest of others, particularly of past and present members of the Shanghai Jewish Troop of Boy Scouts, has been a matter of great pride and comfort to many of your admirers in Shanghai, a few of whom have been able to gather here this afternoon to honour you as a true scout and to ask you to accept a small token of our esteem and appreciation. We have rejoiced at the remarkable successes and wonderful efficiency of our boys under your faithful and brilliant leadership, and we have not failed to realize how unstintingly you have given of your spare time during evenings, week-ends and holidays, in training exercises at the Millington Camp and elsewhere to attain such results. These successes have been gained collectively and belong naturally to the Troop as a whole, but the triumphs we secure for others must always be on a higher plane than those we win for ourselves. I believe I am right in saying that Boy Scout tradition, training and teaching all interpret that pithy motto of yours "Do your best" to mean "Help others to do their best," and, in this, your life is an outstanding example. It is not so much to mark your splendid public achievements, however, that we have asked you to meet us here this afternoon as it is to thank you deeply on behalf of very many present and past troop members who have always found in you a true counsellor, guide and friend. Whenever your Troop wins some open contest or competition, the newspapers tell us about it the next day and we all soon know, but, when you have watched over some young soul and as a wise and considerate old scout have shown, encouraged and helped him to keep to the path, then perhaps not more than two people will know. How many of such cases there have been we can only guess at, but we have very definite assurance from numerous boys and parents testifying to the great good you are doing. This afternoon, therefore, we wish to take you by the hand and thank you heartily for all that you are doing for our boys. In helping them, as you are, to be better scouts and to grow into better men you are accomplishing a noble work that is far-reaching in its results. It would be ungracious to overlook another very fine scout, as good as the best, who has attended your camps and has been behind you in all this good work, ever ready to help and encourage you to minimize and make light of difficulties as only a woman can. Mrs. Jacobs, we know, has done this and much more. We trust that this great harmony of purpose and spirit may continue as long as you both live.

In thanking the members of the Jewish community for the beautiful present, Mr. Jacobs replied in suitable terms and said that he was only doing his best and it was a pleasure for him to do it.

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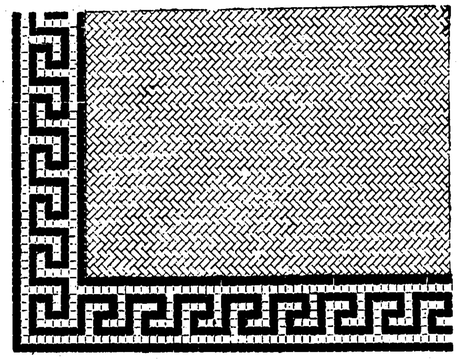

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Mammoth Structure To Rise In The Northern District

Proposed new department store and hotel building to be constructed in the Northern district. The store will occupy the three lower floors and the hotel the upper portion. The hotel is for Chinese occupation, incorporating the most modern features. Plans have been prepared by Messrs. Palmer and Turner, the leading architects in Shanghai. Construction is scheduled to start in the near future. We hope to give detailed descriptions of the proposed building in our next Industrial edition, which we hope to bring out in July next.

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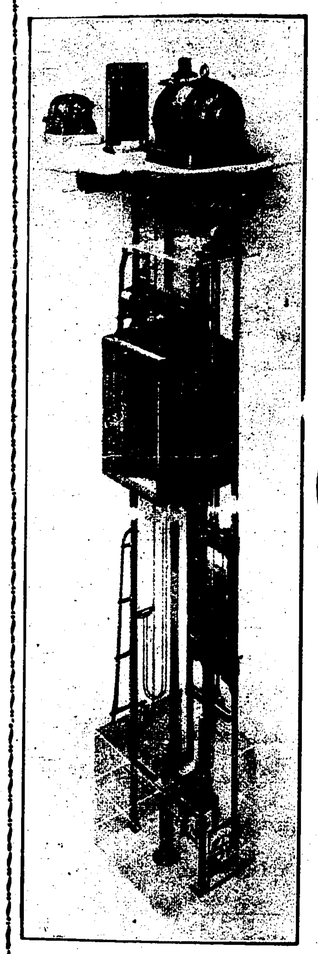

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MAMMOTH STRUCTURE ON NANKING ROAD

The latest modern structure to be built on Nanking Road this month will stand on 9 mow of land at Nanking, Shantung and Kiukiang Roads, which has been leased from Mr. S. S. Hardoon for 32 years by the Continental Bank Ltd., (a group of Chinese Bankers).

Here an eight storey building will be erected of reinforced concrete involving a sum of one million dollars. It will be completed within six months and contracts will be awarded next week to various prospective firms in Shanghai.

The architect of the building is Mr. T. Chuang, B.Sc., an American-Chinese graduate from the University of Illinois with offices at 212 Kiangse Road, 4th floor. Mr. Chuang is a well-known architect in China, having designed numerous large buildings in Shanghai, Tsingtao, Harbin, and Dairen. He has been twenty years in the profession and his services are in great demand. Mr. Chuang holds optimistic view of the future of Shanghai as a great centre for trade, and the recent huge building plans which have been launched here do not surprise him. The fact that properties are still fetching fabulous prices is an indication that there is a great future for this country. One of the biggest land transactions of the year was consummated last month when 13 mow on Foochow Road owned by Messrs. E. D. Sassoon and Co. Ltd., was sold to a Chinese syndicate for approximately Taels two million. The deal was handled by the real tstate department of Messrs. Palmer and Turner, in collaboration with the Hsin Woo Realty Co. We understand that a well-known member of our community has been buying property here freely in recent months running into several million taels. Quite important sites have changed hands, of which we are not able to give details as the parties concerned have not released the deals for publication. As to whether the abolition of extraterritoriality in China next month will have any effect on real estate in Shanghai, opinions are divided. It is, however, not improbable that land values will decline and the present high level will not be maintained. Impartial observers are inclined to take that view; the partial, that is, those who have large interests at stake, are optimistic. We shall wait and see.

THE HOUSE OF ISRAEL AND THE HOUSE OF ISLAM

We publish below a communication from MAULANA MOHAMMED ALI, M.A., LL.B. President of Ahmadiyya Anjuman-i-Isharet-I-Islam, a noted scholar and author who declines to accept the viewpoints advanced by us and our correspondent Mr. S. S. LEVY in ISRAEL'S MESSENGER, anent certain commentaries on Quranic passages concerning the B'nai Israel. It has been said that "None but an author knows an author's cares." This is patent by the attitude of the Maulana in his desire to cut short the discussion between us without adducing cogent reasons to sustain his viewpoint. Our esteemed Muslim correspondent assures us that after pondering over the criticism advanced by us, he "finds no reason to change his views." Well, that is perfectly right and every writer and author must enjoy his inalienable birthright to adhere steadfastly to his belief and not depart from it. We had invited some discussion with a view to clarify some moot points which have no bearing on the fundamental doctrines of Islam with which Judaism is not at variance. Islam in India and Germany is militant. Maulana ALI wrote his commentaries on Quran in his bold style. In some instances he had shown liberalism and in others he did not. For instance, in The Opening (Al Fatihah, p. 7) commenting on the Quranic verse, "Not those whom wrath is brought down, nor those who go astray," to which he gives his own version by commenting: "The Holy Prophet is reported to have said: Those upon whom wrath is brought down are the Jews and those who go astray are the Christians." There are more such views injected by Maulana ALI in his commentaries in the Quran, which will not help to heal the breach between the houses of Israel and Ishmael. A people which suffers continually from the "wrath of God" is not the people which deserves to be helped and emancipated, but remain the object of commisseration and "protection." That view was held by our Christian neighbours with the result that we were hounded and persecuted by the Church and made to suffer all sorts of indignities and ignominies during the Middle Ages. And we are not out of the woods yet! We hope Maulana ALI will see our standpoint and realise the disservice he is rendering to Judaism. Judaism, on the other hand, does not look upon Islam with suspicion. Islam is the daughter religion of Judaism, or as Brother M. YAQUB KHAN would have it "sister religion." Maulana ALI in cutting short our discussion drove away the chance of a rapprochement. Meanwhile his illiberal commentaries in the Quran, to which we refer, will be read by the millions to our great disadvantage!

Anjuman-i-Isha'at-i-Islam
The Ahmadiyya

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—Thanks for your letter of the 31st October 1930, and the December issue of your esteemed Magazine, ISRAEL'S MESSENGER. I have carefully gone through the article bearing upon my commentary of the Holy Quran with reference to the incident of prophet Jonah and the whale. I have also pondered over the criticism laid upon it. But I am sorry I do not find any reason to change my views. I however appreciate and admire your spirit of creating in the Jewish mind respect and regard for "Rassul Illah" and the Holy Quran and thereby bringing together the two great Houses of Israel and Ismael.
Yours faithfully,

MUHAMMAD ALI, *President*.
Lahore, 2nd February, 1931.

Our valued correspondent closes his letter by commending us for "creatinig in the Jewish mind respect and regard for 'Rassul Illah' and the Holy Quran and thereby bringing together the two great Houses of Israel and Ismael." We are pleased to hear of it. Maulana ALI need not be told that this is not an isolated case to which he refers. Our MAIMONIDES who flourished in the fourteenth century, was firmly of the opinion that Christianity and Islam as providential agents were designed to prepare the way for the Divine kingdom on earth. A Jewish preacher in America, the late Rabbi J. LEONARD LEVY, was not less outspoken in his praise of the 'Rassul' when he said:—

"What pages of history that name has made! What lively pictures of magnificence and simplicity, of spirituality and cruelty, of rare piety and sensuousness the name suggests.' . . . At a time when Europe was slumbering in the sleep of ignorance, like as fire spreads among the brush-wood, so spread the influence of Mohammed's religion among the darkened minds of Europe. I cannot but feel that he strove for the good of humanity. Though we cannot accept his conclusions, we can, and willingly do, offer to his memory the meed and tribute of our gratitude and respect."

Our efforts to bring together "the two great Houses of Israel and Islam," to which our valued correspondent refers, will greatly be furthered if the latter were to see his way to eliminate or make more clear and distinct certain illiberal commentaries of his in the Holy Quran.

DONATIONS IN MEMORY OF THE LATE E. SALMON.—To the Jewish Communal Association:— Mr. and Mrs. D. E. J. Abraham $15, Mr. and Mrs. R. D. Abraham $10, Mr. and Mrs. R. M. Joseph $20, Mr. and Mrs. Ellis Joseph $20, Mr. and Mrs. A. M. Sopher £10, Mr. and Mrs. A. E. Moses $10, Mr. and Mrs. J. E. Toeg $10. To the Jewish School:—Mrs. M. J. Moses $10, Mr. and Mrs. Edward Nissim $25, Mr. R. E. Kadoorie $10, Mr. E. E. Shahmoon $10, Mr. Ezra Shamoon $25, Mr. Albert Shahmoon $5, Mr. Harry A. Meyer £10.

THE LATE MR. EZEKIEL SALMON—A TRIBUTE

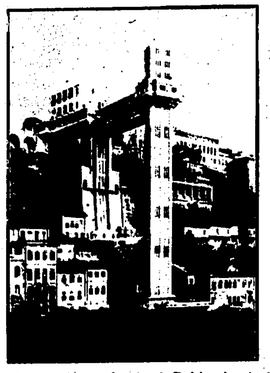
Death—the Grim Reaper—has robbed our community of a valiant man in the person of Mr. Ezekiel Salmon, who passed away at his residence No. 117 Seymour Road on the 23rd ultimo, at the age of 61, from heart

THE LATE MR. E. SALMON.

failure following an attack of imfluenza. The suddenness of his death has added to the poignancy of the grief of those who held him in high esteem and respected him for his modest and unobtrusive nature. The late Mr. Salmon was a well-known figure in our community and came to Shanghai from Singapore about fifteen years ago to join Messrs. E. D. Sassoon and Co. where he was at the head of the property department up to the time of his death. He served for many years as Hon. Treasurer of the Ohel-Rachel Synagogue, and was a regular attendant at the services during Sabbaths and Holydays. He was also Hon. Secretary of the Shanghai Jewish School for a number of years and rendered yeoman service to that institution. His loss will therefore be greatly felt and his place hard to fill. The late Mr. Sal. had led a quiet life and was seldom in the limelight. His modesty and high sense of dignity had made him *persona grata* among his innumerable friends. It seems as if it were but yesterday when we saw him on behalf of some deserving cases to which he had responded with his usual smile and kindness. It seems as if it were but yesterday when we saw him standing and serving as a *Somekh* at the Ohel-Rachel Synagogue assisting the Hazan in the Reading of the Law. The late Mr. Salmon was a man of charm, a man of letters and refinement who kept himself *au courant* with Jewish affairs and politics throughout the world. He seldom hesitated to contribute his bit for the welfare of his race and render some sort of service. Some six years ago, he travelled to Europe and America, which was the only holiday he had after his stay of a decade and a half in Shanghai. Many will miss him: many will be deprived of the loss of a generous benefactor. It has been said that "a man cannot be said to succeed in this life who does not satisfy one friend." The late Mr. Salmon had satisfied not "one friend" but many friends in life. His right hand never knew what his left hand was doing. He gloried in the performance of a Miswah and served God with all his heart. His life was gentle and the elements were mixed in him. He was truly a man who was fond of friends and believed in friendship which he looked upon as "the wine of life." As such we mourn his loss and offer to his surviving brother, Mr. J. E. Salmon our expression of sincere sympathy and condolence in the great loss sustained by him. The memory of his brother will be deeply cherished by the whole community for his unflagging zeal, earnest devotion and whole-hearted service. *Shalom l'afro!* Peace unto his ashes!

Lacerda Tower, Bahia, Brazil

Bahia, the "two-story" city of Northern Brazil, has solved its unique problem of commuters between the upper and lower levels of the city by the installation of two modern high speed Otis elevators.



On the lower level of Bahia, bordering on the bay, are the docks, offices of large shipping companies, shopping districts, banks and other commercial houses, while the government buildings and principal residential sections are located on the upper level some 195 feet above.

The need of transporting facilities between the two levels of the city was necessitated by the rapid growth and general progressiveness of the city itself. The Empress Electricas Brasileiras, S. A., a subsidiary of the Electric Bond and Share Company, has met this need by constructing the new 240 feet monumental concrete Lacerda Tower for housing the two self-levelling 700 feet speed Otis elevators with a control which gives unexcelled quantity and quality of service.

Each elevator has entrances at both ends of the platform which is 7' 4" wide by 7' 3" deep capable of carrying 27 passengers or a load of 4000 lbs. at 700 feet per minute. The relatively high speed of these elevators, however, is not noticeable to the passengers for correct and smooth acceleration and retardation are assured by the use of Otis Unit Multi Voltage Control. This system of control employs an individual constant running motor generator for each elevator for providing graduated and full voltage, direct current supply, to the 65 H. P. elevator motor of the gearless machines used.

In addition, the elevators are equipped with Otis Micro Levelling which brings the car platform level with the floor landing, independently of the operator. This eliminates the stumbling hazard and also the false stops at the landings, thus saving time in transferring the passengers, and eliminating current waste.

The corridor doors and car gates at each end of the platform, which gates are of the Otis non-collapsing safety type, are power operated. The control is such that the gate and hatch door at one end of the car open automatically while the car is automatically levelling to the terminal floor. After all passengers are out of the car, the operator, by means of a button, automatically opens the gate and door on the other end of the platform to allow other passengers to enter. By means of two other buttons both hatchway doors and gates at both ends are automatically closed by power, and the operator by moving his car switch initiates the automatic acceleration of the elevator to 700 feet per minute towards the other level of the city.

The recent inauguration of the opening of these elevators to the public was accompanied by Military Band music and fire works, with speeches by the Governor of the State and the Mayor of the City. On the Inaugural Day practically the whole city tried to ride on these modern Otis elevators between eigth P. M. and midnight and many of the 10,000 who were fortunate enough were so intensely interested in the method of control of these elevators that they would only be induced to leave after several trips.

On the second day the elevators transported more than 24,000 people, each passenger paying 160 reis, equivalent to a little less than two cents.

The Lacerda Tower, as shown on the attached photographs No. 8439 and No. 8440, is a reinforced concrete tower approximately 240 feet high which is joined to an older tower by a bridge. This new tower is floodlighted at night and can be seen many miles at sea.

These modern Otis elevators met with such great approval from the officials and the general public that the Otis Elevator Company is at the present time making extensive changes to the twenty-three-year old Otis elevators in the other tower in order to duplicate these in the new Lacerda Tower.

The Empress Electricas Brasileiras, S. A., has also ordered an Otis Double Car Incline Railway consisting of two balanced cars, each capable of carrying 40 passengers, or a load of 6000 lbs., at a speed of 650 feet per minute. The cars will be 26 feet long by 8 feet wide and will be provided with two car doors on each side, operated automatically by means of buttons.

A car switch located at the upper level will control this railway and with Otis Unit Multi Voltage control together with the carefully worked but safety devices for the machine and for the cars will insure safe, rapid and smooth transportation of the passengers.

This incline railway will be located near the towers housing the elevators and will be 360 feet long yith an incline of 32 12.'

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Shanghai, China

BOXES,
BOXES
AND
BOXES

JEWISH CALENDAR 5691

1st Day Pessa ... Thurs., Apr. 2
7th Day Pessa Wed., Apr. 8
*Rosh Hodesh Iyar ..... Satur., Apr. 18
Lag b'Omer ... Tues., May 5
Rosh Hodesh Siwan ..... Sun., May 17
1st Day Shabuoth ..... Friday May 22
*Rosh Hodesh Tammuz ..... Tues. June 16
Fast of Tammuz Thurs., July 2
Rosh Hodesh Ab Wed. July 15
Fast of Ab Thurs., July 23
*Rosh Hodesh Ellul ..... Friday, Aug. 14
5692 1931
Rosh Hashanah ..... Satur., Sept. 12
Yom Kippur Mon., Sept. 21

*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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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

OUR TWENTY-SEVENTH ANNIVERSARY

ISRAEL'S MESSENGER, the Jewish pioneer publication in the Orient, the Organ of the Zionists in China, has reached another milestone in its journey. It celebrates this month its twenty-seventh anniversary and enters upon the twenty-eighth with a feeling of optimism, not without reason. Looking backward and measuring the distance we had travelled upon the thorny path with which we were beset, we find much for which we ought to be thankful. To edit and publish a journal in a day which is not free from other pursuits of life's struggle, has become a privilege which we will not venture to underestimate. It has become a regular fixture with us; an institution which is serving valiantly a great cause, a great principle and a great nation. We are just realizing that a responsible and progressive community, no matter how small in size it may be, cannot afford to remain inarticulate. A forum is needed to combat the sinister influences which lurk behind it. The battle will always demand our maximum efforts and sacrifices. We have to watch four frontiers, north, south, east and west. There is need for more weapons with which to combat the adversaries, who seek to paralyze us and crush our nationhood. We cannot and dare not stand still. We stand, as our readers are aware, for two great principles from which we shall not swerve or retreat in any way. We stand for "Traditional Judaism and Jewish Nationalism." —two cardinal principles which convey a world of meaning. We cannot view without alarm the present religious decay and disintegration from which we are suffering. All is not well with us. The drift from Judaism continues unchecked and unabated with our 'Hazzanim' hardly able to cope with it, or even realize the danger with which we are faced to-day. The pulpit is silent and covered with dust for want of an occupant, with hardly a Maggid visiting our shores from the stream of Jewish life in the west. If our Hazzanim are unable to rise to the occasion, who dare blame them? We do not. Truth to tell, they have never pretended to be what we expect them to be—spiritual leaders, men with broad vision and outlook on life, men competent to lead their flock onward and forward and rear a generation of Jewish Jews. We still have in mind that official who served here as a 'Hazan', Shohet, Mohel, and Teacher for a miserable pittance of $90 a month, subject to fines being imposed upon him for every sin of omission and commission committed by him! This spirit is still prevailing, although on a grander scale. We demand cheap service at the expense of murdering the soul of Judaism, and rendering our Beth Hakenesseth impotent institutions, helpless to radiate their influences upon our life. ISRAEL'S MESSENGER cannot lie low when such deadly symptoms are developing. ISRAEL'S MESSENGER will not be true to its mission if it permits the young generation through no fault of their own to die in the wilderness. We have strenuous battles to fight in the years to come, and shall not rest content until the danger menacing us is warded off. ISRAEL'S MESSENGER stands for another great standard, the standard of Jewish Nationalism. This is a plank which links us from the time when the first outstanding Zionist leader—our Master MOSES—had raised the banner of the Jewish flag, heralding the birth of the Jewish Nation after their historic exodus from Egypt. Israel is still a nation and will not cease to be a nation until, *pace* JEREMIAH, the "phenomenon of heaven will change." That is the way we look upon our political creed for which we stand irrevocably committed. Our attitude should not be misunderstood or maligned. Not very long ago, the Editor of ISRAEL'S MESSENGER was 'accused' (*sic*) of being in the service, or on the staff of the World Zionist Organization, "drawing a princely salary." This was regarded an offence with which to vitiate his services for the cause. "What can you expect from one who is hired to propagate Zionism?" was whispered from lip to lip. No one could understand how we are able to devote our spare hours for a cause which locally brings us no material except spiritual reward. No one could understand how we could turn out a journal with regularity without the financial aid of the wealthy magnates in our *kahal*. In order to slay us with a stroke of the pen, the wiseacres used their tongues freely, right and left, in order to vitiate the value of the work we are doing. While on the subject, we would not like to say that we are quite different from other nations. In the upbuilding our ancient homeland, we must be *Kagoyim*, not unlike other nations. We must engage secretaries, propagandists, stenographers, accountants, lecturers, lawyers, engineers, etc. in order to raise the standard of Jewish national life and contribute our maximum for the cause. In our case, we wish to deny categorically the implication that the Editor of ISRAEL'S MESSENGER is receiving remuneration from the Zionist Organization or the Jewish National Agency, or any other Zionist body. We were never approached in the matter nor did we suggest it at any time. We hold no position except an honorary one in the service of the Jewish nation. We have always revelled at the idea that it is the duty of everyone, in his own humble way, to serve his people. The amount of time that is daily wasted on *habley ha olam* would have created many States and many useful things in life. Why our work should be grudged or discounted is incomprehensible to us. Happily, we are not depending upon broken reeds. "This world is God's world, after all." It was not surrendered to the faithless. The attempt to dishearten us will not avail. We believe with BEECHER, that "newspaper work is a greater treasure to the people than uncounted millions of gold." In that spirit we embark upon another milestone, prepared to serve our rejuvenated nation, not through fear (*m'yir'ah*) but through love (*m'ahaba*).

THE MANDATES SYSTEM: By NORMAN BENTWICH

Mr. NORMAN BENTWICH, the Attorney-General of Palestine is singularly suited to give us some insight into the Mandates System which was initiated by the Allied Powers as an aftermath of the Great War, owing to the fact that it was he who was responsible for the actual working of a mandate. The System applies to territories inhabited by peoples not yet able to stand by themselves, or in other words:—

"The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience, or their geographical position can best undertake this responsibility, and who are willing to accept it, and that this tutelage should be exercised by them as Mandatories on behalf of the League".

The author tells us in the chapter on The History of the Mandates that the legal conception of the mandate comes from the Roman Law for it is simply 'a trust writ in Latin'. On the other hand, the Mandatory Power to which the government of a territory is delegated by the League of Nations holds the teritory on a double trust, or, as it has been called, a dual mandate: (a) on behalf of the inhabitants of the territory; (b) on behalf of the International Society. Under precisely the above conditions, Great Britain holds the Mandate for Palestine. The function of the mandatory in Palestine is of a special character on account of the inclusion of the statement of policy in favor of the establishment in Palestine of a national home for the Jewish people. Such responsibility entails upon the mandatory a three-

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fold purpose, namely, a trust on behalf of civilization, a trust on behalf of the inhabitants of the country, and a trust to bring about the continual and gradual realization of an age-long ideal and to enable a new national life to be established in Palestine by the side of the national life existing of the older inhabitants. The Palestine mandate in fact recognizes the historical connection of the Jewish people with Palestine. Mr. BENTWICH after having dealt fully with Palestine in Section I of the Book, then deals with the mandates for Iraq and Syria. In chapter 4, the B. and C. Mandates System is considered which provides for the overseas possessions of Germany in Africa and Oceania. The concluding chapters are devoted to the International Control of Mandates, and texts of treaties and agreements entered between the League and the Mandatory Power. Mr. BENTWICH is to be highly commended for the lucid exposition he has given his readers of the actual working of a mandate. He has taken great pains to trace the history and principles of the mandate system, the origin of which according to the author emanated from Gen. SMUTS of South Africa. Dr. ARNOLD MCNAIR has written an attractive Preface to the book, whilst Messrs LONGMANS, GREEN & Co. Ltd., London, are responsible for the excellent make-up of it, which is selling for 15sh.—net.

"REFORM JUDAISM AND JEWISH NATIONALISM."

Dr. MORRIS S. LAZARON, Rabbi of the Baltimore Hebrew Congregation has distinguished his ministry by consistently championing Zionism from his pulpit. Himself a Reform Minister, he dedicates his pen in his fight against assimilation and de-nationalization of Judaism. Dr. LAZARON occupies a leading pulpit and wields a great influence among his congregants. In a little brochure of eight pages entitled "Reform Judaism and Jewish Nationalism," Dr. LAZARON engages himself in a brisk battle with his colleagues in the ministry who stand for the outworn interpretations of Judaism and Jewish history. Dr. LAZARON has no sympathy with the few "die-hards" in the reform wing who persist in their notion that Israel must forever remain scattered under the tutelage of all nations to be trampled upon and their manhood crushed and paralyzed. He shows the futility of such a baneful theology that God delights in Israel's dispersion and persecution in woe-begone countries. A few extracts from his brilliant essay will convince the reader that the new cult is losing ground and stands discredited. Criticizing Rabbi FEUERLICHT'S article on "Hatikwah and Reform," Dr. LAZARON says:—

"What solution has Reform Judaism to offer out of its own essential genius and in accord with the tradition of the household of our people? That's the problem. It is indeed disheartening in the face of the present world Jewish crisis that some Reform Rabbis find nothing more than hoist the tattered banners of a century ago and mouth the slogans of that time which every fact of contemporary Jewish life denies."

Dr. LAZARON is fearless in his denunciation of the fatuous solgan raised by the "die-hards" who seem to imagine that what was taught and preached some ten decades ago must for ever remain the alpha and omega of Reform Judaism. "Surely," says the redoubtable champion of Jewish Nationalism, "what the early Reformers said was not a new *Torah Missinai*, written, fixed, inexorable. The older Reformers plead for a Judaism evolving out of the needs of their time. We Roform Jews of to-day must speak out of the exigencies of our own time. That to me is the true spirit of Reform Judaism. We must refuse to 'crystallize' our position on the ideas of a century ago." Dr. LAZARON ranges himself with the collective consciousness of Kol Israel in his plea for Zionism, and his rejection of the philosophy of Reform Judaism. Anxious to save the latter from total wreckage Dr. LAZARON declares, "It cannot cut itself off from the great trunk of the tree of Jewish life without impoverishing itself." This is well said. Reform Judaism without Zionism has no future: it cannot survive without a national center and a national ideal. Dr. LAZARON assures us, "Thoughtful Jews in the reform ranks are already revising their opinions and accepting this position." That is perhaps the only redeeming hope we have of the future of Reform in the United States. Dr. LAZARON may well be looked upon as 'a monarch of the mind' in the reform Jewish pulpit. His brilliant contribution is a clarion call to all the liberal congregations to drop those "tattered banners of a century ago" and redeem the soul of contemporary Jewish life. Summing up his arguments, Dr. LAZARON says:—

"We must teach our children to be actively conscious of the fact that they belong to Israel—world Israel. We must let the nations know that they cannot destroy us if they would; that we shall not deny or destroy ourselves to gain the world in one mighty effort of apostasy, even if we could. For we believe that God has claimed the Jew for His own. Not the individual Jew—but the Jewish people. That challenging declaration which rings through our Bible is as true to-day as on the first day it was spoken: 'Ye shall be My people and I shall be your God'. We are resolved to preserve the integrity of our nationhood lest that covenant be set at naught. This must be the platform of the new Reform. It is affirmation not negation. It is declaration not denial. It is profession not repudiation. By such a platform we shall live as a people, even as our fathers have done, to glorify the name of the universal God among the nations!"

When such intense healthy Jewish idealism is propagated and preached by one who is identified with the reform wing, then we must not despair of the future. Not 'RAB SHEMUEL' or LOUIS WOLSEY would determine the future of Reform Judaism, but men like Drs. LAZARON, WISE, NEWMAN, and HELLER who speak the truth when they act as spokesmen thereof. Messrs SCHULMANN and WOLSEY stand for assimilation in the life of Israel. They but "hoist the tattered banners of a century ago" and it is time that they should be relegated to the museum!

PASSOVER AND ITS UNIQUE MESSAGE

This evening (Wednesday April 1st) Jews will celebrate the Festival of Passover, the fountain of Israel's hope, in commemoration of their deliverance from Egyptian slavery. It is a great anniversary which comes once in a year to remind us of the past and the promise of our future emancipation from the yoke of Galuth life. Passover is a day of Israel's national awakening and independence, a day which has witnessed his national rebirth and deliverance from the galling yoke of his oppressors, Elsewhere in this issue, we publish a special contribution on the great significance of the Festival, by Rabbi J. SHACHTER, and hope our readers will digest carefully its spiritual message to us all. Israel is still serving in bondage and his third redemption from it will open a new era in his life and history. There is much hope to regain his nationhood in our struggle to realise the Zionist ideal and shake off the dust of centuries. Israel is witnessing a new exodus to-day to the Promised Land. Halussim and Halussoth are on the high seas to greet their Motherland and build the old wastes, the desolations of many generations. The outlook is hopeful and the spirit is buoyant. In ancient times we were *Abadim l' Paroh*, slaves to PHARAOH. Prom that slavery we were redeemed by the Finger of God and saw the light of liberty and freedom. The Hand that smote the force of wickedness will yet smite the modern force of darkness which refuses to learn a lesson from the past and submit to the inevitable. Israel will still march onward and forward—*Wabduth l'Heruth!* That is the vital message of our Seder night, the night of nights!

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[*Written for* ISRAEL'S MESSENGER]

A CHRISTIAN ZIONIST: THE REV. MR. WILLIAM HECHLER

By Dr. T. NUSSENBLATT, Vienna

From London comes the news of the death of the Rev. Mr. William Hechler at the ripe age of 86. The deceased gentleman was one of the greatest and most prominent Christian who helped forward the return of the Jews to Palestine. Devotion for the Holy Land and knowledge of and about Palestine already in the last decades of the last century awakened the attention of many leading Christians in England. In 1895 a Society was founded in that country under the name of "The Palestine Exploration Fund." Its aim was to study systematically and scientificially all questions dealing with this land. Hechler was among its first members. Its president was Colonel Conder. This Society entrusted the then young lieutenant later Earl Kitchener, to make the first modern scientific survey of the country. When Theodor Herzl published his "Judenstaat" (Jewish State) Mr. Hechler was one of he first to come to him. Herzl mentioned this in his diary of March 10th, 1896.

THE LATE REV. W. HECHLER

"To-day the Rev. Mr. William Hechler, Chaplain to the British Embassy called on me. He is a very sympathetic gentleman with a long grey beard like that of a prophet. He is quite enthusiastic about my solution. He too considers my movement a prophetic crisis such as he had already announced two years ago. He had calculated after a prophecy of the time of Omar (637/8) that after forty two prophetic months, that is 1269 years Palestine would be given back to the Jews. That would be in the years 1897/98. When he had finished reading my book he hurried at once to Monson, the then Ambassador and said to him: The movement prophesied is here."

Very soon kindly and amicable relations arose between Hechler and Herzl, which soon ripened into a very close friendship. Thanks to the efforts of the British Chaplain who had been at one time tutor to the children of Friedrich I. Grand duke of Baden, Herzl was granted audience with this noble prince, and won his assistance and good will for the Zionistic cause. Hechler was always to be found near Herzl. He accompanied him in 1898 on his journey to Jerusalem and assisted him much and helpfully when he was received in audience by William II. "The good Hechler was there," Herzl wrote on that never-to-be forgotten day. "He blessed us in the name of the God of Abraham, Isaac and Jacob, then putting on his white flowing veiled hat, he left us." At the first Zionistic Congress and all succeeding ones, the patriarchal figure of the Christian Zionist struck every one. He sought always to find out valuable relations and connections, for the Zionistic Movement and every success of Herzl he greeted with great joy, sometimes showing it in a very original manner. When in 1901 the information was discussed in Vienna that Sultan Abdul Hamid had received Theodor Herzl in his office as President of the Zionistic World Union, Hechler drove up to the Zionistic office in Vienna in a large carriage which excited the attention of the public by its antiquated queer form. It was the same carriage in which Sir Moses Montefiore had made his journeys to Palestine and had been religiously kept in the Vienna Jewish Museum as a very precious object, and had been lent to Mr. Hechler for this occasion. To celebrate this day, the good Chaplain drove with some young Zionists amongst them Martin Buber,—through the streets of Vienna.

In his dairy Herzl devotes to his Christian friend many touching and heartfelt words. In his Utopia (Altneuland) he depicts his Anglican friend in the person of Mr. Hopkins who resided in Jerusalem. When in this romance the question is discussed as to "who has created the best way for Jews and Arabs to get along together in Palestine?" Herzl through his Hopkins-Hechler says: "Mutual tolerance." And since t he publication of "Altneuland" Hechler always signed his name: Hechler-Hopkins. The memory of Herzl was revered by this Christian Zionist friend. On the 25th anniversary of his death Mr. Hechler placed at my disposition for my work commemorative of this event "what his contemporaries thought of Herzl" a touching, In Memoriam: "It was God's will that I should help my dear friend, Dr. Theodor Herzl, and therefore God sent me to Vienna during the years 1885-1910. The remembrance of our mutual work for this ancient people of God is holy to me." On Sunday 2nd of July 1904, I was sitting at Herzl's bed of sickness in the Pension Edlach on the Semmering. While placing his right hand on his heart he took my right hand into his left and said to me "Give my greetings to all and teell them that I have given my heart's blood for my people". The next day while I was praying at Christ Church, the English Chapel attached to the British Embassy, God took Theodor Herzl from us.

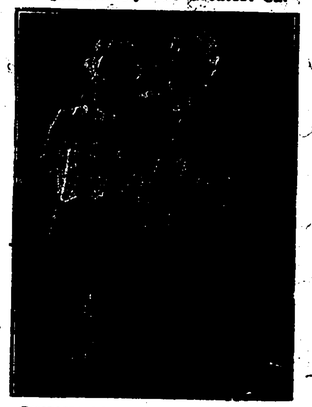
And Hofrat Professor Dr. Gustav Singer, Herzl's consulting physician, tells us in no less touching words of his meeting with the Rev. Mr. Hechler at Herzl's death-bed. "On a very hot afternoon in July" Professor Singer writes, "it was a Saturday I remember very well, a few students came to me led by the venerable chaplain. Herzl felt himself very ill and had asked for me to come to him to Edlach. In the greatest haste we reached the train. I came just in time. Herzl was laying in a small pavilion in the garden. Before I went in to him the English clergyman who was an enthusiastic Zionist came to me, repeated a few verses from the Bible and placing his hand in blessing on my head, said "May God help you that you can help this great incomparable man therein!" It was one of the most touching moments I ever experienced as a physician.

Till his death Hechler was and remained an enthusiastic Zionist.

Albert Onestone. I bet your books would sell much better.

No wonder the world is in the dark about Chaplin's origin. Perhaps it feels safe in describing him as "the English-born funny man."

"Unquestionably The Greatest Car"



PHOTOGRAPHED BETWEEN THE RACES AT AUTEUIL

Baroness Eduard de Rothschild and M. Andre Citroen, the motor king, trying to decide which horse to bet on in the always uncertain steeplechase during the Grand Semaine in Paris. Incidentally, it should be noted that Citroen Cars are gaining in popularity and unquestionably offer the greatest car values of the year. The local Agents Messrs Grand Garage Francaise, 356 Avenue Joffre, will be pleased to give demonstrations to prospective buyers. Vide advertisement elsewhere in this issue.

Charlie Chaplin in the Public Eye

The ovation given to Einstein and Chaplin, two world great Jewish geniuses in their recent travellings, has been most remarkable. While Einstein is known to the world as a leading Jew owing to his pronounced Jewish sentiments and his fearless advocacy of Zionism, Chaplin is practically unknown as a Jew. In fact he is described by the United Press service from Berlin in a cable published in the *North-China Daily News* of March 16 as "the English-born funny man." According to the *American Jewish World*, of Minneapolis, Chaplin was honoured with a visit from Einstein at his Hollywood home in January last. One or two versions were given out of the historic meeting which is rather interesting. Here is one dialogue:—

CHARLIE: I'm pleased to meet you, Albert.

ALBERT: I'm not exactly satisfied with you, Charlie.

CHARLIE: What's the trouble?

ALBERT: I hear that you still go on forgetting that you're a Jew. That isn't funny at all, Charlie.

CHARLIE: I'll tell you how it was, Albert. It isn't my fault. It started when the managers demanded that I change my name from Caplan to Chaplin. After that was done they thought it would be much healthier for the box-office and me if I'd forget the Caplan altogether. By and by I became Charlie here, Charlot in France, Karlie somewhere else, and so on. Once a competing producer tried to revive the Caplan story. So I squashed it by definitely denying that I was a Jew.

ALBERT: But don't you feel Jewish at all?

CHARLIE: Well, I did like the gefillte fish my mother used to make. But that's all I know about Jewishness. I'll tell you what, Albert. If I were you I'd change my name to

[*Written for* ISRAEL'S MESSENGER]

THE LEADERSHIP OF THE ZIONIST MOVEMENT

By N. S. BURSTEIN, CARDIFF

Speaking as one within the veil of of political Zionism from its very inception, I say—and I say it with vehemence—that the first and foremost question the Zionists (including Dr. Weizmann) should put to themselves before going to the next Congress should be: Who should be the right leader of the Zionist Movement at this critical hour? This is a pertinent question which requires most serious thought to solve. The leader the Zionists are in want of now is the leader who will no longer be satisfied to weave a spotted Zionist-life of shreds and patches—*a leader who will insist on a clear-cut and firm policy and a continued maintenance of Jewish development in Palestine as set forth in the Balfour Declaration and the Mandate.* I would not venture to point out the man I would think fit to be the leader of the Zionist Movement at the present juncture. Even the great Napoleon said he would not be the Almighty, because omnipotence is a *cul de sac.* It was on August 6th 1918 that the late Dr. Max Nordau wrote to me from Paris as follows:—

Mr. N. S. BURSTEIN

"Quite so: the one thing that is needed in Zionism is a leader, not leaders. But where is he to be got from? Mind: a leader is always imposed by nature. He is conspicuous by himself—the man you dig up somewhere with much painstaking, whose qualities you measure and weigh, whom you discuss and examine, who pleases the one and displeases the others, that man is not meant by nature as a leader, he is at best an excuse for a leader. It is no fault, but the misfortune of Zionism that neither Herzl nor Dr. Wolffsohn have left heirs."

This is, of course, a cogent advice from a wise man and well worth pondering over. But the times are changing and we with them. In seventeen years, the Zionists have learnt a lot and have still more to learn. What the Zionists are in need of now is not a leader but a *spokesman,* who should command respect and hearing as if he were a foreign ambassador. The main question must now be not simply that of a *person,* but of a political system and political policy that person can command. In spite of Dr. Weizmann's great services to England during the war, in spite of his work—colossal, as the whole world recognises— for the Zionist Movement and in spite of the great esteem and admiration in which he has been held by statesmen in every English Parliament since the Balfour Declaration, he is always treated too much as a close relative is treated by the host and hostess, with the words: "Excuse me, the guests, though strangers, must be looked after first." And that is why, like the close relative, he so often leaves the banquet hungry.

As One Of The Family

It is the opinion and criticism of the stranger that are valued and feared most. Dr. Weizmann has been considered and treated as one of the family—a British citizen—by every Government. And just this, I am fully convinced, was Dr. Weizmann's greatest stumbling-block. He is a too near relation to the English Government. Had he, in his capacity as President of the World Zionist Organization, been an American, Frenchman, German or Pole, there would never have been a White Paper No. 1 nor a White Paper No. 2, and Great Britain would long have been a solvent instead of an irritant in the Palestine situation. No British Colonial Minister then would ever have dared to change the policy of the Palestine Mandate without the sanction of the League of Nations. A non-British Zionist leader would soon make the British Government to understand that the Balfour Declaration was not drafted for the handful of British Jews, but for the 16 or 17 million Jews of the world. He would have the courage to make the English Government to understand that the Balfour Declaration was not a silly "war bargain" that could be easily a brogated, but a solemn Declaration before the civilized world, in which the honour of the British Empire is pledged, and his warnings would have been heeded. Why have not the "war bargains" of Poland, Roumania and of some more petty states been disputed? And is it not remembered that the European Jews alone put into the battlefield 800,000 soldiers and that, relatively, the Jews suffered most of all? There is no gainsaying that "words without actions are the assassins of idealism." Lady Rhondda, in a forceful article in *Time and Tide,* August 21st, 1925, said, among other things: "We will never gain anything from England unless we tread upon their toes.....Hatred is terrible, blood lust is terrible, revolution is horrible, and yet, could the Irish ever have got what they wanted without them?....." But the Jews will never adopt Irish methods. No matter how cruelly they were treated in the past and how greatly they suffer at the present moment in some of the so-called civilised countries of the world, the Jews never have pleaded and never will plead their cause with violent methods. The Jew is a born optimist and his ammunition has always been—moral force. The *Manchester Guardian,* (October 24th, 1923) rightly said: "It has been the weakness of every recent English Government that it dared not rely upon moral force. Moral force can be made to rule the world." But, to my personal observation, no English Government since Gladstone's times has shown this kind of weakness more glaringly than the present Labour Government.

Moral Force

In reply to Lord Leamington in the House of Lords, the late Lord Curzon used moral power, openly, straightforwardly and honestly, when he said:

"Our interest in Palestine has never been measured in terms of pounds, shillings and pence. From the days of Coeur de Lion, Englishmen have never regarded it from that point of view. Our interest is historic, traditional, religious, perhaps to some extent sentimental." But in the earliest stages of the war we went there on strategic grounds, because of the threat to our flank in Egypt, and he did not think the War Office would now care to see any hostile power in possession in Palestine. . . "We were drawn into Palestine for military reasons and we conquered the Turk. Then, we had to put to ourselves the question, Shall we go? Nobody wanted us to go; everybody insisted on our remaining. Palestine is a country where there is scope for more people, more cultivation, rapid development, more railways, better sanitation and afforestation, and the opportunity to undertake this was now being offered to the Jews in their own home." (*Daily Mail,* June 30th, 1920.)

The Jews of the world, even those who were citizens of enemy countries, used moral force in insisting that the Palestine Mandate should be given to England. And Lord Allenby, the conqueror, had the moral courage to say: "Great Britain feels honoured that the Jews have pressed for a British Mandate." But the present English Government seems to say, "I am not all here" and cannot afford to be sincere.....The Zionists of the world must not allow themselves to be "let down," as the saying goes. They must concentrate their principal camp in America (Dr. Weizmann himself hinted as much some time ago) and the President of the Zionist World Organization must also be an American. It was the Irish Americans who helped to bring salvation to Ireland and it is my firm belief that the American Jews will bring salvation to the Jewish National Home, provided there be no small interferences on the part of English Zionists and that the Cause be kept in their minds above the petty honour of "keeping the thing among ourselves."

America And Zionism

In the United States Congress in Washington on Thursday, January 8th, Congressman Dickstein protested against the British White Paper on Palestine, and attacked Great Britain for what he said was a breach of faith with the Jews. He called for action to be taken in the matter by the United States Government. There was a big attendance of Congressmen during the delivery of the speech, which was received with signs of approval and much applause.

"A decided stand is wanted," he said, "and I call upon the Government of the United States of America to bear all the power it possesses to effect a correction of the situation. . . Already a great deal of mischief has been caused by the delay in protesting against the the situation. The protest must be backed by such unequivocal expression as will make Britain see the light and do her duty. . . We of the American Congress cannot stand by indifferent and permit the violation of the sacred pledge given by President Wilson after the issue of the Balfour Declaration."

Here we have a palpable proof of what a force the Government of America can be made for Zionism when its main artery will be implanted on American soil. The Arabs, those saintly Arabs who are as unwilling as they are unable to do anything of a progressive nature, will far sooner take advice and listen to reason from a non-British spokesman. And, moreover, the timidity of the English Government in dealing with the Palestine question will be diminished if the American spirit will have, to some extent, sway over it. For, after all, it was Woodrow Wilson who heartily seconded the Balfour Declaration and urged the approval of the British Mandate in Palestine. America's support will also serve England as a bulwark against the Mahommedan world.

De Haas' Wrong Policy

Mr. Jacob de Haas, who is one of the well-known leaders of the Zionist Administration in America, has declared in an interview that the headquarters of the Zionist World Organization should be transferred from London to Jerusalem. It is also stated that he suggested that, instead of a single President, the next Zionist Congress should elect a Presidium to assume leadership of Zionist affairs. Both these recommendations are, to my mind, as unwise as they are impractible. In the first place, it seems that

[*Continued on page 24*]

CORRESPONDENCE

GREETINGS FROM CARDIFF

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Would you grant me the hospitality of your columns to express my utmost thanks to the Shanghai Zionist Association for reprinting in book form the most learned and interesting lecture "The Land of Israel To-day" which was delivered by Miss Lily Nobiston? I will also associate myself with the noble words written by your esetemed Hon. President, Mrs. Sophia Toeg in the Preface "that it is to be hoped that Miss Nobiston's message of goodwill will strike a responsive chord in the hearts of many who will read this little work, and impel them to support the Zionist movement," that we will soon and *b'yamainu* possess Eres Yisrael for Am Israel. I am receiving ISRAEL'S MESSENGER very regularly, and am always overtaken with joy to read the news of our *Ahainu b'nai* Israel in the Far East.—With Zion's greetings, and *b'hirkat shoken b'Siyon.*

ADOLPH GABLE.

CARDIFF, 5th February, 1931. 86, Cornwall Rd.

From Prof. H. P. Shastri, D. Litt.

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—I am obliged to you for regularly sending me ISRAEL'S MESSENGER, and glad to see the high tone of the journal based on perfect justice to the Jews as well as the non-Jews.

On account of my love for the Jewish culture and the Jewish people I have studied the feelings of the people here in regard to the Jew. Some time ago, I saw a middle-aged lady addressing a big crowd in Hyde Park, trying to make a case against this respectable and peace-loving community. She exhorted the audience to turn the Jews out of England, and boycott them socially and commercially. I challenged the speaker and asked her who paid her for the anti-Jewish propagarda, as she looked a hired agent. My protest brought me thanks from several of the Jews among the audience. A young Jewish lady pressed my hands in her own with gratitude and said, "God will bless you for defending our cause."

After a short while, I saw the speaker taking tea in a Jewish tea shop. Recognizing me she said, "You see I like good tea, and the best tea in London is in these shops."

Once I heard an animated debate in a first class club on St. James Street, on the Palestine question, between a Zionist and an Arab from Palestine. The Arab was a poor speaker, but the Zionist was not equal to the task. The audience consisting of well educated men and women went home unconvinced of the Zionist cause.

My three lectures on the Alexandrian neo-Platonism in which I said a lot about Philo, and the influence of the Jewish thinkers on Plotinus and Socrates, were well attended and admired.

I must say that the London Zionist Organization is a poor propagandist, while the Arabs and Moscow-men are loud in their condemnation of the Jewish cause.

The Jews contributed so liberally to the Arab culture developed in Spain, and some of the best books of Al Farahi, and Abu Bakr bear marks of Jewish genius. In administration the Jews helped the Arabs in Spain. Why can there be no Arab-Jewish co-operation in Palestine on the same lines as in Spain?

I have one Jewish student attending my lectures on Sanskrita. I think you will be interested to know that a well-known University has conferred on me the degree of D. Litt. [*We are indeed glad to hear it. Congratulations to you Prof. Shastri from all of us here who know you so well!—Ed.*]

The name of Mr. S. A. Hardoon is well-known in the Budhist institutions here, and his books are seen in all the big libraries.

May God bless you for the good work you are doing.—Yours very sincerely.

H. P. SHASTRI, *D. Litt.*

LONDON, 19th February, 1931.

ISRAEL ZANGWILL MEMORIAL FUND

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The late Israel Zangwill occupies such an enduring place in the Jewish and literary worlds of all English speaking peoples that it is strongly felt by the undersigned and by all whom they have consulted that there should be a memorial in his honour which is at once unique, simple and permanent. This condition would be met by a Zangwill Road of Remembrance in England, and perhaps later also in Palestine and America. A suitable stretch of English highway would be planted with Trees contributed by individuals, groups of individuals, synagogues or societies in all parts of the world. Each Tree would have its own tree-guard with a metal tablet bearing a special inscription from the donor or donors. To avoid repeating the one word Zangwill on each tree, a sign-post designed by a Jewish artist could be erected at either end or at both ends of the road. At one or the other cornersite a special feature could be made of a symbolic figure or group, or portrait bust; or of a more utilitarian sculpture such as a handsome seat of stone or hardwood, with well-inscribed lettering. The two rounds charged for each Tree would cover not only all the incidental expenses of guard, tablet and upkeep, but also of replanting, should this become necessary. It would be a beautiful and enduring tribute to a leader in Israel. Contributions and correspondence can be addressed to Mrs. H. M. Morrison, Joint Hon. Secretary of The Roads of Remembrance Committee, 47 Victoria Street, London, S. W. L. London, England. Yours most faithfully,

(Mrs.) MILLICENT H. MORRISON (Hon. Sec. Roads of Remembrance Committee.)

(Miss) REGINA MIRIAM BLOCH
(Sir) PHILIP HARTOG
(Sir) MEYER SPIELMAN
L. G. BOWMAN
L. PILICHOWSKI
LOUIS GOLDING
ALFRED WOLMARK

London, 14 February, 1931. 47 Victoria Street, S. W. L.

NATHAN STRAUS—MAN, American, Jew.

Editor ISRAEL'S MESSENGER.

DEAR SIR,—Please note that in the mimeorgraphed copy of Dr. Stephen S. Wise's memorial address, "Nathan Straus,—Man, American, Jew," sent to you under date of January 18, the following lines were omitted and should be inserted:

(Sentence starting "Pride" and Jewishness,"—add: "were interchangeable terms in his life. Zionism became the high dream and the"

Sentence starting "But Nathan Straus shared Abraham Lincoln's,"—add: "faith in so-called 'common people.' He was almost uncomfortable among very."

Hoping that you can make these corrections before your paper goes to press, and regretting any inconvenience caused you, Sincerely yours,

J. X. COHEN.
Executive Secretary.

NEW YORK, Jan. 21, 1931. 40 West 68 street.

[We regret that the foregoing communication reached us too late to make the necessary corrections in our last issue.—Editor ISRAEL'S MESSENGER.]

PASTOR LUCCOCK PRAISES RABBI SILVER

Editor, ISRAEL'S MESSENGER

DEAR SIR,—May I call your attention, and perhaps through your paper, to the attention of your fellow countrymen, an exceedingly valuable book that has recently been published from the pen of Rabbi Abba Hillel Silver, of Cleveland, Ohio, U. S. A.? Anyone who is at all acquainted with religious literature is well aware of the world's unpayable debt to your people, and anyone who has been at all concerned about the best interests of the United States during the last twenty five years understands that the spiritual insight and leadership of your Rabbis has been indispensable. This latest book by Rabbi Silver, which is called "Religion in a Changing World" is by all odds the most exciting and helpful book that I have read in the last five years, and I am sure that you will not regret reading and recommending it to others.—Fraternally yours.

EMORY W. LUCCOCK,

SHANGHAI, February 23rd, 1931.
The Community Church of Shanghai,
53 Avenue Petain.

[We thank our valued correspondent for drawing our attention to the latest work by Rabbi Silver, noted orator and Zionist leader in the United States. His new book "Religion in a Changing World" has been selected as the January choice of the Religious Book-of-the-Month Club whose editorial committee consists of Dr. Harry Emerson Fosdick, Dr. S. Parkes Cadman and Bishop Francis J. McConnell, all of whom were named by Dr. Stephen S. Wise as among the ten outstanding religious leaders in America. It is the first time that a book written by a Jewish religious teacher and preacher has been chosen by the Club. Rev. Luccock's tribute to Jewish religious literature in the United States, shows that he is a close student of contemporary Jewish history and as such knows whereof he speaks. We appreciate his broadmindedness and hope our readers will not overlook the latest to which attention has been drawn and order it direct from the booksellers, Bloch Publishing Co. New York. It is fully worth an investment of a few dollars and no library should be without it.—Editor, ISRAEL'S MESSENGER.]

EDUCATIONAL APPEAL FROM BAGDAD

Editor, ISRAEL'S MESSENGER

DEAR SIR,—May I crave the hospitality of your esteemed paper for the attached appeal and request you to use your influence to further our cause by opening a subscription list in your columns? It is the dire necessity which compels me to appeal to the generous sons and daughters of your community, which has never failed to come to the rescue of the various institutions of our community in their difficult times and trust the appeal in this instance will not fail to evoke a response. Thanking you in anticipation, Yours faithfully,

ISAAC SHELOMO DAVID,
President, THE JEWISH LAY COUNCIL.

BAGDAD, 3rd February, 1931.

[ENCLOSURE.]

TO OUR GENEROUS BROTHERS and SISTERS in INDIA, Straits SETTLEMENTS and SHANGHAI.

The Jewish community of Bagdad can say with pride that the welfare and education of its children has always been its first care and the object for which it has sacrificed most. After many years of effort, substantially helped by those generous Bagdadis like the late Sir Albert Sassoon, Sir Elly Kadoorie, Messrs. Shahmoon and Shamash who have provided school buildings, the community now finds itself responsible for

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[*Written for* ISRAEL'S MESSENGER]

FIRST DAY OF PASSOVER: By Rabbi J. SHACHTER, Belfast

Amongst all our Festivals and Holydays there is none other, except Yom Kipur that keeps its grip on the Jewish heart as does Pesah. Despite the disintegratting power of twenty centuries, the Jewish soul becomes captured when the Pesah commemoration arrives. Especially does the time honoured Seder night appeal spiritually to everyone, irrespective of his religious beliefs and conceptions. It transforms everyone in a master of ceremony. More than any other Festival the call of Pesah gathers all scattered members of the household together. The gaps are filled up physically as well as spiritually. Children make long journeys to join their parents under the old roof tree. And so is the union of the Jewish spirit renewed, quickened and restored every year. Why is it so? What is the secret of its perennial appeal? Is it merely the work of the Divine Providence which is creating various agencies through which that wonderful race the Jew is so wonderfully preserved? Yes, Passover is undoubtedly one of those agencies but along with that the reason why this Festival became so popular is to be found in the uniqueness of the event which it commemorates.

RABBI J. SHACHTER.

The Birth Of A Nation

This outstanding event in the history of humanity has prompted our eternal guides to link up with it everything in Jewish Practice that was beautiful, that was inspiring. All the most important essentials in our religious life are memorials of the Exodus. Still, many a Jew keeps his Pesah more or less mechanically, devoid of spiritual emotion. He eats the Massa, but heedless of its message, forgetful of the truth, the duties, the hopes which it commends to him. He goes through the ritual of the Seder night unmoved by the stupendous, old-world drama which it recalls. It was on that account that a great Sage and leader in historical Jewry Rabban Gamliel issued a warning, saying "he who does not say these three things on Pesah has not fulfilled his duty. They are Pesah, Massa and Marror."

The author originally meant to stress upon the prominency of these three symbols in the ritual of the Seder night, as they practically offer the main material of the story upon which the unique celebration was founded. It was therefore expected of every father, or master of the Seder service not to omit elaborating on these great emblems which typify the momentous event, the Exodus. I would like to use the phrase, for convenience sake in the following manner:—"He who is called upon to ascend a pulpit, a tribune, or a platform on Pesah and fails to bring to light the great teachings underlying the three great observances, the Korban Pesah, the Massa and the Marror, or even if he fails to interpret adequately their suggestive ideals, does not justify his calling." This should therefore be the most appropriate theme for the homily on Pesah. In their interpreted ideas we may find both encouragement and inspiration for carrying out the great task and high purpose for which we were set up by the Divine. They reflect the courageous spirit of the Jew amidst the turmoil of the times; they vividly illustrate his steadfast adherence to his pure religious ideals in times when his road was blockaded by those who thought to suffocate him thereby. The Pesah offering is a true symbol of Jewish bravery.

This ceremonial observance had required of the Israelite when as yet in Egypt the liveliest manifestation of spiritual independence. Israel was challenged at that critical turning point to show in a practical manner unyielding courage to defend his individuality even when this had been against his late task masters' beliefs. Assording to tradition bondage ceased to exist a considerable time before they left Egypt, but there was yet a spiritual enslavement from which they could not very well liberate themselves, having been absorbed in Egyptian beliefs, rites and customs and subjugated to the Egyptian idolatry. Even if they were bodily free, they were not prepared to leave their adopted land and wander towards an unsettled destination. It is thus not hard to realise the enormous work Moses and his supporters the Levites had to carry on in liberating Israel's soul before leaving Egypt. This could not be taken as achieved unless the Israelites had all agreed to make that great manifestation the offering of the Korban Pessah which has illustrated their sense of indeendence. They had carried out that daring demonstration with examplary courage and bravery. They have just attacked a thing which was worshipped by the Egyptians without raising the least objection, showing thereby their liberty of soul. True, not all were equipped with such an indomitable courage. There were such who were already estranged from their ancestral traditions on the one hand and attached inseparably to the Egyptian ideals on the other and who could not find sufficient fortitude to stand up and defy doctrines antagonistic to their own, and held high by their late masters. These were the elements which are designed in the Torah as B'nay Neichar those whose deeds were absolutely against the spirit of a self-sustaining people, both in thought and in action. Such surely could not be entrusted with the high purpose of carrying the banner of true Jewish ideals aloof "a foreigner shall not eat thereof. He whose actions are foreign to the ideals which tend to preserve our being, cannot participate even if he wishes in the great nation demonstration. A converted Israelite shall not eat from the Korban Pesah. One who has deserted our camp and has gone to help those who are directing their arrows against us, has betrayed the sacred interests of his people, he can be no longer entrusted with the work of rescue of his people. An uncircumcised was also eliminated on account of his vague adherence to the body people. His failure to seal his body with that sacred mark of loyalty and attachment shows that the sacred treasures of his people cannot be confided unto him for protection. The Korban Pesah was in a word, a striking reminder to the Jew that he must readily respond to the calling made by the higher interests of his people.

Massa

That tasteless and unleavened bread again illustrates most vividly the hardships in which the Jews were called upon to carry on their heavy fight with their pursuers at all times. "And the people took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. This pictures truly the departure in haste of the Israelites from Egypt. It also portrays various phases in the later history of the Jews, marching from land to land, having with them nothing more than the dry crust of bread wrapped up in their garments. And thus, in such conditions they preserved their consciousness of the goal they had to reach. Not only at times when he was merely oppressed economically, when the sources for a livelihood were debarred from him, was he manifesting his hopes, fighting heroically for his specific Jewish ideals, even in the darkest days when his life became bitter by simple physical oppressions, even in the so-called days when he was marked by the yellow patch on his garment, which indicated him as a creature deserving shame and contempt, the very same Jew walking the whole day long, along the Ghetto streets, experiencing the most cruel degradations, his embittered soul lit up in the evenings and on the Sabbaths and Festivals. There in their poorly homes, in the Beth Hamidrash they have fortified the spirit of national pride to be prepared for the sacrifices demanded of them everyday. Yes, national pride is a very costly acquisition. It is shown neither by words nor by rhetorical phraseology. The Korban Pesah, the true symbol of Jewish convictions and Jewish loyalty must be observed under all conditions and circumstances. "And they shall eat the flesh on that night, roast, with fire, with unleavened bread and with bitter herbs shall they eat it." Nothing shall deter a Jew, nothing should detach him from his sacred calling to the service of his people. Either when he is left only with the tasteless or when his fate throws him under the bitter treatment of his eternal enemies.

Our forefathers have fought heroically not to surrender their heritage. They have successfully overcome suffering, massacres and thus handing over to their children and children's children, eternal principles which undergo no change. And it was with the conviction of those ideals in our hearts that our bark has traversed an ocean of hatred and defied howling storms and terrors. Since, however, we left the Ghetto and have reached the Western European countries where Jewry feels itself more or less on safe ground, free from the fist of the oppressor, here Jewishness becomes weaker and weaker, Jewish consciousness becomes dried up. Here there is a starvation of Jewish emotions, a lack of Jewish spirit. With Jewish bodies as well as Jewish property secure, with Jewish civil and political disabilities removed, a state of indifference ensued to such an extent that those invaluable treasures, as the Shabbuoth and Yamimtobim, those sacred duties as limud Hatorah with our children, all those possessions which are ours as a direct result of the redemption from Egypt, all are given as a prey to materialistic aims to such an extent that very little has been left which stands higher than material gains.

He who does not think of the great lessons taught by the three symbols does not observe the feast properly. This statement is more than true. It is the spirit underlying the letter which must be taken to heart and not merely the recital of words. But the strongest appeal of this festival is its domesticity. All beautiful ceremonies are circled round that popular injunction "Thou shalt tell thy son on that day" which reminds the fathers, in their great task to inspire their children with Jewish ambitions and Jewish hopes; to bring them into close touch with our past so as to make them share together with their fathers the proud consciousness of a free and dignified nationality. It was only through the great principle expressed in "We-igadta le-binka" that our chain of tradition was extended in an unbroken line across the vast gulf stream of the galuth life. Would this sacred command

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OUR BOOKSHELF

YEDEY ELIAHOO, By HAZAN ELIAHOO ISAAC, Reader of OHEL RACHEL SYNAGOGUE, Shanghai. Published in Jerusalem.

The above work in Hebrew containing *Sha'aloth Wutshuboth*, questions and responses on Jewish rituals, was made possible owing to the financial contribution made by Messrs Aslan and Isaac A. Toeg of Shanghai, in memory of their late venerable father Aboodie Yishak Hayim Menahem Abraham Shalom, who passed away in Shanghai a few years ago. The author in his preface gives a brief account of his career in Hongkong and Shanghai as a *Shaliyah Sibbur*. Serving for ten years in the latter place, he was given a year's leave to visit Eres Yisrael where the publication of *Yedey Eliahoo* was supervised personally by him and made accessible to the Jewish public. Hazan Eliahoo is a Talmudist and possesses a ready flow of language which is creditable to him. He is a close and dilicent student of Jewish rituals and commands a wide knowledge of *mashaloth*. *Yedey Eliahoo* contains 76 Sha'aloth which correspond to the numerical total of the title of the book. It is nicely gotten out on thick paper and typographically leaves nothing to be desired. The author has a number of copies available for free distribution and would be glad to send same to anyone making direct application to him.

ERES YISRAEL—WITH 265 Engraved Illustrations. Published by LUCIANO MORPURGO, Rome, 1930.

Dr. Luciano Morpurgo has produced a work of inestimable value to those who are interested in the upbuilding of the Jewish National Homeland. The illustrated work gives the reader a fine view of the Holy Land as it is being built and developed by Zionist pioneers and Zionist funds. In a letter by Dr. Haim Weizmann to the author published in the book, the former writes:—"These photographs, which are of a highly artistic quality, are perhaps calculated more than any description to afford an impressive picture of the beauty of our country and of the manifold and striking character of its inhabitants. I therefore wish this beautiful and important work every possible success." Dr. Morpurgo in his preface says, "After my first visit to Palestine, the land of our fathers and the cradle of all religions, I brought back this collection of photographs which will give you an exact idea of all the sights of this country, its various nationalities and creeds, its principal monuments of by-gone times, its ancient edifices, as well as its modern buildings." The book before us is a work of art and a treasurue to every library or a drawing room. We commend it strongly to our readers, especially to Jewish doctors, clubs and libraries. Dr. Mopurgo has produced a work of inestimable value to Eres Yisrael. He brings the sight of the whole Yishub before our gaze and as such it should be treasured in every Jewish and even non-Jewish home. The cost is 12/- and the book can be seen at this office and orders filled as well.

JEWISH INFLUENCE IN MODERN THOUGHT, By Dr. A. A. ROBACK. Sci-Art Publishers, Harvard Square, Cambridge, Mass. G.$4.50.

The work by Dr. Roback is a standard one on Jewish achievement. Such chapters as "Cultural Pogroms," "The Genius of the Jew," "The Leaven in Modern Culture," "Jews and Genius," "The Intellectual Sovereigns of Europe," "A Statistical Tribute to Jewish Eminence" etc. etc. are themes upon which every reader will get thrilled and stirred to the depths of his soul. They are sure to open a new heaven and a new earth before him. Dr. Roback tells us in his preface, "The book is not apologetic; it is not calculated to appeal to the world for justice to the Jew, nor is it intended to appease the anti-Semitic fury. If anything, it is apt to fan it to even greater fury, but surely one cannot order one's life so as to humor maniacs." It pays no one, and least of all the Jewish people—Am Yisrael—to cringe and fawn before their detractors when they have better qualities and geniuses to present to the world. The Jew with a bend back is a rarity in these days, thanks to the stirring up of the Jewish national consciousness by the modern Zionist movement, and the determination to win' Israel's nationhood. The chapter on "Jews as Scientific Editors," gives a long list of Jewish immortals and as such is a brilliant contribution to the work under review. Dr. Roback has produced a valuable book which will not fail to enrich the Jewish storehouse of learning. It may, for the time being, infuriate our detractors and calumniators, but why should we care? Ours is the joy in furnishing in this age a school of prophets and geniuses in order that our civilization may not die or become totally bankrupt. We urge our readers to order the book direct from the publishers and thus get hold of a treasure which will not fail to enrich the mind and ennoble the soul.

[*Further reviews will appear in our next issue. We would refer our readers to more reviews in our editorial pages.*]

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the education of nearly 7.000 children in 10 schools. These include two secondary institutions in which modern education in Hebrew, English, French and Arabic is taught. Although their upkeep are a strain upon the revenue of the community, there still remains over 3,000 children not educationally provided for, and the provision of this education is a problem which continually exercises the minds of our communal leaders. Unfortunately, the Gabella, the chief source of communal revenue, has been decreasing every year, and the future holds out no hope of a halt in this continual decrease. Nevertheless, each year sees a natural increase in the demand for schools, and the community is forced to withhold from a third of its children that education which is their only hope of success in life. Having reaced the limit of our own resources, we are compelled to appeal to the generosity of those sons and daughters of the community whom the Almighty has placed in foreign lands, and who, hearing the call for help of their little kinsmen in Bagdad, we hope will not fail to respond promptly and bountifully, and provide these children with that which they regard as life itself, the pursuit of knowledge and understanding in a Jewish atmosphere.

THE JEWISH LAY COUNCIL, BAGDAD.

We commend the foregoing to the notice of those who are able to stretch out a ree helping hand. There is no doubt in our mind that the appeal deserves consideration. There are a number of ex-Bagdad citizens in the East who have made good and are known to be wealthy, and to such as these the appeal should be heeded and a prompt response given in the hope of saving a critical situation for the Bagdad Jewish community. We shall be glad to receive contributions or acknowledge those which have been sent direct to the Jewish Lay Council, of Bagdad.—Editor, ISRAEL'S MESSENGER.]

LETTER FROM JUDGE PURDY

The return of Judge MILTON D. PURDY *of the U. S. Court for China to Shanghai last month, after a long leave of absence spent in Europe and America, was welcomed by the local international community, by whom the jurist is highly esteemed. We had occasion to write him upon his arrival and were favoured with the following reply, which we are sure our readers will read with interest:—*

JUDGE PURDY

"MY DEAR MR. EZRA,—Thank you so much for your cordial letter of March 3rd welcoming me back to Shanghai. I have read with great interest the copies of your magazine containing the reference to the death of the late Nathan Straus, and the report of the memorial service held here for him in January. Thank you so much for sending them to me.—Yours very sincerely,

"MILTON D. PURDY."

"UNITED STATES COURT FOR CHINA, SHANGHAI, March 19, 1931."

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not have been realised in our life we would surely not have survived. We are the best proof of the truth of the saying "Education is the great liberator." The force of our spirit was mightier than the sword of our enemies. The former has always defended that which the latter attempted to destroy. This Festival which revives the Jewish home-life is a clarion call unto us. If we truly desire that our people should live and thrive let us shake off indifference and apathy and let us not allow the Jewish soul to perish. Let us see that Jewish teachings, Jewish thoughts, Jewish ideals, Jewish hopes and aspirations should prosper. Then only shall we deserve to see the realiation of that great prophecy. "As in the days of thy coming forth out of the land of Egypt, will I show unto him marvellous things." (Micah, 7—15).

DONATIONS IN MEMORY OF THE LATE E. SALMON.—To The Jewish Communal Association, Mr. and Mrs. N. E. B. Ezra $5. To the Jewish School, Mr. and Mrs. E. M. Ezra $20, Mr. and Mrs. S. E. Levy $10, Mr. Arthur Sopher $10, Mr. R. Julian $5, Mr. S. M. Joseph $10.

The Hon. Treasurer of the Hebrew Relief Society acknowledges with thanks three tons of coal donated by Mr. M. J. Nathan to Shelter House.

SHANGHAI ZIONIST ASSOCIATION GIVES ROUSING SEND-OFF TO HALUSSIM EN ROUTE TO ERES YISRAEL

Sail Under Labour Immigrant Certificates Issued By Palestine Government

The arrival of the Halussim and Halussoth from Harbin on the 11th ultimo, crested a great stir in local circles. All arrangements for their departure to Eres Yisrael on the 14th ultimo, on the Messageries Maritimes liner Athos II, had been made by the American Lloyd, of which Mr. E. Rubenfeld is Manager. The Shanghai Zionist Association held a public meeting in their honour on the 12th ultimo, at the Beth Aharon Synagogue Hall at 6 P.M., at which Mrs. R. E. Toeg, president of the Association presided.

SPEECH OF WELCOME

The Chairlady in opeening the meeting delivered the following address:—

We are pleased to extend a hearty welcome to the Zionist pioneers who have just arrived from Harbin and are about to leave for Palestine. They are going at a time when feeling anent the Jewish immigration question to our homeland is running high and engaging the best minds of the movement. Until recently there was a ban on immigration: happily this is no long in force and we hope to look forward to a steady flow of immigration of the Jewish people returning to their native land. This right of return has been conceded by the League of Nations and we are determined to fulfill our obligations and carry out our pact with Great Britain, the Mandatory Power. Without the aid of the latter, our progress is bound to be limited and of no great consequence. On the other hand, without the co-operation of world Jewry Palestine will equally show no progress but remain barren and unproductive and a liability to the world. There is no doubt of Jewish loyalty and devotion to their country and their eagerness to work side by side with their Arab neighbours who desire to fraternize with the Jews and co-operate in the upbuilding of the country in which both have common interest. In bidding farewell to the Zionist pioneers to our homeland, we do so in the hope that they will contribute much to bring about peace and harmony, establish closer re-union with their Arab neighbours and dispel all the misunderstandings which are now fostered by certain misguided people. We wish the Halussim and the Halussoth bon voyage and hope they will flourish and prosper in Eres Yisrael. (Applause.)

Address By Rabbi Ashkenazi

Rabbi M. Z. Ashkenazi delivered a stirring address in Yiddish, extending the welcome of the community to the pioneers and wishing them God-speed in their future undertaking in the Jewish homeland.

"THE MASTER BUILDERS OF THE JEWISH NATIONAL HOME."

Mr. N. E. B. Ezra in his address dwelt upon the significance of the occasion, and referred to the renewal of the labour immigration certificates by the Palestine Government as an event of vital importance for the reconstruction of Eres Yisrael. The full text of his address follows:—

This is a rare gathering for us Zionists in Shanghai, the significance of which should not be underestimated. We have assembled here to welcome a small band of enthusiastic halussim and halussoth who were granted immigration labour certificates by the Palestine Government to knock at the gate of our homeland, and enter the country as pioneers with a definite goal and a definite purpose. It is gratifying to observe that China, a far-off country, has not been behind in offering human stock for the upbuilding of our country. These young men and young women who are leaving China to-morrow for good will make history for us. They are animated with a burning desire to take part in the upbuilding of our homeland and create something of value to the world. They have answered the call for men and more men to work on the field and develop the soil. They have enlisted their services for the promotion of peaceful welfare of ideals in which the battle is for truth, not by means of forces of destruction, but with the arms of light and the weapons of righteousness. The Halussim have been likened as outward symbols of the inward spirit of the Jewish people, embodiments of Jewish strength and vitality. They have gone to the land, the Land of Israel, by the thousands, working under a tropical sun with pick and shovel in order to recreate a new-old Jewish life. They are the advance guards of our rejuvenated nation, on whom we pin our trust and hope to conquer the soil and revive our ancient culture and glory. Over 120,000 halussim have gone to the land ever since the Great War, and there are now 180,000 Jews guarding our rights and interests there. They have not gone from motives of self-interest, but for the sake of an idea which was cherished by us since our great exile began two thousand years ago. In a message to the Jews of India recently published in The *Jewish Advocate*, of Bombay, Dr. Haim Weizmann struck a pleasant note when he said, "We did not come back to the land of our fathers as conquerors; we have no ambition to rule or dominate others. We come in order to find a resting place for our feet after an exile of 2,000 years in every land of the globe. We come in order to rear in Palestine a new generation of Jews, self-respecting men and women, loyal to their national traditions, but at the same time followers of the humanitarian and international ideals which inspired our prophets of old." Here our Chief puts in a nutshell the Jewish national creed which had been nursed by us ever since our ancient Temple was reduced to ashes and we were dispersed to the four corners of the globe. The candid message of Dr. Weizmann which is intended to enlighten the Muslims in India, should dispel the fog and misconception with which the latter were fed by some Arab politicians, whose unreasonable attitude towards the Balfour Declaration and the Mandate is not helping to bring about a rapprochement in the Holy Land.

In recent months the cry has been raised that Jewish immigration to Palestine had affected the Arabs adversely and incommoded them. That this allegation is untrue and sheer propaganda was made manifest by a speech made by Mr. Harry Snell, M.P., when speaking in the House of Commons on November 17, last. Said he:—

"I want to say with all the conviction that I have that in my judgment the Jewish immigrant has not impoverished Palestine, but has enriched it. He has not reduced the Arab's chance of a higher standard of life, but has increased it; and, if we are going to try to be fair to the Arab, and we must, we must also try to be fair to the Jew, and we must not think it right to exclude the Jewish immigrant without at the same time seeing to the Eastern and Northern frontiers, to prevent the infiltration of Arabs to swell the population."

Here we have the views of an independent thinker, an eminent British Labour leader, who did not hesitate to express his dissent from the Shaw Commission report and give his fearless verdict, independent of the latter when investigating into the causes which led to the Arab uprising in August, 1929. Waves of misfortunes have passed over us since that time, but they have served to stiffen our determination to conquer the difficulties in our way and resist the tendency to terrorize us and force us to capitulate to the forces of darkness. If the tide is returning to-day in our favour, if the atmosphere is clearing up and the Jewish horizon is wearing a cheerful aspect, if the stream of Jewish immigration is resuming its normal course, it is because our faith in the justness of our cause has triumphed and our confidence in the civilized nations to uphold treaty rights has been restored. The recent concessions given by the Labour Government as has been embodied in the letter of explanation addressed to Dr. Weizmann by the British Prime Minister, does not of course satisfy all our demands and rights to which we are entitled under the Mandate: the hope of securing them will not be abandoned by our leaders in their negotiation with the Mandatory Power. The latter has disavowed injudicious allegations against us and the Jewish Labour organization. As long as we are able to point to the Emek as one of our contributions to restore the fertility of the soil and transform it into a veritable garden, we need not despair of conquest and victory. (We have it on the authority of Mr. Harry Snell that Jewish immigration to Palestine is helping the country immensely. "Jewish immigrant," he tells us, "is something more than an additional unit to the population. He brings with him energy, creative ability, and some knowledge of modern processes, and he is therefore able probably to create a great deal more wealth than the Arab generally believes." However unpalatable the truth may appear to our Arab neighbours, yet "truth is mighty and will prevail." Our cause rests upon a solid foundation, against which "No weapon .... shall prosper and every tongue that shall rise against it will be silenced." With courage and perseverance, we shall triumph over bigotry, narrow-mindedness, broken pledges, persecution and injustice. We must be on the *qui vive* and guard well our frontiers. "He is free from danger who, even when safe, is on his guard." We are, therefore, pleased to extend a hearty welcome to the Zionist pioneers from Harbin and wish them great success in their future careers in our homeland. They are embarking upon a great mission, which is unique in our history and in our methods of striving to end our homelessness and conquer the exile. Our Halussim are making great sacrifices for the cause, compared to which our own monetary sacrifices shrink into nothingness. The spirit of Columbus hovers over us to-day. It has been said that "The Old World owes scarcely less to Columbus than the New." In like manner we would say, "New Judea owes scarcely less to modern Halussim than to ancient Halussim." We know something of their courageous, virile and undaunted spirit to brave sufferings and trials for an ideal.—"There is but one virtue—the eternal sacrifice of self." Of our Halussim we are proud. We know they will not rest when life is sweeping by, but go and dare before they die. They are the master builders of the Jewish National Home, who will build and build and plant and realize that that is "the noblest art of all the arts." (Applause.)

GREETINGS FROM "KADIMAH."

Mr. Eli Hirsch, Hon. Secretary of the Kadimah Zionist Society in extending greeting to the pioneers said:—

A GROUP OF SHANGHAI ZIONISTS AND PIONEERS

Front row (lying) Messrs. Isidor Aronovsky, Isaac Solovey (halus), Gero. Murdhovitch (halus), Jacob Lankin (halus), L. Hanin.

(Second row) Mrs. M. Katznelson, Mr. Eli Hirsch, Mrs. Eli Hirsch, Mr. A. Iochvidoff, Miss Rifka Levin (halussa), Mrs. D. G. M. Aronovsky, Miss Rifka Lifshits (halussa) Mr. R. M. Noblston.

(Back row) Rev. Thomas Graham, Mr. L. Kasarnovsky, Mr. E. Rubenfeld, Mrs. N. E. B. Ezra, Mr. N. E. B. Ezra and Mr. E. Gobernik.

It is a great joy to have in our midst our halussim, young men and young girls, who have volunteered to go to the land of our fathers and restore by their painstaking labors, its past glory and fame and help with their untiring energy to build there a home for our wandering people. Their lot is not an easy one; many difficulties and obstacles caused by Nature and man await them there but, they are determined to struggle and overcome all difficulties and impediments; they are ready and willing to cast their lot and their life, if necessary, in the common strivings of Israel to regain again his land and his national freedom. The land is waiting for its children to come back, to come and rebuild its ruins, replant its felled trees, cultivate the devastated soil, drain its swamps and render it again a land of peace, abundance and joy. In spite of all the difficulties that the Labour Government is putting in our way, in spite of its closing the doors of our land to us, in spite of its hindering our great work instead of helping us, in spite of all this, the spirit of Israel has not been crushed; his enthusiasm has not grown less and his determination to be again a nation with a homeland did not become weaker. Not in vain have we kept up our identity as a distinct nation; not in vain have we hoped for the last two thousand years to come back to our land; our hopes cannot and will not be frustrated; our most cherished and sacred wishes cannot and will not be annulled. Every young man or woman brought over to Eres Yisrael assures us of the realization of our strivings to build there a safe home for our suffering and wandering people. I wish to extend you Halussim our congratulations and best wishes for leaving on such an auspicious mission to our homeland, where we earnestly hope you will make good and gladden our hearts by your accomplishments.

ZIONIST PIONEERS PASS THROUGH SHANGHAI

From left to right: Mr. Isaac Solovey, Mr. Jacob Larkin, Miss Rifka Levin, Mr. Gero. Murdhovitch; and Miss Rifka Lifshshits.

A HALUSSA SPEAKS IN HEBREW

The Halussoth had one unpleasant experience in Shanghai. One of them lost her passport and all efforts to trace it proved unavailing. The local British Consulate when approached was willing to help in the matter but, happily, the passport was discovered in the street by chance, a day previous to the sailing of the steamer, and the anxiety was allayed in consequence.

Responding on behalf of the pioneers Miss Rifka Levin, a girl of 20 years, astonished the audience by delivering an address in Hebrew, which she spoke fluently. Miss Levin gave a short account of the idea which animated them in their desire to cast their lot in the future upbuilding of the Jewish Home. She hoped that they would make good and thanked the Zionists of Shanghai for their hospitality in arranging the meeting in their honour.

The Halussim are young men strong and well built. They presented a smart appearance and were filled with enthusiasm. They were born and bred in China; their names and ages follow: Jacob Lankin, 20, Gero Marduhovitch, 19, Isaac Solovey 19. Hallussoth: Miss Rifka Livshits, 19, Miss Rifka Levin, 20.

The meeting concluded with the singing of the Hatikwah and a vote of thanks to the Chair.

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EDITORIAL NOTES & COMMENTS

Consistency

ISRAEL'S MESSENGER in entering upon its twenty-eighth anniversary holds the future of Zionist Jewry with optimism. It has faith in Israel weathering the storm and conquering the exile. ISRAEL'S MESSENGER will also continue to uphold all that is best in Jewrydom. While holding tenaciously and steadfastly to its principles, it cannot escape making friends and also enemies. But it will not stoop to the gutter to make the former, nor will it deviate one step from its fixed path to avoid the latter. Consistency will be its watchword. Without consistency there is no moral strength.

"Palestine—The Nook of Obscurity" To The Muslim World

Our Muslim contemporary *The Light*, of Lahore, after paying a tribute to the late MOHAMMED ALI who was interred in Palestine, says. "And yet to all these attractions, to all these expectations of historical greatness, he chose the nook of obscurity in far-off Palestine!" To the Muslim world the Jewish Homeland will ever remain "the nook of obscurity," since it is towards Mecca the eyes of the Mussalmans turn for light and inspiration. To us Jews Palestine is everything: it is not and never will be "the nook of obscurity." The present artificial means employed by the Mufti and his cohorts to clothe Palestine with a halo of sanctity over and above Mecca, the sacred shrine of Islam, is bound to spend its force. *The Light* has spoken the truth. To the Muslim world Palestine is "the nook of obscurity" and no amount of artificial enthusiasm would make the world believe to the contrary.

China And The Abolition of Extrality

In the last issue of ISRAEL'S MESSENGER, we reported in part the speech of Dr. C. T. WANG, Minister for Foreign Affairs for China, before the Chinese and foreign journalists, which was a plea for the abolition of extrality in China. The State Council at a meeting held some six weeks ago, has adopted a resolution that Extraterritoriality, which is the legacy of the old regime, must be abolished before May 5, 1931, the date set for the convocation of the People's Conference. It is interesting to note that the majority of the Powers have relinquished their rights and the remaining few are not averse to concluding a new treaty on the basis of absolute equality and reciprocity. ISRAEL'S MESSENGER is not a political publication; it takes part in no political issues of any country. It is in this respect totally neutral and impartial. But we cannot help saying that China's national will to win her sovereign rights in her own territory is a legitimate one, and all advocates of peace and progress would wish her well in her efforts to win for her people complete rights and independence.—"Independence now and independence for ever."

A Zangwill Road of Remembrance

Elsewhere in this issue we publish an appeal for a ZANGWILL memorial Fund, the well-known poet, novelist and playwright, which we commend to the attention of our readers. The suggestions outlined call for a suitable stretch of English highway to be planted with trees contributed by individuals or societies in all parts of the world. Each tree would have its tree-guard with a metal tablet for the donor's name. The amount involved is by no means prohibitive and those who have read ZANGWILL'S works and appreciated the time he had devoted to Israel's cause, should consider it a privilege to contribute the small sum required with which to perpetuate his name.

Studies In The Psalms (Part I)

By Dr. SAMUEL DAICHES, Ph.D.

We have had recently various commentaries on the Pentateuch and Haftaroth, Talmud, etc., so that Dr. S. DAICHES' contribution is both a sorely needed and welcome one. The Psalms are the ideal vehicle for the outpouring of the Jewish national soul. Take for instance the second Psalm. This brief Psalm is not like most of the Psalms a lyrical outpouring. It is rather dramatic in its significance. The poem like the rest is indited not by the heart of a man, but by the Spirit of God. The reader is taken away to a point outside of the world in order that he may look at the world in relation to the great central powers guiding the universe. It is a foretelling of Israel's future glory. In the studies before us, Dr. DAICHES explains certain terms which are obscure in their intent and purpose so that the student can solve the difficulties with which he is beset. In chapter 4, a new interpretation is given to Psalm 2, which is considered as being 'hedged round with difficulties'. This Psalm is regarded by some as being Messianic in tendency, whilst others regard it as being historical. Dr. DAICHES also

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includes his own translation of Psalm 2. The author has rendered a great service to all students of the Psalms by contributing such illuminating thoughts on this the most soul-inspiring lyrical poems ever penned in the Hebrew language. The book is No. 12 of Jews' College Publications and may be obtained from the Oxford University Press.

Second Generation of Zionists Arouse Enthusiasm

The first independent campaign of the Jewish National Agency in America for Keren Hayesod, got under way at a meeting of five hundred delegates from all parts of the United States on the 25th January last. The quota of G$2.500,000 was set during the all-day conference as the objective of an immediate drive for funds. Dr. CYRUS ADLER, presiding at the conference delivered an optimistic speech and predicted success. There were several other speakers who spoke in a similar vein. The meeting, we are told, rose to its greatest pitch of enthusiasm when "the second generation," represented by NATHAN STRAUS, Jr., and JAMES MARSHALL, appeared upon the platform. NATHAN STRAUS, Jr. said, "Perhaps it is not fitting of me to appear in public only two weeks after the death of my father, but I know he would have wanted me, as I want, to come here and pledge my belief in the age-old Jewish dream of a Jewish people again established on Zion's hills. I believe that the people who gave the world the Bible, the idea of one God, the day of rest, and the idea of world peace still has a contribution to make to the world, and that such a contribution will be furthered through the establishment of a united Jewish home in Palestine." Who can say that NATHAN STRAUS, Sr., is dead and his influence nowhere can be seen? "He only half dies who leaves an image of himself in his sons." How true!

The Case For The Jews

By LOUIS J. GRIBETZ (New York)

The reviewer may well ask in the queries of ROBERT F. WAGNER, U. S. Senator in the preface to the above book: "What is a National Home? What are the boundaries of the civil and religious rights which are embraced within the Arab reservation of the BALFOUR Declaration? What kind of action is deemed prejudicial to civil and religious rights of the Arab community?" To get some gleaning into the problems of the Jewish world, a no better exposition than that written by Mr. GRIBETZ may be had elsewhere. This is for the first time, if we remember aright, that thte whole question has been approached from a disapassionate viewpoint of international law. In a concise foreword, Mr. GRIBETZ justifies the publication of his 'Case for the Jews'. He pleads dispassionately and never allows his own prejudices to mar the clearness of his exposition. In his chapter on the 'Scope of Reservation', Mr. GRIBETZ rises to great heights, and so ably does he throw light on the clause "Nothing shall be done which may prejudice the rights of non-Jewish communities" which is embodied in the Palestine Mandate, that one is compelled to agree that the arguments are well timed replies to the PASSFIELD White Paper. We heartily congratulate the author and the publishers Messrs BLOCH Publishing Co., New York, for contributing a much-needed solution to the vexed Jewish problem which is exercising the minds of the British Government and the Jewish National Agency. We recommend the book without hesitation to all students of international law and to all who are interested in Israel's renaissance, and urge the placing of the book in our local libraries and clubs so that readers may see that the Jews are in their homeland absolutely on Right and not on sufferance. The price of the book is G$1.50 and may be ordered from the publishers, BLOCH Publishing Co. New York.

Agitation Among Arabs

We clip the following special cable which was published exclusively in *The North-China Daily* News of March 5:—

Jerusalem, March 3.

There are signs of further trouble in Palestine. The agitation among the Arabs over the letter which the British Premier, Mr. MacDonald, sent to Dr. Weizmann, interpreting the Government's statement of policy in Palestine, far from cooling down is rising to fever heat. A meeting of the Arab Executive, which opened at 9 a.m. yesterday, sat into the early hours of this morning to discuss the document. Heated discussions culminated in a decision that there should be no negotiations whatever with the Jews and that in view of the alleged boycotting of Arabs by Jews, a strong boycott of the Jews should now be enforced. The meeting also resolved to encourage the people to support handicrafts and local goods and generally to use local produce instead of foreign goods. Further protests are to be submitted to the Government on various matters, including the purchase of land for Zionist immigration.

The foregoing should occasion no surprise. The Arab Chieftains are noted for their recalcitrant attitude against their Jewish neighbours whom they want to bring under their tutelage—a question of might against right. A race which is backward in civilization dreams of oppressing and suppressing the one which is superior in culture, art, literature, science etc. It is this tendency to strangle the soul of a rejuvenated nation that the whole world must rise up in arms and offer a stubborn resistance. The "die-hards" among the Arab politicians were encouraged in their hostility to combat the BALFOUR Declaration by British Officialdom in the Colonial Office and Palestine Administration. They find it hard that any concesson should be granted to the Zionists in their legitimate rights to upbuild ther homeland. They insist upon the annullment of the rights of the latter to which they are entitled under the Mandate. The great confusion created in the minds of the Arabs by the issuance of the White Paper in October last, is not going to be remedied by a stroke of the pen. The "die-hards" should be told once and for all what the Zionist policy was and will be in future. The dream of dominating their Jewish neighbours must be relegated to the rubbish-heap and the historic rights which were conceded to the Jewish nation by the League of Nations must be strongly stressed. The Labour Government having made a mess of the whole affair should now realise its duty to restore order out of chaos and proceed with the duty of "placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home." It is for this that England is to-day in Palestine and not otherwise.

Modesty As A Virtue

The virtue of modesty was zealously guarded by our Sages of old. It was realised that the moment modesty was made loose and discounted, it knows not how to return. "It is a good sign" say the Talmudic Rabbis, "when a man is modest. Modesty leads to the fear of God. He who is modest does not easily sin. A man lacking modesty will certainly stumble through sin." Here we see the lofty wisdom of our ancient Sages who strove to promote the human mind along the path of sinlessness by holding modesty as a virtue. Where there is no modesty there you see a reign of riotous living and vulgar science. The fear of God—*yir ath Hashem*—would never be obliterated from the hearts of men when modesty is cultivated and regarded as a virtue. Our social life would advance by leaps and bounds if we uphold modesty and shun vulgarity. Our Sages of old were deep students of human nature and knew whereof they spoke. *Lo dibberu Hakamim ella ba* howay. The age which sees a radical departure from modesty is the age which signs its doom and becomes noted for vice and irreverence. Modesty is the beauty of the soul; the only reward of modesty is modesty. That is a true nobility which our Rabbis had tried to inculcate in us and implant in our hearts.

Pentateuch and Haftorahs: Exodus

By The Chief Rabbi Of The British Empire

Those who have eagerly awaited the second volume of the series edited by the Chief Rabbi, the Very Rev. Dr. J. H. Hertz, devoted to Exodus, will have much reason to rejoice over the marked improvement over Genesis (Vol. I) both in the subject matter of the notes and the

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commentaries. Dr. Hertz distinguishes himself in an eminent degree in the clarity with which he expounds the text. We would single out the notes which precede each section of Exodus, which to our mind, gives to the reader the essence of our faith which is readily distilled within the compass of a few pages. The book of Exodus may be regarded as the turning point in the history of Israel. It relates of Israel's enslavement in Egypt under Pharaoh, the final redemption of the nation led by Moses, the wanderings through the desert culminating with the delivery of Ten Commandments to Moses on Mount Sinai. Consequent upon this the nation becomes a hallowed one with duties to perform and responsibilities to shoulder. We now have the basis on which the religion of Israel is built, namely, that of an impregnable spiritual foundation. The final pages of the book are devoted to the Haftaroth which one reads with the sections of Exodus. As is usual with this series the cantillation of the Torah and of the prophets are included, whilst a map of the Holy Land at the time of the Judges is included as well. Following the Chief Rabbi's Prefatory Note a list of authorities is given which is sub-divided into Ancient, Medieval and Modern. We urge all those who are interested in this excellent book to obtain same from the publishers The Oxford University Press, London (Mr. Humphrey Milford) or from the local agents The Kwang-Hsueh Pub. Co., 44 Peking Road. The price is 7/6 net.

Congratulations, Nahum Sokolow!

NAHUM SOKOLOW, the noted Zionist leader celebrated his seventieth birthday in January last. Our congratulations to the "Grand Old Man" will necessarily be belated, although none the less sincere. We know SOKOLOW, the right-hand man of Dr. HAIM WEIZMANN and the great role which he played in our history. We have learnt to admire him for his many-sided qualities, whether as a Talmudist, a leader of political Zionism or an exponent of Hebraic culture. For many decades SOKOLOW held the torch light of Jewish renaissance and radiated much that is of value to contemporary Jewish history. We owe much to him. We owe him more than we can actually repay. He is to-day a leader of leaders in the Zionist camp. We glory in him. We know that he will shed more lustre and honour upon the Jewish people. We know of his readiness to make abundant sacrifices for our sacred cause. SOKOLOW is our modern historian. His literary publications adorn many homes, schools, colleges and libraries. The age in which he lives is reaping the benefit of his ripe scholarship and sound judgment. We extend to our leader the congratulations to which he is entitled on the occasion of his seventieth birthday. May many more years of work be before him, and may he live to see the CHURCHILL Memorandum become 'evanescent," and not remain as a weapon with which to undermine our national work in New Judea.

Israel's Destiny

We cull the following striking passage from a speech delivered by NAHUM SOKOLOW, on the occasion of a dinner given him by the Zionists in London in January last, in honour of his seventieth birthday:—

Every day I live I see Zionism more wonderful, more comprehensive, more necessary. It is not to be got without trouble. We must not lose heart because a cloud for a time seems to hide the realisation of our ideal from us. Uninterrupted sunshine is not possible. It is not good for the soul. In the day of prosperity let no man exult, in the day of adversity let no man faint; the successions of fortune alternate. But truth and justice must ultimately triumph. It cannot be that the piety and the tears and the sweat and blood of our fathers and our youngsters are thrown away. It cannot be that our history is to end in the chaos of persecution and dispersion. Zionism was considered by its adversaries as a dream. It was a dream as long as the Jews were asleep. Once we are not asleep, Zionism is a reality.

The forcefulness of the foregoing weighty statement cannot be exaggerated. We must wake up and realise what Zionism stands for. Zionism is no longer a dream: it is a reality in the face of organized attempts on the part of our foes to defeat the movement and paralyze our work. We stand before a great epoch in our history. Failure cannot be considered on our part, because as a nation we do not wish to disappear and join the dead nations of the past. Israel is invincible. He will outlive his oppressors and defy his persecutors. Our Arab neighbours need to read and re-read the Jewish history. Ignorance on their part is no longer an excuse. They have no right to misread the trend of our mind and our mission in life. We stand for an ideal from which we cannot escape. We are hopeful of the future. We shall not fail but triumph in the end. "There are two ways of attaining an important end," says a thinker, "force and perseverance; the silent power of the latter grows irresistible with time." Therein lies our faith and hope of future conquest.

The Annual "Picnic" Fails To Kill Zionism

The annual picnic of the Central Conference of American Reform Rabbis was held in Philadelphia in January last, with elaborate ceremonies and rituals and the usual distribution of sweets and candies to the visitors. This get-in-together movement does a lot to weld the scattered Yehoodim of the liberal wing together, and help to crystallize the work that is done for their religion of convenience. This year a few 'die-hards' swore to storm the "picnic" by launching a tirade on Jewish Nationalism. Messrs. SCHULMAN, WOLSEY and PHILIPSON (the lingering remnants of the old-fashioned school of reformers) worked hard to start their offensive, but were unexpectedly repulsed by a soft speech delivered by LUDWIG VOGELSTEIN, of New York, and thus averted a crisis for the picnic. Mr. VOGELSTEIN made a plea to the delegates not to precipitate a Zionist controversy on the floor of the conference and implicit confidence that the Jewish religion "whose origins are wrapped in the mists of antiquity" will adjust itself "to the tempo of modern western life and to the new philosophical conceptions of our day." Apparently this soft speech (*lashon rakka yishbor aassarim*) was sufficient to cool down the temper of the 'die-hards' who were warned at the same time that their pro-Zionist colleagues came to the conference duly organized to repulse the offensive movement of theirs. And so once more Messrs. SCHULMAN, PHILIPSON, WOLSEY and Co. were foiled and made to go home quietly to ponder upon the fact that the "Hatikwah" (the Jewish National Anthem) will not be expunged from the Union Hymnal, but remain to voice "the imperishable dreams and aspirations for a creative Hebrew life." Our sympathy goes out to the leader 'Rab Shemuel' who may well say with GOETHE'S Faust:—

"I've studied .....
..... Theology .....
From end to end, with labour keen;
And here, poor fool! with all my lore
I stand, no wiser, than before".

C. H. J., "The Sentinel," Mr. A. B. Bennett and Mr. Solow

Mr. CHARLES H. JOSEPH of Pittsburg, has shown his teeth again. Realising the importance of the spirit of independence and in order to show his readers that he is not to be cowed by us, he slipped again into *rish'uth*, if only to boast before the latter that he is somebody. C. H. J. is undoubtedly a defamer of Jewish Nationalism. He is a liability to the people which shields and shelters him. He is a detriment to the Jewish Press in America which hire him for his weekly output, simply because they are too lazy to write their own editorials. Our grievance against C. H. J. will now be related. A Mr. SOLOW contributed a diatribe on Zionism in a New York journal under the caption "Realities of Zionism." About 32 pages were consumed in presenting the arguments, which according to one critic contain "full of inaccuracies and sonorous exaggerations introduced to bolster up an anaemic thesis." But lo and behold! There comes C. H. J. singing the praise of SOLOW, characterising his twaddle as the last and final argument against political Zionism. Not satisfied with this, he invokes the help of "some philanthropist who would be willing to invest in

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enough copies to be distributed at least to the leaders of Jewry in every community, large and small in the United States." In our previous issues, we had stigmatized such propaganda on the part of C. H. J. as vile and vicious. We had blamed the editors of the Jewish weeklies for their carelessness in not using freely their blue-pencil when passing C. H. J.'s contribution to the Press. (We find that in the case referred to above, *The Detroit Jewish Chronicle* had followed our advice and had the last sentence reproduced by us above expunged altogether). C. H. J. is fond of investing other people's money in anti-Zionist propaganda, but fails to relieve the anxiety of his readers when steps are taken to answer the vile purposes of the propagandists. For instance, a noted publicist, Mr. A. B. BENNET in The *Jewish Standard* of Toronto, in its issues of January 23rd and 30th, answered SOLOW's attack on Zionism and exposed his hollow pretensions. These articles which appeared in *The Jewish Standard* were admirably featured, and yet C. H. J. had failed to invoke similarly the aid "of some philanthropist to invest money in enough copies to distribute A. B. BENNETT's rejoinder to *So low* to the leaders in every community." We have shown to our readers that C. H. J. is a coward and an irresponsible publicist without tact and without sense. We cannot help saying that *The Sentinel* of Chicago was guilty of a gross injustice to the Zionist cause by not using its blue-pencil, and hope that Rabbi S. FELIX MENDELSOHN, the contributing Editor of that journal, will wake up in future and not allow an implacable foe of Zionist Jewry to take mean advantage of the latter by abusing the courtesy shown him by an otherwise fair-minded journal. We shall continue to resist C. H. J. and expose his silly tricks, until we succeed in defeating him and making him a good Yehoodi and more amenable to reason.

DR. HUGH W. WHITE'S REVIEW OF "THE EMEK."

We regret that owing to pressure on our space in this issue, we are obliged to hold over until our next, an interesting review of "The Emek of Jezreel" by Dr. Hugh W. White, a prominent Christian Missionary leader in China.

"A ZIONIST APPEAL TO JEWISH WOMEN."

We hope to publish in our next issue an intensely interesting contribution from Mrs. Romana Goodman, member of the Presidential Board of the Women's International Zionist Organization, London, on the above theme. Mrs. Goodman gives the subject a local touch which will not fail to be of interest to our readers.

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OUR ERES YISRAEL LETTER

[FROM OUR CORRESPONDENT]

JERUSALEM, 9th February, 1931.

On The Eve Of The Assephath Hanibharim

This week (February 9-12) will see the Jewish National Assembly in session for the first time under the legalized statutes of the Jewish Community (Knesseth Israel) of Palestine. A month ago, 71 delegates were elected by 50,436 voters (out of a total registration of 89,656) at 111 Jewish centres. Except for a few names, such as Ussishkin, Dizengoff, Yellin, Szold, Jabotinsky and those of several of the labour leaders, these representatives are unknown to the outside world, and even within the Yishub not a few still have to prove their mettle. Their task is one to try the stoutest hearts, even in fairly normal times. There is, first of all, the imperative but thankless function of moulding the heterogenous community with its widely conflicting attitudes and opinions, into a coherent working body which will effectively exercise its taxing and other major powers. The agenda of the Assembly includes consideration of the Political and Economic situation of the Yishub, Relations between the Jewish National Council and the Chief Rabbinate, Budget and Taxation and the Transfer of the Health and Educational Services to the Knesseth Israel. On the eve of the convening of the Assembly, the teachers of the Zionist School System (except those in the Labour schools) are carrying on a determined campaign against the transfer of the educational activities to the Yishub on the ground that such a transfer—at this time at any rate—would make for the disintegration of the whole system and affect their own position most adversely. As the transfer must in any case be a gradual process, with the Jewish Agency or some of its affiliated bodies standing by for a considerable time, the opposition must be understood as directed not against the date of the transfer, but against the very idea itself.

Tel Abib Hospital Transfer

The case stands otherwise with the transfer of the Agency's health activities to the jurisdiction of the Knesseth. Public opinion favours it without a dissenting voice, though it is well understood that this will mean the assumption of progressively heavier responsibilities for the next few years. An encouraging beginning has been made with the recently concluded agreement (which at the moment still awaits its final legal sanction) of the Tel-Abib Hospital of Hadassah, whereby that institution goes under the control of a Joint Committee composed of representatives of Hadassah, the Township, and the Government, with the chairmanship falling to the latter. The initiative in the matter was taken by Hadassah, the Women's Zionist Organization of America, which, after twelve years' activity in Palestine, believes that the time has come for the organized Yishub to carry a larger part of the responsibility for its own medical services. The annual budget of the hospital, which is now to have 125 beds, has been reduced from £P24,000 to £P18,600, Hadassah agreeing to contribute 50 per cent. of the reduced budget for the next two years, gradually reducing its participation thereafter. The Township is to contribute £P2,500 and the Government £P2,000, as before. The remainder is to be made up of contributions from Jewsih settlements in the district—all served by the Tel-Abib hospital—and patients' fees.

The Mufti Scores

The death of Mohammed Ali, a famous Indian Moslem nationalist leader, while attending the recent Round Table Conference on Indian affairs in London, gave the Mufti of Jerusalem (or his even more close advisers) an inspiration as clever as it is evil. Why have the body carried all the way back to India for its last rest? Is not Jerusalem only a short run from Port Said, which must be passed in any case? The most sacred Mosque of El-Aksa would be only too honoured to give Mohammed Ali burial. The family saw no objection. Nor did the British Government. The Jews of Palestine, whatever their private estimate of the inspiration, kept their own counsel, though a bit uneasy as to the possible effect on the public (that is, their own) safety. But the local Government by taking all necessary precautions, assured a most quiet and peaceful day. The demonstration, in itself, was far from being as impressive as might have been expected in view of its religious and national implications, either from the angle of numbers or of representation by other Arab countries. A cable of sympathy sent by Col. Kisch in behalf of the Jewish Agency to the brother of the deceased on board the ship carrying the body, was variously commented on in the Arab press, while a brief statement issued to the Arab press by the Jewish Agency expressing condolence to the Ali family and to Moslems everywhere was published without any comment at all.

[*Continued from page 14*]

my old friend, Mr. de Haas has quite forgotten that the Zionist World Organization still requires crutches to lean on, and its legs, alas, would still not be safe to stand on their own soil. This point is clear enough, I think. Secondly, as to a Presidium, this would mean courting failure—nay, worse, *anarchy!* The whole civilised world recognises the necessity of a centralised authority. Excess of leadership-strength is paralysed by its own excessiveness. And it is the single President who is the visible, the effective emblem and guarantee of union and unity. Union! It is only the Arabs who will gain deep satisfaction from a prevailing factious spirit in the Zionist camp. If is only in union that Zionism can find strength! Let us remember Dr. Nordau's words:! "The one thing that is needed in Zionism is a *leader, not leaders.*" From my heart of hearts, I pray that my brothers and sisters-in-faith may take note of the words of Mordecai in *Daniel Deronda*:—"Let the wealthy men, the monarchs of commerce, the learned in all knowledge, the political counsellors, who carry in their veins the Hebrew blood which has maintained its vigour in all climates and the pliancy of the Hebrew genius for which difficulty means new device—let them say, 'we will lift a standard, we will unite in labour hard but glorious, like that of Moses and Ezra, a labour which will be worthy fruit of the long anguish whereby our fathers maintained their separateness, refusing the ease of falsehood."

Three Qualities Essential

The solution of the Zionist problems lies wholly in the ability to build up a co-operative and faithful spirit among the Zionists themselves. Then, and only then, shall the Jewish stubborn will, disciplined to hardships as it is, enable us to keep on and on as all the great pioneers of the world have done. The Zionists must not be satisfied with a dilly-dallying business. Passfield's White Paper and Churchill's Memorandum are each a violent breach of international law. I repeat what I said before—to cope with the fateful situation, we (the Zionists) must have:

1.—A free-born man as a President, and he must not be a British citizen.

2.—The centre of the Zionist Organization must be in a foreign country—preferably America.

3.—In the political sphere—all negotiations with the Government and the guarding of the Zionist Cause at the League of Nations should be in the hands of lawyers of the highest order, who are well versed in the intricacies of International Law.

If all these points will be acted upon, I am quite sure in my mind that the nefarious White Papers will quickly be withdrawn and an active policy to establish firmly and forever the Jewish National Home in Zion will soon be an accomplished fact. Humbly I pray that my feeble words may be taken note of, "that we may not labour in vain, nor bring forth for confusion."

PURIM TREAT TO CHILDREN

The Shanghai Zionist Association "Kadimah" was host to two hundred children on Sunday 8th ultimo, at the Astor House where the latter gave a performance in Yiddish, thanks to Mr. and Mrs. J. Brightel for giving the necessary training to the young actors. A refreshment was served at the Beth Aharon Synagogue Hall two hours later, where the children yere offered sweets and candies. Mr. Eli Hirsch gave a special address to the young ones, basing his theme upon the incident narrated in the Book of Esther. He spoke as follows:—

It is said in our Talmud that "with the advent of Adar, much merriment takes place, especially by the children and young men." It is in this month that a great disaster and destruction had threatened the Jews in Persia about two thousand years ago, from which they had been rescued miraculously. According to the book of Esther, which is read during Purim in the Synagogues, a grave peril befell the Jews who lived in Persia under the reign of Ahashwerush, who being a great fool had led himself to be persuaded by one of his ministers by the name of Haman, to annihilate all the Jews under his rule. Haman brought up many accusations against the Jews, which his hatred had bred and fostered. The king Ahaswerush as the lot of kings go, had no will or desire to think and ponder over matters did not hesitate to agree to Haman's proposition and signed a decree that on the thirteenth day

[*Continued on page 26*]

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GENERAL NEWS

[*Special Service by the Jewish Telegraphic Agency*]

Reverts To Judaism

General T. Makarov, who commanded a Russian brigade in the World War, has announced his conversion to Judaism. All the members of his family have followed him. In explaining his unusual act the General stated that in looking through his family records recently he had discovered that his father, a noted general in the Russo-Japanese War, was of Jewish origin.

Palestine Land to National Fund

Detroit, Jan. 26—One of the largest gifts to any Jewish cause ever made in Detroit and the largest contribution to a Zionist cause ever made in this city will be announced at the luncheon in honor of Menachem Ussishkin, world president of the Jewish National Fund, at noon this Sunday at the Philanthropin-Byron Talmud Torah.

The presentation will, at that time, be made by Mr. and Mrs. David W. Simons of one of the most valuable parcels of land in Palestine, which was bought by Mrs. Simons on his visit to Palestine eight years ago at a cost exceeding $5,000.

Mr. and Mrs. Simons are making this gift to the Jewish National Fund in memory of their daughter, Sylvia Simons, who passed away on July 19, 1930. The land to be turned over to the National Fund, through Mr. Ussishkin, will forever remain the property of the entire Jewish people and will assure to the Hebrew University which it adjoins, additional land for expansion purposes.

Churches to Expiate Sin of Perpetuating Crucifixion Story

Champaign, Ill., Jan. 27—A call to Christian churches to expiate in an effective way their sin of perpetuating the crucifixion story as contained in the Gospel of St. John" was issued yesterday by Charles Clayton Morrison, editor of the Christian Century, during an address at a banquet which brought to a close the Good-Will Seminar, held over the week-end at the University of Illinois. These teachings are more than anything else responsible for the antipathy exerted against Jews for the past two thousand years," said Mr. Morrison. "This wrong cannot be righted merely by attending Good-Will Seminars." Mr. Morrison, who edits one of the most influential Christian religious publications in the country, called upon Christians to eliminate the crucifixion story from their Sunday Schools and pulpits, and asked them to rather in their churches to repent for that which he termed a historic wrong.

Sees Difficulties Facing Zionism Only Temporary

Belgrade, Jan. 28—The difficulties now facing the Zionist movement are only temporary and of an accidental nature, declared Dr. Vovislav Marinkovitch, foreign minister of Jugo-Slavia and rapporteur of minorities to the Council of the League of Nations. Voicing confidence that Great Britain would not depart from the policy enunciated in the Balfour Declaration, Dr. Marinkovitch said "the Jews may count on the sympathy of the member states of the League of Nations as well as of Europe public opinion. The Zionist movement will be continued. It is of general interest to the entire world and to the benefit of Palestine itself." With reference to the possibility of an Arab-Jewish understanding, the Jugo-Slavian statesman said he did not know enough about local conditions in Palestine but added that "I do not think it is impossible that the Arabs will be reasonable and realize that the Jewish homeland also signifies the beneficial of civilization." I have long been an adherent of Zionism, Dr. Marinkovitch said. "I consider that the Zionist movement is pursuing a great and noble aim. It is a difficult task to make an agricultural people of a population whooded by historic vicissitudes to be a splendid urban element. It is work which deserves the utmost sympathy and support. Even those people who do not themselves entirely believe in the complete success of Zionism should nevertheless help to promote the work and encourage those who do believe in it and are working for it, and the emigration to the enthusiasm, the self-sacrifice and the stubbornness of the Jewish pioneers."

Report Trotsky Has Become Zionist

LONDON, J. T. A.—Leon Trotsky, exiled Communist leader who is now living on the island of Prinkipo, has become a Zionist and may attend the forthcoming 17th World Zionist Congress, the Parliamentary correspondent of the London Jewish Chronicle on the basis of information received from a Moscow newspaperman. The Chronicle's correspondent says that Trotsky turned to Zionism because of the study of the recent occurrences in Palestine and because of his hatred of anti-Semitism, especially Hitlerism.

Expect Change in Administration of Palestine's Staff

LONDON — J. T. A. — Important changes in the Palestine administration staff and in other departments are indicated in a statement from the British colonial office in reference to the commission which, headed by Sir Samuel Hope O'Donnell, has been sent to Palestine to investigate the efficiency of the Palestine administration and to effect economies in its management. The statement of the colonial office says that the commission, which also includes S. B. Britain was appointed by Lord Passfield to proceed to Palestine to examine the expenditure of revenue and the general organization of the Palestine administration; to determine upon an efficient and economical administration of Palestine and to effect economies in the administration staff; to examine proposals that changes be made in the staff or in the services which the staff or in the service which the staff renders, such proposals having been made as the result of recent inquiries or otherwise; to investigate the possibilities of preventing or eliminating the necessity for the British government's financial assistance in the maintenance of the civil administration of Palestine, and finally, "to examine from the point of view of efficiency and economy the need for a grant in aid to the administration of Transjordania." The colonial office announced that the O'Donnell commission, which is already in Palestine, will proceed with its investigation immediately. Its findings, the Jewish Telegraphic Agency was informed, will not, it is understood, prejudice any decision which is to be reached with regard to a plan for the development of Palestine.

Nathan Straus's Will

The will of Nathan Straus, philanthropist and dean of American Jewry, was filed for probate in New York, disposing of an estate of about $2,000,000. His attorney, Max J. Lonner, explained that the net estate would be comparatively small, because, in accordance with his principles, Mr. Straus had given away the bulk of his fortune before his death on January 12. Except for $250,000 bequeathed to his employes, the entire estate is divided among the testator's three children—Nathan Straus, Jr., Hugh Grant Straus, now in Europe, and Mrs. Sissie S. Lehman, wife of Judge Irving I. Lehman, of the Court of Appeals. Mr. Straus examined his reason for making no bequests to charity in the first paragraph of the will, which reads:

"I have always been deeply impressed by an old Jewish proverb which says: 'What you give for the cause of charity is hewn in gold; what you give in sickness is silver; and what you give after death is lead.' Many of the rich do not even give lead. I have always lived up to the above precept particularly in connection with the charities which I initiated, the Pasteurized Milk Laboratory, which I deeded to the city of New York, the Presbyterian and my Palestine activities. I have all my life driven vehicles I could drive out of business and devoted it to the prevention of poverty and sickness, and make no specific charitable provisions in my will."

Mohammed Ali's Funeral

Jerusalem, Jan. 28—As a precaution against any possible disturbances during the funeral of Mohammed Ali, Indian Moslem leader, 20 Communists were arrested today just before the funeral procession started the march from the railway station to the specially constructed mausoleum near the Mosque of Omar. The funeral passed off in perfect weather. A crowd estimated at more than 7,000 gathered at the railway station to meet the train carrying Mohammed Ali's body from Port Said. The long orderly procession, headed by a S. Macrogorodsky, inspector-general of the Palestine police, wended its way slowly between lines of mourners, who crowded the pavements and the roofs. Portrait of Mohammed Ali in native dress surrounded by green banners, palms and scores of wreaths were carried by the mourning mourners. The Moslem ceremony was carried out in a plain pine wood coffin in a grave just north of the Wailing Wall, in a score of Moslem dignitaries from Iran, Transjordania, Egypt, Palestine and India looked on, unaware of the presence among the mourners beside Arabs, those who since were Shekib Arslan from Paris and Sheikh Tachtamun from Cairo. After the funeral the Grand Mufti, president of the Moslem Supreme Council under whose auspices the rites were conducted, read prayers and sermons, and Shaukat Ali, a nephew of Mohammed Ali received mourners attending the consul. While in Jewry was invited to the funeral, the Jewish Agency sent a message of condolence.

Gets French Finance Post

PARIS, J. T. A.—Pierre Taittinger, prominent author and son-in-law of the late Alfred Nossig, noted Zionist leader, was appointed Minister of French Minister of Finance, in the opinion of Parliament. Maurice Stolle, the former minister of the chamber of deputies, now the fourth, is not an happy to compromise now in Parliament to change of public opinion in France. Three years ago in many French towns the cry was heard down with the Jews or down with the clergy. The war, however, has shown that Jews, Catholics and Protestants all fulfilled their duties. We have no racial prejudice in France now and we are proud of it."

Rejects Proposed Calendar Reforms

Rome, Feb.—The commission appointed by the Italian foreign ministry to study the proposed calendar reform has just issued its report which is opposed to the plan change.

Ahuzu Buys 5,000 Dunams

Jerusalem, Feb. 11—The purchase of 5,000 dunams of land for the second settlement of Ahuzu, an American-Jewish land purchasing organization, was completed to-day. The land is near historic Rahueh, between Rehoboth and Beer Tuba. The area is suitable for orange cultivation and is now being prepared for prospective American settlers.

Keren Hayesod Urges Rallying Around Fund

Jerusalem, Feb. 3—A call to the workers of the Keren Hayesod, the principal financial instrumentality of the Jewish Agency for Palestine, to rally to the fund in the five months that remain before the Zionist Congress convenes in June, has just been issued by the head office here over the signature of Leo Hermann, general secretary, who has taken the slogan "time presses" as the keynote of his appeal. Addressed to the Keren Hayesod committees throughout the world the call refers to the danger threatening the work, built up in ten years, to serve as a basis for future development.

Jabotinsky to Head Revisionist Delegation

Vladimir Jabotinsky and two other leaders of the Zionist Revisionist movement in Europe will shortly come to America for the purpose of carrying on an intensive propaganda and strengthening the Revisionist movement in America, according to a cable received by the Zionist Revisionists of America from the Revisionist World headquarters in London. Mr. Jabotinsky and other members of the delegation will address large mass meetings in all the principal cities in the United States, it is announced. The president of the Zionist Revisionists of America is Mordecai Dantz, editorial staff member of the Day.

Jewish Agency Thanks Baron Rothschild

London, Feb. 2—An official appreciation for the favourable reply recently given by Baron de Rothschild to an appeal to aid the Jewish Agency in its current financial stringency was issued here to-day by the Jewish Agency. Dr. Chaim Weizmann made a special trip to Paris to acquaint the Baron with the financial difficulties facing the Jewish Agency in Palestine and asked for his assistance.

Weizman's Resignation Would Unite Parties

Berlin, Feb. 3—In an appeal to his "Zionist patriotism," Dr. Chaim Weizmann was urged to resign his Zionist leadership to-day by Dr. Nahum Goldmann, leader of the Radical Zionists of Germany. Speaking at a public Zionist meeting, Dr. Goldmann declared that the resignation of Dr. Weizmann would result in a coalition of all Zionist factions with the exception of the Brith Shalom and a section of the Revisionists, because he forms the chief point at issue among the Zionist parties. Dr. Goldmann expressed optimism regarding the outcome of the negotiations between the Jewish Agency and the British government, the first part of which is soon to be concluded with successful result for the Zionist cause. As a member of the political commission cooperating with the Zionist Executive in the negotiations, Dr. Goldmann said that the second part of the negotiations would stress the necessity for changes in the Palestine administration as a guarantee for the development of the Jewish National Home. A successful settlement, however, would require the elimination of internal difference in the Zionist Organization, he emphasized.

4,131 Jews Entered Palestine in 1930

Jerusalem, Feb. 13—A total of 4,131 Jews entered Palestine during the year 1930 while 1,800 left the country, making a net gain in the Jewish population of 2,231 which includes several hundred tourist who remained in Palestine, figures released here today show. The net gain in Jewish population in 1929 was about 3,000 and in 1928 somewhat more than 1,000 which means that in the last three years the Jewish population has grown by immigration a little more than a third. In the Arab excess number of births over deaths was 6,000. Of the above-mentioned 4,131 Jews who arrived in 1930 4,223, and including their families 5,511, were halutzim (Zionist pioneers) with immigration labor certificates. Only 23 of the recent Jewish arrival came under the other categories of the immigration law. In the so-called capitalist class, 88 Jews, and including their families 20, immigrated. In the professional category, only 10 immigrated, with but one in the skilled worker category. Under the category of relatives 79 were admitted while 7 other came as rabbis, students and orphans.

Revisionists See MacDonald's Letter Prejudicial

LONDON, Feb. 19.—The Zionist Revisionists, opposition to the Weizmann regime within the Zionist Organization, regard Premier MacDonald's letter to Dr. Chaim Weizmann interpreting the White Paper as disappointing and highly prejudicial for the future of Zionism, a statement issued by the Revisionist headquarters here today declares. The Revisionists appeal to the Jews of the world to make it clear that Dr. Weizmann's "acceptance" of the White Paper with its interpretations does not represent Jewish feeling in the matter. The statement says that the White Paper must be displaced and that Dr. Weizmann's endorsement of the letter is only prejudicial to further negotiations with the British government. Analyzing the letter point by point, the Revisionists emphasize that the Premier's announcement in the House of Commons that the White Paper remains the dominating document of the Palestine policy confirms the White Paper and therefore the Jewish Agency's negotiations with the government are contrary to the instructions of the Zionist Actions Committee. The Revisionists claim with regard to the land inquiry promised in the letter that no inquiry will bring profitable results unless Transjordania is included. They also argue that the important issues in the White Paper such as the legislative assembly and the development scheme are not mentioned at all and the whole question of immigration and land settlement is still vague. The Revisionists maintain the same objectionable passages in the White Paper casting the responsibility for an understanding with the Arabs are repeated in the letter and they point to the fact that the letter is addressed to Dr. Weizmann as president of the Jewish Agency despite the fact that he resigned this post last October in protest against the White Paper. Vladimir Jabotinsky, world leader of the Revisionists, yesterday warned that they would break away from the Zionist Organization if the negotiations with the government were continued. The Revisionists' policy in connection with their opposition to the government letter as well as other matters of political importance will be discussed at a plenary session of the Revisionist World Executive to be held in Paris, February 21st.

No Editorial On MacDonald Letter

LONDON, Feb. 14.—While every London paper today features Premier MacDonald's letter to Dr. Chaim Weizmann, only a single paper in the metropolis published it in full, the London Times, but even this paper does not comment on it editorially, a fact which is considered significant. The fact that the letter was released for Saturday is interpreted by many newspapermen here as a move not to have editorial comment on it, because the release of news for Saturday gives the papers no chance to editorialize. Therefore the tradition exists in government offices never to release important news for the week-end unless it is the kind of news on which little editorial comment is desirable. The Manchester Guardian is thus far the only paper carrying an editorial on MacDonald's letter. The Guardian says "it is clear that there is no absolute contradiction between the White Paper and the government letter but nevertheless the difference is startling because the White Paper confined itself to Jewish shortcomings while the government letter contains favorable consideration." Dr. Weizmann visited Premier MacDonald today to bid him farewell before his visit to Palestine.

Defers Action on MacDonald's Letter

NEW YORK, Feb. 19.—No action, was taken by the administrative committee of the Zionist Organization of America on Premier MacDonald's letter to Dr. Chaim Weizmann at the committee's special meeting Sunday afternoon in the study of Dr. Stephen S. Wise, the Z. O. A. informed the Jewish Teegraphic Agency yesterday. The Day, on the other hand, yesterday reported that the meeting adopted a motion to conjure Dr. Weizmann for expressing his satisfaction with the Prime Minister's letter before he had consulted the Jewish Agency or any other authorized Jewish body. According to the Day, the motion was adopted after MacDonald's letter and Dr. Weizmann's statement has been sharply criticized by Menachem Ussishkin, Rabbi Meyer Berlin, Jacob de Haas, Abraham Tulin and Elias Ginzburg. The Day also said that Berl Locker and Abraham Goldberg were of the opinion that under the circumstances MacDonald's letter was satisfactory. In a statement to the Jewish Telegraphic Agency, the Zionist Organization refused either to deny or confirm the above report and characterized the leak which led to that report as a "breach of faith."

Lord Melchett's Estate Said to Exceed G$2,500,000

LONDON, Feb. 16.—The estate of the late Lord Melchett, noted, industrialist, is understood to exceed G$2,500,000, of which half is bequeathed to his son who succeeds him to the title. A large portion of the remainder is divided between Lady Melchett and three other children. No extensive bequests are made to charity in the will, which was made public today, because the late Lord Melchett gave large sums of money to philanthropies which engaged his interest during his lifetime. The Melchett estate in Palestine, which is near the Tiberins Sea, goes, by the terms of the will, to Lady Erleigh, a daughter married to Lord Reading's son. Lady Erleigh is now on her way to Palestine, accompanied by Chaim Weizmann, Zionist leader.

Austrian Zionists Divided

VIENNA, Feb. 19.—Zionist opinion in Austria is divided over the letter from Premier MacDonald to Dr. Chaim Weizmann. The official Austrian Zionist organ, the Zionist Stimme sees a Zionist victory in the letter while the Neue Welt, edited by Dr. Robert Stricker, leader of the Austrian Radicals, admits that the document is valuable but points out that a Palestine parliament would make all the letter's concessions illusory. Premier MacDonald's indecisiveness in his parlimentary statements inspires mistrust, particularly his repeated declarations that the White Paper remains the prevailing basis of the Palestine policy, Dr. Stricker declares.

LONDON, Feb. 19.—The council of the English Zionist Federation today adopted a resolution expressing high appreciation of the statesmanlike representation of Jewish interests during the negotiations between the Jewish Agency and the British government by Dr. Chaim Weizmann and his colleagues. The Council also associated itself with Dr. Weizmann's statement that the Premier's letter reestablishes a basis of cooperation with the Mandatory power.

Weizmann Says He Will Not Be Candidate

LONDON, Feb. 20.—Dr. Chaim Weizmann does not intend to be a candidate to succeed himself as president of the World Zionist Organization at the forthcoming 17th World Zionist Congress and he has definitely decided to give up his Zionist leadership, he told the London Jewish Times today on the eve of his departure for Palestine.

"Just as it is impossible to bring the East and the West together so it is impossible for me to retain the leadership," Dr. Weizmann declared, adding that "all my endeavors have been to leave the situation in good shape." Dr. Weizmann, who has been conducting the negotiations between the Jewish Agency and the British government which led to Premier MacDonald's letter last week interpreting the White Paper of October 1930, resigned the dual posts of president of the Jewish Agency and of the World Zionist Organization last October as a protest against the White Paper. His administration has been subjected to considerable criticism, chiefly on the part of the Zionist Revisionists and the Radical Zionists. He is going to Palestine for his annual visit to his mother and to obtain first hand information on the situation there.

[*Continued from page 24*]

of the twelfth month, i.e. Adar all the Jews should be utterly destroyed by the sword of their enemies without mercy and pity. The situation of the Jews grew worse, there seemed to be no hope for them; it seemed as if, they were doomed to be wiped off the face of the earth, and, as the story goes, the Jews of Persia had gathered together in their houses of prayer, wept, prayed to God, fasted and hoped against hope, perhaps a miracle will happen and they would be saved, and indeed it did happen. The King Ahasweush having married a Jewish maid by the name of Esther, and learning from her, the evil intents of Haman, he regretted his former decree and gave forth his command that the Jews in his kingdom should not be molested and, he also gave them a free hand to avenge their enemies of which Haman was the leader, and so a great danger was averted. The sadness gave way to joy and in commemoration of this event, the Jews all over the world celebrate on the 14th day of Adar, with great joy and festivity, the victory of Jews over blind hatred and anti-Jewishness.

It is a simple story but it carries with it a deep meaning. In our long period of the Galuth men have arisen, who like Haman have been full of hatred against the Jews. They brought false accusations against them, and have tried to bring about their destruction, albough they knew full well, that the Jews are law abiding, loyal subjects and peacable citizens. The Jewish people have never lost hope of being rescued from their enemies during their long and weary nights of exile. We have been beset with many obstacles and threatening difficulties but our hope and faith have strengthened us, and given us courage and fortitude to endure all hardships and set forth our great strivings to become again a free and progressive nation in the land of our fathers. Impediments and obstacles may be put in our way, but these can only add to our determination, and stimulate us to surmount them. The Hamans will be conquered and the Jewish nation, owing to its peace-loving ways and its high and lofty ideals will live on forever to see the dawn of a better day, an era of peace among the nations of the world.

"THE LAND OF ISRAEL TO-DAY."

The Shanghai Zionist Association is in receipt of an interesting communication from a distinguished Jewess, Mrs. Archibald Silverman of Providence, R. I., who writes in complimentary terms regarding the lecture of Miss Lily Nobleton on the above theme, which was reprinted in pamphlet form from the January issue of ISRAEL'S MESSENGER *by the Association and distributed gratis to friends and well-wishers, local and abroad. Mrs. Silverman is an ardent Zionist worker and leader and a member of the Council of the Jewish National Agency. She is widely known for conducting propaganda tour for Zionism in the United States, and also combatting the anti-Zionists' onslaught through the Press. Recently she crossed swords with a Mr. Herbert Solow in The Jewish Advocate of Feb. 3rd, 1931, and rebutted his arguments when the latter attacked political Zionism. By the way, Mr. Charles H. Joseph whom we castigate in our editorial pages elsewhere in this issue, has so far taken no note of the reply given to Mr. Solow by Mrs. Silverman, nor made an appeal to "some philanthropist to invest money in enough copies to distribute Mrs. Silverman's fine reply to an adversary to the leaders in every community." C. H. J. stands self-condemned for his risk'uth and he owes an apology to World Jewry for his ungallant attitude in combatting the dearest aspirations of the latter. The letter from Mrs. Silverman follows:—*FELLOW-ZIONISTS,—*I want to thank you for the pleasure you afforded me by permitting me to read Miss Lily Nobleton's lecture on "The Land fo Israel To-day." Having been to Palestine myself, it was a joy for me to re-visit that land of ours as I read Miss Nobleton's glowingly vivid description of each and every spot she saw...She is to be commended for her beautiful idealism and real Jewish response to that which to an appreciative Jew, brings a tear of joy to the eye and a sense of reverence to the soul. Not all who visit Palestine are imbued with a true sense of the real value in Jewish life. Many, blinded by their own affluence, come into the land and looking for flaws and imperfections and finding that for which they seek, return home to enlarge upon the personal discomforts they a most undesirable spot that should be shunned. I am always sorry for this type; have endured, and Palestine is condemned as I feel that they are the losers when they cannot experience the spiritual gratification that might have been theirs if they had had a true Jewish sense of appreciation and understanding. Once again thanking you for your kindness in sending me Miss Nobleton's lecture, I am, With Zion's greetings. . .*

MRS. ARCHIBALD SILVERMAN,
Member of the Council of Jewish Agency.
PROVIDENCE, R. I. February 12, 1931.
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SOCIAL AND PERSONAL

MISS SALLY WHITE
Who is the fourteen months old daughter of Mr. and Mrs. S. C. White.

MISS RACHEL WHITE
The daughter, two and half years old, of Mr. and Mrs. S. C. White.

MR. L. BLUM
who has been elected on the committee of the Cercle Sportiff Francais last month. Mr. Blum is a councillor of the French Municipal Council and head of the well-known firm of Messrs. J. Ulmann & Co.

The death of Mrs. Dolly Sassoon, wife of Mr. S. S. Benjamin, formerly of Shanghai, has been announced to have taken place in France on the 8th ultimo.

MR. C. I. SIPITSKY,
who took a leading role in musical operetta given last month by Jewish A.D.C.

MRS. REGINA FELDMANN
Cellist, who gave her concert at the American Women's Club, under the auspices of the Shanghai Art Club, March 17. Mrs. Feldmann is well-known as an artist, and soloist with the Shanghai Municipal Orchestra.

MR. ROBERT DE HAAS
Director of Transit and Communications Section of League of Nations, is visiting China. [*Vide page 29*]

Mr. S. E. Levy, hon. treasurer of the Shanghai Jewish school, acknowledges with thanks the following donations in memory of the late Mrs. S. S. Benjamin: Mr. and Mrs. D. E. J. Abraham $10, Mr. and Mrs. R. D. Abraham £20, Mr. and Mrs. S. E. Levy $10, Mr. R. H. Elias $10, Messrs F. S. and E. L. Elias $20, Mr. and Mrs. A. M. Sopher $10, Mr. and Mrs V. D. Gensburger $10, Mr. and Mrs. A. E. Moses $10, Sir Elly Kadoorie and Sons $25, Mr. R. E. Kadoorie $10, Mr. Geo. Raymond £10, Mr. H. A. Meyer $5.

A simple but pretty wedding was that performed at the Ohel Moshe Synagogue on March 4, when Miss Mary Bro became the bride of Mr. Edward Hertzberg.

LORD READING,
who has recovered from his recent illness. At the round table Conference in London, Lord Reading, as spokesman for the Liberal Party, urged a plan that virtually amounts to a Dominion Government for India.

The following contributions have been received in memory of the late Miss Mary Samuel Perry, by the Synagogue Beth Aharon Endowment Fund, Mr. and Mrs. D. E. J. Abraham $10, Mr. and Mrs. R. D. Abraham $10, Mr. Ezekiel R. D. Abraham $5, Mr. A. E. Shahmoon $10.

Mr. S. E. Levy, Hon. Treasurer of the Shanghai Jewish School, acknowledges with thanks the following donations in memory of the late Miss Mary Samuel Perry, whose lamentable death was announced in our last issue:—Mr. and Mrs. Edward Nissim $25, Mr. and Mrs. A. E. Moses $10, Mr. and Mrs. E. M. Ezra $10, Mrs. H. Hayim and Mr. A. J. Hayim $50, Mr. and Mrs. Ellis Hayim $50, Mr. and Mrs. J. M. Kopelman $5, Mr. and Mrs. S. E. Levy $10, Mr. D. Raphael $5, Mr. Ezra Shahmoon $50, Messrs Dick and George Hayim

$50. Mrs. Edward Ezra $25, Miss Rachel Sopher $25, Mr. and Mrs. R. M. Joseph $20, Mr. and Mrs. Ellis Joseph $20, Mr. and Mrs. A. M. Sopher $10, Mr. and Mrs. I. A. Toeg $10, Mr. and Mrs. A. Saphiere $5, Mr. and Mrs. M. E. Dangoor $5, Messrs Cecil and Denzil Ezra $20, Mr. Harry A. Meyer $5, Mr. R. Julian $5. Mr. and Mrs. M. Simmons $10, Mr. and Mrs. D. H. Benjamin $5, Sir Elly Kadoorie and Sons $25, Mr. R. E. Kadoorie $10, Mrs. M. J. Moses $5, Mr. and Mrs. R. E. Toeg $10, Mr. S. M. Joseph $5.

A son has been born to Mr. and Mrs. David Arakie.

A pretty wedding took place on Sunday, March 1st, when Miss Annie Karrass became the bride of Mr. L. Shafferman. The bride was given away by Mr. Aaron Fein and was attended by Misses S. Goldmacher and R. Wasskoff as bridesmaids. Little Miss Lorna Jacobs was flower girl and Master Johnnie Fein the page boy.

MONARCH OF SCIENCE AND KING OF LAUGHTER

Professor Albert Einstein, in the course of his tour of the United States, found time, accompanied by Madame Einstein and Charlie Chaplin, to attend a performance in a cinema house where a Chaplin picture was being shown and which greatly delighted the author of the theory of relativity. Our picture shows the savant, his wife and the comedian leaving the theatre.

Among those who returned to Shanghai from Hongkong last month include, Mr. R. E. Toeg, Miss Nora Toeg, Mr. D. E. Sassoon, Mr. Charles S. Gubbay, Mr. Lawrence Kadoorie, Mr. J. S. Gubbay and Mrs. D. M. Nissim.

Mr. VILHELM MEYER,

founder of the firm of Messrs. Andersen, Meyer and Co., in 1905, the 25th anniversary of which was celebrated yesterday. The event is marked by the publication of a volume in both English and Chinese setting forth the history, organization and present activities of the company which has played a large and important part in the industrial awakening of China.

Mr. Maurice Benjamin has moved from the Cathay Hotel to his newly purchased residence in French Concession No. 1921 Rue Lafayette, Telephone No. 70870. Mr. Benjamin has also engaged a suite of office rooms at the *North-China Daily News* building, No. 17 The Bund, 4th floor. Telephone No. 10182. Mr. Benjamin has definitely decided to remain in Shanghai and resume his business activities in real estate and financial corporations. Of late he has been elected director of new companies started in Shanghai, the last one being the Yangtsze Finance Corporation with a capital of twenty million taels, which was successfully floated last month.

Mr. and Mrs. Julian Frankel and Miss Anita Frankel were in Shanghai for a fortnight on their return home to Singapore from their world trip. Mr. Frankel is a leading member of the Jewish community of that port and a successful business man, with branch offices in Java. He is known to be very active in communal work and in the Singapore Zionist Society.

The 15th annual Purim Ball was held on the 11th ultimo, at the Majestic Hotel under the auspices of the Shanghai Hebrew Relief Society, Shelter House and the Jewish Women's Benevolent Society, for the aid of the special charities which these women support. A most interesting programme was given Mrs. B. Chaikin was chairwoman of the committee which arranged the Purim Ball and provided an evening of fun, resulting in financial aid for scores of children and audults, who are in great need.

We have forwarded to the Hebrew Relief Society the sum of $2.00 being contribution by Mr. Daniel Reuben Moalem for the Shelter House.

Mr. Jack E. Ellis is returning to Shanghai from San Francisco this month.

MRS. JOHN H. SOLOMON

Who with her curly-headed son, Ralph, and her husband Mr. John Solomon will sail for San Francisco next month.

Prof. Robert Hass, a French Jew, arrived in Nanking on February 26. M. Haas' trip to China is made in response to an invitation of the National Government to discuss various problems regarding inland waterways, land reclamation and improvement of the Government's transportation service. During his stay in the Capital he will have extended conferences with the leading Government officials. M. Haas was in Shanghai last month for a few days and registered at the Cathay Hotel. When seen by the Editor of ISRAEL'S MESSENGER he said he would return to Shanghai this month. M. Haas has been named director of the League of Nations' section on communications and transit. He succeeds Sir Arthur James Salter. He is a member of the faculty of the University of Paris. During the Versailles Peace Conference he was assistant secretary to the commission on ports, waterways and railways. Professor Haas, who is 40 years old, is the first Jew to be a director of one of the sections of the League of Nations. The communications and transit section is dealing with the problem of calendar reform.

Mrs. Ellis Hayim left for London on the 11th ultimo, via the Siberian route.

Mrs. El J. Nathan and her daughter Mafalda returned to Singapore on the 10th ultimo after making a brief stay here.

Mrs. Luna Benjamin left for Hongkong last month from which place she will return to Singapore after a short stay in the colony. Mrs. Benjamin arrived here on a visit to her son Mr. Maurice Benjamin.

Mrs. Maurice Benjamin returned to Shanghai last week from San Francisco.

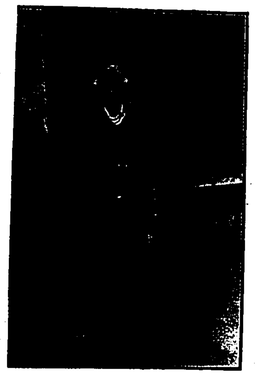
We are in receipt of $7.80 for the Jewish National Fund, being box collection from the Ohel Rachel Synagogue.

Miss Vera Guterman, daughter of Mr. Guterman of Tsingtao, is expected to arrive here this month from Tientsin.

Mr. A. Malcolm left for London last month on some urgent business via Siberia.

Mr. and Mrs. R. A. Beraha announce the birth of a daughter.

A meeting of the Shanghai Centre of the Women's International Zionist Organization was held on the 17th ultimo, at the residence of Mr. and Mrs. R. E. Toeg which was sparsely attended, we regret to say. That is certainly not a good symptom and should be greatly deplored. Happily, however, the gathering was a success from one point of view. A sewing and knitting circle, headed by Mrs. S. E. Levy, was formed. This group will make and send useful garments to the Baby Home at Talpioth, south of Jerusalem. The local WIZO has also started a Hebrew class in order to foster a love for this newly-revived national language. All subscriptions for the current year will be devoted to the Taipioth Baby Home which at present shelters seventy little ones, none older than four. The meeting closed with a vote of thanks to Mrs. Toeg, who is president of the WIZO, for presiding and giving use of her beautiful home.



Miss ANITA FRANKEL,

daughter of Mr. and Mrs. Julian Frankel, of Singapore, who passed through Shanghai last month, en route to the latter port. Miss Frankel who has recently celebrated her eighteenth birthday, has finished her schooling in Edenthorpe Eastborne College where she studied for some years. Her parents travelled to Europe, leaving Singapore in September last, in order to visit her and take her home with them. Miss Frankel is a linguist and possessees a charming and winsome personality. She will undoubtedly be a valuable acquisition to the social and musical circles of Singapore.

Mrs. Judah Israel, Miss Mocatta and Mr. Frederick Mocatta returned to Shanghai from Hongkong last week, and expect to depart for London via Canada this month.

Mr. A. J. Hayim sailed for London last week via Suez.

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Mr. HUGO REISS,

a prominent merchant and Vice-Consul for Brazil, is in charge of the Brazilian Consulate-General in Shanghai.

We regret to announce the death of Feiga, wife Mr. R. A. Poliak at the age of 49, which took place on the 18th ultimo. The deceased was a native of Siberia and had been a resident of Shanghai for about 16 years. She had been in ill health for nearly a year suffering from kidney trouble. On the day of her demise she was busy making the necessary preparations for Passover. She is survived by her husband, who is president of the Ohel Moshe Synagogue, three sons and one daughter for whom deep sympathy is felt in their irreparable loss.

We are in receipt of a letter from Mrs. B. Chaikin, Hon. Secretary of the Shanghai Hebrew Relief Socitty and Shelter House, drawing our attention to the fact that the net sum realised at the Purim Ball last month stands at $6,420.

THE LAND OF ISRAEL TO-DAY

The above pamphlet which was issued by the Shanghai Zionist Association in January last, had been distributed very widely abroad. Among those who wrote in appreciation thereof include a number of our readers who seem to have enjoyed the intellectual treat which was supplied them by Miss Lily Noblston. Here is a letter from Miss M. Maas, private secrteary of Dr. Haim Weizmann, who writes under date of February 5, 1931, from London, thus:—

"I have to thank you on behalf of Dr. Weizmann for sending a copy of Miss Lily Noblston's very interesting lecture on The Land of Israel To-day."

Mr. Israel Cohen, Executive secretary of the Central Zionist Organization, under date of February 10, writes:

"I am much obliged to you for sending me extra copies of Miss Noblston's lecture on the "Land of Israel" which I read with much interest in ISRAEL'S MESSENGER, and am having them distributed."

Mr. Louis B. Pasher in a letter under date of February 7, writes from Athlit, Palestine, as follows:—

"I received your ISRAEL'S MESSENGER for which I thank you and am very glad to see the description of me by Miss Lily Noblston. I have read her lecture on "The Land of Israel To-day" through and through together with my wife, and we have both come eo the conclusion that every word is correct and is very ably described. . . . At the present day the economical condition is not good. . . . But we Jews are sticking to the country which is our Home for which we have been waiting for many centuries. The Arab population here are now down to normal. They have also near enough forgotten the strife and rejoicing over thee White Paper and saying how good Passfield is, but now their spirit is declining, because they are seeing daylight."

KEREN HAYESOD BALANCE SHEET

Donors Towards The Palestine Foundation Fund

January, 1928 to July, 1930

Messrs. C. S. & A. S. Gubbay	£500. 0. 0
S. A. Hardoon, Esq.	500. 0. 0
Joseph Brothers & R. M. Joseph, Esq.	150. 0. 0
D. E. Sassoon, Esq. ($500=₮362.25 at 2|7-9|16 £47.12.10) (and D|Draft £100. 0. 0)	147.12.10
R. E. Toeg, Esq. ($250=₮179.87 at 2|7⅜ £23.10. 4) (and D|Draft £100. 0. 0)	123.10. 4
Mrs. H. Nissim	100. 0. 0
C. S. Gubbay, Esq.	100. 0. 0
Simon A. Levy, Esq.	100. 0. 0
Joseph Brothers	100. 0. 0
A. E. Moses, Esq.	75. 0. 0
D. G. M. Aronovsky ($560=₮40[illegible]-68 at 2|413|16 £48-2-0) (and Bank Notes £24-15-1)	72.17. 1
Albert Hayim, Esq.	50. 0. 0
Ellis Hayim, Esq.	50. 0. 0
J. B. Katz, Esq. (₮400 at 2|4-13|16)	48. 0. 5
Edward Nissim, Esq.	45. 0. 0
M. Bloch, Esq. ($500=₮357.75 at 2|4-13|16)	42.19. 0
Maurice Benjamin, Esq.	25. 0. 0
A. N. Fishman, Esq.	25. 0. 0
B. Shainin, Esq.	25. 0. 0
S. M. Joseph, Esq.	20. 0. 0
A. E. Mendel, Esq. ($200=₮143.10 at 2|4-13|16	17. 3. 7
Arthur Sopher, Esq. & Mrs. Edward I. Ezra ($125=₮89.44 at 2|4-13|16 £10.14. 9) (and D|Draft £5. 0. 0)	15.14. 9
Dr. S. D. Joffick ($55=₮39.35 at 2|4-13|16 £4.14. 6) (and D|Draft £7. 0. 0)	11.14. 6
Anonymous	10. 0. 0
M. Lipkovsky, Esq. ($110=₮78.70 at 2|4-13|16)	9. 9. 0
A. Ouvadief, Esq. ₮80.00 at 2|4-13|16)	9.12. 1
S. E. Toeg, Esq. ($100=₮71.65 at 2|4⅜)	8. 9. 5
M. J. Moses, Esq. ($100=₮71.55 at 2|4-13|16)	8.11.10
H. Auslander, Esq. ($83.60=₮60.15 at 2|7⅜)	7.17. 3
I. I. Maremant, Esq. ($60.00=₮43.26 at 2|6-15|16)	5.11. 6
N. E. B. Ezra, Esq.	5. 0. 0
D. E. Levy, Esq.	5. 0. 0
W. Katz, Esq.	5. 0. 0
H. H. Kammerling, Esq.	5. 0. 0
Mrs. G. Korf	5. 0. 0
E. M. Ezra, Esq.	5. 0. 0
E. Brahn, Esq.	5. 0. 0
Mrs. R. D. Abraham, ₮40 at 2|6-15|16	5. 3. 2
S. M. Joseph, Esq.	5. 0. 0
Miss E. Levis	5. 0. 0
D. Baroukh, Esq. $50=₮35.83 at 2|4⅜)	4. 4. 8
E. Salmon, Esq.	3. 0. 0
M. Beraha, Esq. ₮25 at 2|4⅜	2.19. 1
J. J. Judah, Esq. ($25=₮17.89 at 2|4-13|16)	2. 2.11
B. G. Rodfield, Esq.	1.17. 0
H. F. Epstein, Esq.	1.17. 0
Master Hayim Abraham $17.20=12.46 2|7-9|16	1.12. 9
Shanghai Zionist Association. Per H. H. Kammerling $173=₮123.95 at 2|4⅜ £14.13. 2 D|Draft £2.13. 8	17. 6.10
Total	£2489. 7. 0

A. E. MOSES,
Hon. Treasurer.
E. & O. E.
Shanghai, February, 27th 1931.

Palestine Foundation Fund. Statement of Account

REMITTANCES

16- 3-28 Remitted to Jewish Colonial Trust Ltd. London.	£618.16. 8
2- 5-28 " " " "	109. 0. 8
12-12-28 " " " "	36. 7. 7
3- 6-29 " " " "	566.10. 1
17- 7-29 " " " "	58. 0. 0
16- 8-29 " " " "	600. 0. 0
18- 7-30 " " " "	500. 0. 0
	£2488.15. 0
17- 7-30 Remitted to Jewish Colonial Trust, Ltd:— $353.30=₮253.14 at 2|4⅜	29.18. 7
18- 7-30 Remitted to Jewish $461.00=₮335.38 at 1|5⅞	24.19. 7
$461.00=₮335.38 at 1|5⅞	
$814.30	
	£2543.13. 2

RECEIPTS.

Donors Towards The Palestine Foundation Found as per List No. 1.	£2489. 7. 0.
Less cost of wire d|d. 13. 3. 28.$6. 45=₮4.65 at 2|6.15|16	£ 0. 12.0.
	£2488. 15. 0.
Monthly Subscription Towards The Palestine Foundation Fund as per List No. 2. $814.30	£ 54. 18. 2.
	£2543.13. 2.
Monthly Subscription Towards The Palestine Foundation Fund as per List No. 3. (Balance to be Remitted).	$164.

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J. S. Isaacs, Esq. Nov. 1928 to June, 1930	100.
Mrs. S. Cohen. Nov. 1928 to June, 1930	100.
Fred. Ellis, Esq. Dec. 1928|Dec. 1929	39.
M. L. Roubin, Esq. Dec. 1928|June, 1929	21.
A. E. Moses, Esq. Jan. 1929|June, 1930	90.
D. E. J. Abraham Esq. Jan. 1929 to June, 1930	90.
R. D. Abraham, Esq. Jan. 1929|June, 1930	36.
D. Baroukh, Esq. Jan. 1929|Mar. 1930	30.
Mrs. R. E. Toeg Jan. 1929|June, 1930	180.
Mrs. H. Gensburger Jan. 1929|Dec. 1929	24.
Mrs. I. Jonah Jan. 1929|Mar. 1929	3.
Miss A. Moosa Jan. 1929|June, 1929	6.
Miss M. Solomon Jan. 1929|Dec. 1929	12.
Miss F. Solomon Jan. 1929 June, 1930	18.
M. N. Rakusen, Esq. Jan. 1929|Mar. 1929	6.
G. E. Sokolsky, Esq. June, 1929	5.
	$820.00
Less Cost of Stationery:	$ 5.70
	$814.30

$353. 30	₮253. 14 at 2|4⅜	£ 29.18. 7
$461. 00	₮335. 38 at 1|5⅞	£ 24.19 7
$814.30		£ 54.18. 2

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Shanghai, February 27, 1931.

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Miss M. Solomon Jan|Dec. 1930	$ 12.
Fred. Ellis, Esq. Apr.|Dec. 1930	27.
D. E. J. Abraham July|Dec. 1930	30.
R. E. Abraham, Esq. July|Dec. 1930	12.
A. E. Moses, Esq. July|Dec. 1930	30.
N. E. B. Ezra, Esq. July|Dec. 1930	18.
Mrs. S. Cohen, July|Dec. 1930	30.
Miss F. Solomon July|Dec. 1930	6.
	$165.
Less Cost of I Receipt Book:	1.
Amount Not Remitted:	$164.

E. & O. E.
A. E. MOSES,
Hon. Treasurer.

Shanghai, February 27, 1931.

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Mrs. H. Nissim	100. 0. 0
C. S. Gubbay, Esq.	100. 0. 0
Simon A. Levy, Esq.	100. 0. 0
Joseph Brothers	100. 0. 0
A. E. Moses, Esq.	75. 0. 0
D. G. M. Aronovsky ($560 ₹400.68 at 2 13-16 £48-2-0) (and Bank Notes £24-15-1)	72.17. 1
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Ellis Hayim, Esq.	50. 0. 0
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Edward Nissim, Esq.	45. 0. 0
M. Bloch, Esq. ($500 ₹357.75 at 2 4-15 16)	42.19. 0
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A. N. Fishman, Esq.	25. 0. 0
B. Shainin, Esq.	25. 0. 0
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Arthur Sopher, Esq. & Mrs. Edward I. Ezra ($125=₹89.44 at 2 4-13 16 £10.14. 9) (and D Draft £5. 0. 0)	15.14. 9
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S. E. Toeg, Esq. ($103 ₹71.65 at 2 4⅜)	8. 9. 5
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H. Auslander, Esq. ($83.60 ₹60.15 at 2 7⅝)	7.17. 3
I. I. Maremant, Esq. ($60.03 ₹43.26 at 2 6-15 16)	5.11. 6
N. E. B. Ezra, Esq.	5. 0. 0
D. E. Levy, Esq.	5. 0. 0
W. Katz, Esq.	5. 0. 0
H. H. Kammerling, Esq.	5. 0. 0
Mrs. G. Korf	5. 0. 0
E. M. Ezra, Esq.	5. 0. 0
E. Brahn, Esq.	5. 0. 0
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Miss E. Levis	5. 0. 0
D. Baroukh, Esq. $50 ₹35.83 at 2 4⅜)	4. 4. 8
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16- 8-29 " " " "	600. 0. 0
18- 7-30 " " " "	500. 0. 0
	£2188.15. 0
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$461.00 ₹335.38 at 1 5⅞	
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Miss F. Solomon Jan. 1929 June, 1930	18.
M. N. Rakusen, Esq. Jan 1929 Mar. 1929	6.
G. E. Sekolsky, Esq. June, 1929	5.
	$820.00
Less Cost of Stationery:	$ 5.70
	$814.30

$253. 30	₹253. 14 at 2 4⅜	£ 29.18. 7
$161. 00	₹335. 58 at 1 5⅞	£ 24.19 7
$814.30		£ 54.18. 2

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A. E. Moses, Esq. July Dec. 1930	30.
N. E. B. Ezra, Esq. July Dec. 1930	18.
Mrs. S. Cohen, July Dec. 1930	30.
Miss F. Solomon July Dec. 1930	6.
	$165.
Less Cost of 1 Receipt Book:	1.
Amount Not Remitted:	$164.

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A. E. MOSES,
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Shanghai, February 27, 1931.

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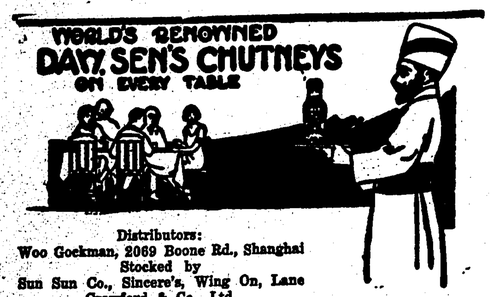

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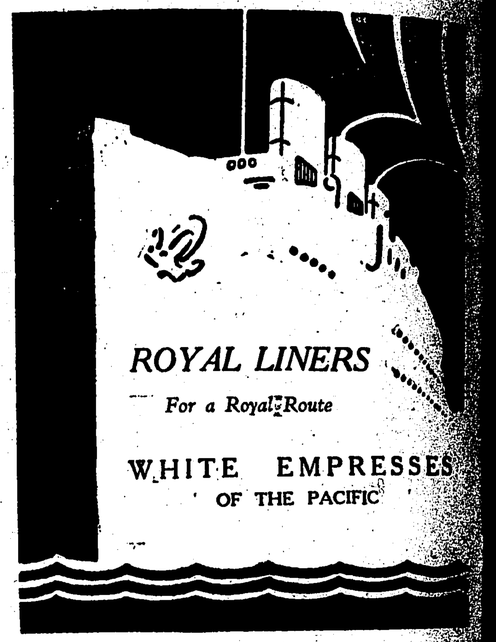

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JEWISH CALENDAR 5691

Lag b'Omer ... Tues., May 5
Rosh Hodesh Siwan ..... Sun., May 17
1st Day Shabuoth ..... Friday May 22
*Rosh Hodesh Tammuz ..... Tues. June 16
Fast of Tammuz Thurs., July 2
Rosh Hodesh Ab Wed. July 15
Fast of Ab Thurs., July 23
*Rosh Hodesh Elul ..... Friday, Aug. 14

5692 1931

Rosh Hashanah ..... Satur., Sept. 12
Yom Kippur Mon., Sept. 21
1st Day Succoth ..... Satur., Sept. 26
Shemini Atzereth ..... Satur., Oct. 3

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

Vol. XXVIII | REGISTERED AT THE CHINESE POST OFFICE AS A NEWSPAPER | No. 2

Shanghai, China, 1st May, 1931. 29th Iyar, 5691

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India & Iraq Rs. 15|-
Singapore $12.00

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52, Avenue Road
Telephone W. 1250.
Telegraphic Address:
"ISRAELITE"

Issued Monthly:
During the first week of every month.

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

SHABUOTH—THE FEAST OF PENTECOST

Jewry the world over will open its celebration of the Feast of Pentecost, known in Jewish life as "Shabuoth," on Thursday evening, 21st instant. In the Bible, which sets aside one day for the observance of this festival, this holiday ranks among the three festivals when the Jews made pilgrimages to the Temple in Jerusalem. To-day it is celebrated as the anniversary of the day when the children of Israel received the Ten Commandments on Mount Sinai, and it is surcharged with significance and meaning to mankind at large, as well as to the Jewish people. When the Jews inhabited Palestine and busied themselves primarily in agriculture, this festival was the Feast of Harvest. On that day the people closed the period of the wheat harvest. They took of the first fruits of their harvest and made a pilgrimage to the Temple of Jerusalem. There they offered the first fruits to God at the sanctuary, and raised their voices in song and thanksgiving for the plenty wherewith God had blessed them. But when agriculture ceased to be the prime occupation of the Jewish people, this festival lost its appeal to the Jew as a nature festival. Hence, in the course of generations a new idea came to be associated with the celebration of Shabuoth. This idea endowed the holiday with a new spirit and gave it a most signal message to every generation of Israel. During the Passover holiday the Jews recount the romance of their heroic deliverance from the yoke of Egyptian slavery. They rejoice over the freedom which our fathers gained by virtue of the brave leadership of Moses. Moses, however, felt that liberation from the physical slavery of Egypt must be followed by a similar liberation from the spiritual bondage of Egypt. He realized that as long as the children of Israel had no spiritual guide whereby to fashion their life they were not yet free. He conceived this eternal truth that a people is not truly free until it is guided by a spiritual mode of life which forges it into a spiritualizing force in the world. Mere freedom from physical slavery, he knew, does not establish the freedom of a people. On the sixth day of the Hebrew month Siwan, Moses proclaimed to the children of Israel from the top of Mount Sinai the words of the Ten Commandments, and the children of Israel proclaimed in a resounding echo: "We shall fulfill and hearken!" This epoch-making event became the new basis for the observance of Shabuoth; it gave the festival both life and colour, a universal message and an inspiring service.

"CHARITY-BEGINS-AT-HOME" PLEA

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JEWISH CALENDAR 5691

Lag b'Omer ... Tues., May 5
Rosh Hodesh Siwan ..... Sun., May 17
1st Day Shabuoth ..... Friday May 22
*Rosh Hodesh Tammuz ..... Tues. June 16
Fast of Tammuz Thurs., July 2
Rosh Hodesh Ab Wed. July 15
Fast of Ab Thurs., July 23
*Rosh Hodesh Elul ..... Friday, Aug. 14

5692 1931

Rosh Hashanah ..... Satur., Sept. 12
Yom Kippur Mon., Sept. 21
1st Day Succoth ..... Satur., Sept. 26
Shemini Atzereth ..... Satur., Oct. 3

*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

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

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join them to strangle the soul of New Judea, should be carefully weighed before actions are taken. The Muslims in India will gain much sympathy from the world if they were to give and take in a spirit of liberalism and remember that there are other small oppressed nations who are equally entitled to win their national freedom and culture. The Muslims are not badly off as the Jews are. Islam has several political and cultural homes of which it can be proud An Arab weekly sheet published in Jaffa, "The Falastin" has made it known in May last year, that the Arabs hold a great weapon by inciting the Muslims of the following Muslim-countries against the Jews, namely, "Syria, Yemen, Egypt, Iraq, Hedjaz, Tunis and Algeria." Why Angora was left out is not difficult to imagine. There is a meaning to it, but we shall not dwell on it to-day. Suffice it to say that it is only the Jewish people who are landless and homeless. And yet how heartless our neighbours are in grudging us a tiny territory which is the cradle of our history and genius from time immemorial! If these facts are carefully weighed and earnestly considered, we shall see the Indian Muslims arrayed not against us but in our favour. Failing that, the appeal of *The Light* to the world for fairness and justice to the Muslims in India would sound hypocritical and farcical. And yet none should despair. The struggle of every people from the dawn of history was successful against oppression and tyranny. We have just celebrated the anniversary of our national birth and emancipation from the cruel yoke of Egyptian bondage four thousand years ago. Freedom is the inalienable birthright of every human being. The cause of freedom, it has been said, is the cause of God. None need despair of the light conquering the darkness. The cry of the soul is for freedom. It longs for liberty, from the date of its first conscious moments. To-day it is the case of the Hindus in India. To-morrow it may be the case of the Muslims in Hindustan. And the Jewish people—Am Yisrael—will not despair. It has waited for two milleniums and will yet wait a little longer. The Zionist ideal is insuppressible and imperishable. It cannot be set aside. It is the dawn and dream of Kol Yisrael. It is the soul of a small nation against the bulk of the world, but it is the all-conquering soul.

"RAB SHEMUEL"—THE DARSHAN!

Suffering from lack of topics for his weekly lectures in Temple Emanu-El with which to thrill his congregants, Rev. Dr. SAMUEL SCHULMAN, who is better known to our readers as 'Rab Shemuel," has once more delivered within a brief interval (Rabbi DAVID DE SOLA POOL, please take note!) his splendid *darush* on Jewish Nationalism, expressing his obnnoxious views and thereby belittling Jewish achievements in Eres Yisrael. He tells us this time that "The dispersion of the Jews from Palestine was not an accident but a design of God." Well, who said it was "an accident?" We Jews never believe in *Mikray*, but upon *Hashgahath Ha Boray*. Let 'Rab Shemuel' be told that the God who had ordained "the dispersion of the Jews from Palestine" is the God who had ordained equally their restoration to their homeland. We read in our Torah (Deuteronomy XXX, -15), "And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the Lord thy God hath driven thee, and thou shalt return unto the Lord, thy God, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart and all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee and will return and gather thee from all the peoples whither the Lord thy God hath scattered thee. If any of thine that are dispersed be in the uttermost parts of the heaven from thence will the Lord thy God gather thee and from thence will He fetch thee. And the Lord thy God will bring you into the land which thy fathers possessed and thou shalt possess it." 'Rab Shemuel' dare not accept the one and reject the other. That would relegate him to the category of *Aino Ma'Amin*, and as a *Kofer* he should resign from his gilded pulpit and secure another platform more in consonance with his radical views. The Jewish world is tired of 'Rab Shemuel's' fulminations against Zionism, which at one time the school of reform believed it would be able to foist upon the tree of Israel. "There is no virility in the repetition of quotations from HOLDHEIM, GEIGER and WISE," says Rabbi SOLOMON GOLDMAN in his recent vigorous contribution to the Reform Rabbis' onslaught on Zionism. "The founders of Reform Judaism," continues Rabbi GOLDMAN, "were, after all no prophets. Some few of them were scholars, some were organizers, most of them were preachers. It was too much to expect that their pronouncements and preachments would retain, at the end of more than three score years, their pristine force. But some of their followers have, like the Daughters of the American Revolution, grown orthodox, and cherish the words of their sages even though the spirit has flown." This is a direct challenge to 'Rab Shemuel' and should render him *hors de combat*. We are told by this worthy exponent of the withered branch of Judaism in America, that "the rebuilding of Palestine has no significance for Jews throughout the world." We are sorry for the lack of vision displayed by the modern SANBALLAT. It would appear that just as he had spoken on the subject, he was given a straightforward reply by Prof. EINSTEIN when speaking at a banquet tendered him in New York on March 4, by the Jewish National Agency in aid of the Keren Hayesod drive. Said he:—"The work for Palestine had brought the Jewish people an undreamed solidarity and has imbued it with that optimism which every organism needs if its life is to be healthy. To-day this is manifest to all those whose eyes are open." Let us hope that these words would help to clarify the situation and cause the misleaders to repent. While on the subject, may we express the hope that some of the leading orthodox Rabbis in America would preach from their pulpits a few sermons dwelling upon the significance of the Jewish people upbuilding their national homeland and the necessity of maintaining their financial supports thereto? Let us have the right spirit and the right courage with which to conduct our warfare and silence our adversaries and win them over. "He who has not the right spirit of his age has all the misery of it." And the Orthodox Rabbinate should not abdicate the trust entrusted to their care. There is no real virtue in silence always. "It is better to break off a thousand friendships," says SAADI, "than to endure the sight of a single enemy."

C. H. J. IN THE SEVENTH HEAVEN

Our far-off critic Mr. CHARLES H. JOSEPH gives rein to his imagination in the 'Random Thoughts' in a number of Jewish periodicals in America of March 6, and writes the following few lines about us:—

> A Rabbi of Wilkesbarre, Pa., came in to see me the other day to bring greetings from my famous antagonist, Dr. (sic) N. E. B. Ezra, of Shanghai, China. The rabbi was on his honeymoon through China when he met the well-meaning but fanatical editor of Israel's Messenger in Shanghai. Mr. Ezra must have been puzzled that the Jews of America permit such a dangerous character as myself to run amuck through the columns of the Jewish press of this country. Mr. Ezra is a rigid Orthodox and a Zionist plus! To him, any one who fails to recognize the value of the Zionist movement is almost a renegade and a traitor to the house of Israel. He has cast against me breathing fire and brimstone in the columns of his paper. I hope that my co-religionist in China may some day visit this country. I shall carefully remove my hoofs and horns and try to convince him that one may be a good Jew and yet not be either Orthodox or Zionist.

The greetings so thoughtfully conveyed to C. H. J. by Rabbi LOUIS M. LEVINSKY are quite natural, and fully in consonance with our desire to fraternize freely with even those whose views are diametrically opposed to ours. There is nothing personal in our controversy with C. H. J. or anyone, and we are glad to stress this fact, by the way. That we appear "fanatic" in the eyes of our critic is probably due to the loyal stand for the principles which we advocate and uphold; in the same way as C. H. J. is stigmatized as a "fanatic" for his opposition to Jewish Nationalism and his support of the discreditable man-made theology of 'Liberal' Judaism. C. H. J. errs if he thinks that we are "puzzled because the Jews of America permit a dangerous character like himself to run amuck through the columns of the Jewish press." We have long grown accustomed to treat with disdain the enemy within our gates, and only take him seriously when he tries to play the role of a *Moser*. To illustrate. We had occasion in our January and February issues to chastise severely the so-called Rabbi I. I. MATTUCK of St. John's Wood, for the dirty and despicable role played by him in his savage attack on Zionism in the columns of a disreputable anti-Zionist daily paper in London, and giving thereby aid and comfort to our enemies, That sort of vile and vicious propaganda we loathe and despise and the man who indulges in it is, in Rabbinic phrase, *Aroor bishtey olamoth*. (If C. H. J. does not comprehend the meaning of these three words he should appeal to the nearest orthodox Rabbi in Pittsburgh). It is untrue to suggest, as our critic does, that to us "anyone who fails to recognize the value of the Zionist movement is almost a renegade and a traitor to the house of Israel." What right has the Pittsburg columnist to pass such an illiberal judgment is incomprehensible to us. We were face to face with a number of anti-Zionists and did not look upon them as "renegades" and "traitors." Take *e.g.* Dr. ALEX. LYONS of Brooklyn, N. Y. whose contributions we have invariably published in ISRAEL'S MESSENGER and gave them special prominence in our columns. Dr. LYONS is not a Zionist. He is an out and out opponent of Jewish Nationalism, and yet we dare not call him a "renegade" as we would in the case of MATTUCK whose propensity to malign his people and stab them in the back is his daily consummate passion. Here are two types which we mention for the delectation of a stubborn critic, namely, MATTUCK a modern PFEFFERKORN and LYONS the level-headed anti-Zionist. C. H. J. says of us, "He has cast against me breathing fire and brimstone in the columns of his paper." Now, this is sheer cowardice to play upon the emotion of his readers and should not be resorted to by gallant critics. It is characteristic of C. H. J. to run away from the main points of the arguments and harp upon meaningless phrases. Why C. H. J. did not face and extinguish our "fire and brimstone" if he had any reasonable arguments to advance with which to silence us? Why run away from a controversy and return to it after many weeks by indulging in vague generalities? C. H. J. cannot play this game of bluff with us. We are out to outwit him and expose his hollow pretensions *l'eney kol Yisrael*. His concluding passage impels us to be on the *qui vive*. Since he admits that he has "hoofs and horns" we are placed in a somewhat serious predicament and find ourselves between the devil and the deep sea. C. H. J. should remember that to display the cloven foot is to betray an evil purpose. Now that we have been given such uncomely signs we admit that we are very much afraid of our adversary. We must defer our trip to cross the Pacific ocean, because C. H. J. admits that he is not himself any longer. Was it not FAWCETT who asked COOKE: "How are you this morning?" To which the tragedian replied, "Not at all myself." "Then I congratulate you," said FAWCETT, "For be whoever else you are, you will be a gainer by the bargain."

"A GREAT JEW AND A GREAT ENGLISHMAN."

Viscount HAILSHAM recently addressed a meeting held under Zionist auspices in memory of the late Lord MELCHETT, and spoke of the deceased as being a great Jew and a great Englishman. This statement so nettled, albeit not openly, our contemporary of Fleet Street that pandemonium reigned in the sanctum of the Englishman of the Jewish persuasion to whose lot it falls to preside over the destinies of *The Jewish Shomer*. One could imagine the hustle and bustle of the running feet of reporters in the corridors of the Fleet Street office. The silence of the editorial sanctum was rudely disturbed, and books were consulted and opinions loudly expressed for there was no fear of the walls having ears. The secrets of an editorial office in most cases remain inviolate. One particular set of books was consulted in order to make out the case for the Weekly Sheet.' It was to this same set of books that the same Editor perplexedly turned to a few years ago, only to be greeted by a three-word-entry referring him to yet another column in another volume of the same set. Said Mr. LAURIE MAGNUS, "A great Jew and a great Englishman: the two parts of the proposition were actually self-contradictory in the place in which the statement was made. For it is (or was) continued he, of the essence of the Zionist creed that a Jew cannot be an Englishman." The Associate Editor Mr. HERBERT LOEWE whom let us designate as Mr. ALMONI or Mr. PELONI readily acquiesced in words:—"He is (or was) nationally a Jew, and this national distinction excluded him from participation in another nationality. He might and should share to the full the civic privileges and responsibilities of Englishmen, but though born and bred in this country, he did not 'nationally' belong to it." You mean, interrupted the Anglo-Jewish Editor that 'he lived in Galuth, in the favourite phrase of our esteemed friend in the North, and, as an exile in England, a great Jew could not be a great Englishman.' Such was the imaginary trend of conversation which was later embodied in a leading article for the benefit of Messrs. KRETHI and PLETI. The views of the Fleet Street Editor and his associate Mr. ALMONI had scarcely altered to any appreciable extent during the decade since we in far-off China had entered into the Jewish political arena in order to study the situation. Such obstinacy was somewhat akin to the unwitting obstinacy of the blind-fold cow who daily turned round and round working the threshing wheel, a far-too familiar sight in primitive China. Thought-force too, Emerson reminds us works in circles and it is not therefore surprising to find the opinions of two-learned journalists in an absolute stationary position—they had started at the beginning and had circled round and round arriving at the same place. They were still in Fleet street and there they would remain to proclaim to Messrs. KRETHI and PLETI, otherwise known as the public their findings. Leaving behind the hustle and bustle of Fleet street, let us turn to the problem which had evoked such enthusiasm from two great fleet minds. The Jewish consciousness may be symbolically likened to a triangle. Its base, let us say, represents Eres Yisrael, the two converging sides represent Judaism, the religion of the nation and Jewish Nationalism the spirit of the nation's well-being. These three factors are inseparably linked and are supplementary to each other. One side caters to the soul of the Nation, the other side builds up the body of the Nation. It will perforce be seen that Lord HAILSHAM'S phrase which was uttered in so eulogistical a vein about the late Lord MELCHETT was not contradictory. He was a Jew in the sense that he had furthered the cause of his people in their national—mind you—and not in their spiritual homeland, and was an Englishman inasmuch as he was faithful to the country of his adoption. In time to come when the Jewish Nation would be able to maintain a national footing in their own domain, a Jew residing in foreign lands would naturally remain a Jew and not an Englishman or a Frenchman, as the case may be, and would thereby be constricted to the same conditions that rule a Frenchman residing out of his homeland. Taking this view in mind, Jewish Nationalism is the only means whereby to solve the problem of Galuth-life. Our contemporary was not backward in recognizing the potent force behind the movement, for only recently it referred to the return of the late Lord MELCHETT back to Judaism via Palestine, and thereby extolled the ideals of that virile movement which had exercised such an influence on the late Jewish Magnate. But as we said in the course of our article, thought force works in circles, and no more was it strongly in evidence than in the case when Mr. MAGNUS wrote his leading article, to which we refer under our headline. Says he, "Now, we come to our starting-point. We agree with Lord HAILSHAM that he was both, but we agree with hesitation and despite *some lingering inhibitions*." Mr. MAGNUS willingly concedes the benefits that have accrued to the Jewish people by virtue of Zionism, but it is indeed sad to see the hand that gives so magnanimously showing a greater eagerness to take back in part what it had given. On our part, we must concede that *The Jewish Shomer* has now entered into its rightful heirship, for we have it declaring in its concluding lines the hope that "the hesitation which it expressed at the outset was due to old prejudices and prepossessions.....But we think that the time has come to revise our terminology accordingly, and to readjust our ideas to the facts of to-day and even more of to-morrow." Here, we have an earnest affirmation which reflects great credit on the faith of a layman. Our contemporary is now in a position to throw down the gauntlet to all its opponents. It has now by virtue of its spirit become a *hasofeh l'beth Yisrael*. We wish it well.

Mr. Lloyd George and Duty of Mandatory Power

N.C.D.N. EXCLUSIVE SERVICE

London, April 11.

A striking tribute was paid to Zionism in Palestine by Mr. Lloyd George, leader of the Liberal Party, who was the guest of honour at a dinner given in London this evening by the Zionist Federation of Great Britain and Ireland. The Jews, he said, had a special claim on Canaan, for they were the only people in the past three thousand years who had made a success of that land. He declared that the Mandatory Power must discharge its functions with fidelity: the Jew at Tel Abib was as much entitled to protection as the Mohammedan in Cawnpore.—Through Reuter.

Daisy Brand
BUTTER
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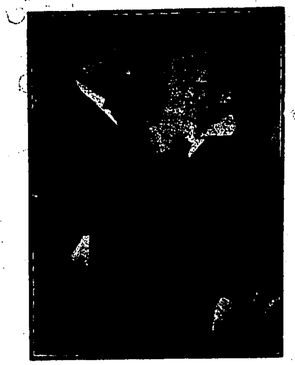
SOCIAL AND PERSONAL



The above portrait shows Yehudi Menuhin, the young celebrated violinist during his recent celebration of Bar Miswah receiving the congratulations of Rabbi Dr. Solomon Goldman, of Chicago.

Baroness Jacqueline de Rothschild, youngest daughter of Baron and Baroness Edouard de Rothschild of Paris, and Robert Calmann-Levy, son of Gaston Calmann-Levy, widely known Parisian publisher, were married at the famous Rothschild Synagogue in Rue de Le Victoire. Grand Rabbi Levy officiated at the Orthodox Jewish ceremony attended by personalities distinguished in the world of finance, literature, art, politics and society. Baron Rothschild, father of the bride, is president of the *Chemin de Fer du Nord* which connects Paris with northeastern France and thence Germany. As the eldest son of the French Founder, James, he is head of the Rothschild bank in France and as such a Regent of the Banque de France. Possessor of a Paris palace, once owned by Talleyrand, and chateaux at Chantilly, Ferrieres and Cannes, the family is socially the most distinguished. He is the nephew of Baron Edmond de Rothschild, known as the "father of Jewish colonization in Palestine." Mr. Levy is a member of an old French-Jewish family. The palatial Rothschild home, near the Place de la Concord, was the scene of a brilliant reception following the ceremony, attended by many hundreds.—*The American Hebrew.*

Mrs. Judah Israel, Miss Mocatta and Mr. F. Mocatta were among the passengers on the *Empress of Japan* who left for London via Canada.

Mr. SIEGFRIED SASSOON,

noted poet and novelist, has been awarded the A. C. Benson Medal of the Royal Society of Literature for his work in prose and poetry. Mr. Sassoon is particularly noted for "Memoirs of a Fox-Hunting Man" and "Memoirs of an Infantry Officer."

Mr. S. E. Levy, Hon. Treasurer of the Jewish Communal Association, begs to acknowledge with many thanks the following donations in memory of the late Mr. E. Salmon:—Mrs. H. and Mr. A. J. Hayim $10, Mr. and Mrs. Ellis Hayim $10, Sir Elly Kadoorie and Sons $25, Mr. and Mrs. R. E. Toeg $10, Mr. C. S. Gubbay $20, Mr. R. E. Kadoorie $10.

MISS BALFURA FRIEND

The six-year old daughter of Mr. and Mrs. Jacob L. Friend. Miss Friend has been named after the late Lord Balfour.

Mr. and Mrs. John Solomon and their son are leaving for San Francisco to-morrow on the *Chichibu Maru* for a brief vacation. Mr. Solomin is head of the store known as Bijou Perfumery which is located at Sassoon House.

Master Moses Jacob, a son of Mr. and Mrs. J. I. Jacob, was complimented for his courage in handling a mad dog in the French Concession last month, until the animal was finally overcome. His courageous action prevented the fierce creature from injuring a number of his playmates. Commenting on the incident, *The Shanghai Times* says, "The action reveals a very fine sense of public duty and self-effacement which are the supreme tests of manhood."

The wedding service of Miss A. M. Sheinkman and, Mr. H. Niskovolosoff was performed at the Ohel Moshe Synagogue last month.

Ohel Moshe Synagogue was the scene of the wedding of Miss R. Mashkovich to Mr. L. Ginsburg on March 22.

Jacob Epstein's new statue which he calls "Genesis" and considers the most important work he has ever done, is the target for bitter criticism in London.

Mr. MAURICE BENJAMIN,

who is a member of the International Syndicate formed last month to purchase the Majestic Hotel Site with a capital of Taels. 3,500,000. Seven shares of Taels 500,000.00 each, were issued, one of which was subscribed by Mr. BENJAMIN, director of the Shanghai Land Investment Co., Ltd. It is due to Mr BENJAMIN'S zeal and enthusiasm that the International Syndicate was formed, consisting of Sir ROBERT HOTUNG, Com. F. R DAVEY of Messrs. E. D. SASSOON and Co., Ltd. ASIA REALTY CO., YANGTZE FINANCE Co., and Mr. LI MING, representing a group of Chinese Bankers. Mr. BENJAMIN is to be congratulated upon the initiative and foresight shown by him in securing the site, the effect of which will be of far-reaching consequences to the international community of Shanghai.

Sir Victor Sassoon, Bart, arrived here on the 10th ultimo from Bombay. Sir Victor is head of the firm of Messrs E. D. Sassoon & Co. Ltd. He has recently placed at the disposal of Lady Irwin a lakh of Rupees in aid of charities in which the latter is interested.

Mrs. Flora Rosemberg who was holidaying in France has returned to Shanghai.

Mr. Alex. N. Fishman sailed for Berlin last month and will return to Shanghai in the early part of next year.

Mr. Shalom Yahia has arrived from San Francisco and will stay here for some time.

A cable has been received by Mr. J. B. Katz that a son was born to Mr. and Mrs. Harry H. Herts on April 13 at New York. Mrs. Herts was formerly Miss Dorothy Katz and has many friends in Shanghai.

Mr. Samuel Rakusen arrived here from London last month on an important business deal which he hopes to transact in behalf of leading merchants in Europe.

We are indebted to Mr. Emile Cohen, of Bruxelles, for an illustrated clipping from a Belgian journal, showing the presence of the King of Belgium and his son, at a Jewish funeral of the late Gen. Bernheim who served in the Belgian army from 1914—1918 with conspicuous gallantry on his part, which brought him commendation from his Chief. It was a most moving burial ceremeny, adds Mr. Cohen, when the Belgian King and his son followed the cortege, in the presence of a large and representative gathering.

Mr. Arthur Flashman, of London, who was here a few years ago arrived in Tokyo with his newly wedded wife whom he met in Philadelphia, where he hopes to stay in the interest of his firm for about two years. Mr. and Mrs. Flashman expected to celebrate their Passover Festival in Shanghai, but owing to business engagements they could not carry out their plan. Happily, all their Passover requirements were supplied from Shanghai which helped the happy couple to celebrate the Seder and all through the Yoh tob with ease and comfort. Mr. and Mrs. Flashman hope to visit Shanghai in September next where the High Holydays will be spent.

Mr. E. S. Mattuck and Mr. Moses Musry passed through Shanghai from Bombay enroute to Kobe, Japan, last month. Both are connected with the firm of Musry and Co. of Bombay, and were entrusted with a commission to establish a branch office in Japan.

Mr. N. S. LEVY who underwent a serious operation last month at the Country Hospital, is convalescing at his home No. 508 Avenue Foch, we are pleased to say.

We have to acknowledge the receipt of $0.50 from the Beth Aharon Synagogue, being box collection for the Jewish National Fund.

Mr. David E. Kaufmann, American Minister to Siam and his Secretary Mr. H. B. Goldstein passed through Shanghai on the 3rd ultimo. on the *Empress of Japan* en route to Washington.

Much sympathy is felt for Mr. and Mrs. J. H. Ezekiel at the loss of their eight months' infant son who passed away suddenly during the Passover Festival.

Mr. and Mrs. Maurice Benjamin have taken suites at the Cathay Hotel where they are staying at present.

The Tientsin Hebrew Association held their annual meeting on the 5th ultimo, at the Kunst Club. It was presided over by Mr. H. Rappoport, and was attended by a numerous gathering of members. Mr. N. Rashin, Honorary Secretary, repoted in detail of the activities of the Association during the past year, touching upon their financial condition.

A meeting of members of the Wizo will be held on the 11th instant at the residence of Mr. and Mrs. R. E. Toeg, No. 211 Yu Yuen Road, at 5 p.m. It is hoped that there will be a good attendance.

Mr. Ezra Shahmoon left for London last month via Siberia on a brief holiday.

We have forwarded to Mr. S. E. Levy, Hon. Treasurer of the Jewish Communal Association a contribution of $5.00 in memory of the late Mr. E. Salmon from a "Sincere Friend."

News has reached us of the death of Mr. Nahum Saleh Nahum, ex-resident of Shanghai, which took place in New York on March 13. The deceased was a native of Bagdad and lived in Shanghai for many years. At one time he was Hazan of the Beth-El Synagogue (which was since 1920 swallowed up by the Ohel Rachel Synagogue) and acted as shohet and sopher in which he was eminently skilled and qualified. He was 68 years of age when he passed away in the presence of his wife, two sons and one daughter.

Mr. and Mrs. R. J. Moalem and their infant son Daniel will say good-bye to Shanghai on the 13th instant. They are leaving for Bagdad per s.s. Cracovia the home of Mrs. Moalem, and hope to stay there for good. Mr. Moalem is the eldest son of Mr. J. J. Moalem the popular beadle of the Ohel Rachel Synagogue and Mrs. Moalem. He was born, bred and wedded in Shanghai and his decision to leave the place will come as a surprise to his friends.

Mr. Albert Avromow, delegate of the firm of Thomas de La Rue & Co. Ltd., is leaving for London this month and hopes to return to Shanghai before the end of this year.

Mr. and Mrs. D. H. Benjamin have moved to No. 59 Yu Yuen Road.

The Shanghai Centre of the Wize is once more indebted to Mr. D. Vilensky of the Centurion Printing Co. for kindly printing a much-needed propaganda leaflet free of charge.

OUR BOOKSHELF

PUBLICATIONS OF THE NATIONAL QUARANTINE SERVICE REPUBLIC OF CHINA. Series I. Edited by Dr. WU LIEN-TEH. M.D., LL.D., S.SC.

The foregoing is a useful compilation showing the health of Shanghai and other ports in China. In his Preface, Dr. Wu Lien-teh, Director of the National Quarantine Service tells us that, "Our success in cholera prevention encourages me to hope that a systematic and far-reaching campaign adopted against rats may also rid this great and wealthy city of Shanghai of the fear of plague importation." The Table of Contents shows a wealth of subjects treated by Dr. Wu whom we congratulate upon his good work for the health of China and her inhabitants.

THE AMERICAN JEWISH YEAR BOOK, 5691, Vol. 32. Edited by HARRY SCHNEIDERMAN for the American Jewish Committee.

We are indebted to the Jewish Publication Society of Philadelphia, for a copy of the above publication, which covers various grounds of vital interest to the reader. An interesting biographical sketch of the late Louis Marshall by Dr. Cyrus Adler is given prominence, consuming 35 pages full of absorbing anecdotes about the late lay leader of American Jewry. Dr. Adler writes as one who knew the deceased intimately well during his lifetime, and as such his contribution is of great value to future historians. The review of the year 5690 by the Editor is a comprehensive one giving a bird's eye view of every incident in every country that happened during the year, except such isolated places, China, Japan, India and Iraq which are seldom mentioned anywhere. The list of periodicals published in the United States is another useful compilation showing the growth of Jewish journalism and the wide scope it has before it. Another chapter gives the list of Jewish members of the Congress of the United States which will not fail to render the Year Book as a *vade mecum* to those living in and outside of America.

A STORY OF JEWISH LITERATURE From the close of the Bible to Our Own Days. By Dr. MEYER WAXMAN, Ph.D. Published by Messrs. Bloch Publishing Co. New York. Cost G.$3.50

This comprehensive work is the first of its kind to be published in English, and covers the sixteen centuries from the close of the Bible to the end of classic period (1200 C. E.). Dr. Waxman unrolls before the reader the pages of hundreds of books produced by various representatives of Jewish genius during these centuries and presents their contents in a scholarly but clear style. It is a history of literature and not of books, in the fullest sense of the word, inasmuch as it gives a complete view of the spiritual and cultural development of the Jewish people during this period. It deals with all phases of Jewish literature and with all expressions of the spirit of Israel. The book is well gotten out, the types and the format leave nothing to be desired. Jews in Eastern countries should begin to install libraries in their homes, and hoard the Jewish treasures as their inalien-

[*Continued on page 16*]

KEREN HAYESOD DRIVE IN CHINA

Urgent Call For Co-Operation: Local Meeting Held: Flag Day In Shanghai On the 5th Instant.

On the 20th ultimo, a joint meeting of the committee of the Shanghai Zionist Association and the "Kadimah" was held at the Beth Aharon Synagogue, in order to take into consideration the appeal which has reached the local community from the Keren Hayesod in Jerusalem, to organize a drive here without the aid of a special delegates as was customary heretofore, whose travelling expenses it was considered would be too high and should be avoided, if possible. The following members of our community have received special letters of appeal from the Keren Hayesod, namely, Messrs D. E. J. Abraham, C. S. Gubbay, Ellis Hayim, S. A. Hardoon, A. E. Moses, Ezra Shahmoon and Mrs. R. E. Toeg. Therein special stress was laid regarding the necessity of conducting an intensifying campaign this year, for without adequate funds to continue, stabilize and develop the work in our home-land, even political success with the Mandatory would remain empty words. And it is idle to deny that we have arrived at a stage, where the Yishub is in imminent danger through lack of means. Therefore, a concentrated and persistent effort has to be made now by all sections of the Zionist organization, through the Keren Hayesod, to furnish the money needed within this year to see us over the threatening crisis.

TIME PRESSES!

Fellow-Zionists!

Congress has been postponed till June. For the sake of that which has been built up in ten years work to serve as a basis for future development, for the sake of the idea informing the achievements of these ten years, and because of the danger threatening this work, remember: Time presses!

If ever the Keren Hayesod was called upon to rally all active and latent forces in the Zionist movement and in world Jewry for joint endeavour and sacrifice, above and beyond all divisions and differences, this is the moment. Therefore remember: Time presses!

This appeal is addressed to every member of China Jewry. Wherever work is going on that work must be expedited and intensified. Wherever unfavourable economic condition seem to dictate postponement—is there any single country in which economic conditions are not unfavourable?—the work must be taken in hand at once. The bases of our whole work are endangered unless our Committees, our friends and collaborators realise what is involved in the postponement of Congress.

The task confronting the Keren Hayesod is gigantic. Time presses!

LEO HERMANN
Head Office of the Keren Hayesod.

JERUSALEM, 3rd March, 1931.

Letters Of Appeal

Mr. Leo Hermann, Secretary to the Board of Keren Hayesod in Jerusalem, has sent urgent appeals to some of the leading members of our community. We publish three of them below: those addressed to Mesrsss D. E. J. Abraham, C. S. Gubbay and Mrs. R. E. Toeg, which we are sure our readers will read with interest:—

TO MR. D. E. J. ABRAHAM

DEAR MR. ABRAHAM,—From time to time, every two or three years, it has been the custom of the Board of Directors to send out a special emissary to the Far East in order to prepare for and start a campaign in aid of the Keren Hayesod. We had proposed doing so this year as well, but have changed our plans, because we feel confident that with such devoted and capable friends of the Zionist Movement in Shanghai, matters can be safely left in their hands, whilst a considerable economy will be effected at the same time. We now appeal to you personally to lend your most active participation to a Keren Hayesod campaign to be initiated without delay in your city. We need hardly stress the reasons which make a fund-raising effort on a large scale, one of the most urgent of tasks at the present moment. The economic crisis now prevailing all the world over threatens to engulf Palestine with its lack of reserves in man-power and money. What has been created with such matchless devotion and sacrifice throughout many years is at stake now, and with it the future of the Jewish Homeland.

"We hope to hear from you ere long of the steps you have been taking to prepare for an effective campaign. If local forces should not suffice, we would have to reverse our decision and delegate an emissary from the Board of Directors. But we have such faith in your capacity of managing the campaign that we have no doubt there will be no need for doing so.

(With a view to keeping you informed of the progress aur development achieved with the help of the Keren Hayesod in the past few years, we have pleasure in sending you, under separate cover, a recently issued booklet entitled "Jewish Colonisation in Eres Israel," illustrating more particularly this aspect of our activities and a leaflet "Pictures and Figures from Eres Israel," summarising, in an attractive form, the achievements in the various spheres of work.

Trusting to hear from you without delay, and with best Zion's greetings, Yours faithfully,

LEO HERMANN,
Secretary to the Board.

TO MR. C. S. GUBBAY

"DEAR MR. GUBBAY—In view of the great moral and material support you have been giving to Eres Israel for many years and the abiding interest you take in its affairs and in those of the movement, of which it forms the centre, we feel sure that we need not send a special appeal to you to ensure your active participation in a fund-raising effort in your city. The need has never been more urgent than now. The economic crisis prevailing the world over, the political setbacks, which have tended to discourage some of the more timid of our friends have placed the Keren Hayesod and the Executive of the Jewish Agency in an almost desperate situation at a moment when concrete economic achievement and success will be the most potent political arguments in our favour. For reasons of economy we are abstaining from sending a special delegate to the Far East this year, relying as we know we can on the well-tried and often proved devotion of our Zionist friends in your city. We value your energy and initiative so highly that we venture to appeal to you to assume the Chairmanship of the drive or campaign to be initiated. With you at the head we feel confident of success. We know full well that the wave of economic stress will not stop short at your shores either. On the other hand, you will realise what is at stake. It is for the sake of the past which has seen such glorious achievements in the sphere of education, health work, colonisation, both urban and rural that we call upon you for a heroic effort, as well as for that of the promising future, which it would be more than criminal to jeopardise.

"In order to give you an idea of the progress lately made in the various spheres of our work, we have much pleasure in sending you, under separate cover, a copy of a pamphlet entitled "Jewish Colonisation in Eres Israel," survey of this particular branch of Zionist activities and a leaflet summerising the progress and development of the past few years in figures attractively compiled and presented. We attach further for your special information and for purposes of easy reference the special issue of "New Judaea" containing the full debate in the House of Commons on Palestine Policy.

"May we hope to hear from you at an early date what are the steps you have taken, in cooperation with our other friends, towards launching a compaign? Should there be anything we can do from here to support it, we trust that you will call upon us to do so.—With Zion's greetings, Yours faithfully,

LEO HERMANN,
Secretary to the Board.

TO MRS. R. E. TOEG

DEAR MRS. TOEG,—We feel sure that in company with, in point of fact above all our other friends you have been following the recent course of events most attentively, since few people are more qualified to judge them aright than you, who studied the subject theoretically first and then came to grips with it personally both at the Congress and in England. It will, therefore, hardly need the suggestion on our part to enrol you as one of the leaders of a drive for the Keren Hayesod which, in common with every other country, your city will have to undertake at the earliest possible moment. Never has the need been more urgent. At a moment when concrete economic achievements are more important than ever, because they furnish the best political argument we can possibly advance, the economic crisis prevailing all over the world just now coupled with the political setback has caused a slowing down in the influx of funds which threatens to have fatal consequences. Better than most people you will be able to visualise the danger. For reasons of economy we do not propose sending out a special delegate to the Far East this year, because we feel that, more especially in Shanghai, we have such devoted and capable friends that we can leave it to their initiative and energy to achieve the results anticipated from a campaign led by a delegate of the Board of Directors by themselves. May we hope to hear from you at an early date that this expectation is justified? No doubt a meeting of your Committee will disclose a united will on the part of our most devoted friends to help Eres Israel now in its most critical hour.

"In order to show you the latest development and progress of our work, we are sending you, under separate cover, a copy of our most recent pamphlet entitled "Jewish Colonisation in Eres Israel," no doubt recalling, in its illustrations, scenes with which you made your self familiar, and a leaflet "Pictures and Figures from Eres Israel," giving at a glance a summary of our activities in various spheres. For

your own personal information and for easy reference we are attaching the special Supplement of "New Judaea" containing a full report of the recent parliamentary debate in Palestine.

Trusting to hear from you very soon, and with our best thanks and Zion's greetings, Yours faithfully,

LEO HERMANN,
Secretary to the Board.

Mr. C. S. Gubbay who atteneded the meeting by special invitation was voted to the chair. He explained in a brief address the whole situation and hoped that the drive about to be initiated in Shanghai would not disappoint them. There were hard times ahead and the maximum efforts must be made to conduct the campaign systematically.

Mr. N. E. B. Ezra who addressed the meeting said it was a novel idea to initiate a drive without the presence of a delegate from the "Home Office" of the Keren Hayesod. But as the need for economy was urgent and vital in the present world economic depression, they must adopt different methods and policy in order to respond to the appeal for funds. He would not venture to minimize the hard times through which some of them were passing, but, nevertheless, there should be no relaxation of efforts on their part. Where it was not possible to get a whole loaf of bread, they should be satisfied with half a loaf. The question of exchange should not be an obstacle in their way. No one would be asked to contribute in gold. Their goal was Taels ten thousand and he hoped that the response would be commensurate with the nature of the need to save the Yishub from impending wreck. It was for the meeting to devise ways and means to carry out the plan before them. A committee should be elected to organize the campaign and create enthusiasm for the cause.

Mrs. D. G. M. Aronovsky suggested that the idea of raising funds as charity should be eliminated. Contributions given to the Keren Hayesod must *not* be considered as alms given to a beggar, but as a NATIONAL DUTY which was incumbent upon all who understand the psychology of the Zionist ideal.

Mr. Eli Hirsch suggested that a Bazaar should be organized in the fall in order to raise funds.

Mrs. R. E. Toeg said that it would be an excellent idea if they were to hold a Flag Day in Shanghai. She felt convinced that a large number of Jewish ladies would volunteer their services and co-operate together. Flag Day in Shanghai would go a long way to bring home to the Jewish community their pride in their national cause and thereby help materially the funds for the Keren Hayesod.

The Chairman in supporting the suggestion said it would be an excellent idea to initiate forthwith the Flag Day and after some discussion it was decided to to hold it on Lag B'Omer, the 5th instant.

The question of forming a committee was left over until the result of the Flag Day was realised and with a vote of thanks to the chair the meeting terminated.

Pres. Hoover Endorses Memorial for Nathan Straus

Nathan Straus, Jr., Sends Letter of Thanks To Mrs. R. E. Toeg.

The death of Mr. Nathan Straus which took place in New York on January 11, has called forth universal sorrow and regret. The American nation as a whole had paid a remarkable tribute to the deceased and the movement to establish a memorial for him who had served his people and country is gaining momentum. President Hoover, in a message he has sent to the Nathan Straus Memorial Committee in New York, wrote:—

I always had the highest admiration for the late Nathan Straus and when plans for a suitable memorial to his memory reach the stage where all are agreed as to what it shall be, I shall be glad to help further that project. The Committee will decide what form the memorial should take and whether it should be erected in New York or in Washington. It will also decide the manner of raising the necessary funds and whether the campaign should be confined to the United States or should include other countries to which Mr. Straus extended his benefactions.

Mr. Straus, Jr., Thanks Mrs. R. E. Toeg

The following letter from Mr. Nathan Straus, Jr., addressed to Mrs. R. E. Toeg has been received, expressing thanks and appreciation for the honour shown to the memory of his father by the local Zionists:—

"NEW YORK, March 4, 1931.
"One West 81st street.

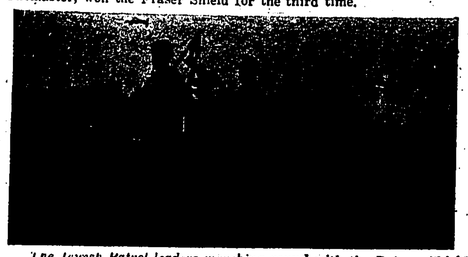
"MY DEAR MRS. TOEG,—On my return to the City I found your kind letter of January 20th. I want to tell you personally how much I appreciate the memorial services, which were held for my Father by your organization. I am putting your letter and the clipping you enclosed in a permanent scrapbook which I am having made for my children.—Sincerely yours.

"NATHAN STRAUS, JR.,

"Mrs. R. E. TOEG, *President,*
"Shanghai Zionist Association."

Jewish Boy Scouts' Success At The Jamboree

The local Jewish Community must experience a certain pride in the achievements of the Jewish Boy Scouts and Wolf Cubs in the Boy Scouts Jamboree held at Millington Camp, Hungjao Road, on Monday, April 6. For the sixth time the Jewish Troop of Scouts, under the able leadership of their Scoutmaster, Mr. N. S. Jacobs carried off the Rotary Shield, presented by the Shanghai Rotary Club for annual competition among the Foreign Scout Troops of Shanghai, and the Jewish Pack of Wolf Cubs, ably led by Miss Debora Bloomfield, their Cubmaster, won the Fraser Shield for the third time.



The Jewish Patrol leaders marching round with the Rotary Shield led by the Piper of the Union Church Troop.

Besides presenting the best display among the foreign Scout Troops, the exhibition given by the Jewish Scouts was adjudged the best of all, including the Chinese Troops, so that they had the honour of earning for the British Boy Scouts Association, with which they are affiliated, the "Chinese" Shield. The Jewish Troop also won the International Shield on behalf of Palestine.

The displays presented by the various Troops were all of a high standard and all the more credit is accordingly due to the Jewish Boy Scouts for the victory. Their display illustrated the upbuilding of Shanghai from what it was 80 years ago to what it is to-day. In efficient style they erected a frame work of bamboos on which was hoisted a large painting on wood of the Shanghai Bund as it appeared in 1851. The painting was made by Patrol Leader Joseph Kroopnick from an old picture. At a signal the board was lowered and into it were nailed the magnificent buildings which to-day grace our Bund. Each buildng was cut out separately in plywood and painted in its proper colours. As each building found its place the spectators witnessed the upbuilding of our city until finally the completed picture presented modern Shanghai, complete even to the warships in the Whangpoo. This picture was raised and to the sounding of the general salute on the bugle the flags and emblems of the countries represented in Scouting in Shanghai were hoisted, tht Scout emblem and the Scout Flag having their place in the centre. The completed work brought forth rounds of applause from the large gathering of interested spectators.

The whole work connected with this wonderful display was carried out entirely by the members of the Troop in their Den at the Ohel Moshe Synagogue. Many were the times that the boys worked late into the night in their efforts to finish the work in time for the Jamboree. It was a gigantic task which could only have been accomplished through the ardent enthusiasm of the boys. The thoughtful observer could not fail to appreciate the valuable training the construction of such a display must have given the boys. They gained useful knowledge of Shanghai's past history and a thorough knowledge of the whereabouts of every building. There is nothing they could not tell you about Shanghai's Bund. Besides this they gained much skill in handicrafts and art.

The Wolf Cub events consisted of signalling, fire-lighting, medicine ball, jungle dances and an obstacle race. It was good to see the keenness of the Cubs in their practices and on the day of the Jamboree they made a very fine showing.

The Rotary Club Shield has been competed for on ten occasions. The Jewish Troop have won it six times, and were second on three occasions. The Troop had not been formed at the time of the first competition.

THE LAND OF ISRAEL TO-DAY

Prof. Dr. S. BRODETSKY, *a member of the Zionist Actions Committee, London, in a letter acknowledging receipt of the brochure entitled "The Land of Israel To-day," wrote to Miss* NOBLSTON, *under date of March* 17, 1931, *as follows:—*

DEAR MISS NOBLSTON,—Let me thank you very much for sending me a copy of the reprint of the lecture you gave, entitled "The Land of Israel To-day." I have read it with very great pleasure. It is a source of inspiration to me to know the effect that your inspection of the Jewish work in Palestine produced upon you, and through you, upon the fortunate audience that you addressed.—I am, Yours sincerely,

S. BRODETSKY.

A ZIONIST APPEAL TO JEWISH WOMEN

By ROMANA GOODMAN, Member of the Presidential Board of the Women's International Zionist Organisation, London

(Why should a Zionist appeal be made specially to Women? This may be the first question that might arise amongst those who consider that Zionism makes an equal appeal to men and women alike. But this is only in theory; in practice, all over the world, it has been found that the political aspect and the religious implications of the Zionist Movement have drawn Jewish men into the Zionist controversies, for or against, have placed men at the head of Zionist affairs and have left the great masses of Jewish women almost unaffected. It is true that a small number of women has recently appeared at the helm; I need only instance Henrietta Szold, the first and only woman member of the Zionist Executive and, to refer to the Far East, Mrs. R. E. Toeg of Shanghai, perhaps the only woman president of a local Zionist Federation. But these few Jewish women prove rather the exception than the rule. Even the Palestine Government has has made it a definite rule to admit, under its Labour Schedule, a much larger proportion of men than women immigrants into Palestine!

It is time that the balance should be redressed. Jewish women are in all respects at least as much interested in the creation of a Jewish National Home as are their men folk. The duties of the women are, as a consequence, no less than those of the men—with leisure and opportunities they become greater and more insistent. The Zionist Movement has an equal claim on every Jew and Jewess alike, but, in everday life, there are special needs and aspirations applicable to women which can be felt and supplied only by the women themselves. The problems that have arisen in the upbuilding of Jewish Palestine have demonstrated fully that the specific aspects of women's work are apt to be passed over in the many urgent calls that are made on the limited energies and resources of the Zionist authorities in Palestine. If little or no blame is attached to those who are responsible for the conduct of Jewish affairs in Eres Israel, because women's needs or women's point of view are not given adequate consideration, it becomes the duty of the women themselves to call attention to their requirements—and to supply them.

The Women's International Zionist Organization has done this—and with considerable success! The W. I. Z. O.—to give that body its popular designation—has, since its establishment ten years ago, found a response in he hearts and minds of Jewish women all over the world, literally from China to Peru. In London and Jeruralem the W. I. Z. O. works in close relationship with the Zionist Organization, which recognises the value of W. I. Z. O.'s co-operation by embodying a reference of its activities in the reports to the Zionist Congress and to the Permanent Mandates Commission of the League of Nations. Above all, the W. I. Z. O. is always advised by the Palestine Zionist Executive and its experts in all that is undertaken for he benefit of women and children in Palestine. The special value of the W. I. Z. O. lies in the fact that, by having enlisted Jewish women in the upbuilding of Palestine, it has been able to add substantially to the great work of colonisation—in its widest aspects—in the Jewish National Home. It is the special aim of the W. I. Z. O. that this work should be of a productive nature, and should contribute to make the Yishub self-supporting.

The establishment of the Agricultural School for Jewish Girls at Nahalal, largely due to the public spirit of the Canadian branch of the W. I. Z. O., has given to Palestine the first and and most important institution in the Near East for the scientific training of Jewish women in agriculture and horticulture. Training Farms for girls at Afuleh supported by the W. I. Z. O. branches in Roumania and the Argentine respectively are carrying on the same essential tasks in a different practical way. The "Hostel" at Tel-Abib is an extraordinarily useful Training Centre for the immigrant and resident women in domestic science and is supplemented by a Dietitic Centre. Several Infant Welfare Centres and a Maternity Institution are providing valuable help to mothers and babies alike. Other activities of a similar nature are fostering an intelligent understanding of hygienic conditions and an appreciation of the virtues of self-help among those specially in need of them.

The W. I. Z. O. does this assisted by no less than 40 groups of Jewish women scattered far and wide but all united within the same purpose. The branches at Harbin, Tientsin and Shanghai have as much a part and pride in this great international work of Jewish womanhood and the groups in Australia and New Zealand. The bimonthly "Pioneers and Helpers" issued by the head Office of the W. I. Z. O. in London gives a graphic account of this wonderful sense of co-operation and of its beneficent results—to those who give as well as to those who receive—in order that Zion may be rebuilt. The Jewish women in the Far East, too, have their place set aside for them. They are shut off from the main stream of Jewish life, but in joining the W. I. Z. O. they become an integral part of the great body of their fellow-Jewesses. In this united task, Ashkenasi and Sephardi women have all to gain themselves and to benefit their kith and kin. stream of Halussoth is largely from Eastern Europe, but there is the old Sephardi population of Palestine, the immigrants from Iraq, Persia and the Yemen, all of whom have a direct claim on their more prosperous sisters of Sephardi origin in Shanghai and elsewhere. In no field of Jewish endeavour are the needs so great and the results so beneficently permanent as in the settlement of Jewish immigrants from lands of oppression and economic distress, on the soil of Eres Israel. Surely the time has at last arrived when the Jewish women of the Far East will join their sisters in far-off lands for one noble purpose—the reestablishment of Israel in its ancient land.

The Executive of the W. I. Z. O. in London confidently look forward to hearing the echo of this appeal to the public-spirited Jewish women in the Far East in general and of Shanghai in particular.

GENERAL NEWS

Unitarian Church Seeks Jewish Pastor

Madison, Wis., March 14.—Taking the cue from the Connorsville, Ind., Jewish congregation that has been meeting in a Methodist Episcopalian church and hearing sermons from a preacher of that denomination, a Unitarian congregation in this city is going quite a step further and is casting about for a liberal Jewish rabbi to take charge of spiritual affairs for the church. There will be no need for the rabbi to change his creed in any way or his Judaistic viewpoint.

He will only be called upon to use his own religious concepts in attacking the spiritual problems before his Unitarian flock, it has been explained by officers of the Congregation No members of the rabbinate has as yet applied for the position, however, it has been explained.

German Family Embraces Judaism

Toronto, March 16.—A German family of this city, consisting of a man, wife, two girls and two boys, embraced Judaism here yesterday. The man, Frank Vank, living at 253 Euclid Avenue, was circumcised by the local mohel, B. Wladofsky. When the representative of the Jewish Telegraphic Agency asked Mr. Vank what prompted him to become a Jew, Mr. Vank explained that his Bible studies brought him to love the Jewish people and become one of them.

Protest Compels Passion Play Withdrawal

Rochester, N. Y., March 14.—After being shown in a local theatre for a week, the Freiburg Passion Play has been withdrawn as a result of protests by leaders of the Rochester Jewish community. In a letter to the Jewish Ledger of this city, the management of the Regent Theatre, where the play had been shown, announced that the performances will not be continued. Leading Reform, of Rochester had sent letters to the Jewish Ledger in which they voiced their indignation at the showing of the Freiburg Passion Play at a public theatre and at the floating of religious pictures in the form of posters, window and billboard displays and large newspaper advertisements throughout the city.

"The Passion Play is a malicious misrepresentation of Judaism and the Jewish people, and helps fan the flame of ancient prejudices which should have no place in American life", wrote Rabbi Philip S. Bernstein of the Temple Brith Kodesh who is a member of the executive committee of the American Jewish Congress. "That a motion picture theatre which appeals to the general public for patronage should bring to Rochester production of this play is evidence of very bad taste and even worse judgment. A theatre which sets the profits motive above community good will deserves condemnation not only by the people whom it thus directly offends, but by all thoughtful Rochesterians".

The marriage of Mr. S. J. Moalem, second son of Mr. and Mrs. J. J. Moalem and Miss Emma Nissim will take place on the 25th instant, at the Ohel Rachel Synagogue. A reception after the ceremony will be held at the Astor House.

It is being told that a pious Jew was taken to the hospital where the next morning he laid *Tephillin* in good orthodox style. A Gaelic gentleman in a neighbouring cot observed the procedure and remarked to a friend: 'These Jews are really a remarkable people. Here is one of them, in the hospital over night, and right away he takes his own blood pressure.'

If Someone Left You G. $1,000,000

Wouldn't that be nice. Invested it means an income of G.$50,000 a year .....G.$4,200 a month. We always work it out that way—those of us who subsist on a modest monthly stipend. Then we go on to dream, to visualise the fulfilment of our ambitions.

Yet, how many people have suddenly acquired tremendous wealth, only to find it an empty bauble. There are multi-millionaires who get no happiness out of their wealth because of indifferent health.

Health is our greatest wealth and the finest investment we can make is to pay a little attention to the needs of our bodies. Every one should take an occasional laxative, for nothing tones up the internal organs like a thorough cleansing. For this purpose Pinkettes, the dainty little Liver and Laxative Regulators are ideal. Pinkettes gently yet thoroughly disperse the accumulation of stagnant waste matter, the result of the incomplete intestinal elimination that occurs to some degree in everybody. Pinkettes prevent constipation as well as relieve it, whilst for billiousness, sick headaches and liverishness they are rapidly effective. All chemists can supply you with Pinkettes. Liver and Laxative Perfection.

HAPPINESS AND PEACE

By JULIUS J. PRICE, Ph.D.

Rabbi Sinai Congregation of the Bronx, New York City, N.Y.

Dr. PRICE in his learned dissertation expresses the belief that real happiness belongs to those blessed with a master passion. The true artist is such a man. The musician is another instance of the enthusiast who tries to catch a glimpse of beauty. There are eternal but immutable laws of beauty. Beauty does not consist merely in the true, for we are told "the mirage of the desert is fairer than its sands." It was RUSKIN who defined it thus: "Beauty," said he, "is the expression of the creating spirit of the universe; it is the smile which rests on the face of God." From what instinct does this love of beauty spring in man? RUSKIN once more tells us that this love for the beautiful is the expression of man's rational and disciplined delight in the forms and laws of the creation of which he forms a part. It is said that all great art is praise. In other words "to the lover of nature, lover of beauty, lover of solitude, lover of chosen pursuits—what matchless health and cheer and delight and peace are his?" It is said of TASSO that as the results of his midnight vigils he composed a romantic poem in twelve cantos, called "Rinaldo." Timidly, yet proudly, the boy presented the first fruits of his genius to his father who himself was a veteran in the field of song. "It is well, TORQUATO," said the father. "But knowest thou not that you who we intend making a lawyer should carefully avoid philosophy and poetry? They will draw thee away from the severe duties of thy profession, and will prevent thee from ever rising to eminence, or acquiring a fortune." "Fathtr, will they not bring me the wealth of the soul, which thou thyself valuest more than gold?" Such then is the reward of one who enters the solitude of absorption. "This solitude," Dr. PRICE assures us "is unreal; for the votary is absorbingly busy. Ht is alone but not lonely."—With these preliminary notes our readers may well study Rabbi PRICE'S message which is so rich in its wealth of ideas:—

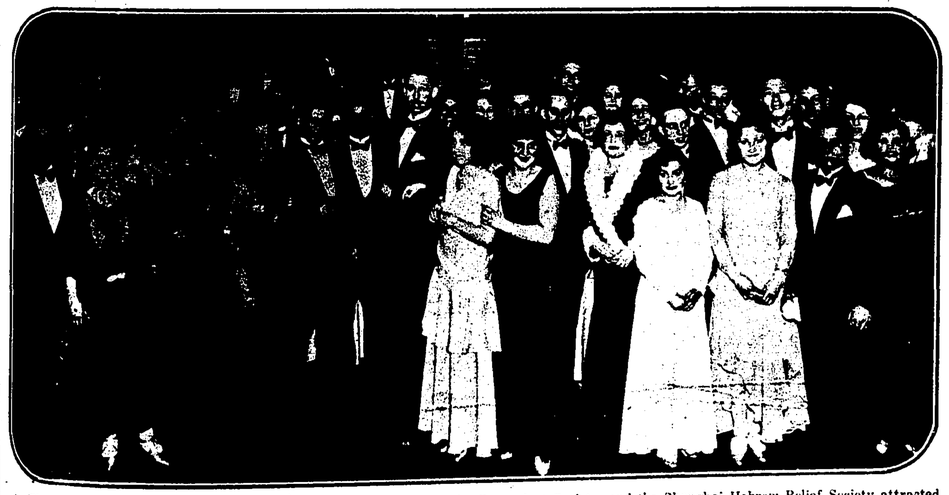
Dr. J. J. PRICE.

In fact for solid happiness and peace, there are none more favored than those blessed with a master passion and a monopolizing work. In the congenial employment thus secured, the earnestness of their faculties is called out and dedicated. They thus find for themselves and in themselves an independent interest, dignity and content, together with exemption from most of the vexatious temptations by which those are beset whose enjoyment rests on precarious contingencies, beyond their own power. An enhusiastic ornithologist like Audubon or Wilson roaming through trackless forests and prairies beyond the outermost haunts of civilization busy now with rifle and knife, now with brush and palette, lover of nature, lover of beauty, lover of solitude, lover of chosen pursuits—what matchless health and cheer and delight and peace are his? Palissy the potter, clad in rags, starving, burning his last clien as fuel for his experiments, his haggard wife and children almost fancying him insane—was by no means the unhappiest of men. Inspired by a splendid hope, already clutching the prize, he wist not of hunger or of sneers; thrills of rare bliss visited his breast and bankers and cardinals might well have envied him. When we think of the astnamer in his secluded tower, in the gloom, hour by hour turning his glass on the unbreathing heaven, peering into the nebulous oceana or following the solemn wanderers;—when we notice the lamp of some poor student, burning in his window, his shadow falling on the tattered curtain where he sits with book and pen, night after night, "Out matching the Bear and Thrice—great Hermes," we may fancy that he leads a tedious and depressing life. Ah no. The august fellowship of eternal laws, the thought of God, the spirits of the great dead, kindling ideas and hopes, the lineaments of supersensual beauty, glorious plans of human improvement,—dispel his weariness, cheer every drooping faculty, illumine the bleak chamber and make it populous with presences of grandeur and joy. This solitude is unreal; for he is absorbingly busy. He is alone, but not lonely.

When with a great company one listens to fascinating music, gradually the spell begins to work; little by little the soft mild melody penetrates the affections,—the subtle harmony steals into the uttermost cells of the brain, winds in honeyed coils around every thought until consciousness is saturated with charm. We forget all. Distraction ceases, variety is gone, spectators, chandeliers theatre, disappear. The world secedes and vanishes, the soul is ravished away, captive to a strain, lost in bewilderment of bliss, its entire being concentrated in a listening act and we are able to believe the old legend of the saint who caught up into paradise by overhearing the song of the Blessed, on awakining from his entrancement found that a thousand years had passed while he was hearkening. Such is the solitude of absorbtion when it touches its climax. He is wise who endeavors to know something of its elevation and blessedness by giving his soul to those supernal realities which are worthy to take his absolute allegiance and swallow him up. Though such an one in solithde, the solitude itself is expressibly sociable.

JEWS AND ARABS PLEDGE PERPETUAL PEACE

Jerusalem.—Rerpetual peace has been pledged between the Jewish colony of Motza, near Jerusalem, and the Arabs of the adjoining village of Colnia, from which came the rioters who razed Motza to the ground in the disturbances of August 1929, burning alive the members of the Jewish family Macleff. Prompted by the colonist Broza who was himself charged with the murder of an Arab but was subsequently acquitted, the Jewish Agency appointed Sheik Sultan Abughosh and Mr. Abraham Shapiro of Petah Tikwah as negotiators, with the assistance of Mr. Charles Passman, of the American Zion Commonwealth.



The Purim Ball, given under the auspices of the Jewish Women's Benevolent Society, and the Shanghai Hebrew Relief Society attracted a large crowd of people, and was successful in its purpose to raise funds for charity.

NO CAUSE FOR PESSIMISM: By ISRAEL SUNLIGHT, Manchester.

What has happened to our people; why all these manifestations of gloom and despondency? Surely, the Jewish nation which has lived through so many centuries of torture and persecution is not going to lose heart because certain officials imbued with the spirit of anti-Semitism have drawn up a document, the terms of which were not altogether helpful to our cause. It cannot be denied that the White Paper took us by surprise, and that it had the effect of shaking our faith in the promises of the British Government respecting our National Home. But this is no reason why we should lose faith in ourselves or in the future destiny which Providence has in store for us. In opening the pages of the March number of ISRAEL'S MESSENGER I felt a sudden depression when my eyes met such headlines as "The Great Betrayal," and "Whither are we drifting." From all directions fiery accusations are levelled against the Government and against the Zionist leadership as if both parties had entered into a conspiracy to betray the Jewish people. In my opinion many of our Zionist friends, particularly those who live outside England, do not fully comprehend the realities of the situation and I would therefore venture to state the position as I conceive it, without bias or partiality.

MR. ISRAEL SUNLIGHT

There is no reason for us to assume that the Balfour Declaration was not given in good faith and with the best of intentions. England, I am sure, actually meant to fulfil all that she had promised and although the phrase "National Home" was somewhat vague, yet from various utterances publicly enunciated by responsible statesmen subsequent to the Balfour Declaration, we were justified in cherishing the belief that the Government originally intended to give us all possible facilities for the development of Palestine, with the object of establishing there a Jewish Commonwealth. There was however one important factor which both the Government and the Zionist leaders entirely overlooked. Carried away by the significance of that great historic event, the existence of such a thing as an Arab question did not for the moment enter their minds. They thought the Arabs would welcome the creation of a Jewish State in Palestine, as the country would greatly benefit by the introduction of modern civilization. Probably the Arabs would never have caused any trouble if they had been left to themselves. Unfortunately, a number of agitators soon began their nefarious work of mischief making, with the dire consequences we all know to our cost. This Arab resistance became a disturbing element in the smooth working of the Mandate, and with the happenings in Ireland still fresh in their minds, coupled with the recent trouble in India, it is no wonder that the Government were much perturbed when they realised as to what extent the Arabs were prepared to go in their resistance to the creation of a National Home in Palestine. Under these circumstances, would it lead to any good result if the Government were to announce plainly that it is their intention to turn Palestine into a Jewish State? England would have to transfer the whole of her army into Palestine to preserve order, and to prevent the millions of Arabs, who live in the neighbourhood of Palestine, from joining the Palestine Arabs to fight the Jews; and even then it would be to no purpose. Seeing that the Arabs do not feel inclined to oblige us by evacuating Palestine of their own accord and as the British Government is not prepared to exterminate them or to drive them out by force—and I am sure even the most extreme Zionists would not advocate such a course—the only alternative left for us is to find ways and means whereby the Arab opposition should be overcome in a friendly way. Meanwhile the wisest policy to adopt is that nothing should be done or said which might aggravate the position.

Now Dr. Weizmann, the alert and wise statesman, fully understands the complexities of the situation, and in his dealings with the Government he has to take all these facts into consideration. His opponent, who do not understand the true state of affairs, accuse Dr. Weizmann of being too weak in his negotiations with the Government. If these detractors could only know what a mine of strength lies hidden under the surface of his apparent weakness, they would soon change their tone, that is to say if they are really in earnest. It must however be borne in mind that in his responsible position as leader of the Zionist Organization he cannot always explain publicly the nature of the delicate and highly confidential negotiations carried on between himself and the Government.

What was his attitude when the Passfield White Paper was issued? Did he show any sign of weakness then? Dr. Weizmann denounced the Policy of the Colonial Office in the strongest terms possible, declaring that he would not negotiate with the Colonial Office any more until the hostile clauses inserted in the White Paper were removed..

I should not be surprised if the Prime Minister's Letter which was sent to Dr. Weizmann as an authoritative interpretation of the White Paper was actually inspired by Dr. Weizman himself. When he learned from Mr. MacDonald that the abolition of the Passfield White Paper was quite impossible as that would entail the greatest humiliation to the Government, Dr. Weizman who knows somehing of the potency of "Perushim" suggested that the objectionable passages in the White Paper could be made non-effective by issuing an authoritative interpretation of those points in the form of a letter addressed to himself. Had Dr. Weizmann been a man of a smaller mind—weak and vain, as his enemies present him to be—he would, by playing up to the gallery, have insisted that the Passfield White Paper should be abolished and another one substituted in its place, and thus being able to boast of having achieved a great victory over the British Government, but this would have been a victory dearly bought and Dr. Weizman had the good sense to realise that. In this matter Dr. Weizmann displayed his great abilities of true statesmanship. He got in substance practically all that he demanded without in any way humiliating the Government whose friendship is indispensable to our cause.

Our extremsists are however not satisfied. The White Paper, they contend is still in existence and which is, after all, the official document, while, the Letter is only a commentary. Surely, these people must be aware that Judaism abounds with authoritative interpretations. Let me cite one particular instance, "An eye for an eye," our Rabbis interpret as meaning monetary compensation. This is accepted by all Jews as law, and nobody has to my knowledge ever demanded that the passage "An eye for an eye" should be deleted from the Bible.

I would most earnestly appeal to all right-minded Zionists to keep their heads cool and not to lose courage and enthusiasm. We must bear in mind the fact that neither England nor any other country will build up our National Home for us. We ourselves have to do the work, and the most we can expect from England is to stand on guard so that at least we should not be hindered in our upbuilding efforts. But we on pur part have also to stand on guard against our extremists, who, like the zealots of old know only the policy of force and violence; a policy which has brought misfortune after misfortune on our people. We cannot afford to gamble with our National Home, as these fanatics would have us do. Their policy is that either we are assured of a Jewish State at once or we let the whole matter drop. This is indeed a dangerous policy which we cannot for a moment entertain. We must have patience as well as boundless faith in our sacred cause. Our work will have to proceed slowly but surely. When our forefathers left Egypt, we are told that they were not led by the shortest way into Palestine, but for certain reasons they had to go by a longer and round about way. So we also must be satisfied if we shall enter into full possession of our heritage in a decade or two later. We have made a grand beginning and it will now depend on ourselves—in our faith our effort and in our wisdom, if we succeed in completing our Sacred National Edifice "speedily in our own days."

360 Halussim Depart for Palestine

Warsaw, March 24.—A group of 360 Zionist pioneers (Halussim) left Warsaw to-day for Palestine. A crowd of several thousand persons gathered at the station to bid bon voyage to the youthful Zionists.

The Cause of 90% Of Ill-Health

The condition of your blood is the condition of your health. That is an incontrovertible fact. The blood stream is the life stream, and disease can retain no foothold in a perfectly healthy blood stream.

Though a certain percentage of ill-health may be due to organic defects, it can be safely asserted that at least ninety per cent. is due to imperfections in the blood supply, either deficiency in quantity or quality.

Pallor and emaciation, weakness and debility, neurasthenia, neuralgia and nervous troubles generally, dyspepsia and rheumatism, depression and morbidity, and those ailments which particularly afflict women, are directly traceable to anaemic conditions, or blood impoverishment.

Palliative measures, which give temporary relief from the symptoms, are useless. The only satisfactory treatment is go to the basic cause and build up the blood. Once the blood is made rich, red and abundant, nature is possessed of the only weapon she needs to combat the ailment, and the cure takes place rapidly in nature's own way.

The first remedy for building up the blood ever offered to the public, acclaimed all over the world by people who have tried and proved it, is Dr. Williams' Pink Pills. For forty years, people who have suffered from ailments resulting from impoverished blood have been sending enthusiastic letters of thanks for the priceless benefits they have received from this splendid blood and nerve tonic. Start a course of Dr. Williams' Pink Pills to-day, and prove their merits for yourself.

[*Special to* ISRAEL'S MESSENGER.]

FOUR ETERNAL QUESTIONS

Excerpts of Address of Rabbi HARRY LEVI (of Temple Israel, Boston) before the Free Synagogue at Carnegie Hall, New York, Sunday Morning, March 22, 1931

"Why?" Men have been asking questions since they learned to think. And they have been asking questions about religion since first they became religious and questions about God since first they found Him. And they are asking more questions to-day than ever before. They have a right to ask. It is well that they do ask. It is the duty of the synagog to recognize the legitimacy of these inquiries and to meet them as reverently and as adequately as it can. There is warrant for doubt, but also for belief. "God is near those who seek Him in truth." To seek in truth may be to find the truth. "Why?" On the answer to such vital questions depends the happiness of millions. We cannot simply turn our backs on them. We cannot forget even when we would. Negatives bring little happiness. "To make life worth living we need something to do, some one to love and something to hope for." More than this, we need something to believe. We need a positive faith. Nor is this beyond our reach. If we will, we may still be able to grope our way through the darkness to the light.

1. *Why Believe in God?* Because the belief is so old. Age is no proof of truth. But no such time-tested belief can represent mere folly and falsehood. Because we cannot otherwise satisfactorily interpret the universe, with its beauty, its serviceableness and its order. You call him a great artist who faithfully reproduces on canvas the grandeur of nature. What of the artist who fashioned the original? You count him a genius who invents a labour-saving mechine. What of the Power responsible for the universe, life, consciousness, memory, conscience? How, without God, explain history with its moral triumphs, and civilization with its onward march? How otherwise explain the race-assurance of the ages that "behind the dim unknown, standeth God within the shadow keeping watch above His own?" "I know that my Redeemer liveth."

2. *Why Pray?* "We pray because we must," said William James. Often our prayers are not answered? Sometimes it is best they should not be. Sometimes denial is blessing. Often we deserve no favorable answer. We have not earned it. And God is Father of all, not just our Father. Perhaps the prayers of others, contradicting our own, represent that which is more necessary. Moreover, God is constant, expressing Himself in definite ways. Nor can He deny Himself, or violate the nature of His own being, just for our sakes. It is because He is consistent, not variable, vacillating and uncertain, that we can count on Him. We need to learn, not to defy this will, not to seek find escape it, but to adjust ourselves to it. When we pray, therefore, we should pray not that God may grant our desire, but that we may find the vision and strength to do His bidding. Such prayer is always efficacious.

3. *Why Do We Suffer?* Often because we deserve to suffer. We do wrong and have to pay the penalty. Why complain? God is just. We bring suffering on each other. "Man's inhumanity to man makes countless thousands mourn." Why blame God? We suffer because of unsatisfactory social conditions. But who is responsible for these conditions? We suffer because of wars. Whe makes wars? Often suffering is "but the stuff to try the soul's strength on." "The suffering servant of God." We need to suffer to become efficient for divine service. Our most serviceable men and women are such as have been ground between the upper and nether mill-stones, and have walked "through the valley of the shadow." Some suffering we cannot understand at all. Let us have faith, the faith which represents inference based on experience. "What I have seen of God leads me to trust Him for what I have not seen." That kind of faith should satisfy not only emotion but logic.

4. *After Death, What?* Why believe in immortality? Because the mystic belief has outlived the ages. Because not only the masses, but great men of every age, philosophers, scientists, have shared the belief. Nature does not die. Why should God be true to physical nature and false to man, the highest expression of His creative capacity? The moral universe is no less dependable than the material. Matter does not cease to be. Why spirit? God is just. It is inconceivable that He will premit an eternal hope simply to disappoint it. God is just. Somewhere there must be opportunity for completing what here at death we must lay down unfinished, where, what here seems crooked, may be made straight. Moreover, nothing but that which we call soul, makes us here what we are. And that soul, intangible, spiritual and therefore immortal, simply uses the body as an artist uses his brush or an artisan his tools, and is no more dependent on it for its existence than are they on the instruments of their callings. Destroy a musical instrument. The musician may not even know it. Send the body into the grave. The soul may not only be undisturbed by the separation, but freed, may be the better able to carry on the work it had to do here in such hampered and inadequate form. Shall we see our dead again? Why not? Shall we recognize

[*Continued on Page 14*]

Shanghai Race Club

SPRING RACE MEETING, 1931

SATURDAY MAY 2ND
MONDAY MAY 4TH
TUESDAY MAY 5TH
WEDNESDAY MAY 6TH
SATURDAY MAY 9TH
} The First Bell will be rung promptly at 1.15 p.m. each day.

MEMBERS AND THEIR WIVES AND DAUGHTERS WHO REQUIRE BADGES ARE ASKED TO NOTIFY THE UNDERSIGNED WITHOUT DELAY

Members desiring for their Friends SPECIAL TICKETS OF ADMISSION TO THE MEMBERS' ENCLOSURE must apply for same in accordance with the rules detailed in Notice dated 24th March, 1930.

Applications must be made on Special Application Forms which are obtainable from the undersigned; all applications otherwise submitted will not be considered.

Tickets giving Admission to the Guests' Enclosure, Pari-Mutuels and Stands may be obtained on application to the undersigned.

Prices..... For the five days.....$25 each
For one day only.....$ 5 each

Notice:—No Guest Ticket will be issued unless the name of the Guest is first declared. It is particularly requested that all applications should be forwarded to the undersigned before 5 p.m. on Friday, 1st May, 1931.

ALL BADGES AND TICKETS MUST BE WORN VISIBLY

TICKETS GIVING ADMISSION TO THE UNRESERVED PART OF THE ENCLOSURE MAY BE PURCHASED AT THE PUBLIC ENTRANCE GATE, No. 14 MOHAWK ROAD.

Price.....for each Race Day.....$2.00 each.

TIFFINS, TEAS AND REFRESHMENTS WILL BE OBTAINABLE AT THE COURSE

For Members.....in the Members' Tiffin Rooms, 2nd floor, The Administration Building.

For Guests .....in the Guests' Tiffin Room (Guests' Stand).

For the Public ....in the Public Refreshment Rooms.

ADMISSION WILL BE REFUSED TO THOSE UNDER 17 YEARS OF AGE FOR THE FIRST FOUR DAYS OF THE RACE MEETING.

MEMBERS REQUIRING TICKETS FOR THEIR CHILDREN FOR THE FIFTH DAY MAY OBTAIN SAME ON APPLICATION TO THE UNDERSIGNED.

BY ORDER OF THE STEWARDS,
A. W. OLSEN,
Secretary, Shanghai Race Club.

20th April, 1931.

EINSTEIN REAFFIRMS HIS ADHERENCE TO ZIONIST IDEAL

[FROM OUR CORRESPONDENT] New York, 31st Dec. 1930.

Professor Albert Einstein, the author of the Relativity Theory, reaffirmed his faith in and adherence to the ideal of a Jewish National Home in Palestine in a short address he delivered in the library room of the Steamer "Belgenland," when he responded to the greetings of American Zionist leaders. The scientist was presented, on the occasion of his arrival here, with an American volume of the Golden Book of the Jewish National Fund, the agency of the Zionist movement for the acquisition and reclamation of land in Palestine as the property of the Jewish people.

Mr. Robert Szold, Chairman of the Administration of the Zionist Organization of America, Mr. Emanuel Neumann, President of the Jewish National Fund of America, and Mr. Menahem Ussishkin, President of the World Jewish National Fund of Jerusalem, who is now on a visit to this country, headed the delegation of prominent New York Zionists who called on Professor Einstein., in accordance with an arrangement made by him while still on the high seas. They presented him with a token of affection in behalf of American Zionists. The Golden Book of the Jewish National Fund is a Roll of Honor of those persons who have materially helped in the Palestine upbuilding work, and in particular, in the land reclamation problem. The Einstein Volume of the Golden Book was inaugurated in New York in March, 1929, when the famous scientist celebrated his fiftieth birthday. With the consent of Professor Einstein, a public celebration was held on March 16, 1929, in the Metropolitan Opera House with the participation of U. S. Secretary of the Interior, Ray Lyman Wilbur and the late American Jewish leader, Mr. Louis Marshall. Several scores of Zionist groups and organizations have co-operated in the completion of the Einstein Volume. Responding to the addresses of Mr. Szold, Mr. Neumann and Mr. M. Ussishkin, Professor Einstein said:

"I thank you most heartily for the significant gift you have come to honor me with. I appreciate it highly. Zionism is a true expression of the will and the destiny of our people. It is based on intrinisc idealism and contains within itself potent forces and great potentialities. Despite the present difficulties, I am convinced and hope that the movement, with its own strength, will overcome the obstacles, without reliance on outside factors. The work of the Jewish National Fund in reclaiming the soil of the Holy Land is known to me and is near to my heart. I wish that Fund the fullest success. I need not tell you any more."

Mr. Neumann, in presenting the Golden Book Volume to Profesor Einstein, said:

"We have come here to welcome you and greet you in a three-fold capacity. We wish to join in the tribute and homage that is being paid to you by our fellow-Americans who delight in your visit to these shores. Your short stay in this Metropolis affords the Nation the opportunity for expressing to you America's appreciation of and gratitude for your great contribution to pure science, a contribution which is changing mankind's conception of time and space and is revolutionizing scientific thought. To us, American Jews, there is, however, a special and symbolic significance in the universal recognition that is being conferred upon you—a son of a people who has never ceased to make valuable contributions to mankind in various fields, despite the never ceasing persecutions which could have prevented the full unfolding of its genius. The basis for this occasion is not mere national and racial pride that we take in your unique position in the world of thought. Science knows no national boundaries nor distinctions of race or creed. Like other illustrious sons of our people, you belong to mankind as a whole. But in welcoming you as our great brother we have a special justification furnished to us by your own special interest maninfested by you in the course of many years by word and deed, in the movement of our people for its national and cultural Renaissance and its efforts for the rebuilding in Palestine of the Jewish National Home. This interest of yours in the success of the Zionist movement and in the victory of our just claims for the rebuilding of our National Home is to you, it seems, next in importance only to your interest in the world of thought and science which has earned you universal acclaim during your lifetime. This has been a source of limitless strength and inspiration to our people in the arduous task which it faces in Palestine. It is a tower of strength and encouragement to the Zionists throughout the world and to our pioneers in Palestine under the trying conditions at this particular moment. For this unreserved identification with our ideal we wish to voice here to you our heartfelt appreciation. As one who had the great honor and privilege to preside at that memorable celebration, and as the President of the Jewish National Fund in America. I am supremely glad of the opportunity that is now ours to present you herewith, through Mr. Menachem Ussishkin, the President of the World Jewish National Fund, who is now, like yourself, a distinguished visitor in our midst, with this Volume as an expression of our high appreciation of your achievements in the world of thought and science, and of our gratitude for your active participation and leadership in the movement for the redemption of the sacred soil."

[We regret that owing to pressure in our previous issues, the foregoing was held over.

[*Continued from Page 13*]

them? Why not? Why should personality lack identity? Shall we ever be able to converse with our dead? Why not? We simply need to learn a spirit tongue. Did God have to use articulate speech to make the prophets hear and understand? Does God speak now? If so, need He have recourse to human language? And are we not part of God, Children of God? Let us believe. Pity the man who knows no faith. Fortunate indeed if we can find proof for our faith, reason for that which means so much to us. And because this faith means so much to us, we must seek to support it. Under any circumstance we must study it, bringing to bear on it all with which God has so richly endowed us, to the end that it may comfort and help and guide and sustain us as it did our fathers.

A GOOD BALANCE-SHEET

The Shanghai Hebrew Relief Society and the Shanghai Jewish Women's Benevolent Society have just issued their annual balance sheet ending December 1930, of which Mrs. E. M. de Gonzales is Hon. Treasurer. The statement shows that in annual membership the sum of $3,782.00 has been collected, while the list of donations stands at $3,991.25. There is a cash balance of about $1300 all of which go to show the good work that the two societies are doing in Shanghai for the poor and the needy. It is a pity there is no report of any kind accompanying the balance-sheet which would have shed some light upon the kind of support and the relief work that is being done here. We seldom see any report issued by any local imstitution, when a balance sheet is presented and this is certainly not a wise thing to do. A report by any institution is held as a guide to the members to understand the intrinisic nature of the work done, and we hope to see some departure from this 'olo custom' which has stuck too long with us. We congratulate the two societies mentioned above, for their splendid work in our midst which we hope will be maintained and prospered, so that it may yield more beneficial results to those who stand in need of help and relief.

We are authoritatively informed that the 17th Zionist Congress will be convened in Basle on the 29th June, 1931.

BIRTH

HERTS.—On April 13, 1931, at New York, U. S. A., to Mr. and Mrs. HARRY H. HERTS, a son.

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CORRESPONDENCE

GREETINGS FROM LONDON

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks for your valuable and very interesting journal of last January. I was delighted to read it and I hope that the paper will continue to champion the Jewish national cause as it has been doing so brilliantly in the past. Wishing you every success.—Yours faithfully,

JACOB FERBER.

LONDON, 17th Feb. 1931. 14, Manette St. W. I.

From Mr. S. Benjamin

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—This is to thank you sincerely for sending me regularly ISRAEL'S MESSENGER which I find very interesting and a well conducted paper. It may surprise you to hear that the first intimation I had of my son Vivian's terrible accident was through your paper. I thank God for his recovery. . . . I wish you and the MESSENGER every success and thanking you again for your kind thought —Yours sincerely,

S. BENJAMIN.

LONDON, 23rd March, 1931. 17, Barn Rise, Wembley Park, Middlesex.

[Mr. BENJAMIN who writes to us is one towards whom we entertain a lively interest, respect and admiration. His unselfish devotion, his great charm and affable disposition has helped many a young Jewish student in Bombay in decades gone by, to overcome his difficulties and march forward in life. The present writer owes much to him. None can fail to remember his manifold good deeds and "the very pink of courtesy." He is one of those whom Nature has blessed with a large heart—*leb tob*—"with room for every joy." Such a soul may be rare, but "rarity gives a charm," and sweetens life.—Editor ISRAEL'S MESSENGER.]

From Mr. J. Brightel

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I avail myself of this opportunity to express to you my hearty congratulations and good wishes upon the attainmment of twentyseventh anniversary of your highly esteemed journal.

It is a real comfort and joy to read it whenever it comes out. It makes one feel animated with the desire to draw closer into the faith which sustains us and impels us to stand unflinchingly for our Nationalism.

ISRAEL'S MESSENGER is unquestionably a leading journal to-day, fearlessly taking the place of a prophet in warning its readers not to forget our past traditions nor of the promise of the future towards which our soul and heart long

Wishing you continued success, I remain, Very truly yours,

J. BRIGHTEL.

SHANGHAI, 15th April, 1931.

"THE JUDGES OF JESUS."

A series of three sermons on the above theme were delivered by Dean TRIVETT *at the Cathedral Church in March last, and duly published in* THE NORTH-CHINA DAILY NEWS. *Dean* TRIVETT *gave a vivid picture of the crucifixion largely drawn from the New Testament, depicting the Jews in the blackest hue. He could not find a single redeeming feature in the latter, except an angry mob eager to shed the blood of their brother and deliver him to the Romans. Pilate was exonerated from all blame and the Jews were held responsible for the drama enacted 1900 years ago. Bearing in mind the efforts of liberal Christians "to expiate in an effective way their sin of perpetuating the crucifixion story," we wrote to the* NORTH-CHINA DAILY NEWS *the following letter, which was published in its issue of the 14th ultimo:—*

Editor, North-China Daily News.

SIR,—The goodwill movement is making slow but sure progress among people of diverse creeds. Where there is toleration and earnest desire to overcome racial prejudices and religious bigotry, there is a tendency to confer and "reason together." Particularly in the United States, the goodwill movement is gaining momentum and obliterating racial barriers. The Round Table parley on the campus of the University of Illinois in February last, planned by the directors of the religious foundations, was an unqualified success. Each denomination was represented by its ables leadership; it attracted faculty students and townspeople. The outstanding feature of the seminar was the brilliant address delivered at the closing session by Dr. Charles Clayton Morrison, for twenty three years editor of "The Christian Century," and one of the outstanding Protestant leaders in the United States. Dr. Morrison startled the distinguished audience in the Newman Foundation with the declaration that the Church has been the greatest factor in causing misunderstanding between Jews and Christians:—

"The vital nerve in most of the prejudice is the idea that has been allowed to thrive in ignorant and sophisticated sets alike that the Jews were the killers of Christ. This is an ancient myth, a wicked indictment made against the Jews, and unhappily, it is incorporated in the New Testament itself. Christian children, nurtured in this tradition, have the virus of prejudice injected into them in their most plastic period. They grow up with a suspicion, sometimes an actual hatred, which it is afterwards difficult to eradicate. The hostility will never be overcome merely by sentimental goodwill meetings or by talks upon brotherhood. Those who are anxious for better relations must go back to the hereditary basis of the hostility, to the system of education in which it is thoroughly rooted. Christians must face the facts honestly and admit their guilt in their terrible historical wrong which has been perpetrated against the Jewish people.

"It is extraordinary that such a situation has developed between the groups when we are so fundamentally alike. We share a common culture, which is rooted in the literature of the old Testament. We have the same God, unlike any god in any other culture of the world. These facts should bind us together, more conscious of our unity than of our differences. Yet, because of the myth of the Jews as the killers of Christ, the Jew has been built up in the Christian mind as a damned soul and a despicable character. For the Christians ought to go to their churches and yield themselves in penitence and contrition before the Jews, begging their forgiveness for the false accusations that have been fastened upon them through all the centuries of Christian history."

The foregoing represents the liberal Christian views which need to be stressed, in view of the series of sermons by the Very Rev. Dean A. C. S. Trivett on "The Judges of Jesus" which you have published in your esteemed journal.

N. E. B. EZRA.

Shanghai, 13th April, 1931.

A PLEA FOR BETTER HAZZANUTH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your last issue you referred again to the question of Hazanim and their inability to arouse their congregants to a high pitch of ecstasy and enthusiasm for the service conducted by them. You say they are not to be blamed since they have never pretended to be what we expect them to be. If so, whose fault is it for perpetuating the frigid atmosphere in our synagogues? You have not had the courage to blame the committee of management for it. Clearly it is the latter which is halting the spiritual progress and their lack of foresight should be deplored. Is it not their duty to engage competent Hazzanim? I understand that lately the incumbent of the Ohel Rachel demanded an increase of pay owing to the high cost of living in Shanghai, and that the application was turned down at the outset. Persistency on his part has brought him victory and the softhearted committee is about to surrender to him. Now, I am not against it in principle, but when the Hazan in question is no longer able to render adequate service owing his advanced age, he should be pensioned and his services terminated. It is not fair to retain him at the risk of annoying the seatholders who are disgusted with the manner in which the service is read and some of them are actually not attending it in consequence. . . . I submit that the committee have failed to discharge their duties to the seatholders and they should not be tolerated. There is not a single move taken by them to enhance our services: they are more concerned (as you have pointed out oftentimes) with the financial than the spiritual aspects of the Beth Hakeneseth. How long is this going to endure? Is the rising generation safe at their hands? Is the rising generation to be literally sacrificed on the altar of "superstition" which is swaying the present committee? . . . .

OBSERVER.

[If OBSERVER would have the same courage in ventilating his grievances at the forthcoming annual meeting of the Synagogue, he will doubtless achieve a greater success than writing to the Press under a pen-name. Apparently, OBSERVER does not wish to risk it: in other words he does not want the Committee or perhaps the Hazan to know his identity and consequently it is a hopeless case. We have long ago come to the conclusion that there is no hope of effecting any change for the better, as long as we are dominated by a force which is not for progress but something else. Newspaper discussion will not help: the reform must come from within and the way to do so is to attack the present system at the annual meeting to be held shortly.—Editor, ISRAEL'S MESSENGER.]

JEWISH NATIONAL FUND

Box Clearances Per Mrs. Eva Aronovsky and Mrs. T. Ashkinazi.

	Big$	Small$	Coppers
Mr. I. A. Toeg	6.00	0.20	311
Mr. I. Aronovsky ..	5.50	—	140
Anonymous (ending, March 30)	6.50		
Miss Cissy Ezra ..	1.00		
Miss Florence Ezra ..	1.00		

In our issue of March 1st, 1931, the amount of $.73 credited to Mr. I. A. Toeg should read $7.30. We apologize to Mr. Toeg.

LONDON, April 15.—Asked in the House of Commons about the present position in Palestine, Dr. Drummond Shields, Under-Secretary for the Colonies, said that, apart from an isolated incident, the Easter season—always a difficult time—had passed off quietly. Replying to a supplementary question as to whether, since the publication of the Prime Minister's letter to Dr. Weizmann, the Government was in a position to get the Jews and Arabs together to discuss an amicable arrangement, Dr. Shiels indicated that the Government was taking steps with that object in view.—Wireless through Reuter.

CAN A JEW GOVERN?—By ISRAEL COHEN, London.

The well-founded rumor that Sir Herbert Samuel has been sounded by the Prime Minister as to his willingness to accept the office of Governor-General of India has aroused a discussion in some quarters as to his fitness for that exalted position. In view of Sir Herbert Samuel's record as a statesman and administrator, one would have thought that such a discussion was entirely superfluous. It is true that his administration of Palestine could be criticized from the point of view of Great Britain's specific obligations under the Mandate and the degree to which they were observed, but nobody can seriously question his ability to govern any of Britains' great dependencies, for few British statesmen of the present day are possessed of his capacity, his efficiency, and his industry..

The doubt suggested in connection with Sir Herbert Samuel has not been prompted by any consideration of his personal qualifications. Had he been a Christian, no question whatsoever would have been raised; the doubt is due solely to the fact that he is a Jew, for there is still a widespread notion that however able a Jew may be in other spheres of life he is not endowed with qualities requisite for governing a country. This is a fallacy that has frequently been exposed in modern times by actual instaces of successful Jewish administrators, but it nevertheless persists. It was exploded fairly recently in India itself, where the Marquis of Reading upheld all the traditional prestige attaching to the Viceroyalty and discharged the onerous duties of that responsible and difficult position in a particularly trying period with abounding success. When it first became known early in 1921 that Mr. Lloyd George had selected Lord Reading to be Governor-General of the Indian Empire, political critics immediately became very busy and many of them contended that a Jew could not make a good Governor. It was not very long before they changed their opinion. It did not seem to occur to them that there was no more reason why a Jew should not be able to make an efficient administrator than a Christian, especially as the overwhelming majority of the inhabitants of India are neither Jews nor Christians.

Why is it that some people still doubt the fitness of a Jew to govern a country, even though contemporary history provides the case not only of a Jewish Viceroy of India, but also of a Jew who proved himself the able administrator of British Dominions and Dependencies so varied as the Gold Coast and Natal, Hong-Kong and Queensland, namely, Sir Matthew Nathan? It is probably due, in the main, to two reasons; one is the idea that the Jew, being a member of a nation that lost its ancient independence owing to civil strife and failure to maintain peace and unity within its own ranks, would not be able to exercise proper control over another nation; the other is the theory that the Jew, as the member of an oppressed race, is apt to feel a sort of inferiority complex and is, therefore, not endowed with the requisite qualities for being in command over those of another race.

It is, to say the least, rather farfetched to argue that because ancient Palestine, over two thousand years ago, was riven by fraternal dissension, therefore, a modern descendant of Israel is incapable of governing a country. If there were any validity at all in such an argument, then there would hardly be a single nation to-day capable of ruling itself. Were there not civil wars once upon a time in England, in Germany, in Italy, and in America? All those wars were much more recent than the conflicts in ancient Judea, and if the Wars of the Roses or the Thirty Years' War have not incapacitated the modern Englishman or the modern German for directing the affairs of his country, then it is absurd to suggest that the schisms in ancient Israel must disqualify the Jew of to-day from exercising any administrative ability either in his own ancestral country or in any other.

As for the argument that the Jew, as the member of an oppressed race, is handicapped by an inferiority complex and is therefore unable to display qualities of rulership, that may be true of Jews who are still suffering from some form of persecution, but not of those who have long enjoyed the blessings of civil and political equality.. If Poland or Roumania, for example, had colonies of their own, it would be difficult to conceive of a Polish or Roumanian Jew being appointed to administer them, for the disabilities and the indignities to which a Jew in those countries is still subjected are so strong that it would be impossible for him to command the instinctive respect and obedience of his subordinates which are essential to a successful governorship. But in Western Europe, as in America, Jews have acquired for themselves such a position of equality in the political world that they have no difficulty in exercising and enforcing authority.

Was Disraeli, although not only a Jew by race but a man of extravagantly exotic manners, prevented from becoming a powerful Prime Minister? Or was Luigi Luzatti, even though a Jew by religion as well as by race, prevented from becoming one of Italy's wisest Premiers? Or, to take a case from far-off New Zealand, was Sir Julius Vogel restrained in any way by his Jewish origin from becoming that Dominion's most creative and contructive Prime Minister? And if Jews can make successful Premiers, why should they not make efficient Colonial Governors? The position of Premier calls for even higher powers, for he is essentially self-made and has to assert his authority over rival Ministers, whilst the Colonial Governor owes his appointment to a Premier and need not fight to retain it for the allotted period. Moreover, a military general commands even more unquestioning obedience than the head of a Cabinet, and the armies of modern Europe have had scores of Jewish generals—in France, Austria and Italy.

It is, therefore, absurd to suggest that a Jew, simply because he is a Jew, is unlikely to make a successful Governor or Viceroy. That such ideas are not entertained in Australia, where Jews have always enjoyed perfect Australian Prime Minister, who is anxious that the next Governor General of the Commonwealth should be a native of Australia, has recommended Sir Isaac Isaacs—the son of a poor Russo-Jewish tailor—for the office. And in case this selection should nnt prove acceptable the alternative recommendation is another Jew, General Sir John Monash, who was in command of the Australian forces on the Western front in the latter part of the war. It would indeed be a striking exemplification of the Jew's ability not only to suffer, but also to rule if at one and the same time the Viceroyalty of India and the Governor Generalship of Australia were in Jewish hands. (Copyright, 1930, by the Jewish Telegraphic Agency, Inc.)

J. BRIGHTEL,

Hebrew Teacher is open to give private lessons at home. Please address enquiries to No. 39 Range Road, Shanghai.

Our Twenty-Seventh Anniversary

Having forwarded an advance proof of our leader on the above which appeared in our last issue, we are in receipt of a timely communication from Mr. ISRAEL COHEN, *General Secretary of the Zionist Organization, giving a etaegorical denial to the rumour to which he refers in his letter, which runs thus:—*

DEAR MR. EZRA,—I have read with much interest your leader on the twenty-seventh anniversary of your valuable journal, and have much pleasure in offering you my heartiest congratulations. I always look forward to seeing ISRAEL'S MESSENGER as it combines candour with sincerity and enthusiasm in all its comments on Zionist affairs and on Jewish questions in general.

"I was somewhat surprised, however, to read that you are "'accused' of being in the service or on the staff of the World Zionist Organization, 'drawing a princely salary'". To be in the service of the Zionist Organization is certainly no ground for accusation or reproach: quite the contrary. Presumably what is meant is that you would not have devoted your services to the Zionist cause if you were not in receipt of "a princely salary." In the interest of the truth, therefore, I wish to state that you are not and never have been in the service of the Zionist Organization, and that the allegation about your receiving a salary is quite unfounded. I trust that this refutation will suffice to silence once for all the misrepresentations that have found currency.

"Hoping that you will continue to devote your energies to our cause in the region where they are so seriously needed, and that you will celebrate many more anniversaries of your spirited journal, I am, with Zion's greetings.

"ISRAEL COHEN, *General Secretary.*

"LONDON, April 7, 1931. 77 Great Russell St.

Miss Sybil Goldman, eldest daughter of Mr. and Mrs. A. Goldman left for Hongkong on the 25th ultimo, where she will be married to Mr. Delbert Goodman, Far Eastern representative of the Fox Film Corporation. Miss Goldman was accompanied by her mother.

LONDON, April 23.—The Colonial Office announces that discussions on the development scheme for Palestine started yesterday in London and at Jerusalem.

The discussions in London are being conducted with the Jewish Agency by an inter-departmental committee appointed by the Government and those at Jerusalem between Arab leaders and the High Commissioner.—Wireless through Reuter.

[*Continued from page 7*]

able birthright. Man should not live by bread alone. Spiritual bread is as necessary to life as the material bread. We should not be satisfied with *lehem oni.* It is a poor heart which dispenses with Israel's real treasure. We congratulate Dr. Waxman upon his brilliant work which we consider the best of its kind ever published in recent years.

RAYS OF THE ZOHAR, By Simon A. Neuhausen, Baltimore, Md., Published by Moinester Printing Co., 1824 Washington Ave, St. Louis, Mo.

The author of the above work deserves hearty commendation for the attempt made by him in collecting the sayings from the Zohar and arranging them alphabetically. The book is of infinite value to the Hebrew student who will be greatly assisted in his researches with the aid of the volume before us. "Rays of the Zohar" is a useful addition to the Jewish library and should be procured from the publishers direct whose address is given above.

EDITORIAL NOTES & COMMENTS

Our Talmudic Discourse

Our Talmudic homily will be found this time in our leading editorial pages elsewhere in this issue, under the caption "Carity-Begins-At-Home Plea."

Dr. Julian J. Price Honoured

Dr. JULIAN J. PRICE, Rabbi of Sinai Congregation of the Bronx, N. Y. City, an esteemed contributor to ISRAEL'S MESSENGER has been elected a contributing Editor of the *Kraftsman,* which is the official publication of the National League of Masonic Clubs of America, published in Washington D. C. This is the first time in the history of this well-known Masonic Magazine that a Jew has been honoured by being put on its editorial board. The leading editorial dealing with Rabbi PRICE'S appointment states:—"We believe the securing of Brother Dr. PRICE as a regular contributor is a definite forward strides in the building of the literary tone of our Magazine. His scholarly articles will be a regular feature of the *Kraftsman* in the future." Dr. PRICE will henceforth write the leading editorials for the KRAFTSMAN, which goes into several hundred thousand homes in America. Of special interest will be Rabbi PRICE'S coming articles on what Masonry owes to "The Jews and Judaism."

Murder As A Political Weapon

We cull the following special cable which was published in the *North-China Daily News* of April 7 from Jerusalem, under a previous date:—

A fresh incident between Arabs and Jews has occurred here and created a certain amount of agitation, and it is feared may lead to further disorders. A party of people, whose identity is unknown, fired upon a group of Jews, belonging to the Yaggour colony, who left Jerusalem yesterday evening. Of the group two men and one woman were killed and four others wounded, while the aggressors managed to make their escape. A certain amount of turmoil has followed this drama, and measures for security have been taken.—A.R.I.P.

The Arab political leaders must be chuckling with joy over the bravery shown by the murderer or murderers who have escaped scot free. Perhaps they think that this outrage will strike terror in our midst and settle the dispute forever and help to usher in the era of Arab Renaissance in New Judea. But they are sadly mistaken. The soul of New Judea will not stand bluffs, chicanery and treachery. Those who live by the sword will perish by their own sword. Murder as a political weapon has long ceased to terrorize us, and the Arabs who claim to have a divinely inspired code of revelation should not dishonour the memory of the great Founder of the their faith by holding his ethical laws into contempt and derision. Islam will not succeed where Christianity had failed. The glory of Islam wll not be achieved by a resort to bloodshed, murder and rapine. It would be a sorry day for the world if Islam were to tolerate such a reign of orgy and murder. Maulana MAHAMMED ALI, of Lahore, should wake up to revise his commentary in the Quran and broadcast a new message to his followers, by repudiating the theory of his that the Jewish people are "the accursed of God." Will the MAULANA rise up to the occasion and save the honour of Islam? We shall wait and see.

Judaism, Christianity And Islam On Trial

The local press has published the following cablegram flashed by the *Transoceanic-Kuo Min* from Jerusalem, under date of April 7:—

The tension arising from the coincidence of the Jewish, Christian and Mohammedan holidays continues throughout the country and the garrisons are being kept in a state of preparedness. The streets of Jerusalem are being patrolled by steel-helmeted troops and tanks while airplane squadrons are being kept in readiness at the various airdromes. The search for the authors of the outrage against the Jewish colony at Yaggar, near Haifa, where a Jewish party was ambushed and three were killed, has been of no avail and it is feared that the incident may lead to a renewal of the Arab-Jewish feud.

The foregoing reveals a sad state of affairs calling for a solution at our hands. The cause of true religion is not furthered in any way by the exhibition of such fanaticism referred to above, when the three great religions of the world stand at dagger's ends against each other! Judaism must have failed if her two daughters—Christianity and Mohammedanism—continue to conspire against their Mother! Verily, "there is no knife that cuts so sharply and with such poisoned blade as treachery." What is the world's gain, anyhow? Are we returning to barbarism, or are we to witness once more a reign of orgy which had disfigured the Middle Ages and which are known to this day as the darkest chapter in the history of mankind? Let us reflect and ponder for the moment. "There is one art" says COLERIDGE, "of which man should be master,—the art of reflection."

"American Jewry!"

"American Jewry!" O, what a great reputation it has built in the Jewish world! Almost every community in every nook and corner of the globe looks upon her, *K'eney shifha il yad g'birta*, "as the eyes of a maiden unto the hand of her mistress." We sadly fear that we are taking too much advantage of the modern ATLAS which is beginning to give way, the burden being too heavy to carry on. But, happily, or rather unhappily, the reputation has been powerfully built and the foundation is too strong to be shaken. Is there any section of the world where Jewry is in distress? Is there any appeal for immediate succour to be given to any section of Jewry suffering either from the effect of an earthquake, or massacre or some unexpected disaster? Well, all eyes must turn swiftly to "American Jewry," just as if it has no real problem of its own to face and solve! And "American Jewry" dare not say "Charity begins at home," *hass w'Shalom!* This much-abused slogan has been left for us to proclaim and shout from the house-tops. We would refer our readers to our leader elsewhere in this issue under the caption, "Charity-Begins-At-Home Plea" which reveals a queer situation calling for an adjustment on our part. All Jewry must settle it and not labour under any further delusion in future. "Delusions, like dreams, are dispelled by our awaking, to the stern realities of life." Therein lies, to our mind, the germ of unity in Israel's camp and a house divided against itself will never stand!

"Jewish Influences In Early Mohammedanism."

We are indebted to the Jewish Institute of Religion, New York, for a neat leaflet announcing the arrangement of a literary programme of lectures on "Jewish Influences in Early Mohammedanism," by CHARLES CUTLER TORREY, Professor of Semitics, Yale University. Four lectures on such themes, "The Jews in Arabia," "The Genesis of the New Faith," "The Narratives of the Koran," and "Mohammed's Legislation" will be dealt with, and their publication in whichever form will not fail to describe the early Jewish influences in shaping the Islamic faith. There is a tendency to shirk this issue and even to deny Hebraic influences on Islam, although a leading Muslim scholar Mr. S. KHUDA BUX, at the Convention of Religions in Calcutta, in 1902, admitted frankly that "Islam had borrowed freely from Judaism and Christianity." We await with interest the result of the addresses referred to above, and trust the Institute which, by the way, was founded by Dr. STEPHEN S. WISE, will not fail to disseminate widely these lectures for the good of all and the God of all.

Jamaal Husseini, Mohammed Ali And The Quran

Our Arab neighbours are not concealing their attitude towards us. The recent letter addressed by Mr. RAMSAY MACDONALD to Dr. WEIZMANN, in regard to the PASSFIELD White Paper, while containing nothing new to which we are not entitled by the Mandate, and which leaves a great deal to be desired, seems to have aroused the ire of the Arab politicians with axes to grind. *Al-Jamea Al-Arabia* publishes the text of a speech (which is reproduced in the *Palestine Weekly*, Jerusalem) delivered in the Mosque of Beisan by Mr. JAMALL HUSSEINI, Secretary of the Arab Supreme Council during his visit in the town. Mr. HUSSEINI who seems to have read and studied the Quran with an eye on the commentary by Mualana MOHAMMED ALI, Lahore, India, to which reference has been made in our last issue, gave vent to his wrath by uttering the following unbrotherly sentiments:—

> "No country suffers like Palestine from that oppressive policy which forces us to go away from our country [*This is a deliberate falsehood and may be taken as sheer propaganda to mislead the gullible audience—Ed.*] which endeavours to impoverish us. [*This is another huge joke. Every inch of land was bought at a high price from the Arabs. No less than six million pounds sterling was sunk in land purchases by the Zionists which is an indication that not poverty but wealth was thrown in New Judea from which the Arabs had greatly benefitted.—Ed.*] and which want us to yield to *a vile people cursed by God.*" (Italics are ours.)

We present the last five words to the Maulana in Lahore with our compliments, in the hope that he will smell the perfume which reaches him from the Mosque of Beisan, and reflect well upon the great service (?) which he had rendered by his far-fetched commentary to which we referred in our last issue. Mr. HUSSEINI is not a Mullah, nor a Sayed, nor a Mufti with whom we can argue intelligently, if he has any intelligence at all, but Maulana MOHAMMED ALI stands on a different plane and cannot escape criticism for his unbrotherly commentary in the Quran which is defiling the pure well of Islam and poisoning the minds of many Muslims against their cousin—Israel. The decision of MOHAMMED ALI to cut short the discussion between us shows that Islam, while militant with men of other creeds, stands unable to face the Benai Yisrael, owing to the warning given them by the great founder of their faith, enjoining upon them LA TIJADILU AHEL IL KITAB, not to antagonize or enter into disputation with the People of the Book. While we appreciate this compliment, we regret that it deprives us from winning a clar contest with those who uphold Islam,—an offshoot of Judaism.

British Policy In Palestine

Under the above caption, Mr. ISRAEL COHEN, of London, contributes an informative article in the February 19, issue of *New India*, a weekly journal published in Adyar, Madras, India. We must heartily commend Mr. COHEN'S new move in the matter, for we are ardent believers in confronting our misguided Indian neighbours of the Muslim faith in their own home, in order to offset the pernicious propaganda conducted by the Arab underlings in India. Mr. COHEN marshalls out his case in a very dignified and lucid style. He arms the reader with facts and figures which dare not be challenged by the foes of the Jewish homeland. Our Indian Muslim neighbours need to be told the truth about Zionist strivings in New Judea, and the real aim they have in view which is bound to raise the status of the Arab people as a whole and help to restore the fertility and kill the sterility of the ancient Jewish soil. Mr. COHEN scouts the idea that the Arabs have suffered in any way from the Jewish restoration under the Mandate. He makes it very clear when he says:—

> "The only pledge relating 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 pledge has been faithfully observed: neither the civil nor the religious rights of the non-Jewish communities have been prejudiced in the least degree. Moreover, the general condition of the Arabs, especially their position before the War, in consequence of the extensive changes effected by British administration and the introduction of capital and modern methods by the Jews. All the land that the Jews have acquired has been bought from the Arabs, and it has been sold by the latter not only voluntarily, and without any moral or political pressure, but also at a considerable profit. At least £6,000,000 has been paid by Jews to Arabs for land during the last ten years."

Such refreshing views and figures ought to disarm our critics and make them hide their faces in the sand, lest anyone may detect their sinister efforts to throw dust in the eyes of their neighbours. The Jewish case needs no defence when it is supported by incontrovertible facts, and we must ask our readers to study the whole problem in the light of Mr. COHEN'S contribution in the *New India*, in order to silence the evil-doers who aim to strangle the soul of New Judea and deprive the Jewish nation of the only hope to win a place in the sun. Once more we must commend Mr. COHEN for his new move to enlighten our Indian

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Muslim friends, in regard to a movement which bids fair to be beneficial to the aims and ideals of the Islamic faith and culture. It is to be hoped that Mr. COHEN will continue his good work along the same line and invade other Anglo-Indian publications with a view to place before their readers the Jewish case.

Tenth Anniversary of the Keren Hayesod

On the occasion of the tenth anniversary of the *Keren Hayesod* the Jewish Press is devoting articles to the significance of this Institution. The very fact, says a writer in the *Hamit*, of Warsaw, that people have undertaken to build a country, and to build it in a methodical manner, is a phenomenon which is almost unparalleled in history. People have emigrated to different territories and have, in the course of time, turned them into big fruitful colonies, says our contemporary. But behind all such efforts there always stood a powerful State. The settlers had behind them the enormous support of armies, navies, and above all, of that powerful weapon, finance. Without Spain, South America could not have developed as it has done. The Australian Dominion would not be what it is without Great Britain. The Jews are a scattered people. Yet they have dared to undertake the upbuilding of a land. What a courageous venture to convert the diseased Emek into a healthy settlement, or to build a big modern city on the sands of Jaffa, and to establish an educational system in a new-old language, and to lay the foundations of a university! In these days of depression, when old solid States are almost powerless to undertake great constructive work, the Jews have dared to make the experiment. And the adventure becomes all the more remarkable when one thinks of its means. Jews have imposed upon themselves a tax. Where is there another people paying a voluntary tax? Indeed, people give to charity, they donate for philanthropic purposes. But the self-imposed tax of the Jew is not looked upon as a charity. Jews have done their duty by innumerable charities and relief work. The *Keren Hayesod* tax has been of a quite different character. It is an amazing record, as strange as so many other strange things in Jewish history. The first ten years of the *Keren Hayesod* will be recorded as a wonder which can only be explained, if at all, by unceasing attachment to the land of Israel, an attachment strong enough to make new history, and to take no heed of examples of the history of other peoples and lands. Jews are doing what other nations could not and would not do.

Says Einstein Belongs First To Jews Then To World

The Jewish Daily Bulletin, New York, gives prominence to a letter from a correspondent, which we are sure our readers will read with interest. Needless to say, the matter commented upon is of daily occurrence in every country and is most difficult to combat. Who does not know that TROTZKY is a Jew? And who helped to advertise him most? And yet how eager are they to advertise EINSTEIN as a German and not as a Jew? In this connection, it is of interest to refer to the answer returned by LEOPOLD GODOWSKY, the pianist, to one who questioned the advisability of establishing a Jewish institute of music in Palestine. "Why I want to do this?" he exclaimed in his broken English. "I'll tell you why. When I gave beautiful concerts in France, in England, in Germany, in America, everybody shouts 'Vive GODOWSKY Russian!" Ah, but one night I drink a little too much, I order a taxi, I beat up the driver, I get pinched. Next day papers say that—GODOWSKY, Russian? No! Driver beaten up by GODOWSKY, Jew! That's why I go there it's no disgrace to be a Jew." And so we are treated by the world which imitates the Irishman of old, who carried a brick as a specimen to describe a beautiful mansion! The letter referred to above, follows:—

An editorial published in the New York Times of December 11, entitled "Einstein's Arrival" extending greetings to Einstein upon his arrival in this country, stated in closing, "Professor Einstein belongs of course first to Germany and then to the World." No praise is sufficient to measure up with the achievements of this scientist. It is not these great men, however, who seek praise, but it is the people they spring from who rejoice in their greatness. It is strange to see that even newspapers of liberal thought are reluctant to give credit to the Jewish people for having produced men as famous as Einstein. Recent development of anti-Semitic agitation in Germany under the Hitlerites as well as recent statements in the German press insulting Einstein on his leaving Germany for the United States surely do not entitle Germany to the credit that this man belongs to her first. Einstein has never denied his origin and affiliations with Jewish thought and Jewish national ideals. In fairness, therefore, to the man and to the Jewish community here, the sentence, "Einstein belongs of course first to Germany and then to the World" should read, "Einstein belongs of course first to the Jewish people and then to the World."

Ancient And Modern Hamans

We are told in the Midrash that when the cruel decree of HAMAN to massacre all the Jews of Persia was finally signed and sealed and handed to HAMAN for execution, MORDECAI on that day happened to meet a group of children on their way from school. MORDECAI approached the children; he said: "Can anyone of you recite to me any passage from the lessons you learned to-day?" Forward came three boys and recited to him the following passages from the Book of ISAIAH. "Do not be afraid of sudden terror, neither of the destruction of the wicked when it cometh. Speak the word and it shall not stand. Even to old age am I the same and to old age will I carry you." MORDECAI, in hearing it was elated with joy. Suddenly HAMAN came on the scene. When he noticed the face of MORDECAI radiant with joy, he was amazed, and he exclaimed, "MORDECAI, do you not know of the terrible fate that awaits your people?" And MORDECAI answered: "These little school children have just brought me good tidings, a most encouraging message." In this beautiful Midrashic narrative is revealed the secret of Israel's triumph over all HAMANS, the secret of Israel's victorious march throughout the ages. If the over-zealous Captain HOWARD who wrote his drivel to the *North-China Daily News* of the 17th ultimo, were to cease nagging at the Jews he will learn something to his own advantage from the history of the Jewish people, both ancient and modern. History teaches everything, even the future!

Death Of A Japanese Scientist Mourned By Zionists

The death of Dr. HIDEYO NAGOUCHI of the Rockfeller Institute, New York, will be received with genuine sorrow and regret by our readers. The late Dr. NAGOUCHI was a victim of yellow fever which he tried to study and master for the benefit of mankind. It is said that he came nearest to learning the nature of this malady when he found a way by which he could artificially produce trachoma with a certain germ. His research work on trachoma has been resumed at the ROCKFELLER Institute by Dr. OLITZKY, one of the Jewish members of the ROCKFELLER research organization, While on the subject, it is pleasant to recall that the late Dr. NAGOUCHI was an ardent Zionist, wholly in sympathy with the Jewish national aspirations. He was made interested in them by Dr. FREDERICK REISS, of Shanghai, when he was in New York in 1924, in the interest of the proposed Garden City which Shanghai Jewry was expecting to establish in Eres Yisrael. In a letter to Dr. REISS, the late Dr. NAGOUCHI had shown a wide grasp of the philosophy of the Zionist ideal, expressing deep sympathy towards it. In our issue of February, 1925, we had published a *facsimile* of that letter: it will not, however, be amiss if we reproduce it herewith. Writing under date of October 6, 1924, Dr. NAGOUCHI said:—

THE ROCKFELLER INSTITUTE FOR MEDICAL RESEARCH.

DEAR DR. REISS,—I am enclosing herewith a cheque for a small sum. I did not know the exact nature of the Zionist movement until your information convinced me that it is extremely important in the way of bringing the world into harmony. This sort of effort will, I believe, eventually lead to a way by which each race or nationality can progress peacefully, and the cultural standards of all peoples will be raised to the point where they will co-operate for

[*Continued on Page 20*]

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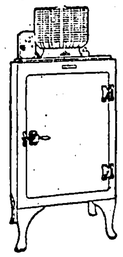

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How The Emek Was Rescued By The Zionist Pioneers

The views of the Rev. Dr. HUGH W. WHITE, *a leading Christian Missionary in China, on the Emek are well worth pondering upon. Dr.* WHITE *is able to see from his own angle the progress that has been made by the Zionist pioneers when others had abandoned all hope of advancing any further. It is such achievements which establish the rights of the Jews to lay unchallengable claim on their soil and thwart the advance of their detractors. Dr.* WHITE *is unnecessarily worried about impending war. "If another war comes on," says he, "will Zionism stand the strain?" Nobody can foretell the future: but war should always be deplored and not encouraged. Zionism, has no faith in war. Dr.* WHITE *is right when he says, "Zionism needs progress, a period of peace." Therein lies the hope of humanity, and we trust men of faith and goodwill will strive for peace and foster it at all costs.* Dr. WHITE'S *view or rather review of the Emek follows:—*

The Valley

To talk of "The Valley" of Jezreel is no burden to a man from "The Valley" of Virginia. The Mountains of Gilboa on the one side and Little Hermon on the other shape themselves in his mind as the North Mountain and the Blue Ridge, while Carmel to the Southwest might well be the Massanutten. And as the one Valley was rent by armies time and again, so the other Valley was torn, as Jackson, and Early, and Joe Johnson met Banks, and Ben Butler, and the superior McClellan all along the Shenandoah and the Valley Pike.

There lies before me an attractive little booklet, issued in the tens of thousands by the energetic advertizers of this reclamation work, in the Valley of Jezreel, otherwise known as Esdraelon, or Megiddo. After centuries of Moslem misrule, they found it barren, malarial, poisonous. The many beautiful springs, which should have made it a place of beauty had made two-thirds of the land now held by the Zionists a deadly swamp. A German Templar settlement had all died of fever, as also a suceeding Arab settlement. But the Jews set to work, had chemical and bacteriological examinations made, installed a drainage system, planted cereals and covered the hills with vineyards and forests. Cattle, sheep, and chickens are being raised. What with the National Fund and the American Zionists, they hold now 280,000 dunams of land. Malaria has been conquered. Plantations of the quick-growing eucalyptus have already changed the appearance of the treeless plains. A half million pounds has been expended, and where there used to be four or five squalid Arab villages, there are now twenty one settlements, with good water supply, and a population of 6200 established on the land.

The value of the booklet before me is enhanced by a succinct, fair, and comprehensive historical sketch. "The Valley" has a history that would fill volumes. Mankind have fought and fought over it, drenching it in human blood like rain. In Old Testament times, it was often either occupied by Philistines from the cities of the plain, or else dotted over with the black tents of the Midianites, whose very camels wore gold chains on their necks. Men with the Spirit of God, and under His orders inflicted the punishment due for their age-long denial of Him, and their degrading sins. Christians watch Zionism with interest. Is this the budding of the fig-tree foretold by Jesus Christ? Is the ark of God in the camp, or are the Jews relying on human ingenuity? The finding and rebuilding of synagogues presents a pleasing contrast with conditions under the Soviet, and interest in Zionism is heightened by seeing efforts to colonize the Jews in the Crimea or in Biro-Bidgar, of the Soviet Far East, "to counteract the Zionist emigration movement," as Trans-Ocean Kuo-Min naively inform us.

What Zionism needs, to progress, is a period of peace. The danger point lies in what happened thirteen years ago. Rathenau said that the revolution in Russia would result in the biggest pogrom that ever occurred. And sabre rattling is going on in many lands. If another world war comes on, will Zionism stand the strain? Patriotic Jews and patriotic Americans need to put on their thinking caps, and find out who is wanting war. And the British will do well to remember that in 1917, MacDonald, Snowden, Lansbury, and others organized a convention in Royal Albert Hall on June 3, issuing an invitation in which occurred these words: "Russia has called us to follow her. You must not refuse to answer that appeal."

The writer is by no means a Pacifist. War is sometimes justifiable and necessary. But war is essentially destructive. If there be men instigating wars for their personal or national advancement, loyal patriots of every race will be well advised to ask Divine guidance in discovering who is responsible, and what measures may be used to obtain a period of peaceful, constructive progress.

HUGH W. WHITE.

Yencheng, Kiangsu, China,

NEW LORD MELCHETT TAKES SEAT IN HOUSE OF LORDS.

London (J. T. A.)—Henry Mond, son of the late Lord Melchett, industrial and Jewish leader, was sworn in last week in the House of Lords as his father's successor. The new Lord Melchett took his seat immediately after taking the oath of office.

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[*Continued from page 19*]

mutual benefit and there will be no enforcement of the will of the strong. Knowledge alone will not accomplish this end; moral and spiritual ideals are necessary. Sincerely yours,

HIDEYO NOGUCHI.

In view of the recent desperate attempts made in certain quarters to discredit and misrepresent the Zionist ideal, the views of a leading Japanese scientist so frankly and lucidly expressed by him are truly refreshing.

A Local Daily Which Runs A Jewish Page

In reply to enquiries which reached us from some of our readers, we desire to state that the Jewish page which used to be a regular feature on every Friday in *The China Press* for the last eighteen months, has from the beginning of March last, been transferred to the *Shanghai Evening Post & Mercury*, a local evening daily, edited by Mr. T. O. THACKREY, a noted publicist who arrived here from America last year. *The Jewish World* which is the title of the Jewish page now running regularly on every Friday eve (the paper comes out at three in the afternoon and by five every home gets hold of it) is admirably featured, containing as it does all the local and general news with comments upon Jewish topics of the day, which should not fail to be of interest to *all* the readers of the only evening daily paper published in Shanghai. We urge our readers to become subscribers of *The Shanghai Evening Post & Mercury*, so as to be sure of receiving the Friday edition which contains items of general Jewish interest.

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GENERAL NEWS

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Hebrew Papers Pleased

JERUSALEM, Feb. 16.—The Haaretz agrees with Dr. Chaim Weizmann that Premier MacDonald's letter has restored a basis for cooperation with the British government and the Davar favorably contrasts, paragraph by paragraph the government letter with the White Paper. The Davar concludes that the second part of the negotiations will determine the value of the concessions obtained as regards development, the status of the Jewish Agency and constitutional changes and voices satisfaction that Dr. Weizmann's efforts have not been futile. The Haaretz summarizes the improvements of the government letter over the White Paper as being recognition of the Jews' title to Palestine, promises of facilities for immigration and land settlement, substitution of the term displaced" for "landless" Arabs as having an immediate claim on the government and the Jews' right to employment in public works. The new British document on the future Palestine policy is no compensation for the blow which the Jews received when the White Paper on Palestine was issued, states the Doar Hayom, but it does away with the many of the anti-Semitic thrusts of the original Passfield paper. The modification of the White Paper, by the recent letter to Chaim Weizmann, Jewish Agency president, shows the influence of the Jewish people, the paper states, and not of Weizmann. It also demonstrates the efficacy of the protests made in New York other world centers, following the issuance of the Passfield Declaration, the Doar Hayom insists. Even if the present British document is not followed by retraction, the paper concludes, important questions, such as imigration, land and labor are still settled on the basis of the Passfield Paper. The British letter modifying the Passfield Declaration on Palestine is seen by the Arab press generally as amounting to a reaffirmation of the Balifour Declaration on Palestine, against which the Arabs must renew their fight.

Chancellor's Successor Must Be Man of Constancy

LONDON, Feb. 20.—Jta Forecasting the resignation of Sir John Chancellor as High Commissioner of Palestine, the influential weekly, Week End Review, says today that as his successor it will be necessary to find a man of strength as well as constancy and experience. Commenting on Premier MacDonald's letter to Dr. Weizmann, the Review says "everything depends on the spirit with which we proceed to carry out the Palestine work and the men entrusted with its execution." The Nation and Athenæum, drawing conclusions from present conditions, finds that the Palestine policy cannot be governed by ukases from the Colonial Office unaccompanied by explanations and commentaries. "While the immediate controversy is as good as settled, it should serve as a warning for the government," the paper declares.

Tells of Hebrew Sect in China

YONKERS, Feb. 20.—A Hebrew sect in China, almost wholly assimilated with the Chinese, except for the observance of Jewish religious customs, was described by Madame Pearl Metzelthin of New York City in a speech before the Agudath Achim Synagogue here. Madame Metzelthin was recently in China with her husband. The group has dwindled to a few hundred, she said, who speak Chinese, look like Chinese, but who observe certain Jewish dietary laws, observe Yom Kippur and other ceremonials. She believes the sect emigrated to China after the destruction of the first Temple in the fifth century B. C.

Jabotinsky Warns Revisionists Will Secede

PARIS, Feb. 17.—The Zionist Revisionists, the opposition to the Weizmann regime within the Zionist Organization, will break away from the main organization if the negotiations between the Jewish Agency and the British government are continued, Vladimir Jabotinsky, world leader of the Revisionists, warned at a large public meeting here. The second part of the negotiations are to start shortly. Leo Motzkin, chairman of the Zionist Actions Committee, who has been recuperating from an illness at Nice, left for London today to participate in the negotiations. The Revisionists' policy in connection with their opposition to the result of the first part of the negotiations, as announced in Premier MacDonald's letter to Dr. Chaim Weizmann, as well as other important questions of political importance, including a break up in relations with Zionist Organization, will be discussed at a plenary meeting of the Revisionist Executive to be held in Paris, February 21st.

Austrian Radicals Join Revisionists

VIENNA, Feb. 17.—The Austrian Radical Zionists, headed by Dr. Robert Stricker, today voted to join the Zionist Revisionists as a result of the British government's letter to Dr. Chaim Weizmann. The Austrian Radical wing led by Dr. Stricker had seceded from the main Radical group at the last conference in Prague when that body approved of Dr. Nahum Goldman, Radical Zionist from Germany, remaining a member of the political commission cooperating in the Jewish Agency's negotiations with the British government.

Fur Deal with Soviet Russia

New York (J. T. A.)—Motty Eitingon, president of the Eitingon Schild Co., international fur traders, confirmed the announcement that his company had entered into a five-year contract with the Poushno Syndicate of Moscow for the purchase of $50,000,000 worth of furs for America and Europe. The contract was signed in London with Arcos, the Soviet trading organization, acting as the representative of the Poushno Syndicate. The deal, which is said to be the largest of its kind ever negotiated, provides that $10,000,000 worth of Russian furs will be delivered each year for five years. The contract was signed with the knowledge of the American government, which raised no objections. The furs will be imported raw and the dressing and dyeing will be done in Europe and America.

Praises Jewish Achievement

Jerusalem (J. T. A.)—The Jewish agricultural work in Palestine was warmly praised by High Commissioner Chancellor at the first meeting of the recently appointed government agricultural council, the Jewish Telegraphic Agency understands. Dr. Judah L. Magnes as one of the five Jewish members in view of Dr. Magnes' departure for America. Although the proceedings were private, it is learned that the council worked the field of its proposed inquiry and appointed sub-committees on most of which the Jewish members constitute a majority. The council consists of thirteen persons, two Britishers, six Arabs and five Jews.

Diffusion of Truths About Jews

Paris, Feb. 27. (J. T. A.)—An anonymous gift of 325,000 francs for the "diffusion of Jewish truths through the publication of works on the Jewish religion" has caused a considerable stir in Paris where considerable speculation is being done as to the identity of the unknown donor. To carry out the purposes of the donor a committee has been formed to include Israel Levi, chief rabbi of France; Sylvain Levi, president of the Alliance Israelite Universelle and Edmond Fleg. The committee has organized a publishing society called "Sefer" to issue the works required by the gift.

League of Nations Gets MacDonald Letter

Geneva, Feb. 28 (J. T. A.)—The secretariat of the League of Nations to-day received from the British government Premier MacDonald's letter to Dr. Chaim Weizmann which interpreted the "misunderstanding and misconceptions" in the White Paper of October, 1930, the Jewish Telegraphic Agency learned to-day. The Jewish Telegraphic Agency understands that the Mandates Commission feels relieved that as a result of the letter it is now freed from the difficult and delicate job of analyzing the White Paper, a task with which it was to be faced at its June session.

Redemption of Jewish Soil

New York, Feb. 27 (J. T. A.)—With the launching of a movement for the redemption by New York Jewry of a 40,000 dunam tract of land in Palestine, such tract to be known as "Nachlath New York," more than five hundred leading Jews of the metropolis said fare-well on Tuesday night to Menachem Mendel Ussishkin, world president of the Jewish National Fund, on the eve of his return to Palestine. The announcement of the projected "Nachlath New York" was made at the banquet for Mr. Ussishkin, which took place at the Broadway Central Hotel, by Emanuel Neumann, president of the American J. N. F., who was toastmaster. The tract of land will be redeemed by New York Jewry during the next five years, during which it is expected that G.$800,000 will be raised for this purpose. This is part of Mr. Ussishkin's five-year plan, whereby American Jews who are to raise money with which the Jewish National fund will be enabled to buy large stretches of land in Palestine, these stretches of land in Palestine, these stretches to be called by the name of the American city or state which raises the money necessary for their respective purchase. Other American-Jewish communities will soon launch a similar movement. Every person who attended the Ussishkin dinner, having paid $25 for his plate, the Jewish National fund collected a total of about $12,500 from the banquet, at which over a hundred New York Jewish organizations were represented. The movement for the redemption of the tract of land to be known as "Nachlath New York" will be under the auspices of the Keren Kayemeth League, now being organized in New York and other cities.

Pasteurized Milk in Jerusalem

Jerusalem.—Jerusalem has now become the first city in the Near East where pasteurized milk is available, Tenubah, the Jewish co-operative distributors of dairy products having established an up-to-date plant at the Nathan and Lina Straus Health Center which should meet the pasteurized milk demands of the Holy City for a long time. Tenubah has established branches where persons fastidious enough to demand pure, bacteria-free milk can get it.

Jews Who Observe Dietary Laws

London, March 10 (JTA).—Jews who strictly observe the Jewish dietary laws are not such easy victims of disease as those who do not hold to these laws, Lord Moyniham, president of the Royal Surgeons College and a high medical authority, declared in an address before the Jewisa Health Organization here. Speaking as a non-Jew, Lord Moynihan said that he was doubtful whether a change in the moral and dietic habits of the Jewish people would be for the better. He paid high tribute to the contributions made by Jews to medical science since the eleventh century.

Anti-Jewish Boycott Proclaimed

Jerusalem.—"Sell Jews everything but land, and buy from Jews nothing except land," the old slogan of the Palestine Arab boycott movement against the Jews, has been revived by the Palestine Arab Executive in a proclamation which it has issued, signed by Jemal Husseini, the secretary, urging all Arab political and social organisations to spread the boycott idea, without, especially to the Arab women, who, it says, have however, using "noise or threats." It appeals especially to the Arab women, who, it says, have demonstrated their ability in this regard, to serve as an example in encouraging Arab industry and preserving the honour of the Arab nation. The proclamation appeals to the Arab merchants not to exploit the boycott for private gain, by charging higher prices (the accusation which was made against them during the boycott proclaimed after the outbreak of August, 1929). It further calls on the Arab population to follow Ghandi's example and discard foreign costume and wear only national Arab dress, thus demonstrating the true Arab national spirit.

Weizmann in Palestime

Jerusalem.—"The King of the Jews has arrived here with the intention of capturing Jerusalem," the reference apparently being to Dr. Weizmann's arrival in Palestine. This is the kind of agitation that has been started now in many of the Arab villages, backed up by invented stories of Arab children being kidnapped by Jews. The Arab organ "Al Ikdam" reports that efforts are being made to induce the Arabs from the villages to march into Jerusalem. A group of nationalist youths has issued a proclamation against Dr. Weizmann, denouncing him as Mr. Ramsay MacDonald's satellite, who dares to come to Palestine when Mr. Jabotinsky is not allowed to enter the country. Dr. Weizmann is in Palestine for the purpose of selling the Zionist ideal to the Arabs, as he has already sold it to Britain, the manifesto says.

Cairo.—Denouncing Dr. Weizmann as a supporter of British Imperialism in the East, Dr. Wolfgang von Weisl, the Revisionist leader in Palestine, who arrived here, says that he will disclose a secret intrigue in which Britain is engaged in the East with the support of Dr. Weizmann. The Egyptian Revisionists during Dr. Weizmann's recent stay in Egypt on his way to Palestine, also issued a manifesto in which they declared Dr. Weizmann to be a British agent.

Labor Certificates to Be Issued at Once

Jerusalem, March 13.—Of the 286 labor category immigration certificates still available to the Jewish Angency's Executive for the six month period ending March 31, 156 will be issued immediately, it was announced to-day following a conference between representatives of the Executive and of the Jewish Federation of Labour.

First Daily Paper In Far East

Tien-Tsin, China, March 12.—The first Jewish daily newspaper in the Far East has just made

[*Continued on page 22*]

[*Written for* ISRAEL'S MESSENGER]

THE SIGNIFICANCE OF THE PRIME MINISTER'S LETTER

By Prof. Dr. SELIG BRODETSKY, Ph.D., M.A., London

The only way to understand the significance of the Prime Minister's letter to Dr. Weizmann, is to read it in conjunction with the White Paper of October 1930. The Prime Minister's letter only deals with a certain part of this White Paper, namely, the interpretation of H. M. Government's obligations as defined in the Mandate, and the practical policy in relation to land and immigration. The fact that this letter does not deal with problems like the Legislative Council and the Development Scheme, adumbrated in Sir John Hope-Simpson's report and in the White Paper itself, must not necessarily be taken as prejudicing the issue in regard to such matters. During the next few months, there will be further conversations and discussions, in order to put the Government's general attitude, and the practical administrative policy, upon a definite and firm footing.

Prof. Dr. S. BRODETSKY.

When the White Paper of October 1930 appeared, it was claimed by H. M. Government that it did not represent any departure from the positive attitude of Great Britain towards the Jewish National Home. On the other hand, there was almost complete unanimity on the part of all sections of British, Jewish, and Arabic public opinion, as regards the interpretation of the White Paper. The Jews feared that the White Paper meant insuperable obstacles in the way of Jewish upbuilding work in Palestine, and also a denial both of Jewish rights in Palestine and of the value of Jewish achievement in Palestine. The Arab exulted in the fact that the White Paper seemed to bring to an end Jewish National hopes in Palestine, and hailed the document as the very negation of the Balfour declaration and the Mandate. An overwhelming majority of the members of Parliament of all parties condemned the White Paper as a defection from the Balfour Declaration and the Mandate. Our first question in relation to the Prime Minister's letter should therefore be:—"Does this letter remove the fears of the Jews, and re-establish both the obligations of Great Britain in relation to the Jewish National Home, and the practical policy of Jewish progress in Palestine?"

I believe that, in this sense, the letter can be accepted as to a considerable extent disposing of the obstructive policy of the White Paper. I believe that, while there will be many Jews who will express complete dissatisfaction with this document, and even condemn in no measured terms, both the Government, and Dr. Weizmann and his colleagues who took part in the negotiations, nevertheless, the sound commonsense of the Jewish people will prevail, and the great majority of Jews will see in the decument a re-establishmment of such conditions as can justify the resumption of our normal relations with the Mandatory power.

It is important to notice, however, in what manner the Prime Minister's letter is criticised by the Arabs. They do not complain that this letter gives to the Jews any unjustified concessions or privileges. Their complaint is that, while they believed the white Paper of October 1930 to be the death blow to Zionist policy, this letter denies their belief and makes clear that the Zionist policy stands. They complain that the White Paper practically promised to make impossible Jewish land purchase and to put obstacles in the way of Jewish immigration, whereas the Prime Minister's letter makes clear that there shall be no serious obstacles in the way of Jewish expansion on the land or to Jewish immigration into the country.

This means, therefore, that the Prime Minister's letter is a source of relief to Jewry rather than a great concession to Jewry. It disposes of the main obstacles to our friendly cooperation with the Government, but it cannot yet represent the complete re-establishment of Jewish confidence for the future. This will depend upon the Development Scheme, upon the Government's attitude to the question of constitutional problems in Palestine, and, above all, on the way in which the Palestine Administration will behave, and the extent to which the policy defined in the Prime Minister's letter will be put into action, in the form of Administrative policy in Palestine it self. We shall need to exercise every possible care and every ounce of political energy in order to ensure that developments in Palestire itself shall be favourable to our work.

In this connection it must be remembered that, while we have had a great political weapon in the form of the pressure exercised by important statesmen of all parties who have championed the justice of our cause, an equally great weapon, perhaps the greatest weapon of all, is that of Jewish man power and achievement in Palestine itself. If the number of Jews in Palestine had been 75,000 instead of 170,000 our position politically would have been considerably weaker. If the number had been 300.000 or 400,000 our political position would have been immeasurably stronger. I therefore hope that we Jews will immediately put all available energy and determination into the most vital task before us, namely the practical up-building work in the country. We must secure more land, we must settle more Jews on the land, and in the industries. When this is done in a measure commensurate with our task, we shall be politically strong enough to withstand every possible attack.

[*Continued from page 21*]

its appearance in Tien-Tsin. It is published in Russian and is called Utro (Morning) and its editor is L. Bichovsky. While the Utro is the first Jewish daily paper in the Far East, it is not the only Jewish periodical in China. Israel's Messenger, an English periodical published monthly, being issued in Shanghai by Ben Ezra. Tien-Tsin, in the heart of China and two hours by rail from Peiping, the capital, has a Jewish population of about 2,000. While Harbin, in northern Manchuria, has a much larger Jewish population than Tien-Tsin, conditions were found more favourable in the latter city for a Russian-Jewish daily, in view of the fact that Harbin has recently become a stronghold of White Guard Russian anti-Semites. The establishment of a Jewish daily newspaper in China is part of the growing development of the Jewish communities in this country which last year received a great number of new Jewish immigrants from Soviet Russia. Most of these immigrants are declassed Jews who fled from Russia because of the heavy taxes imposed upon them. The bulk of the Jewish immigrants make a living as watchmakers, barbers, jewelers and musicians and some are engaged in mercantile pursuits.

Shawkat Ali in a New Role

Jerusalem, March 6.—Shawkat Ali, Indian Moslem leader, and brother of the late Mohammed Ali who was buried in Jerusalem, will shortly leave for India to raise $5,000,000 for a Moslem University in Jerusalem, Jamal Husseini, one of the secretaries of the Arab Executive, declared to-day in an address before a large crowd in the Mosque of Beisan. Calling on his audience to pray for the success of Shawkat Ali's mission, Husseini urged the Arabs of Palestine to help themselves by taking the example of India and fighting for their rights. The plan for a Moslem University in Jerusalem will be the principal subject on the agenda of the forthcoming World Islamic Congress. The projected University is part of the Pan Islamic movement, once on the point of becoming moribund owing, among other reasons, to religious and personal differences in the Arabian world between the Hashemite rulers, King Feisal and Emir Abdullah on the one hand, and King Ibn Saud, Wahabi ruler, on the other, but now enjoying a new lease of life through the burial in Jerusalem of Mohammed Ali and the prolonged visit afterwards of his brother and disciple, Shawkat Ali. It is no secret that Shawkat Ali is looking forward to the near future when India will came into its own and he will command a powerful position as a leader of Indian Moslems. That it is his intention to lend this power in support of the plan of Haj Amenn Al Husseini, Grand Mufti of Jerusalem, for the development of Islamic cultural institutions, making Jerusalem a great cultural center and do everything he can to emphasize the connection of Indian Moslems with the interests of Palestine Moslems, he proclaimed on all sides. The Christian editors of the Falastin in Jaffa and El Carmel in Haifa have done their best to work up enthusiasm for the proposed university. El Carmel has gone so far as to favor the synthesis of a Moslem religious university along the lines of Al Azhar of Cairo.

Minister Joins Jews in Protesting Passion Play

Rochester, N. Y., March 17.—Speaking as the representatives of Rochester Jewry, a group of Jews yesterday issued for publication a statement containing their views on what they consider the lack of wisdom of presenting the Freiburg Passion Play was given without desire to harm the Jews, and in the interest of a worthy cause, nevertheless takes the position that this type of performance disturbs the prevailing spirit of interreligious good will, and quotes Christian authorities in support of its position. Meanwhile, the Nazareth College, a Catholic institution of this city, has been rehearsing for what they call the American Passion Play, which will be presented for the next two successive Sunday afternoons. At the same time Rev. David Rhys Williams of Rochester, in a sermon preached on Sunday on the subject "Who Crucified Jesus?" said:

"Does any one really know who crucified Jesus and what difference does it make to us to-day who was responsible for his crucifixion, which took place 1900 years ago? The Jews of this city have publicly protested against the religious and social implications of the Freiburg drama, claiming that its interpretation of the First Century Jew and his religion is grossly false and unjust. I reluctantly join in this protest. I say reluctantly because I dislike very much to seem opposed to a thing of beauty, such as the Freiburg drama unquestionably is. The Jews of Rochester are not protesting against the Freiburg play because of its beauty, and neither am I, but because of its subtle, but none the less dangerous, propaganda in placing the blame for the death of the founder of Christianity upon the Jews. I ask you, is it fair, is it just, is it Christian-like to blame present-day Jews for something that First Century Jews were charged with doing?"

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[*Continued from page 24*]

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OUR ERES YISRAEL LETTER

[FROM OUR OWN CORRESPONDENT.]

JERUSALEM, 19th March, 1931.

Keren Kayemeth Expands Its Holdings

"Kamenu," the monthly bulletin of the Keren Kayemeth Leisrael (Jewish National Fund) reports that during the last few months it has formally taken over a further area in the Plain of Sharon, thus bringing up to 5,000 dunams the holdings it is securing with funds pledged by the South African Jews for the redemption of 15,000 dunams over several years. It is also purchasing various areas in the vicinity of Rehovoth and Nes Ziona in connection with the plan for settling 1,000 labour families on small holdings in the citrus region. In the Emek (Valley of Jezreel) it has recently taken over 20,000 dunams originally acquired by the American Zion Commonwealth. The Keren Kayemeth also reports negotiations for the purchase of considerable areas, which can be consummated provided that its revenues during the next few months will suffice. From all this it is plain that while the effendi as politician, protests much against the passage of land into the hands of the Zionists, he knows on which side his bread is buttered where his own economic interests are concerned, and so hastens to offer his land for sale while it is still a marketable commodity. Should the threatened legislation banning land sales go into effect, highly valuable areas will become all but worthless to owners having neither the desire nor the funds for their cultivation.

Immigration

The Jewish Agency announces that all immigration certificates recently granted it have already been distributed to centres in various countries, including Russia. As the signs of growing unemployment make great caution necessary, the Agency will regulate the entrance of immigrants with labour certificates month by month in accordance with the actual needs of the labour market at a given moment. Thus, it will bring 291 workers into the country in February, in time for the spring planting. These immigrants have been chosen from among Halus associations abroad some of whose members are already established as agricultural units in Palestine, so that the new arrivals may have something to fall back on when the seasonal employment gives out.

The Orange Export

Up to January 20, 1931, Palestine had exported 1,250,000 cases of oranges, lemons and grapefruit for the season. "Hadar," the Jewish citrus-growers' journal, reports that markets are expanding in Germany, Denmark, and Sweden, and that the Continent absorbs about one-third more of the Palestinian citrus fruits than England.

Certain kinds of the fruit which can bear only a comparatively short haul have hitherto found a ready market in Egypt. This season, however, Egypt has repeatedly raised its tariffs to such an extent as now to bar these fruits altogether. The Palestine Government, which made some unsuccessful attempts to dissuade the Egyptian authorities from this course, is now being asked why it does not use reprisals against the very considerable Egyptian imports. The situation in respect of this fruit has been somewhat alleviated by Rumani's lowering of its tariff by more than 50 per cent. But the problem created by the Egyptian tariffs is a very serious one for the industry.

New Roads in Jewish Areas

After the disturbances of 1929, the Jewish Emergency Relief Fund undertook the laying of six roads in the Emek, intended to connect various Jewish settlements there with each other, and with their nearest railway stations. Toward the cost of these roads, the Palestine Government contributed about one-third, while one-tenth was furnished by the settlements themselves. The primary purpose of the roads is to make for public safety, but their economic value is obviously considerable as well. Moreover, the Palestine Electric Corporation and the Government have laid a new road in the vicinity of the Jordan power works, and portions of another road that will provide direct connections between the Jewish settlements in the Emek and those of Lower Galilee. These roads were laid by co-operative labour groups under the direction of the Jewish Labour Federation.

The Citrus Season

This winter, Palestinian oranges, lemons, and grapefruit have made a triumphal progress across England and the Continent, in the number of about 2,500,000 cases. The grapefruit, in particular, has gained golden opinions, and fetched as high prices as the Floridas. Prices for oranges and lemons also, have been very good. Emboldened by success, the Jewish orange exporters are demanding official Government support for publicity in large foreign markets. This demand has now been endorsed by a Government committee on citrus fruits, of which Jewish, Arab and English experts are members. A discussion is now proceeding as to the sources from which the Government is to provide the necessary funds for publicity.

Purim

Never before had Tel Aviv Township made so many arrangements for a gay welcome to the thousands of visitors from all parts of the country, let alone the tourists, who come year by year, to take part in the Purim merry-making. An arch of welcome, with a touch of Purim comicality, awaited them at the junction of two large thoroughfares. Bunting, Chinese lanterns, and festoons of electric lights graced the streets. A huge electric crown blazed away in the darkness, proclaiming the sway of Her Majesty, Queen Esther. Since Palestine has two Purims—one for towns with walls and the second for those without—Tel Aviv prudently decided to celebrate both. Great masked balls were held all at the same time several evenings running, while the number of private *Neshafim* was legion, at least one to a house, not to mention the impromptu dances in the streets, open to all comers. But who could know that the usually accommodating weather-man would choose this year of all others to turn anti-Semitic, sending down showers, varying from drizzles to downpours, on both days, with occasional tantalising gleams of sunshine. Decorations grew bedraggled. So did costumes and masks. Only the managers of the carnival procession refused to take the hint. When they announced that it would take place *vehsemah*—happen what would—the lowering skies relented and sent down only a few scattering drops while, the others having been frightened off, the courageous passed in review: Enthroned statelily in a high wagon, a Yemenite queen Esther was escorted by a valiant bodyguard of athletic youths on motor cycles and the 70-year-old Mayor with a 60-year-old pioneer from a nearby village, both riding uprightly on their horses as if to the saddle born, followed by a group of 40 young farmers from Hederah on horseback. Then, in her train, there came the Yemenite compatriots of the Queen, infusing an abundantly colourful, cheerful note into the drab day; Halussim from the Emek; agricultural students from Mikweh Israel lavishly throwing vegetable *largesse* to the crowd; the Pasadena White Sox, looking like Haman from a Arab village, [illegible] all too soon. But [illegible] dance, song and music [illegible] sundry. Only the [illegible] at their stands [illegible] evidence that, were [illegible] when even the prudent would [illegible] almost certain—sunshine. A [illegible] the National Fund [illegible] festival in every [illegible] exhibitions of [illegible] other functions [illegible] of the [illegible] J. N. F. [illegible] J. N. F. [illegible] a prominent [illegible] CHAIN of the JEWISH NATIONAL FUND.

Hail and Farewell to Lorne

On the evening of February [illegible] Unfolding Christmas Fund, was saying his farewells [illegible] a public banquet [illegible] received signed greetings [illegible] from Palestine. These [illegible] Chief Rabbinate, from the Directors of the Keren Kayemeth, and from a [illegible] of all the settlements [illegible] 1931 marks the fifteen years of Mr. Lorne's service in the Jewish Agency, and the thirtieth of the existence of the Keren Kayemeth.

LORNE LAMPRECHT.

Spellitis—A New Ailment

Sympathetic Old Lady to Small Boy: "What is troubling you, my little man?"

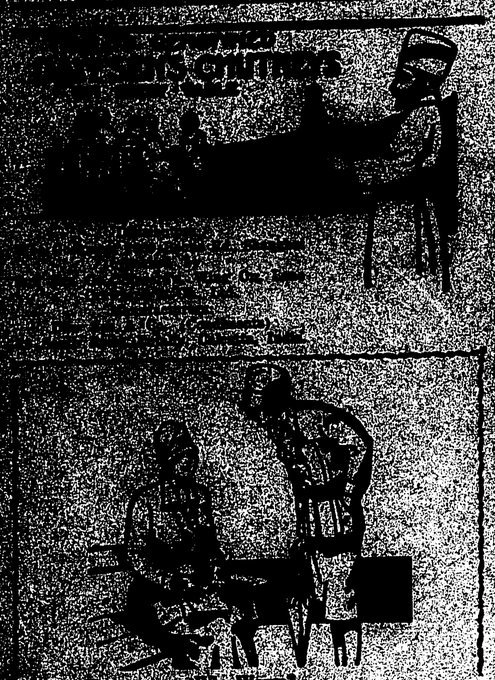
Small Boy: "Boo Hoo! Dyspepsia and rheumatism!"

Old Lady: "Oh! Surely not—at your age!"

Small Boy: "Yes, teacher caned me because I couldn't spell them."

The old lady may well have been surprised, yet, although it is not commonly known, there are kindred ailments to dyspepsia and rheumatism from which the very young often suffer. It has recently been authoritatively stated that there is no such thing as "growing pains" but that this is a form of rheumatism in children, the blood acidity being caused by faulty digestion. And though one is accustomed to apply the word "dyspepsia" to severe indigestion in adults, yet, none the less, this condition arises in many children.

Of all the ailments that beset infants and young children, by far the vast majority arise from derangements in the food-tract, the stomach—and the upper and lower intestines. But if infantile indigestion and constipation are treated efficiently in their early stages the internal organs soon re-adjust themselves and the natural processes become normal, and this fillip to what might be called the "beneficent cycle," in turn, gives renewed strength to the child to fight off any constitutional weakness he may have in these organs. Modern science has at last devised the ideal corrective for children's stomach and bowel troubles in Baby's Own Tablets. Infantile indigestion, colic and constipation readily give way to this pleasant-to-take and gentle corrective. The tablets are also designed to check diarrhoea, expel worms, allay fever, colds and croup. During teething they are especially invaluable, easing the pains and thus inducing sound natural sleep, although there is nothing whatever of the old-fashioned and harmful narcotic "soothing" elements among the ingredients. They are the greatest boon of the age to both children and parents alike. Obtainable from chemists everywhere.



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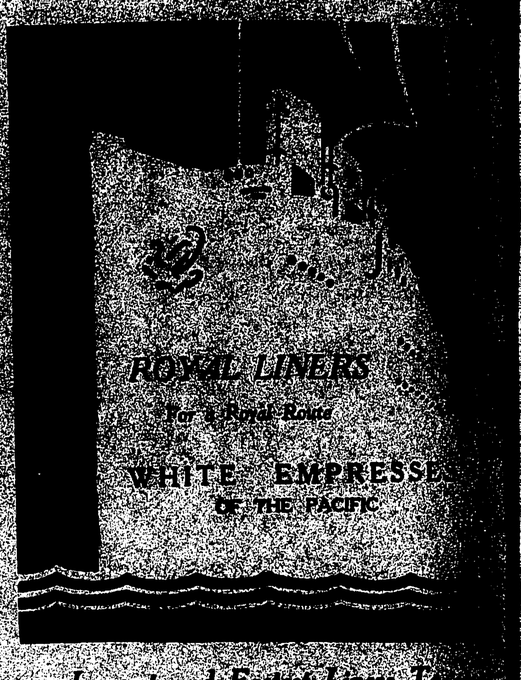

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1st June, 1931
16th Siwan, 5691

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
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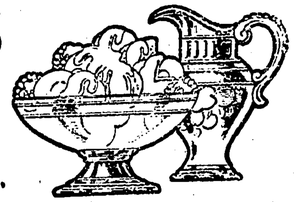

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"The BALFOUR Declaration and the Mandate speak expressly of the *civil and religious* rights of non-Jews, thus definitely limiting these rights to their explicit confines and not extending them to include *political or national* rights. Civil and religious rights are granted to Jews, Arabs, Copts, Druzes, Greeks, Frenchmen, Germans, Italians, Egyptians, Abyssinians, Syrians, Britishers and a host of other communities, living in Palestine, without distinction. Political and national rights *over* Palestine and *in* Palestine are granted to the Jewish nation as a whole, and to the Jewish nation *only*."

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THE JEW-ARAB-MUSLIM AND HINDU RELATIONS

Boycott Against the Jews

The Arab Executive has officially proclaimed the renewal of the boycott against the Jews, giving as the reason for its action Mr. MACDONALD's letter to Dr. WEIZMANN. The Executive states that its decision to boycott the Jews is based on the fact that Mr. MACDONALD's letter permits the Jews to boycott Arab labour.—*The Jewish Chronicle*, London, March 20, 1931.

Boycott Against Hindus

In a stirring manifesto Maulana MOHAMMAD Ali, the renowned Muslim scholar and author, published in *The Light* of Lahore, India, March 24, 1931, calls upon the faithful Muslims to put their house in order, "free themselves from the heaps of debts" to the Hindus, which no Banks can pay, by adopting one of the following five-fold pledges:—

"I will do my best to encourage and promote trade among the Muslims and as far as possible will purchase the necessities of life from the Muslims and have my requirements met through them."

The clarion call by MAULANA ALI to his brethren in India to confine their business dealings among themselves and themselves alone, may or not be a solution of the grave problem which besets the Indian Muslims in Free India to-day. We have no quarrel with the latter to preserve "their cultural identity in the ocean of Hinduism" to quote the words of *The Light*, of Lahore. The Jewish nation who happen to be to-day in a minority in New Judea, are equally facing a problem which is akin to that of the Muslims in far-off India. They are making superhuman endeavours to wrest their ancient soil from the sloth of the ages and upbuild their ancient country for the weal of all the inhabitants thereof. From the four corners of the Jewish globe, funds are being raised to finance the Jewish national movement, to re-people the country with its former settlers from which they were ruthlessly driven by the militarism of Rome, nineteen centuries ago. The fact that we employ in the soil purchased by the Jewish National Fund only Jewish labour should not be resented by the Arab Leaders who are never pleased with whatever we do in our homeland. To do otherwise, would subject us to the taunt of exploiting cheap Arab labour instead of upbuilding our country with Jewish muscles, Jewish energy and Jewish skill. On the other hand, it must be noted that there is no actual boycott of Arabs by Jews. Thousands of Arabs are employed by Jews even though it must be noted that no Jews are employed by the Arabs. And yet we do not demur. The boycott against the Jews under flimsy pretexts is but a subterfuge to raise unnecessary alarms in order to attract some attention. While the Indian Muslims are advocating a family boycott against the non-Muslims (which is perhaps quite natural from their own standpoint), we hear of no cry similar to that of the Arabs raised by the Hindus as a retaliatory measure against the Muslims. We wish to stress here the liberal attitude of the Hindus towards their neighbours. The Arabs who pretend to have a higher code of ethics have yet to learn a lesson in toleration from their Hindu friends and become more amenable to reason. Their unjustifed attitude in organizing the boycott referred to above, is puerile and will not affect the Jews in the least. There is much at stake between the Jews-Arabs-Indian Muslims and Hindus. The Hindu nation have shown their sympathy with and interest in the Jewish National Movement, and their official spokesmen went on record as standing behind the Jewish nation in their legitimate national aspirations. The Muslims in India must have learnt enough from the school of adversity not to sympathise with the ideals of the rejuvenated Jewish nation, and it would be a woeful day if the feuds engendered by artificial means by the Arabs would remain to disturb the peace and harmony of the two Semitic races throughout the world.

JUDAISM OF TRADITION (Essays)

By Rabbi Dr. ISIDORE EPSTEIN, B.A., Ph.D., D.Litt.

(Lecturer in Semitic Languages, Jews' College, London)

Tradition may be said to consist of the oral delivery of information, opinions, doctrines, practices, rites and customs delivered from father to son, from ancestors to posterity. The Judaism of Tradition, on the other hand, consists of the unwritten code of law which was given by God to MOSES on Mount Sinai. The Sages and Talmudic scholars continued the work and embodied the whole along with comprehensive commentaries which are now known as the Talmud. We have watched Rabbi Dr. EPSTEIN's rise to the top rung of the ladder in the Jewish Ministry with great interest and admiration. We know what to expect from him when it comes to his making some contribution to Judaism. In his lucid introduction to the book now under review, he reminds us that the key of Judaism as an historic religion is religion itself. Having regard for this, Dr. EPSTEIN discusses various aspects of Traditional Judaism. He speaks of the problems of revival and adjustments, Jewish legalism, Judaism and modern knowledge, the teaching of religion, and even devotes a chapter to Jewish Nationalism, drawing a parallel from the example of CYRUS and BALFOUR—the two great non-Jewish benefactors of an oppressed nation. We are glad to see this chapter included in the book, for in our opinion, Traditional Judaism and Jewish Nationalism go hand in hand, for the one is the complement of the other. Dr. EPSTEIN admits that "Jewish apathy and enemy opposition combined to produce the CHURCHILL Memorandum, that greatly reduced the effects of the Declaration." Bnt the author is hopeful. He does not despond. He expresses faith in Israel's strength and ability to rout the enemy, both within and without. "We can look forward with confidence" says Dr. EPSTEIN, "and with assured hope that the great Sower of Righteousness will cause Salvation to spring forth; and Israel, restored and rejuvenated, will resume once more its humanising and spiritualising work of the days of yore. Palestine will again become the spiritual centre of the world, radiating the Jewish ideals of peace, love and hope for all nations, races and peoples." This expresses undoubtedly the faith of Jews and Judaism, both ancient and modern. That we have reactionaries to-day who try to belittle the Zionist ideal is nothing new in history. Dr. EPSTEIN tells us (page 171), "Like our forefathers returning from Babylonia, we are surrounded with enemies obstructing our progress, hampering our work of reconstruction. To them it was the Cutheans and Samaritans; to us the Arabs and their abbettors." Dr. EPSTEIN is outspoken in his opposition to the withered branch of Judaism which is sponsored by the MONTEFIORITES in London. He sees no future for it and regards it as a menace to the Jew in the Diaspora. "It is not the intention of these papers to be controversial," avers Dr. EPSTEIN in his preface, "or to deal exhaustively with the problems effecting Judaism. But the challenge of 'Liberal' Judaism clearly could not be allowed to pass unnoticed; and consequently an attempt is made to lay bare the fundamental error of Liberalism—an error which makes the movement not only a danger to Judaism but also subversive of the spirit of all religion." These are not strong words with which to condemn the new cult. Dr. EPSTEIN acts as a brilliant attorney in defending the faith that is in him and succeeds in making out a good case for the "The Judaism of Tradition," to quote the words of the CHIEF RABBI OF THE BRITISH EMPIRE, who writes a brief Prefatory Note to the book under review. "Only Traditional Judaism" says the author in his Introduction (page 27) "in its allegiance to the Bible with the unshaken finger thereof pointing to the Rock of Ages, and in its belief in Revelation and submission to Authority can claim to offer an earnest and consistent philosophy, proclaim the ojective truth of its teachings, and thus act as the only abiding safeguard against religious, moral and spiritual retrogression." We are enthused with Dr. EPSTEIN's series of essays and commend them to all our readers without reservation. "Judaism of Tradition" is a welcome addition to the Jewish library and should be hailed in every Jewish home, synagogue, club and institution. "Judaism of Tradituon" is a weapon in the hand of every *bar Yisrael* to stand firm and unyielding to the lure of modern JEROBOAMS. Dr. EPSTEIN has started well. We hope he will produce more "flashes of lightning" in order to enrich the Jewish minds and rehabilitate the shattered forces in Jewry. It has been said that "the chief glory of every people arises from its authors." We have in Dr. EPSTEIN a brilliant *talmid-hakam*, a fine defender of the faith and a faithful exponent of all that is best and noble in "The Judaism of Tradition." The price of this commendable book is 6/- net, the publishers being EDWARD GOLSTON Ltd. 25 Museum Street, W. C. I. London.

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THE CRUCIFIXION STORY

Elsewhere in this issue, we reprint some correspondence which appeared in *The North-China Daily News* last month, anent the above. This is a subject which requires careful handling and should be treated seriously .We Jews have suffered and are still suffering martyrdoms at the hands of the Church for the libel fastened upon us, and to this day there are countries where the Jew is not safe during the Easter when Christian pulpits find it necessary to rehearse the crucifixion story which leads invariably to excitement and even incitement on the part of the Christian congregants. Just what useful purpose is served by dwelling upon the theme every year is incomprehensible to us. Happily, liberal and progressive Christian Ministers are realising the futility of it and the encouragement it gives to racial prejudice and ill-will. "Careless Sunday school teaching about the Jews has unquestionably played a large part in the production of such anti-Semitic feeling as exists in America," said Dr. CHARLES C. MORRISON, in an editorial in the *Christian Century*, on "Jews and the Crucifixion." "The better education of Christian preachers" is the remedy for religious prejudice suggested by Prof. GEORGE FOOT MOORE of Harvard University, the famous Christian Hebrew scholar, author of the monumental three-volume work on Judaism. Of late a number of leading Christian Ministers spoke strongly from their pulpit against the crucifixion story and did not hesitate to stigmatise it as a libel on the tree of Jews and Judaism. In an Easter sermon, Rev. FRANCIS J. H. COFFIN, Rector of St. John's Church, Larchmont, New York, said in part:—

"Let us be careful not to blame the Jews as such for Jesus' crucifixion. Jesus' crucifixion would have happened in Rome, Athens, Alexandria, or anywhere else, much as it happened in Jerusalem. The respective counterparts of the various types of people who opposed Jesus could be found in any city of the Roman Empire. In fact, they can be found in New York City to day. As a matter of fact, at the time of Christ, the Jews were one of the most highly developed races, spiritually and morally in the world. In our observance of Holy Week, Good Friday and Easter, we must avoid anything that will tend to stir up prejudice against the Jews. In the earliest Gospels, Matthew, Mark and Luke, there is no prejudice nor bitterness against the Jews. Nearly all the early Christians were Jews, and considered themselves loyal Jews. . . . St. John's Gospel is bitter and prejudiced in its references to Jews. It is the one dark blot on this beautiful Gospel of love and brotherhood. . . . the writer (of John) puts this bitterness into the mouth of Jesus himself, an unpardonable error, for Jesus was a Jew, loyal and devoted to the Jewish religion and to the Jewish people. He did condemn certain ones and condemn them vigorously, but not because they were Jews. The more you study Judaism, the more do you marvel at the exalted beauty of its teachings, and the more do you realize that Jesus was a Jew and loved His people. Yet in Jewish communities of Europe during the Middle Ages—and even in some places to this very day—the advent of this sacred season of Holy Week, is looked forward to with fear and dread because of the anti Jewish hatred that is stirred up in the minds of some so-called Christians, and because of the outbreaks of violence and bloodshed that frequently occur. By what grotesque distortion of a sense of loyalty to Him have ignorant followers of "Jesus the Jew" persecuted Jesus' people,—the people He lived with and loved and prayed for and wept over. Let us, therefore, be careful to avoid loose language that lays blame for Jesus' crucifixion upon the Jews."

"If Jews are to be blamed for the crucifixon of Jesus, Greeks should also be blamed for killing Socrates, Romans for the death of Caesar and Americans for the assassination of Abraham Lincoln," declared Rev. GEORGE M. STOCKDALE in his Easter sermon in April last at St. James Methodist Episcopal Church, Harlem. "If we would live to-day in the spirit of Jewish brothers and sisters even as Jesus loved them and was loved by them," he said. "We must be rid completely of the age-old stigma that Christians so often have laid upon Jews for the crucifixion of Jesus. As that penetrating and scholarly Jew, MAX HUNTERBERG, so pertinently has asked, do we blame Greeks for killing SOCRATES, although five hundred judges sat at his trial, every one of them a Greek? Do we blame Romans for CAESAR'S death? We do not. We blame Brutus and Cassius. Do we blame Americans for the assassination of ABRAHAM LINCOLN?? We do not. We blame one American actor, J. WILKES BOOTH." This is a powerful plea to vindicate the honour of Jews and Judaism. It is a tardy justice, no doubt, but we must welcome it just the same. We are, happily, living in an age where the spirit of toleration and goodwill is the order of the day. "Christendom owes it in fairness to the Jewish people to teach that it was not the Jews, but the Romans, who crucified Jesus," declared Rabbi Dr. LOUIS I. NEWMAN in his Passover sermon in April last, at Temple Rodeph Shalom, Manhattan, who said that "the attempt to fasten the guilt for the death of Jesus upon his own people is one of the historic sins of the majority in the Western world against the minority to which it is most indebted." Palm Sunday should remind Christians, who blame the Jews for the crucifixion of Jesus, that it was Jewish multitudes who welcomed the Nazarene upon his arrival in Jerusalem for the Passover celebration, declared Dr. NATHAN KRASS, rabbi of Temple Emanu-el, in his sermon in Passover last. Dr. KRASS said:

"Let us assume, for the nonce, that it was a group of Jews that was responsible for the crime of crucifying Jesus. What about the great multitudes who welcomed Jesus with hosannas and the waving of palms? Is it fair to blame all the Jews for the crucifixion?"

"Christians may say to us, 'You are inconsistent, you Jews: why did you accept and claim Jesus then, and reject him to day?' We answer we do not reject him at all; that our ancestors acclaimed him as the great preacher, but not as saviour. But you no longer acclaim him as his brethren did in the days of yore. We cannot join you because our ancestors never acclaimed him in this new fashion. If Jesus came back to day, he would not know this new religion."

Pleading that this Easter season be made a period for reconciliation of the ancient prejudices between Jews and Gentiles, Dr. KRASS called attention to the original coincidence of the Jewish Passover festival and the Christian Easter celebration. Easter and Passover should have continued to fall on the same day, said Dr. KRASS, since JESUS was crucified on the fourteenth of Nissan, or the day of the Passover celebration, and the New Testament established the Easter festival as merely an enlarged Passover dedicated to the memory of Jesus. JESUS himself did not tell his followers to forget the Jewish Passover, according to Dr. KRASS, but said to them, "Make of this festival an additional memorial for Me." We would draw the attention of our readers to a good book issued by MAX HUNTENBURG entitled "The Crucified Jew" which is a strong defence ever put up by a Jewish author against the ancient calumny. HUNTENBURG writes that JESUS was tried on the night of Passover which is absurd as "it is forbidden by Jewish law to transact business or to conduct trials on the Sabbath or on the festivals. Jewish law also prohibited the opening of trials at night." Secondly JESUS was not tried before a Jewish Court (See Gospel of John) whereas Capital cases *had* to be tried in the court called "Lishkath Hagazith" adjoining the temple. We can go on citing further arguments to show the Jewish view of the trial, but we must be brief. Prejudices die hard and we must have patience. We must not expect an ancient fallacy to be dispelled overnight. But we can afford to wait. We are seeing a wonderful transformation in the minds of progressive and liberal Christian Ministers whose views we have cited above. We see the future with the eye of faith and hope. It may not be within full sight yet, but we behold it though it be not nigh!

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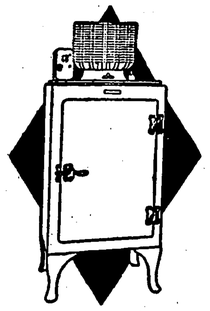

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"FALASTIN," SHAUKAT ALI, "NORTH-CHINA DAILY NEWS" AND "ISRAEL'S MESSENGER"

The Arab Press in Palestine are not exercising a wholesome influence in our relation with the Arab masses. It is obvious to those who read the Arab Press that the latter are not likely for a long time to come to throw in their weight for peace in the Holy Land. They are up in arms against the Jews, the Mandatory Power and the League of Nations. We are indebted to the *Palestine Weekly* for publishing translations of the articles appearing in the Arab Press (mainly editorials) which help one to realize what is actually passing into the minds of the editors who indulge in Zionist politics. On the other hand, there is one and only one solitary journal published in English "Falastin" by name, and edited by Mr. I. D. ELISSA, a Christian-Arab, who is filled with venom and hatred for Jews and Judaism. This weekly sheet in its issue of April 4, 1931, indited a leader under the caption "A Proper Prospective," criticising the editorial which we reproduced from *The North-China Daily News* of February 11 in our issue of March 1, entitled "Needless Alarm." "Falastin" which knows the English language well, writes:—

> It has been left to a Jew in Shanghai to acquaint the Jewry that Maulana Shaukat Ali is a nonentity in Indian politics, distrusted by his co-religionists in India and a man who had difficulties over Khilafat Funds. In the end we are referred to Lord Reading's estimate of Shaukat Ali.
>
> It is absolutely absurd and untrue to say that Maulana is not a prominent Moslem leader in India. Any one with the least acquaintance with Indian politics can say with authority that he is—as far as Indian politics are concerned—one of the half dozen leaders whom the Indian Moslems follow. When it comes to the question of holy lands, he is, par excellence, the leader whom Indian Moslems follow, despite their internal political differences. He is called by Gandhi, "the big brother" and has been the member of every committee appointed in India to settle the Hindu Moslem question. He, not his brother, was the leader of the Moslem separation from the Nehru report and later from the congress, and any one who has followed the deliberations of the Indian Round Table Conference and subsequently the resolutions of the All India Moslem League realises that the Indian Moslems have followed the lead of Maulana Shaukat Ali in his demands. On this point it is sufficient to say that no Hindu Moslem pact can be signed in India to which Shaukat Ali is not a party.
>
> The insinuations about Khilafat Funds can be dismissed very briefly as this is not the place to deal with it in details. Maulana Shaukat Ali, although he was the greatest agent in collecting more than 70 Million Ruppees for the Khilafat Funds had never any hand in spending these. If the insinuations of political opponents in the heat of controversy can be taken to cast a doubt on a man's integrity then few leaders in the world can escape the charge.
>
> We have not been favoured with Lord Reading's estimate of Maulana Shukat Ali. This much is certain that Lord Reading did fear his influence with Indian Moslems to an extent that he had to intern the Maulana. Is that a disgrace? Lord Readnig's reception of the Ali Brothers in England might have enlightened this traducer.

Mr. ELISSA is a clever journalist. He knows how to play upon the feelings of his credulous readers. Apparently he found nothing objectionable in our letter published in the *North-China Daily News* of February 11, and reproduced in our issue of March 1, replying to Mr. SHAUKAT ALI's bombastic speech in Haifa that "Jewish immigration into Palestine and political demands would endanger Palestine." Having passed that over without comment, *Falastin* got hold of the article written by our local valued contemporary, with this difference, instead of giving credit to it, it gave the credit to us. "It has been left to a Jew in Shanghai to acquaint Jewry" exclaims Mr. ELISSA. Evidently he thinks that the Jews control the Press of the whole world, and that no one would write anything against the Arabs' tactics and in favour of the Jews, except the Jews themselves. It is really an ancient fallacy that the Jews control the Press of the world and Mr. ELISSA must be excused if he fell a victim to this delusion. We are sorry for him. We expected him to play a totally different role in the present crisis in the Holy Land. But being a "Christian-Arab" who believes in the transmigration of souls and understands well the role which T. TORQUEMADA had played in history during the Spanish Inquisition, we are entitled to warn our Muslim-Arab friends to beware of the "snake in the grass" and not be misled by a fanatic whose virus of anti-Semitism is his heritage and can never depart from him. An Arabic saying may be applicable in this instance, *Tub il badden ma yidwann ger il kafan*. Be that as it may, we felt impelled to draw the attention of our local contemporary regarding the strictures passed by the *Falastin* against it, and are pleased to say that we were favored with the following reply, which we are sure our readers will read with interest:—

> "DEAR MR. EZRA,—Many thanks for your letter of 11th May. It is amusing to find anybody sufficiently audacious to appeal to Lord READING for a testimonial to SHAUKAT ALI's respectability. As you know, Lord READING put the gentleman in prison, and although the article deserves high praise as a specimen of effrontery, it is hardly worthy of notice, as I think you will agree. I am sorry you have been fathered with my own observations. Yours sincerely.
>
> "E. HAWARD, *Editor*.
>
> "Shanghai, 11th May, 1931."

We wonder if *Falastin* would see its way to make the *amende honorable*. We have no desire to see *Falastin* suppressed or gagged by the Palestine Administration. That would be giving way to the Press losing its freedom to air their views without being restricted. VOLTAIRE said, "I disagree with you in the extreme, and I will defend the right for you to express your views with the last bit of strength that is within me." This is a fine definition of Tolerance which we all must uphold and admire. Our readers will see that VOLTAIRE did not plead for the expression of untruthful views. *Falastin* is shown here to have propagated false and misleading views in order to incite the Indian Muslims against us. It is our duty to resist this kind of journalism which scatters seeds of unrest, hatred and ill-will. *Falastin*, owes us a public apology and we demand it in the interest of clean journalism, truth and fairplay.

EINSTEIN EXTOLS JEWISH TRADITION

Its Spirit of Self-Sacrifice, He Says, Preserved People

"Most financial groups have preserved themselves by establishing States and by conquering territory and defending them, arms in hand. Even the Jewish people in the Bible era established its existence on this basis. The Jews would long ago have been destroyed, like all the other nations of that time, if they had not discovered and maintained a more solid basis for their existence. This new basis was the moral law and the cherishing of the tradition based on this law. It was only owing to this tradition that the Jewish people became capable and worthy of surviving the serious storms of the centuries, in which struggle its peculiar genius and vitality grew more and more consolidated. In the moral tradition of the Jewish people, the spirit of self-sacrifice and mutual aid occupies the first place. Had it not been for this tradition there would be no Jews in existence now. So long as this tradition continues to be transmitted solicitously from generation to generation, the opposition to us cannot do us any harm. Benefactions are not regarded by good Jews as a sacrifice on the part of the giver, but as a benefit to the donor himself. The recognition that possessions are not a vested right but a trust must always remain alive among us. So long as we ourselves may cherish the happy feeling that our tradition gives animation to lofty values, we Jews all over the world will not cease to feel our solidarity, and we shall continue to exist as a community spread all over the world."

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Members wishing to have tickets in the Autumn Champion's Sweepstakes at $1.00 each to be drawn for on 3rd November 1931, can obtain same on application.

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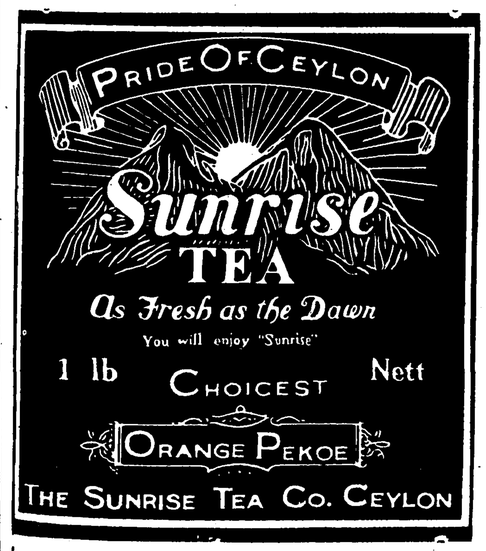
"The Jewish Tribune" Suspends For A Time

We regret to observe in the *New York Times* of April 25, that *The Jewish Tribune*, a weekly publication in New York founded by the late Rabbi NEHEMIAH MOSESSOHN in 1903, has been temporarily suspended. We are assured that the step was taken to expedite a reorganization plan which may be put through shortly. Ever since January last, the *Jewish Tribune* has ceased visiting our editorial sanctum, and we hope that the temporary suspension will soon be lifed and our distinguished contemporary will come out in its usual state of gorgeousness which has characetrized it in the past.

A Tribute From Los Angeles

We publish below the commendation given us by our namesake in Los Angeles, *B'nai B'rith Messenger*, a weekly journal edited by Mr. DAVID WEISSMAN. Our contemporary refers to our controversy with C. H. J. and makes a significant statement in connection therewith which is not undeserved. However, we have our doubt if the Pittsburg columnist will answer our criticism in his 'Random Thoughts.' That is not the way of C. H. J. He will lie low at the moment and come to life again after a few months when he will play upon the feelings of his readers and refer to the manner in which he is being 'persecuted' by us. He will then console himself that he is in good company since all the prophets, past and present, were 'persecuted' by their critics! We can, however, assure the *B'nai B'rith Messenger* that we shall not fail to take note of any criticism emanating from C. H. J. the implacable foe of Zionist Jewry, and give him "a fine drubbing" should he misbehave himself again. Zionism, or rather political Zionism, is too dear to us to be left slandered by an irresponsible scribbler with impunity. The tribute of the *B'nai B'rith Messenger* referred to above, follows:—

> We are in receipt of the twenty-seventh anniversary number of ISRAEL'S MESSENGER from Shanghai, China, and wish to take this opportunity of congratulating its editor N. E. B. EZRA upon this edition. If we think we have a Jewish problem in Los Angeles, it might give us encouragement to gird up our loins and solve this local problem, after reading Mr. EZRA's diatribes on the Chinese Jewish community. Verily, we would say, Jews are Jews the world over. The Chinese-Jewish weekly is a sturdy protagonist for Zionism, and takes an editorial "whack" at Jewish journalists who are not. Particularly does our contributor, CHARLES H. JOSEPH, comes in for a fine drubbing in this week's issue. No doubt our readers will soon find an answer to this criticism in "Random Thoughts." Right or wrong, Mr. EZRA is a good fighter for the cause he thinks is right, and more power to him and to ISRAEL'S MESSENGER.



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THE LATE MR. EZEKIEL SALMON

Tribute By The President Of The Ohel-Rachel Synagogue.

The role played by the late Mr. E. Salmon in our community was the subject of a tribute from Mr. Charles S. Gubbay, President of the Ohel-Rachel Synagogue at a committee meeting of the trustees and committee held on April 20. Serving as hon. treasurer of the latter place of worship, the deceased gave his best and earnest attention in promoting its welfare and interest, which had seldom failed to elicit admiration from all the seatholders. As Mr. Gubbay said in his moving tribute to the deceased, he had "shouldered his responsibilities without troubling anyone at all and without a word of murmur" Such an ideal worker leaves an imperishable heritage behind and the late Mr. Salmon deserved well of the local community's tribute to his revered memory. His loss has been keenly felt by all those who knew him and worked with him and associated with him. Modest, gentle and generous, he combined those heart qualities that drew his acquaintance close to him and made friends of them. And his alert mind always enhanced the value of comradeship. This is admirably stressed in the speech delivered by Mr. Gubbay referred to above, and here we are right in saying that the latter voices the sentiments of the whole community in his eulogy of the deceased, who is now at peace in the dominions of the Lord. Mr. Gubbay's address follows:—

"I have called this meeting to enable us to offer our tribute to the memory of our late colleague, Ezekiel Ezra Salmon. I am sure I have the support of this meeting when I say, that in him we have lost not only a valuable member of our Committee, but also a valuable member of our Synagogue. The Synagogue stood for him as the patrimony of his forefathers and the heritage of his ancestors, which in bounden duty, he had to protect and support. Added to these sentiments, he had an unbounded love for the Synagogue and for all that the Synagogue represented to him. His love for, and his loyalty to, our Synagogue were unquestionable. He gave to our Synagogue of his services, of his time, and his energy ungrudgingly, and unostentatiously. Sabbath after Sabbath, Holyday after Holyday, he was found in his seat in the Synagogue, ever ready and ever willing to discharge any duty that he was asked to perform. Of a most unassuming nature, he was never in the limelight of the public gaze, and of the public applause, no one wanted less and no one shunned the more. For the last five years he was our Hon. Treasurer, and for five years not one member of our congregation ever heard a single word of protest from him. Year in and year out, for the last five years he was elected our Hon. Treasurer and without a word of murmur he shouldred his responsibilities without troubling any one at all. The Ohel Rachel Synagogue is all the poorer for his loss, and I am sure there is not one member of our Synagogue who does not miss him in his usual seat at the Synagogue on Sabbath days and on Holydays. The late Ezekiel Ezra Salmon showed his loyalty to the Synagogue by the work he did for the Synagogue. He went about his work in a quiet and unassuming manner, of an unassuming character, he was never argumentative nor did he ever force his views upon any one, but he was always the friend of the Synagogue before he was the friend of the members of the Committee and never would he acquiesce in anything that was detrimental to the interest of the Synagogue. He had a disposition that made him loved and respected by friends and all with whom he came into contact. Taciturn by nature, a man of the fewest words, yet he was able by his gentle and kind manner to create the atmosphere of friendship wherever he went and with whomsoever he met. To his brother, this meeting extends its sincerest sympathy and condolence at the irreparable loss he has sustained, and I am sure I shall have the support of my colleagues in suggesting that the following resolution that I have prepared be recorded in our minutes and a copy be sent to Mr. J. E. Salmon under a covering letter by our Hon. Secretary.

I shall now read the resolution to you but I would request you to stand up while I read it as a mark of respect to the memory of our late colleague."

"RESOLUTION unanimously adopted at a Committee Meeting of Synagogue 'Ohel-Rachel' upstanding":

"Resolved that this meeting records in its Minute book that a meeting called for and held this day the 20th of April 1931, the following resolution was unanimously adopted by the meeting upstanding." "That this meeting of the Trustees and Committee of the Ohel-Rachel Synagogue expresses its deep sense of the loss it has sustained by the death of Ezekiel Ezra Salmon, a Trustee of the Ohel-Rachel Synagogue, and holder of the office of Hon. Treasurer for the last five years. This meeting shares with Mr. J. E. Salmon the brother of the deceased, his great loss and express to him its heartfelt sorrow and its sincerest sympathy and condolence in his sad bereavement."

OUR NEED

By Dr. ALEXANDER LYONS of the Eighth Avenue Temple, Brooklyn, N.Y.

Greater emphasis of God in our life is an urgent necessity of our civilization. We are too lopsided. We incline predominantly to material magnitude, to ponderous proportions. We thrill with complacent conceit because we travel so rapidly, practically set space aside and almost nullify time. We boast of our conveniences in the application of scientific progress to the arts of life and prate pityingly of the limitations, the comparative poverty, of even our immediate forebears.

Against this I protest unqualifiedly. We are not more civilized than George Washington because we do in a few minutes what he did only in a few weeks. We are not higher in the scale of development because we send up our commercial structures scores of stories while the Athenians built in more puny proportions. We are not more cultured because our printing-presses pour a perfect avalanche of publications upon the world while tht ancient Hebrews left us only a heritage of a few Prophets and Psalmists. Our great apartment dwellings with all their comforts do not thrill me with a conceit of civilization when I ponder that their vast populations often under one roof not only do not know one another but are anxious to keep apart. They are materially side by side, often in congested contiguity. Morally they are antipodal and sometimes even antagonistic.

In ancient Israel and in primitive Christianity which was a deceremonialized Judaism, charity was a voluntary tribute to justice. We are richer to-day and yet our charitable needs require constant beggary, and sometimes even brow-beating.

We are not writing great poetry and music. In these and in art we are pensioners of the past. Our synagogues are losing worshippers or in a few instances are filling with cultural parasites who are using preachers as a substitute for their own cultural effort. Prophetic power, the only justification of the pulpit, has ceased to reverberate while the purveyance of pleasant pastime is accepted as a substitute because there is no vision to see that a crowd is not constructive nor contributory. What is to be done?

We must have a religious revival. Our life must be leavened with a spiritual insght conducive to moral momentum. We have become selfcentred, self-satisfied. We need something that shall stir our spirit to heavenward soaring, something to cause enthusiasm, in the sense of God-within-us, to flame in our souls. With this we shall equate civilization with a more harmonious, beneficent and beautiful self-realization. We shall then have a more majestic morality, more poesy, a better art and our ponderous material achievements will parallel a proportionate sublimation and sanctification of human effort and attainment. How is this to be done?

When Aaron the High Priest suffered the sudden loss of two sons for some mysterious wrong of which they had been guilty he was told by the Almighty: "By those nigh unto me I must be glorified." Upon this Aaron refrained from question or complaint. He yielded a silent surrender. He recognized and accepted that God must be man's dominant thought and determination. The human must be in subordination to the Divine. Our acceptance of this ideal will transform our civilization. How is it to be brought about?

Parents must recognize their nearness to God in serving Him as channels of the life-process. They must stand consciously and constantly between the Creator and their children as His representatives in the motives and expressions of their lives. It is for this placement of home as next to Heaven that the Fifth Commandment speaks of parents after the preceding four speak of God.

People of prominence in the community, either in place or in possession, must not only preach, as they frequently do, the claims of religious propriety. They must, as they too rarely do, practice themselves the things they proclaim. We have too many prominent men and women proclaiming the necessity of religious interest as an offset and correction of some of our moral delinquencies, who are conspicuously mere pietistic pretenders. They need to learn what is often emphasized for the ministry. They must practice what they preach.

Our synagagues must get back to their originative source. They sprang out of a longing and need of the human soul to come into happy harmony with the Soul Supreme. In this they became side-tracked. They degenerated into conservatories of theology and gymnasia of creedal and ceremonial calesthenics. They were once dynamos of spiritual and moral power. They have become machines that either function sluggishly and ineffectively or are galvanized into a show of life by clever manipulators who flatter people with what they want to attract them instead of giving them what they should have as a means to inspire and compel them. The synagog needs to learn that ten people could have saved Sodom and Gomorrah. Guided by this it should be content with a few who are religiously interested instead of clamoring for a crowd whose main interest is to be entertained. The congregation that measures its usefulness by the crowds it draws has a questionable conception of the finer possibilities and proprieties of religious piety and is very unlikely to initiate sufficient moral momentum to justify the large cost of its upkeep. Vox populi is not vox dei. The voice of the people is not the voice of God. The crowded synagog is not the same as a synagog crowded with God. Too often components of the crowd are superficial in culture and without the constructive contributory compulsions of character. They are the Esaus of life who eat and drink at the table of life, get up and go away without act or influence to indicate that in the heaven of their lives there is anything superior to their personal satisfaction.

We need to bring thought of God into our lives as a spiritual stimulus and moral mentor. Without it we shall become top-heavy and likely to topple. We may build our Tower of Babel skywards but with material factors alone or predominantly we shall court confusion instead of catching glimpses of Heaven.

A PLEA FOR SPIRITUAL FREEDOM

We welcome another contribution from Dr. ALEXANDER LYONS on some soul-inspiring thoughts on our need of the moment. Greater emphasis of God is an urgent necessity to-day. We are too much immersed in material things to the detriment of our spiritual life. The pendulum of life has swung too far towards materialism, and it is now time for it to swing back again to spirituality. As Dr. LYONS truly says, "Without it we shall become top-heavy and likely to topple." Really speaking, we know little or nothing of life—of God's life or our own—and we have no real life but His, except by living it. It has been said that the foundations of heaven are laid in human character. These great qualities, namely, holiness, truth and love are realities which are unseen and eternal. They have no meaning to us except in personal attributes. In loving God we have the One in whom these qualities are perfectly revealed. In seeking heaven we seek the region where it is recognized and welcomed as the supreme law. The synagogue alone can bring about this return to eternal things. But to-day our Beth Hakeneseth (way out in the East) is no longer a potent factor to revive the dead bones and bring them to life. We are experiencing a spiritual famine which is unparalleled in our history. Our visionless and torahless generation is fast becoming a menace to our existence as a religious congregation. We tolerate "leaders" who have no qualifications except their art of flattery. What was once a tower of strength to us, the synagogue presents to-day a sorry spectacle of a crumbled and paralyzed institution, impotent to revive the dead bones and bring them to life again. That we are in need of a great spiritual revival, is unquestioned. The message of Dr. LYONS is a timely one to all of us. We need someone to sound the horn for our spiritual freedom. Parents have an obligation towards their children, just as much as people of prominence in the community are responsible for their fellow-members. Every action on behalf of the spirit must be spurred on by inspiration. Inspiration is like yeast. We must be warmed by the fire of sympathy to be brought into the right conditions and angles of vision, otherwise as Dr. LYONS truly says, "we may build our Tower of Babel skywards but with material factors alone or predominantly we shall court confusion instead of catching glimpses of heaven." O for those Towers! How they shine outwardly while inwardly the spirit has flown leaving behind "such a thing as the pressure of darkness." Dr. LYONS' message contains thoughts that breathe and words that burn. We commend it earnestly to our readers and ask them to ponder well over it and master well the art of reflection.

Dr. ALEX. LYONS.

Historical Data of Jews in China

Tien-Tsin, April 25.—A movement to establish a Far-Eastern Jewish Historic-Ethnographic Society for the purpose of gathering and preserving data about the Jewish settlements in this part of the world was launched here to-day. The recently established Jewish daily, Utro, which has taken the initiative in this enterprise, urges that the Society should not only interest itself in the new Jewish settlements founded here in the last thirty yaars, but also in the Jews of Kai-Fei-Fu, in the province of Shantung, in the alleged Jewish origin of the Japanese, in everything relating to the Jews during the period of the Russo-Japanese War, and in preserving the graves of Jewish soldiers who fell in that war. As a preliminary to the creation of this Society an exhibit of protocols and other documents relating to Jewish life in Harbin during the past quarter of a century was recently held under the auspices of the Harbin Jewish community.—J. T. A.

"A Jewish Memorial To A Catholic Priest"

The sermon of Rabbi Stephen S. Wise, on April 19, before the Free Synagogue at Carnegie Hall, New York, dealt with "A Jewish Memorial to a Catholic Priest." Dr. Wise designed his address to be the first note of what is to be a world-wide centenary commemoration of the death of Abbe Gregoire, one of the greatest figures in France of the Eighteenth Century.

Dr. Wise called attention to the fact that, if one turns to the Catholic Encyclopaedia, one finds no biographical note touching this priest of the Roman Catholic church. The Encyclopaedia Britannica, on the other hand, makes no mention whatever of his championship of the cause of freedom forthe Jews of France. The Catholic Encyclopedia is as silent about Abbe Gregoire as the Catholic Encyclopaedia of a century hence may be expected to be silent about Zamora, first President of the Republic of Spain, or about Unamono, seer are prohpet of the new Spain. In his battle for the political, civil and, above all, human rights of Jews, Gregoire stood not alone but in the company of such great figures of their age as Robespierre and Mirabeau. Gregoire's life as a public figure, over and beyond his faithful curacy as priest, began with the publication of his essay on "The Physical, Moral and Political Regeneration of the Jews." Shortly after the publication of this prize-essay, he became a member of the French States General and an advocate of Jewish emancipation. This was an advocacy braver and more difficult by far than Macaulary's advocacy sixty years later in England,—his battle being for "equal rights for all men, regardless of creed and nationality."

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—In view of the approaching centenary of the death of Abbe Gregoire, May 28, 1931, you may be interested in seeing and publishing the following excerpt from a sermon preached by Dr. Wise recently before the Free Synagogue, under the title, "A Jewish Memorial to a Catholic Priest."—Sincerely yours,

J. X. COHEN, *Executive Secretary.*

NEW YORK, April 27, 1931. Free Synagogue 40 West 68 st.

Dr. Wise pointed out, whatever other commemorations may be held in France and in other lands, there is special reason that the Jewish people institute a special commmoration of Gregoire, that shall have regard to the courage of his advocacy and the nobleness of that service which led, perhaps more than anything else, to the Jewish emancipation in France and subsequently in other European lands. Lte us of the House of Israel always be eager to praise whenever praise is worthily bestowed. We have had at least nineteen hundred years in which to master the art of forgiving our enemies. Let us never forget our friends. The truest reason for our part in the commemoration of this priest of the Roman Catholic church lies in the circumstance that this great "friend of the Jews" proves to be yet another whose fame shines as that of a friend of the oppressed and enslaved among all peoples and races.

Dr. Wise made special reference to the character of men throughout the ages, whose only kindness to Israel lay in the truth that they were great enough to be utterly just in their attitude toward the Jew. Dr. Wise contrasted the base Hitlers of any age with the noble Gregoires. "I thank God that our foes are the foes of freedom. I thank God that our friends are the friends of humanity and of human liberty." Oh, the tragic degradation of the term, "good to the Jews!" "Good to the Jews"—as if any man were good to Jews whose acts or words were inspired by the motive of kindness to inferiors. It becomes necessary to say in this hour in the light of recent happenings, that being "good to the Jews" shall not, save from the basest and vulgarest among our people, secure condonation of wrong-doing. Else are we the enemies of the State! Abbe Gregoire was "good to the Jews," though he named no Jewish magistrates nor ever appointed a Jewish borough president. He was good to the Jews in the only way in which we would have any man be "good to the Jews," insofar as he was a great and daring friend of humankind, insofar as he was an uncompromising foe of wrong and tyranny and injustice!

Mr. and Mrs. R. J. Moalem and their son, Daniel sailed on the s.s. Cracovia last month for Bagdad, Iraq.

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ISRAEL'S FEALTY TO GOD:

A Sermon for the Month.

"O let my heart be sound in Thy statutes, that I be not ashamed,"
—Psalm, CXIX: 80.

Since Israel solemnly accepted to propagate the truth of God's Oneness, the Existence of His Holiness to the whole world at the foot of Mt. Sinai, the nation forthwith consecrated itself to this main purpose of life. "Ye are My witnesses and My servants whom I have chosen: that ye may know and believe Me, and understand that I am He." Although they were dodged by persecution and hounded to the four corners of the earth, in spite of their being handicapped in all pursuits of life, yet somehow they solemnly upheld their pledge and carried out every detail in an earnest and brave spirit. "Lord what wilt Thou have me to do?" they daily supplicated the Deity. They were estranged from the world by virtue of their lofty conception of God, their strange laws and customs and their mode of worship. Their holidays were holy days consecrated to the Lord of All and their prayer was: "My soul thirsteth for Thee, my flesh also longeth after Thee." In other words the nation purified itself and became—*Am Kadosh*—a holy people ready to serve the Holy One of Israel. Certain laws and ordinances were prescribed for the nation in order to purify both body and mind. The dietary laws as a religious injunction binding upon every Israelite served to purify the body whilst the moral laws served to purify the mind. To-day there is a tendency among our people to hide the fact of their being Jews, whilst therd are others who are ashamed of observing the moral and dietary laws in public. The Psalmist anticipated this form of cowardice when he was inspired by the Psalm from which our text is derived. It is a surprising fact that those of our co-religionists who are ashamed to stand for their religion and people and country, excuse themselves by saying:—"What is there in the dietary laws that we should observe them?" Others believe that by living a quiet life there is no need for prayer or the observance of our time-hallowed rituals. It should be well remembered that man is a frail being and is prone to be led astray by temptation. The first thing to remember of course is that nobody can ever be led astray unless he wishes and is willing to be led astray. Every temptation from without appeals to a sinful desire within us. It is for this reason that we have statutes and ceremonies to suggest only pure and holy things to the higher impulses within us. We now come to Prayer which plays so great a role in Jewish lives. One Sage tells us that "Prayer is the burning desire of the soul to achieve inner wisdom. It is earnest desire to pierce the dark penetralia of ignorance thereby. Prayer is the deepening of the intellect and the expansion of the heart." It is a well-known fact that the righteous and pure soul expresses its will force in prayer. Thereby it is exalted into the spiritual realm. Judaism teaches that it is in our nature to pray. We eat twice or thrice a day, lest our bodies starve, and yet how less do we pray whilst our souls are starving? We read that Plato advised those who prayed to remain silent in the presence of the divine One, till they remove the cloud from the eyes and enable them to see by the light which issued from themselves. Applonius always isolated himself from men during the "conversation" he held with God, and whenever he felt the necessity for divine contemplation and prayer, he wrapped himself head and all in the drapery of his white woollen mantle. How much more reason is there for us to pray to God: "O let my heart be sound in Thy statutes, that I be not ashamed." By fulfilling our obligations only then will Israel be fulfilling his pledge to God and become an instrument for the conversion of the world towards peace and righteousness. "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 my hands in Thy Name." What an affirmation to recite daily! Truly Israel is God-intoxicated when his soul can fly to such lofty heights in communing with the All-Soul. No wonder he is deathless!

Charming Miss Sybil Goldman, who left last month for Hongkong where she was married to Mr. Delbert Goodman, representative of the Fox Film Corp.

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Israel's Stronghold: The Beth Hakenseth and The Yeshiba

Address By Rabbi I. J. YOFFEY (Manchester)

An institution of Jewish learning was inaugurated in Manchester in March last, which was opened by the President of the Beth-El Synagogue, Mr. B. LEWIS. The consecration address was delivered by Rabbi I. J. YOFFEY, who is not unknown to the readers of ISRAEL'S MESSENGER, for his scholarly contributions in this journal. We have been favored with a copy of the address in question, and have, therefore, much pleasure in giving it prominence in this issue. There is much in Rabbi YOFFEY'S discourse which should arrest local attention, and we hope our readers will read it with the interest it deserves. Every community, be it noted is burdened with a problem of its own to face and solve, but the problem of Hebrew education in the Diaspora is unique and calls for expert and trained teachers to handle: not those taken from the streets who have no qualifications for the post nor the ability to mould the minds of the young ones in their precocious age. We have much to learn from the West: the East has slumbered and is slumbering and retreating pell-mell for lack of qualified leaders to lead the flock. Our fine institutions bear solitary witnesses to the truth of ships being without pilots. The scene way out here and elsewhere in the East is heart-rending, there bing no kol and no oney. Where there is no vision the people must perish, said JOEL of old, and we are paying dearly for it. It is a dor yathom when we have to lean upon broken reeds, and leaderless communities whose spiritual forces are being sapped and undermined for lack of adequate system to train our rising generation in the path in which it should go. And yet we are told not to consign ourselves to gloom nor grow despondent. Perhaps the moralist is right. Rabbi YOFFEY'S address follows:—

MY DEAR FRIENDS: We must bear in mind that while the school is being formally consecrated to-day, its true consecration will take place only when it fulfils the purpose for which it has been founded. When that happy mement arrives, and the school now being opened will have attained its sacred object, then and then only will both the school and the beautiful synagogue to which it is attached become truly sacred.

We read that in Eres Yisrael, during the period of the Second Temple, every synagogue had a school attached to it. We read further that in the famous town of Bethar there were four hundred synagogues with four hundred schools attached, and in each school there were four hundred children. At that time, people who founded a synagogue without at the same time establishing a school in connection with it were most severely criticised. The fact is well illustrated by the following incident. Two famous Rabbis were inspecting the synagogues at Lud, and during their tour of inspection they came to one synagogue of outstanding magnificence, but which did not possess a school. One of the Rabbis then observed that much of his parents' money had been sunk in the building of this synagogue, whereupon the other Rabbi rebuked him, saying "Indeed! And how many souls have been sunk by your parents in this synagogue, inasmuch as the children have been given no opportunity of studying the Torah there." Truly the famous words of the prophet Hosea, "For Israel forgot his Maker and built palaces" may best be applied to those who build beautiful synagogues but completely disregard the education and spiritual well-being of the children.

There is a beautiful Jewish custom whose significance and importance are immeasurable, and that is the kindling of the lights on the Eve of the Sabbath. It symbolises the kindling of the light of the Torah and of religion in the hearts of our children. Good children are the true lights of any household, because they spread joy throughout it, and brighten the lives of their parents. Both the mother and the father have their part to play in kindling the lights of Judaism in their children. The mother is responsible for the development of the childrens' sentiments and emotions, for the shaping and moulding of their character. Upon her rests the duty of imbuing them with a true religious spirit, and of inculcating into them all the moral virtues. The father on the other hand is responsible for the development of the intellect and the general education of his children. Upon him devolves the duty of imparting to them the knowledge of the Torah and of our traditions.

In the past parents were accustomed to carry out their duties towards their children earnestly and sincerely. Their main ambition in life was to see their children grow up to be staunch Jews and Hebrew scholars. Consequently the combined efforts of the parents proved very successful. The children became real lights in the House of Israel. Their hold upon Judaism was so strong that no force could weaken it.

To-day, however, not only do parents neglect the education of their children, but even encourage them to look upon our sacred traditions with complete indifference. It is true that we often hear parents complain that their children are drifting away from Juaaism, but whose fault is it if not their own? The spiritual relationship which so often prevails nowadays between Jewish parents and their children remind me of an old fable. "A hen, all unknowingly, was sitting on some ducks' eggs. When the eggs were hatched and the ducklings had grown a little, they at once took to the water and began to swim in a river nearby. The hen kept calling the ducklings back to her, but in vain. They swam further and further away, until they had soon disappeared from her sight." The spiritual drifting away of our children from their parents is as natural as was the drifting away of these ducklings from the hen. Our children are brought up on strange elements; they speak the language and learn the history of other people, but know nothing concerning their own. It is not to be wondered at, therefore, that when they grow up they enter upon the sea of life, and are carried away by the powerful stream of assimilation.

There is a very striking and significant passage in the Jewish confessional "We have sinned more than any other nation." All the countries of the world now realise that good schools are the only means by which their nationhood can be preserved. Bismarck, the great statesman, and politician is reported to have said after the victory of Sedan:—"Not our generals, but our teachers and schools, have achieved this victory." The civilised nations, realising the overwhelming importance of education, have made tremendous progress in this field. Everywhere they have equipped schools and filled them with proficient teachers, whilst every year they make fresh advances in perfecting their methods. There is in this country at the present moment a strong movement on foot to raise the school-leaving age to fifteen years. Contrast with this the position of Jewish education. We have no central education authority and few qualified teachers. Whilst everyone considers himself an authority on Hebrew education, the curriculum in the various educational institutions is daily becoming poorer, in many places it amounts almost to nothing. Such a state of affairs is gradually undermining the foundations of our nationality. If strong measures are not taken to place our educational activities on a sounder basis, the consequences will be very serious indeed—nothing less than the ultimate disappearance of Anglo-Jewry. Hebrew knowledge for girls is as essential as for boys. Under present-day conditions it is almost impossible for our girls to become true daughters of Israel, unless they receive a sound Jewish education, and are taught to value our religion and traditions. Consequently we have decided at our new school to provide facilities for the education of girls as well as of boys. Our new school has accommodation for two hundred pupils; it is open daily from 5 to 8 p.m., each pupil attending for an hour and a half. There are now in the school fifty pupils under the supervision of two teachers. As soon as there are sufficient pupils, a well-qualified headmaster will be appointed. I hope that all parents will take advantage of the opportunity now open to them, and lose no time in sending their children to our school.

May the Almighty confer his blessing upon this school, may He open the eyes of parents to a full understanding of their responsibilities towards their children. May the pupils who are to receive their training here grow up faithful to their Torah, their Nation, and their Holy Land.

London, April 23.—The headquarters of the Women's International Zionist Organization (WIZO) announced to-day that the sixth biennial conference of the Organization would be held at Basle, Switzerland, June 28. The agenda will include numerous questions affecting the Zionist women's work in Palestine.—J. T. A.

GREAT EXPECTATIONS

Little Emily had been to school for the first time in her young life.

"Well, darling, and what did you learn there?"

"Nuffin!" sighed Emily hopelessly.

"I've got to go back to-morrow."

Little Emily evidently regards herself as an infant prodigy. But she will learn only too soon that the acquisition of an education is a long, and, at times, a tedious business. In the education of children it is continuity that counts such a great deal towards ulimate success. Everyone has seen cases of clever children thrown back by absence from school at vital periods on account of ill-health. It is so difficult for them to pick up the threads again where they left off and often they lose heart at finding themselves left behind by their schoolmates.

Wise mothers always keep Baby's Own Tablets at hand for immediate use whenever the symptoms of childhood ills appear. In this way they are able to ward off the development of serious maladies such as undermine a child's constitution and sap away precious vitality. Baby's Owo Tablets are a specially prepared combination of ingredients, ideally balanced to make the perfect children's health-regulator. They quickly correct stomach troubles, colic and constipation, check diarrhoea, expel worms, allay fever, colds and croup. During teething they are especially valuable, easing the pains and thus inducing sound natural sleep. Safe, pure, effective and pleasant to take, they are a boon to infants and young children. Obtainable from chemists everywhere.

SOCIAL AND PERSONAL

LEON TROTZKY

who is living in exile in Constantinople with no land of his own to live by right but on sufferance. His appeal to new Spain to give him shelter was turned down by the new regime. Trotsky presents a sorry figure to-day which we hope will not fail to be studied by the leading assimilated Jews who are as proud to-day of their un-Jewishness, as Trotsky was in the days of Lenin. Trotsky did his best to minimize his Jewishness but the world emphasized it and would not let him go in the way he wants. His fall is a tragedy!

Mrs. Charna G. Perry, M.D., formerly associated with the Women's and Children's Hospital, San Francisco, has arrived in Shanghai and established a private practice at Sassoon House.

Miss Grace Ellis arrived from Hongkong last month and is staying with her sister Miss Sophie Ellis, 158 Weihaiwei Road.

Sir Victor Sassoon, Bart, sailed for Bombay on the 18th ultimo, and hopes to return to Shanghai again in October next.

Mrs. R. Spunt has returned to Shanghai and is staying at the Astor House.

Dr. C. P. Rakusen, O.D., D.O.S., of the O.I.C. is just in receipt of a letter of thanks from the Palacio Guanabara at Rio de Janeiro, in which H. R. H. Prince George "expresses much appreciation indeed and is sure that the glasses were of greatest use to him in this country." This is the sixth letter received by Dr. Rakusen since he originally prescribed glasses while Prince George was in Shanghai in 1926. Later glasses were supplied by Royal Command to Hongkong. Duplicate pairs were forwarded to Buckingham Palace, London, in 1927 and to Bermuda in 1928.

Mr. D. E. Sassoon is leaving for Tsingtao this month where he will spend the summer vacation.

Mr. and Mrs. Benno Moisevitch announce the birth of a son at London on May 8. Mr. Moiseveitch is the brilliant pianist who made a successful appearance here in 1929. Mrs. Moisevtich was formerly Miss Annie Gensburger of Shanghai.

Miss Mozelle Ellis and Mr. Felix Ellis are here from Hongkong and staying at the Cathay Hotel.

Mr. Vivian Benjamin left for Hongkong last month, where he will remain there for good. Mr. Benjamin is a member of the Hongkong Stock Exchange.

Dr. Magnus Hirschfield, called the "Einstein of Sex" arrived here last month and delivered a number of addresses before the local medical societies. Dr. Hirschfield expects to return to Berlin shortly after completing a world tour of scientific investigation. While in Shanghai he is the house guest of Dr. Frederick Reiss.

The wedding of Miss Elizabeth Perelman and Mr. Goldstein took place on May 6.

Mr. J. E. Joseph, a prominent leader of Hongkong Jewry, left the Colony for London on the Empress liner on the 23rd ultimo, via Canada. Mr. Joseph spends the summer every year in London and will return to Hongkong in the fall.

Mr. Albert Shahmoon has been admitted a member of the Shanghai Stock Exchange. He paid no less a sum than Tls. 20,000 for his seat. Mr. Shahmoon is Hon. Secretary of the Beth Aharon Synagogue.

Mrs. E. J. Nathan arrived here from Singapore last month on a visit to her brother Mr. Maurice Benjamin. She is staying at the Palace Hotel.

The Shanghai Centre of the Women's International Zionist Organization (WIZO) met on Monday, May 11th at the beautiful home of Mr. and Mrs. R. E. Toeg. Extracts from an address by Dr. Alexander Lyons of New York were read. In his address Dr. Lyons stressed the fact that Jewish women must realize their influence and show it particularly in religious schools and synagogues. He also said that the better observance of the Sabbath lay in their hands.

We regret to announce the death of Mr. E. M. Somekh which took place in San Francisco on April 18, following an operation which proved fatal. The deceased journied to London last year and returned to 'Frisco where he hoped to make his home in future. The late Mr. Somekh resided in Shanghai for many years and was very popular among all his friends who admired his many good qualities and affable disposition. He left Shanghai last year when the firm of B. A. Somekh and Co., of which he was manager was closed. The late Mr. Somekh was a native of Bagdad, 40 years of age and unmarried. He is survived by his relatives in Bagdad for whom deep sympathy is felt in their bereavement.

The marriage of Mr. Simeon Moalem, second son of Mr. and Mrs. J. J. Moalem and Miss Naomi Nissim, daughter of Mrs. Lulu F. Nissim took place on the 25th ultimo, at the Ohel Rachel Synagogue, Mr. D. E. J. Abraham officiating. A reception followed the ceremony at the Astor House where the happy couple were overwhelmed with congratulations.

A large crowd attended the Ragamuffin Ball at the Astor House Hotel on the 16th ultimo, given in aid of the Hebrew Shelter House. A decent sum has been realised.

CHINESE WOMEN'S CLUB SPONSORS DR. HIRSCHFELD

The Chinese Women's Club arranged a lecture by Dr. Magnus Hirschfeld, authority on sexology, at which members of the Joint Committee were guests. Mrs. Frank Z. Ma, enterprising chairman of the Chinese Women's Club, is seated in the centre with Dr. Hirschfeld on her left.

KEREN HAYESOD DRIVE IN SHANGHAI

A joint meting of the Shanghai Zionist Association and the "Kadimah" was held on the 18th ulltimo, at No. 74 Szechuen Road, at which Mr. Charles S. Gubbay presided.

The Chairman made a report of the local conditions insofar as they affected the drive for the Keren Hayesod, and said that in his view it would be advisable to postpone the campaign until Cotober next, after the High Holydays. Owing to the approach of the summer vacation and the annual exodus of the leading members of their community from Shanghai, it would be inexpedient to initiate any plan for fund-raising under such circumstances. They all wanted to ensure the success of the drive and not its failure.

Mr. N. E. B. Ezra supported the suggestion for postponement of the drive until October next, and hoped that in the meantime plans would be made up for the opening of the campaign and a good programme mapped out for its success. It was highly imperative that Shanghai Jewry should again come to the fore and exert her influence for the Yishub. He regretted the decision to put off the Flag Day in Shanghai until November 2nd, but since the proposal was seriously considered by those who had the welfare of the cause at heart, he hoped that the close proximity of the proposed drive with the Balfour Declaration Day, would spur everyone to do his and her duty to make the campaign for the Keren Hayesod the success it deserved.

Mrs. D. G. M. Aronovsky said that the decision to postpone the Flag Day in Shanghai until November 2nd next, was taken at a committee meeting of the WIZO, and as the ladies were going to take an active part in it, there was no other alternative but to acquiesce to their decision. At any rate, she felt that the solemnity of the day would stimulate many to make the Flag Day a great success.

Mrs. R. E. Toeg who was unable to attend the meeting owing to the indisposition of Mr. Toeg, sent a message pledging to support the cause in any decision that might be taken at the meeting.

"Unchristian Christianity"

Christians should not continue to use the New Testament account of the crucifixion of Jesus as a pretext for fomenting hatred against Jews, declares Rabbi Philip S. Bernstein of Rochester in an article in the May issue of Harper's, entitled "Unchristian Christianity." After arguing that the New Testament version of the crucifixion could not be true, from all Jewish accounts of the period, Rabbi Bernsteini says:

"But even if the New Testament accounts were completely true, why should Christians continue to foment hatred against Jews? If orthodox Christians really believe that in the divinely ordained sacrifice of Jesus all mankind was to be saved, why should they be angry with the people that produced both the Saviour and the agents of the sacrifice? Is it not a strange and perverse theology which makes the so-called crime of Judas and the Jewish people not only inevitable but also necessary to its dectrine, and then blames them for it? What if the case were to be reversed? Let us imagine a world in which Jews overwhelmingly outnumbered Christians. What if the Jews in such a situation were to seize upon some well-authenticated (not questionable) Christian crimes such as the murder of Savonarola, Servetus, or Huss, the slaughter of Saxons, and Albigenses, the tortures ofthe inquisition, the atrocities of the Crusaders, and were for endless centuries to teach and enact them in such a way as to move Jeews to hate and persecute Christians? How would the twentieth-century Christian, made to suffer for the crimes of his ancestors, react to such a condition? Would he not have the right to turn to well-meaning Jews and to say. "What you are doing is false to the highest principles of your religion?" "

After asking Christians to re-examine their religious instruction to children in the light of its effect on Christian prejudice against Jews, Rabbi Bernstein concludes:

"I do not suggest this as a complete solution of the problem of anti-Semitism. I am fully aware of the other factors—rocial, social, social, economis—which are involved. I realize almost too keenly that a small mincrity group which chooses to pursue its own distinctive life in the midst of the majority is bound to suffer. But I believe that if Christianity will cease to associate the Jew with evil in the minds of each generation of Christians a fairly happy relationship can be achieved, based on the highest ideals of both faiths and consistent with the enlightened spirit of the twentieth century."

Funeral Of The Late Mr. Judah

The funeral of the late Mr. J. J. Judah, was conducted at the Jewish Cemetery on Baikal Road on the 19th ultimo, in the presence of a large number of the Jewish and other friends of the international community with whom he was associated. The usual burial ceremonies were conducted at the graveside by Hazan Eliahoo Isaac, at the conclusion of which Mr. M. Myers spoke as follows:—"Man is but a shadow and life a dream." He who in His manifold mercies moulds and decides our destinies willed that we should meet here on this sad occasion to do homage to the sacred memory of a gentleman who left a good name behind him to cherish and become a perpetual memorial. In the passing away of Mr. Judah Joseph Judah we have truly lost a friend in need. The unhappy event affects me with poignant feelings of sadness beyond expression, and amongst the memories upon my mind are those that centre round his close and cordial friendship of many, many years' standing, and the good and sound advice given me since the days of my boyhood and which I recall at this hour of trial with gratitude. His characteristic peaceful and kind nature and love for humanity had endeared him in every walk of life and wherever his influence was felt. The Committee and members of Beth Aharon Synagogue will greatly miss the unflagging devotion and zeal he had given to the welfare of the Synagogue. During his protracted illness he was constantly inquiring after the working of the Synagogue, and the improvements he had lately made will ever remain a monument. To his sorrowing widow, sons and daughter, I wish to extend my deep sympathy, and pray that he who has recalled our much lamented friend to his eternal rest may comfort and grant them sufficient strength to bear their irreparable loss with resignation.

Tribute by the Stock Exchange

On the notice board of the Shanghai Stock Exchange on the 19th ultimo, was posted an eloquent tribute to the late Mr. J. J. Judah by its Chairman, Mr. G. J. W. Morgan. In it Mr. Morgan wrote:—

I was too overcome yesterday adequately to express our sorrow at the passing away of our friend and colleague, the late Mr. J. J. Judah. Having seen him not more than two or three hours before the end, I could not control my grief sufficiently to make such remarks as I considered necessary at the passing of one of our oldest and most respected members. The late Mr. Judah was liked by all with whom he came into contact. He was most generous to those who were in need of a helping hand. There are many amongst us who have cause to bless him for being a true friend, when the occasion arose when he could be of assistance. In offering our spmpathy to Mrs. Judah in her great loss, we also desire to include her only daughter and her four sons. To them the members of this Exchange extend their deepest sympathy, and trust, in the fullness of time, their grief will be tempered with the knowledge that he has passed on to that sphere where suffering is no more.

SOCIAL AND PERSONAL

We have been favored with an invitation to a Garden Party from Dr. C. T. Wang, Minister for Foreign Affairs of the Nationalist Government and Mrs. C. T. Wang on May 29, at the Waichiapou building in Shanghai.

With impressive ceremony funeral services were conducted here to-day for the late Mr. David Belasco, the dean of the American theatre, who died last week. Final rites were conducted from the Central Synagogue. It is estimated that 5,000 persons attended to pay tribute to the memory of Mr. Belasco. The services were conducted by Rabbi Jonah Wise. —United Press. New York, May 17.

The death occurred on the 18th ultimo, in his apartment at the Astor House of Mr. J. J. Judah, a resident of Shanghai for nearly 50 years and a prominent member of the Jewish and commercial communities. Deceased is survived by his widow, four sons and a daughter, Mrs. M. Sternberg. The late Mr. Judah had been ill for over a year and took to his bed last October. After varied activities he joined the firm of S. J. David, with whom he was associated until 1903, at which time he began share broking. After several years the firm of Gensburger and Judah was formed, of which he was a member until 1911. He was one of the organizers of the Shanghai Share Brokers' Association and was a charter member, joining the Shanghai Stock Exchange in 1913. Deceased was a member of the Shanghai Club and the Maccabean Club. His interests, other than commercial, were manifold and he assisted to a great extent in Jewish charities and other activities of the Jewish community. In other circles, likewise, he evinced great interest.

We regret to record the deatb of Mr. Reuben Ezra Baroukh which occurred at the Government Civil Hospital in Hongkong on the 16th ultimo. Over 90 years of age the deceased was well-known in the Hongkong Jewish community. He was born in India, and lived through the troublous times of the Mutiny, which he recollected well. In the early 90's. Mr. Ezra Baroukh came to Hongkong, and had been a continuous resident there since. He was at one time employed in the firm of David Sassoon and Co., but transferred his activities to the local share market, and made a substantial fortune, only to lose it in the crash of 1923-1924. The resulting shock affected his health, and he had been ailing since. The end came after a protracted spell of illness. Deceased leaves two sons, both sexagenarians, who it is understood are carrying on business in India.

Protests Against Anti-Semitism—A Spirited Action

BERLIN, May 26.—Emil Ludwig, the well-known author and historian, whose books have been translated into several languages, announces that henceforth he will give up publishing his books and articles under his pen-name, but will return to his original family name of Kohn. He indicates that he is taking this step as a protest against the prevailing anti-semitism.—Transocean Kuo Min.

CORRESPONDENCE

GREETINGS FROM RABBI BENGIS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I wish to thank you for the extra copy of ISRAEL'S MESSENGER which contains my article on Purim. I assure you that I appreciate your fine Jewish spirit as well as your invaluable contribution to the cause of Eres Yisrael. With holyday greetings. Cordially yours,

ABRAHAM BENGIS.

BIRMINGHAM, Ala. U. S. A. March 30, 1931.
Temple Beth-El.

From Mr. Wm. N. Margules

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have been receiving ISRAEL'S MESSENGER for the last few months and I want to thank you very much for it. It gives me great pleasure to read all the news about Shanghai Jewry and Palestine. I am leaving next month for U. S. A. and will be in Shanghai for a few days around June 10, when I hope to look you up. My congratulations to you for publishing such a fine magazine.—Sincerey yours,

WM. N. MARGULES.

TIENTSIN, May, 7, 1931.

"THE JUDGES OF JESUS."

Dean TRIVETT *delivered another sermon at the Cathedral Church on April 12, wherein he gave his views on the attitude of the Jews towards Jesus. That discourse was published under the caption "After the Ressurrection" in the* NORTH-CHINA DAILY NEWS *of April 27. The following reply to it was inserted in that journal, on the following day:—*

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Dean Trivett's sermon on "After the Resurrection" published in your to-day's issue, lays more stress on things that divide than things that unite the Jews and Christians.

May I, therefore, take the liberty to draw the attention of your readers to a work by Rabbi H. G. Enelow, entitled "A Jewish View of Jesus" published in 1920 by The Macmillan Co. New York, which I am sure will reveal before the gaze of the readers a better conception of the relations between Judaism and Christianity. Happily, the world is growing more tolerant and leaning more towards progress and liberalism. Rabbi Enelow in his work just referred to, combines candour with sincerity when he discusses the Jewish view of Jesus. He concludes by saying:—

> "Among the great and the good that the human race has produced, none has even approached Jesus in universality of appeal and sway. He has become the most fascinating figure in history. In him is combined what is best and most mysterious and most enchanting in Israel—the eternal people whose child he was. The Jew cannot help glorying in what Jesus thus has meant to the world: nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once his teaching is better known and the bane of misunderstanding at last is removed from his words and his ideal."

There is on the part of progressive and liberal Chrisian Ministers a growing tendency to break the barrier that divides the human race. The goodwill movement has just begun to function and is marching steadily forward in its mission to establish peace and goodwill on earth. An incident that took place recently will suffice to indicate the strength of the movement in killing racial barriers and age-long animosities. When recently the Freiburg Passion Play was about to be presented in Rochester, N. Y. the Committee on International Friendship of the Federation of Churches came out with the following vigorous statement:—

"We heartily agree that any such representation which attaches blame to the Jews of to-day for a crime committed centuries ago is most reprehensible. We would further insist that any presentation which makes the Jewish people of Jesus' time responsible as a people for what happened to Jesus is not only unfair, but in contradiction to the Biblical record. What happened to Jesus has happened to scores of prophets and reformers in all ages and among all people, and if Jesus had reappeared in history he would many times have been crucified by those who have professed to be his followers."

Victor Hugo said: "Toleration is the best religion." That sums up in a nutshell the attitude of the Goodwill Movement to which every lover of truth and progress must wish success and Godspeed.

N. E. B. EZRA.

SHANGHAI, 27th April, 1931.

The following letters were subsequently published in the North-China Daily News of 5th, 6th and 7th ultimo respectively:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I have read with interest the two letters of your correspondent Mr. Ezra. In his second letter he quoted very pleasingly, an unbiassed and unprejudiced view of Christ from Rabbi Enelow's book, "A Jewish View of Jesus....."

Mrs. Ezra's first letter has quoted quite strangely a certain Dr. Morrison (Protestant) as having said, "that the Church has been the greatest factor in causing misunderstanding between Jews and Christians,—and that the vital nerve in most of the prejudice, is the idea that has been allowed to thrive in ignorant and sophisticated sects alike *that the Jews were the killers of Christ, this is ancient myth, and unhappily it was incorporated in the New Testament itself.*'

So between these two viewpoints, I will try to elucidate as briefly as possible Christianity's greatest debt to Judaism, to help further the goodwill movement, and to prove briefly that the "true" Christian religion is really and actually the completion of the Jewish Faith, that the Old Law was a prophecy of the New, and besides, the New Testament itself was written by Jews. As old as the human race, among all nations and peoples from the beginning "sacrifice" or the offering to Almighty God of the "visible things" of His creation in token of His dominion, and of our utter dependence upon Him, has been the chief "external" act of religion.

Without "sacrifice" the Christian religion would be strikingly defective, as it would lack the "most perfect form of worship." Excepting Mahomedanism perhaps and before the advent of Protestantism, was there a religion without "sacrifice?" In the Old Law of Judaism, God answered to the Jewish people, clear and explicit details of this natural instinct of the human race, by giving to the Jewish people, clear and explicit details of the various "sacrifices" known as holocausts or burnt offerings, eucharistic or thank offerings impetratory or peace offerings and propitiatory or sin offerings. The Tabernacle and the Temple of Jerusalem, continually witnessed the various sacrifices of the Jewish Law as long as they existed. There were offered in sacrifice: animals, birds, fruits, flour, incense, oil, the loaves of proposition, there was the Emissary goat the Easter lamb, and bread and wine, as in the case of Melchisideck. Why did the people of Israel, why in fact did all nations from the earliest time have a bloody sacrifice? How came this consciousness in the hearts of all nations that they were under the dominion and guilt of sin and that "offended Divine Justice" could be appeased only with the death or "consumption" of the sacrifice? The nations themselves could not explain it, though they had a faint idea that through the bloody sacrifice they reconciled "the offended Divinity." All peoples felt a deep mystery was hidden or connected with their sacrifice. To explain they were unable. May-be the future could bring light, and the future brought light. All these "sacrifices" typified the "One Great Bloody Sacrifice" on Mount Calvary, by which all mankind was reconciled with God. In fact the Jewish Bible is full of symbols which refer to the immolation or "sacrifice" of the Messias, while the present "Catholic Mass" is a continuation down the centuries of this same "Sacrifice" on Calvary. This was pre-arranged and the eternal counsel of God decreed that His Incarnate Son was to die "to redeem us from sin and eternal punishment, and also through Christ's Glorious Resurrection and Marvellous Ascension, Almighty God has opened to us the gates of Heaven," if we adhere to Him by Faith and Obey His Commands. Therefore it is immaterial to us, as to whether the Jews or the Gentiles were the "real killers of Christ," because it was "Our Sins" alone which bear the "real burden and guilt" of Our Lord's suffering and death, and which cry out louder even than His bitterest enemies "Crucify Him, Crucify Him."

WELL-WISHER.

Shanghai, May 3, 1931.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—"Well-Wisher" in giving the Catholic view of the Goodwill Movement in your to-day's issue, makes himself wholly irrelevant. My object in writing to you was to stress the points of agreements rather than disagreements between Judaism and Christianity.

The citation given from Rabbi Enelow's work, "The Jewish View of Jesus" in my last letter, was intended to disprove the indirect allegation made in the series of sermons published in your journal that the Jews are "the enemies of Christ".

"Well-Wisher" introduces a strange fire into the discussion which has no bearing on the subject. As I am not aware that you will favor a theological discussion in your esteemed columns, I would refer your correspondent to a book entitled, "The Synagogue and the Church" by Paul Goodman, published by George Routledge & Sons, Ltd., London, where he will find his arguments fully answered. One chapter in that classic work, "Judaism, the Mother of Religions", will be an eye opener to him and help him to see the truth from a totally different angle. This way of widening one's mental horizon is a necessity in these days when men are searching with electric lights, not candles the dark episodes of the past.

"Well-Wisher" is welcome to read the book just referred to, if he applies to the writer for it.

N. E. B. EZRA.

Shanghai, 5th May, 1931.

Editor, "NORTH-CHINA DAILY NEWS."

SIR,—It is gratifying to note the spirit of reconciliation pervading the interesting letter from "Well-Wisher" which appears in this morning's issue of the "North-China Daily News." If this same spirit could be infused into and made manifest throughout the many various sects of Christendom what a veritable paradise on earth would this much troubled world then be! The time however seems at present to be very remote for such a desirable consummation. Nevertheless, there are hopeful signs that this consummation is "in the making." Perhaps, after all, it is not very remarkable that the greatest tragedy in history should have been the cause of the most tragic misunderstandings resulting in bitter recrimination and not infrequently even to mutual massacres. Let us hope that the love of peace and the newly awakened desire for reconciliation and mutual toleration will last for some time to come. Moreover, there is one view in regard to the tragedy on Calvary as far as it concerns the Jews which I venture to think has not had the attention it deserves. A betrayal involves the necessity of a betrayer as well as a betrayed. The one without the other is impossible and as a means to our salvation a Judas was as necessary as a Christ. In other words both betrayer and betrayed were mutually ordained instruments of the divine plan of salvation. Without a Judas there had been no betrayal, and without a betrayal no sacrifice, and without a sacrifice no redemption. This is of course as obvious as it is indisputable and it must not be forgotten that it was the Jewish nation which provided both. Not only that, but in so far as it was humanly possible to make repentance and reparation Judas did it, even to returning the thirty pieces of silver. Do we ever ask ourselves what would have happened had Judas repented before it was too late? That is, before he committed the great betrayal thereby letting Christ escape? The implications are almost unthinkable.

[*Continued on page 15*]

OUR BOOKSHELF

THE RESPONSA OF RABBI SIMON B. ZEMAH DURAN. By Rabbi ISIDORE EPSTEIN, D. Litt. Oxford University Press. Jews' College Publications, No. 13.

The foregoing is a welcome addition to the stock of scanty literature on kindred subjects, and is bound to be treasured by colleges and libraries. Dr. Epstein has rendered another unique service in his latest production and deserves full commendation for it. The price of the book is 6 shillings and may be ordered from the Oxford University Press. London.

THE AMERICAN REMNANT, By ROBERT LEE STRAUS, Bloch Publishing Co. New York. Price G.$2.

An invaluable book written in a literary style which should be in every Jewish home and library. Our young boys and girls are too often seen in the trams and buses reading works of fiction of no literary value to them. It pains us to see the valuable time thus wasted in reading books of exciting dramas which leave unwholesome influence behind. Just why the minds should be fed and debased by catering to works of a subversive nature, passeth our understanding. 'The American Remnant' will give the reader a better value for reading. Order it!

A BIRD'S EYE VIEW OF PALESTINE. Edited by the Keren HAYESOD OFFICE in Jerusalem.

The above is a useful leaflet containing a map of the Jewish homeland which should not fail to be of inestimable value. Dr. Haim Weizmann's message on "Ten Years of Untiring Effort", of Keren Hayesod, gives the readr an insight into the work done by this useful Zionist agency in turning swampy stretches into granaries and orchards, making roads and creating industries for the benefit of all the inhabitants. It is for such a cause that a drive is now being initiated in China, and it is hoped that Shanghai Jewry will not lag behind in joining the army of Zion buliders throughout the world.

OUR LIFE IS LIKE THAT: Studies in the Customs, Ceremonies and Symbols of Israel and other Essays. By Rabbi Dr. David Bernard Swiren. Bloch Publishing Co. New York. Price G$1.25.

The author has added a much useful structure to the edifice of Jewish home which is the cornerstone of Jewish life. His essays sparkles with brilliant gems extracted from the Talmud, Midrash and other sources. Such themes as "Custom, Ceremonial and Symbol," "The Mezuzah," "The Power of Prayer," "Gratitude," "The Prayer for Sound Sleep" etc. etc. are remarkably presented and should not fail to stimulate the thirst of the reader to explore more such regions in order to fortify himself in his daily struggles for existence. It is somewhat a pity that our two local libraries which have been installed at much expense at the Ohel Rachel and the Beth Aharon respectively, are neglected and hardly any application for books could be attended to by anyone. We have had some complaints lodged with us in regard to this matter and we hope the powers-that-be who hold the rein of local communal life tight in their hands will bestir themselves and do some constructive work for the rising generation. Jewish books are by no means rare in Shanghai and we must encourage our youth to read them. It hurts us to see the latter reading borrowed books of fictions which give no lasting value to them. Jewish boys and girls who leave the local Jewish School are seldom seen carrying books by Jewish authors with a view to enrich their minds, and this is a phase which we must greatly deplore. There is no justification for it when we have two fine libraries here where in the Jewish treasures are stored to satisfy the thirst of all and sundry. This is a matter which must be left into the hands of our Gedolim and Gubbayim, and let us hope that they will rise to the occasion and drive away the spirit of inertia from our midst.

CHANGING THE CALENDAR: Consequent Dangers And Confusions. By THE CHIEF RABBI OF THE BRITISH EMPIRE. *Price one shilling net. Oxford University Press, London.*

The foregoing is a timely publication being a summary of the statement made by Dr. J. H. Hertz to the League of Nations Calendar Reform Committee of Enquiry (British) on December 10, 1930. The proposed change of the Calendar discussed by Dr. Hertz, viz., the introduction of a so-called 'blank day', is a serious danger to Religious Freedom, and would prove a source of confusion to mankind. The author presents the case in a lucid and terse language and exposses the real harm that would accrue to Religious Minorities in all parts of the world were the effect of American propaganda in favour of the new Calendar to succeed. Says Dr. Hertz: "In Judaism, it would tend to destroy the whole Sabbath idea among the masses of our people, and thus undermine their moral and religious anchorage. Englishmen who understand the immeasurable spiritual influence of Sunday observance in the upbuilding of the English character will realise the seriousness of such a result." Dr. Hertz, officially, speaks for his own community, but be does not hesitate to add:—"I should, however, be surprised if the Scottish people, e.g. would meekly, peacefully, and unanimously assent to an exchange of their olden Sabbath for a floating Lord's Day." Dr. Hertz's plea is one which should be studied by all the Religious Minorities and it is hoped that the three local Synagogues will succeed in securing the signatures of their respective seat-holders to protest against the change of the Calendar which is now contemplated by the Calendar Reform Committee of Enquiry.

[Further reviews appear in our editorial pages elsewhere in this issue.]

Wonderful Hebrew Music Sung by Synagogue Choir

O.2470—Halleluja (Lewandowsky)
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O.2471—Kedusha (Lewandowsky)

O.6649—Kol Nidrei (Lewandowsky)
Adonai Adonai „

O.6650—En Kamoka „
Shema Israel „

O.6651—Ki Keshimka ken Tehillathenu
(Lewandowsky)

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[*Continued from page 14*]

This viewpoint I venture to hope and believe will induce even still more a spirit of tolerance and mutual forbearance not only between Jew and Christian but even more essentially amongst all the sects of Christendom.

FUNDIST.

Shanghai, May 5, 1931.

[*We refer to the whole correspondence in our leader elsewhere in this issue.—Editor*, ISRAEL'S MESSENGER].

PLEA FOR BETTER HAZANUTH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Present conditions at the Ohel-Rachel are simply bewildering to those who attend. The spirit of revolt against the Hazan is spreading and there must be a limit to everything. Needless to say, instead of arousing devotion for the service in the heart of the worshippers, the Hazan is actually killing it by his lack of effort and inability, owing to his advanced age. At the last Sabbath eve, the service took over one hour much to the annoyance of the seatholders. The Hazan is simply unable to read and conduct the prayer well. How long this is going to be tolerated is a question which must be decided sooner than later. The Committee of Management cannot remain figure-heads for ever. They are surely responsible to the members for the lack of interest they are showing, and I hope someone with an abler pen than mine will come forward to challenge their rights to abuse the confidence which we have reposed in them.

OBSERVER.

SHANGHAI, 18th May, 1931.

[It is only fair to add that, as far as we know, the majority of the committee are not in favour of the present state of affairs, to which our correspondent draws our readers' attention. Unfortunately, opinions are divided and consequently no headway could be made to solve the difficult problem. The outlook is by no means promising when the majority of us lack vision to foresee the danger ahead of us. In our nexe issue, we will publish a letter from Mr. C. S. GUBBAY replying to the strictures of OBSERVER, which appeared in our last issue. Watch for it.—Editor, ISRAEL'S MESSENGER.]

Startling Allegations

Jerusalem—The Palestine Government compelled Dr. Weizmann to cancel his proposed meeting with the Emir Abdullah in Amman and arranged that the Emir should call off his luncheon engagement with Dr. Weizmann, Mr. Ittamar Ben Avi, who recently resumed his editorship of the "Doar Hayom," asserts in the first of a series of articles entitled "J'Accuse." Mr. Ben Avi quotes in support of his accusation a letter from Mr. Young, the Chief Secretary to the Palestine Government, addressed to Dr. Weizmann, urging that the time is inopportune for a visit to Amman, and the Government will not be responsible for his personal safety in Transjordan at this or another time. Other facts, Mr. Ben Avi says, show that the High Commissioner, Sir John Chancellor, blocked the way to Arab Jewish parleys.

The allegation has caused a stir in Palestine Jewry, and the entire Hebrew Press here has quoted from the "Doar Hayom" the text which it gave of the letter addressed by the Chief Secretary to the Palestine Government, Mr. Young, to Dr. Weizmann, telling him that the Government would not be responsible for his personal safety if he went to Transjordan to see the Emir Abdullah. The Government can sue the "Doar Hayom," the Hebrew Labour daily "Davar" says, and thus prove that the information given by the paper is false; otherwise it must be condemned the world over for hypocrisy in talking airily of a Round Table Conference, while it is busy destroying the basis of an understanding.

EDITORIAL NOTES & COMMENTS

Jews And Arabs

According to a news item from Jerusalem carried by the Jewish Telegraphic Agency, Arab notables who were given grants of land by the Government in the Beisan area intend to notify the Government that they are unable to pay the taxes demanded, and would therefore like to return the land to the state. This is as it should be. Any movement that is kept up artificially is bound to fizzle out in the end. It is an open secret that the Arabs have done nothing to lift the ancient soil from its stagnancy. It has been left for the Jewish pioneers to render the maximum sacrifices to turn swampy stretches into granaries and orchards. That sort of contribution will entitle the Jewish people to supersede the claims of others to own and rule the country.

"Reform Judaism Has Not Collapsed."

RABBI LOUIS I. NEWMAN of Rodeph Shalom Congregation, New York, is making rapid progress in his efforts to nationalize Judaism and save it from pitfalls at the hands of reactionaries. In his weekly contributions "Tell it in Gath" published in *The Scribe*, Portland, Dr. NEWMAN tells us pithily:—

I have introduced an innovation in the Prayer Service of Congregation Rodeph Sholom on Sabbath Morning. On page 119 at the conclusion of the Prayer which ends: "exalt our nation in righteousness," I have added the words: "And may the God of Israel rebuild Zion speedily and in our days." The heavens have not fallen; Reform Judaism has not collapsed; my congregation has not fainted or disappeared, and my soul is more at peace than ever. I recommend to my fellow Zionist-Reform colleagues that they enrich the liturgy in this way. In view of the advent of the Jewish Agency, even non-Zionists may not be averse to following suit.

Dr. NEWMAN is establishing a wonderful record of what a Rabbi-Zionist should be. He is outspoken in his denunciation of a few anti-Zionists in the Reform Rabbinate and his success is astonishing. He has indeed a great future before him. More power to his elbow!

The Turning Point In Reform Judaism

Dr. SOLOMON B. FREEHOF is a regular contributor to the *American Israelite*. Recently he resented and resisted the missionary zeal displayd by the 'Liberal' movement in London, headed by Leader MATTUCK in sending "Rabbi" MARK to Melbourne to wean the orthodox Jews from their faith. Dr. FREEHOF does not see eye to eye with Mr. MATTUCK whom he criticizes for his rush to snatch a soul from his neighbours' camp. Says he:—

The future is with Reform, but not necessarily with *our type* of Reform. We have made many mistakes. These may be forgiven us for we were pioneers. Let us not foist our own Reform upon the Jewries of the world. Let us allow them to develop without hindrance. They will, of their own accord, adopt those of our practices which seem good to them. Out of unhampered, original and different developments will emerge the Judaism of tomorrow.

It is evident that we are returning to a better view of orthodoxy vis-a-vis reform. Mistakes made are freely acknowledged and the desire to go slow and achieve some useful results would seem to be the order of the day. We welcome the moderate views of some of the level-headed Reform Rabbis and see in them a desire to undo the wrong which was done in decades gone by.

"The Jewish Advocate" And C. H. J.

We notice that *The Jewish Advocate* of Boston, Mass., which used to run the Random Thoughts by Mr. CHARLES H. JOSEPH, the implacable foe of Zionist Jewry, as a first page story is no longer featuring same in its columns. We wonder why. Will our contemporary oblige? It would be interesting to know it. It is not, however, improbable that *The Jewish Advocate* being a Zionistic weekly must have resented the savage assault of Mr. JOSEPH on Zionism, which was ruthlessly exposed by ISRAEL'S MESSENGER since last year, and consequently placed a ban upon Mr. JOSEPH'S contributions. According to an advertisement in another journal, C. H. J. syndicates his weekly output to eighteen journals, which is an indication of the laziness of the editors of Jewish periodicals to write their own editorials and do their own thinking! Be that as it may, we must felicitate *The Jewish Advocate* for ridding itself of a pest and thereby purging its columns from the namby-pamby of a noisy scribbler!

Jewish Tenacity Will Overcome All

Jewish perseverance in the face of trials and difficulties is proverbial. It has been said that "every noble work is at first impossible." Human nature sometimes is apt to overlook facts and persist in going its own way regardless of circumstances. We are, nevertheless, impressed with Jewish tenacity in prosecuting its work of national endeavours. Since last year we had the SHAW report, the White Paper and Arab intransigeance to face which would have been enough to discourage anyone from going ahead and grappling with the state of affairs. But, happily, our work of redemption was not checked. Our pioneers were undaunted. They have carried on their work with greater determination and effort than ever known before. They have developed Haifa Bay. They have extended their educational programme. Haifa Harbor is almost completed, which will be the leading port in the Mediterannean Sea. The Mosul oil fields will open the oil pipes outlet at Haifa. These are but some of the accomplishments. But we must not rest on our laurels. The Keren Hayesod which is the financial instrument for upbuilding our homeland should be generously supported by world Jewry and its work of redemption should not be imperilled in any way. Shanghai Jewry is now called upon to identify herself with other communities overseas to contribute its quota for the *binyan*.

American Jewry and "Charity-Begins-At-Home Plea"

RABBI FELIX A. MENDELSOHN, the contributing Editor of *The Sentinel*, a weekly journal published in Chicago, Ill., relates the following story which may not be inapplicable to the leader indited in our our last issue, under the above caption:—

"The Jews of Khelm, who are known the world over for their unusual wisdom, held a public meeting for the purpose of discussing an important problem. The treasury of the shull had been depleted and on Simhath Torah, when it is a miswah to drink, the people had to get along without wine. Drastic measures were therefore to be taken to avert a similar calamity in the future. After a number of lengthy speeches had been heard, a young man rose and made the following suggestion: "All of us," he said, "are using wine for kiddush and habdalah. Let us then place a big barrel in the lobby of the shull and let each of us pour therein a little wine every Friday evening. None of us will miss the few drops of wine, but at the end of the year we shall have enough for Simhath Torah." This idea sounded so well conceived that it was immediately adopted. However, when the barrel was opened a year later, it was discovered that it contained nothing but water. Every Jew in Khelm thought that his few drops of water would not affect the quality of the wine, and since all of them entertained the same thought they again had no wine for Simhath Torah."

That we are equally drifting into such a horrible mess as the above, is beyond question. In the hope that "American Jewry" may answer the S. O. S. some of our well-to-do are positively retreating and setting no good examples to others. Our daily prayer may well be: "From such a 'success' deliver me O Lord."

"The Jewish Advocate"—A Voice From India

We are in receipt of the first anniversary number of *The Jewish Advocate*, a monthly publication issued in Bombay and edited by Mr. JOE I. SARGON. The gala edition before us shows what we may expect from the Editor in future. The messages of congratulations from some of the leading members of the Bombay Jewish community and abroad, which reached him in time for insertion in the anniversary number, show that he has not laboured in vain in issuing the journal and creating a much-needed forum for the voiceless Jewish communities in India. Indian Jewry needs a thorough awakening from its long sleep, and it is time that a more virile spirit of independence is shown in promotng the welfare of Jews and Judaism. *The Jewish Advocate* is bound to grow and exert its useful influence among the wide area of Jews scattered throughout India. It has been said that "newspapers are the world's mirrors." *The Jewish Advocate* has succeeded in showing its readers reflections of communal life of the Jews in India and abroad, during its first year of activity, and there is no gainsaying that it will play a good role in the near future in defending well the cause for which it stands. We are firmly of the opinion that *The Jewish Advocate* can do much to enlighten the Muslims in India regarding the Zionist aspirations, and spread a better knowledge of the real intents and purpose of the Zionist movement. Our Hindu neighbours need not much to be told what Zionism stands for: their men of light and leading have long ago expressed their readiness to support the Zionists and encourage them in their great work of upbuilding their national homeland. *The Jewish Advocate* has a great scope before it, and we hope its energetic Editor Mr. SARGON will lay to his credit a number of victories for the cause which he ably espouses. Our best wishes and congratulations go out to him and his co-workers in their fine field of endeavour which we shall watch with great interest in future.

Justice And Judgment

The Jewish Law laid great stress upon just and equitable administration to the litigants. The Bible is replete with injunctions to do justice, to love mercy and to walk humbly before God. The Rabbis of old rose to great climaxes when they insisted upon the rein of law to enthrone justice and uphold judgment in the world. They felt that the authority of the Law would never be vindicated unless justice is meted out to all without favour and without discrimination. "When the parties to a suit stand before you," says the Talmud, "look upon both as guilty; but when they are dismissed, let them both be innocent in thine eyes, the verdict having been accepted by them." Here we see a sublime injunction which we may well stress in our time, in order to uphold the mighty arm of the tribunal which should ever be jealous in administering justice for justice sake. Justice may be said to be the soul of the universe. Justice delayed or thwarted is justice denied to the litigant. The awfulness of this was realised by our Sages of old. "In the hour when the judge sits in judgment over his fellow-men," says the Talmud, "he shall feel, as it were, a sword pointed at his own heart." What a sublime lesson! Our Sages looked upon the judge as one who is actually responsible to balance his books in heaven and to square himself with his conscience—a still, small voice. "Woe to the judge," says the Talmud, "who, convinced of the unrighteousness of a cause, seeks to throw the blame on the witnesses. From him God will ask an account." The cry for justice which swayed our Sages was one which was deeply felt by them. They realised that in the matter of justice and judgment we stand face to face with things "on the height of the world." Justice was a great word in their vocabulary. All religion and all ethics are summed up in one word—Justice. It was and is our pride that Israel's code of ethics had never deviated from the rule of right and justice and that no discrimination was ever shown in the matter when the law had to be administered. "In righteousness shalt thou judge thy neighbour" (Levit. XIX. 15) was a principle which was faithfully followed by the judges of Israel.

Hebrew Music: By David Ewen

Said a writer:—"What are ears? What is tune? that this particular series of sounds called a strain of music, an invisible and fairy troop which never brushed the dew from any mead, can be wafted through the centuries from Homer to me, and have been conversant with that sane aerial and mysterious charm which now so tingles my ears?" There is something mysterious about music which charms and transmutes the baser metals into unalloyed gold. The Indian poet Kalidas says in his Sakintala: "Perhaps the sadness of men on seeing beautiful forms and hearing sweet music arises from some faint remembrance of past joys, and the traces of connections in a former state of existence." The Bloch Publishing Co. New York, has now brought out the above book written by David Ewen, a well-known music critic, who traces the beginning of Hebrew music down to modern times. The author indisputably claims that the old Hebrew notation was used by the Latin Church in their music. The word "neumes" the notation of the old Latin church has its counterpart in the Hebrew word for pleasant (neumah) The author devotes his concluding pages to the modern tendencies in Hebrew music which had its start in Russia. Such names as Engel, Kreyn, Gneissin, and Steinberg are synonymous with the best in Jewish music. The book is beautifully written and well gotten up. We would recommend it to all music lovers.

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JEWS IN IRAQ FACE NEW CRISIS: ANTI-THEOSOPHY PROTESTS

Want of Spiritual Leader Playing Havoc Among Rising Generation.—A Gloomy Outlook.—Drs. Hertz and Jung Express Views on Theosophical Cult.

There are countless problems facing Jewry in the Diaspora which call for solution. First and foremost, we need master-minds to guide the people on the old path, the path of progress and enlightenment. For many decades, we stood on the brink of the Nile, refusing to go forward with the spirit of the age, and persisted in standing rooted on the same spot, in spite of the fact that the river had gone dry and requires to be replenished with pure water, "changless to the changeless sea." To us progress, that is, advance in religion without loss of traditional values, is a passion. For such advancement we are willing to lend all our weight, and support it with every fibre of our being. Conditions everywhere call for a change for the better. We must advance and go forward, not to destroy and demolish but to build strongly the edifice upon which we are standing and leaning. A wail reaches us from Mesopotamia, the home of the Talmud Babli. What was once a city of great culture and Torah-true centre of Judaism, is to-day practically a ruin, due to religious unrest and disintegration. No longer dare we look for light and guidance from that quarter. The rising generation find themselves unable to quench their thirst when there is an actual famine in the land. They find it necessary to go elsewhere, either to the Chief Rabbi of the British Empire, or to Dr. Leo Jung, the renowned Rabbinical leader in the United States, as will be shown later in this article. The restlessness among the youth of the Iraqian communities is growing apace, thanks to a false 'spiritual' leader in their midst. The case of Khadoory Sassoon and his treacherous conduct against his own people, has added a bad and sad chapter in the modern history of the Bagdad Jewish community. To-day the whole community is seething with unrest and drifting like a ship without a compass. *The Times of Mesopotamia*, Basra, of April 13, 1931, reveals a sad state of affairs which is not a happy omen. Our contemporary gives prominence to the following report in its columns:—

Demonstration Against Theosophical Society

"An excited crowd numbering about 300 and including women and children, appeared before Basrah City Police Station on Saturday night, and later in the evening H. E. the Mutasarrif ordered the arrest of the Jewish Mukhtar. Earlier in the evening a party of about twenty boys tore down the signboard of the hall of the Theosophical Society, near the Jewish synagogue, thus taking the first overt step in the quarrel that has arisen following the establishment a year ago of the Society. In all seven people are now under detention."

Rabbis' Ban

"The Theosophical Society was formed in Basrah by Mr. Khedoouri E. Ani, last year. The present issue was raised when the Basrah chief Rabbi Hakham Sasson delivered a sermon in which he asked the Jews not to join this new society, being, he said, a kind of new faith, and so forbidden by the Jewish religion. This sermon was received from the Council of Rabbis at Baghdad. The Chief Rabbi also requested the Mutasarrif to eject the society from its present premises, on the grounds that by ancient law, no church, Muhammadan mosque and synagogue may be situated together in the same street, on account of the possibility of quarelling and bloodshed among followers of the different faiths."

In its issue of April 14, *The Times of Mesopotamia* publishes the following further account of the demonstration:—

"The seven persons arrested in the Jewish demonstrations in Basrah City on Saturday night were released yesterday morning. H. E. the Mutasarrif is understood to have communicated to Baghdad the Chief Rabbi's request to eject the Theosophical Society from its present premises, as it is surrounded by Jewish synagogues, schools and so may be thought liable to be a source of trouble."

Chief Rabbi Hertz' View

A correspondent from Basra having appealed to the Chief Rabbi of the British Empire for his decision regarding the Theosophical Society, has received the following reply:—

"Whilst there are certain resemblances between the Jewish Kabala and some aspects of theosophy, theosophical teaching is as a rule, foreign to Judaism, and sometimes against the very fundamentals of our faith. I would strongly urge brothers in Basrah to abstain from affiliation with the theosophy movement. My own experience in various parts among English-speaking Jews has taught me that such affiliation is likely to prove dangerous to ordinary men and women, who are not conversant with the writings of great Jewish teachers and philosophers, enabling them to discriminate between the wheat and the chaff of theosophy and kindred alien doctrines."

Rabbi Leo Jung's Views

Dr. Leo Jung of New York, was equally approached by a Basrawi for his expression of views and the following reply was sent by him:—

"Jews do not need Theosophy. In the Torah they are taught a philosophical life, not a mystic nothingness. Theosophy leads Jews away from their solid duties with which our Lord has crowned us. I would certainly warn my brothers against the surrender of their religious identity, which is inevitable as they lose themselves in the unprofitable mazes of theosophic thought. By all means, let Jews know that they can find fulfilment of all their spiritual cravings in our own vineyard in the fields of Jewish thought and idea. Life is not a dream. It is a task and a challenge. The Torah teaches us how to meet it squarely and how to succeed. Theosophy is a malady of the weak. It is the punishment of ignorance. It is not a religion for men. It robs women of their grace and strength. It deprives youth of its moral stamina."

The Case For The Theosophists

The leader who was responsible for disturbing the peace of the Jews in Iraq, Mr. K. E. Ani, wrote as follows to the *Times of Mesopotamia* of April 14:—

Sir,—As you have seen from our open letter which was published in your Arabic section of 28th March 1931, the Acting Hacham Heskell Sasson has distorted the truth by alleging that the Theosophical Society, founded here in 1927, is a new religion which is contrary to the Jewish faith and has enjoined all not to elect those affiliated to it either to the Jewish Lay Council or to any committee which has any sort of control over the Community's funds. Reference to Pears' Cyclopaedia, Theosophical Literature, History of Modern Philosophy and other historical literature will show that Theosophy is not a religion but is a Philosophical Science which has been taught for thousands of years by the ancient Egyptians, Romans, Israelites, Christians and Arabs and that the Theosophical Society is a scientific, literary, ethical and philosophical society. Its aims are three, as follows:—

(1) To form a nucleus of the universal brotherhood of humanity, without distinction of race, creed, sex, caste or colour. (2) To encourage the study of comparative religion, philosophy and science. (3) To investigate the unexplained laws of nature and the powers latent in man.

Is it possible for anyone with the least common sense to imagine that this Society conflicts with other religions or that it offends against other beliefs? It is with this illusion that the Acting Hacham and his satellites have wanted to mislead public opinion and to detract from the good reputation of the Society. They have accordingly circulated provocative reports in the Synagogues in a manner calculated to excite the public against, rendering those affiliated to it subject to the risk of persecution, humiliation and even evil intent. The result of this was made evident on Saturday when weak and narrow-minded members of the Jewish Community rushed the premises of the Theosophical Society, howling and shouting, each armed with whatever might enable him to attack the members of the Society. Fortunately, no one happened to be present and the onslaught was made on the locked door. When they found they could not break it, they pulled down the sign-board which was shattered to pieces in front of the house of the President, which was also pelted with stones. The strongest proof of the intentions towards those connected with the Theosophical Society in Basrah is their circular, which was prepared at will and in conformity with no legal code, without any observations having been indicated to any member of the Society and without addressing any question to or obtaining a reply from any of them. Would it ever have occurred to you, Mr. Editor, that in this Century of Light the Acting Hacham would play the role of Jeroboam son of Nebat (Kings I, Chap. XIV), by sowing discord among the individuals of the Jewish Community in Basrah who are day and night toiling to earn their living in peace and harmony, in full obedience to the Law.

K. E. ANI, *President*.

Basra Jews And Theosophy

A correspondent from Iraq signing himself OBSERVER, writes to us under date of April 18, 1931, as follows:—

"No less a contribution has ever been made to the Iraq Jewish religious problem than the constitution of a "Theosophical Society" in Basra by our misguided friend Mr. K. E. Ani, the president of the Society and his co-workers. This movement started three years ago after consultation with the "Chief Rabbi" of Basra, Heskel Sassoon with the object of converting as many Jewish youth and maiden into his new fold as possible.

'The seductive manner in which the movement was introduced was at once noticed by those who were active in exposing its hollow pretensions. It was made manifest that the president of this Society was furtively appointed by some wealthy leaders in India with a monthly salary of Rs. 1,500 for himself and Rs. 500 for his wife.

"In opposing the demonstration made by some Jews in Basra against the society, the president had planned a scheme thinking that he could escape public opinion and criticism by sending out foolish propaganda of a subversive nature to the press.

"Where is this movement going to lead us? Where are our great men to fight it and restore peace and harmony in our rank? Against this sort of obstruction and nonsense, we must strongly protest. It is our duty to uphold and maintain our faith in all its purity and essentials and not allow an irresponsible leader to introduce strange fires in our camp. The new society is not solely to blame. The many years of anxiety through which we have passed should not be rewarded with initiating a new cult in order to wean our young rising generation from their ancestral faith. Truth to tell, we are really bereft of spiritual leaders here, and are drifting fast into a hole from which it would be well-nigh difficult to extricate the rising generation. What was good and safe fifty years ago,

[*Continued on page 23*]

[Written for ISRAEL'S MESSENGER]

Land Purchase in Eres Yisrael

By M. Ettinger, LL.B. (Jerusalem)

Whatever our views may be with regard to the political situation, whether or not we are satisfied with the results and procedure of the Jewish Agency negotiations with the British Cabinet, we all agree that the development of Jewish strongholds in Palestine is of paramount importance. Every unit of Jewish life in Eres Israel is a step towards the achievement of our ultimate aim. Land is the basis on which national bulwarks are created. For many years Zionists, especially those taking an active interest in the Jewish National Fund, have been endeavouring to bring the Palestine land question to the foreground of Jewish life. What they have endeavoured to do with only partial success has at present been done, although with a different motive, by Sir John Hope Simpson in his report. It has become clear that land is the basic necessity for the establishment of our National Home. The area of land in Jewish possession must be increased. This applies especially to land in public possesssion; land which remains the inalienable roperty of the Jewish people. The Simpson Report has rendered it imperative to acquire immediately vast areas of land. We can no longer confine ourselves to the slow process which rendered land purchase by the Jewish National Fund dependent on the annual income of the Fund. An income limited by its very nature, since it is mainly made up of amounts dropped into collection boxes. In addition to funds put at the disposal of the Jewish National Fund by way of donations, other sources of capital for land purchase must be found.

If we were to study the history of the Zionist movement, especially during the last decade or so, we would discover numerous attempts made with the aim of discovering possibilities for obtaining funds on lines which would secure for the subscriber a regular income, whilst the capital subscribed should benefit Jewish work in Palestine. At the present moment the Jewish National Fund has worked out and launched a scheme complying with these requests in a most satisfactory manner. The scheme provides a reliable source of steady income and at the same time enables the immediate acquisition of large areas of land in Palestine as the public property of the Jewish People. A person putting at the disopsal of the Jewish National Fund amounts of £500 and over, is given a return on his capital for life and the capital itself is vested in trustees, with direction to lend the money to the Jewish National Fund at a rate agreed upon. As a rule the Jewish National Fund is prepared to allow between 5 and 6 percent. On the death of the person entitled to this life income, the capital is presented by the trustees to the Jewish National Fund in accordance with the terms of the trust document and can, if desired, and if the amount is sufficient, be applied towards the commemoration of the person who has subscribed the capitial or towards the establishment of a suitable permanent memorial to a person designated by the donor. This scheme is becoming commonly known as the "Living Legacy" plan. A number of individuals have already presented living legacies to the Fdnd—the success of the scheme requires wider participation. Assuming that 500 Living Legacies of an average size of £1,000 each are obtained immediately, the Jewish National Fund would be in the possession of a capital sufficient to redeem vast areas, and if due interest is taken in this matter by all those devoted to the cause of Palestine, far larger amounts could be obtained.

The assets of the Jewish National Fund in Palestine, at a moderate valuation, amount to over £2,000,000. Its annual income, in fact, reaches close on £300,000 and cannot in any case be assumed to drop below £200,000. This means that the Jewish National Fund can without any difficulty pay the life income on Living Legacies amounting to over £3,000,000. Further guarantees are provided by the terms of the Trust Deeds prepared with the assistance of experienced legal advisers. The Living Legacies themselves create a sinking fund, since on the death of the persons entitled to the life income, the capital is donated to the Jewish National Fund. The possibilities of this scheme are such as to provide a methed for the immediate purchase of a land reserve in Palestine, to assure large-scale Jewish settlement. Every Zionist should consider this scheme in the light of his own personal circumstances. In view of the fact that each individual Living Legacy is carried out by way of a speiial trust settlement, the private circumstances of each subscriber can be taken into consideration. Instead of provision of a regular income to the person subscribing the amount, arrangements can be made for a life income for one or more persons depending on him, and various other modifications are possible. The Living Legacy system affords possibilities to numerous Zionists to advance our work in Palestine in an immediate and substantial manner.

Only One Cure For Anaemia

Anaemia, that insidious ailment which gives rise to so many subsidiary complaints, is one of the most prevalent and dangerous diseases of present-day civilization. Blood impoverishment, for that is anaemia, means that life and health is threatened at its very source. It has been well said that the condition of your blood is the condition of your health. Moreover, there is scarcely a disease or ailment of any kind which is not attributable to the depleted and impure condition of the blood supply. Physical weakness and emaciation, pallor and giddiness, debility and neurasthenia, dyspepsia, rheumatism and that class of ailments which afflicts the female sex, are all traceable to blood impoverishment and can only be treated efficiently at their source—the blood stream.

There is only one method of treatment which has been proved definitely to improve and increase the blood and that is by oxygenization.

This is a leaf out of nature's book, a purely natural method of performing artificially what nature is trying and failing to do when you are suffering from anaemia. The oxygen you breathe purifies, enriches and increases the blood but in acute sickness the natural oxygenizing process is not fast or powerful enough. In Dr. Williams' Pink Pills there is a valuable agent, easily assimilable into the blood stream that enables the blood to absorb increased quantities of health-giving oxygen. That is the secret of this world-famed remedy's success in the treatment of anaemia and its allied ailments outlined above.

Try them and prove their merits for yourself. All chemists can supply you.

STOP PRESS

We regret to chronicle the death of Mr. N. S. Levy, a prominent member of our community which took place at the Country Hospital on the 29th May, after a lingering illness. We shall refer to his demise in our next issue.

THE SUCCESSFUL JEWISH BOY SCOUTS

The 5th Company Shanghai (Jewish) Scouts and Wolf Cubs, with their trophies won at the recent Jamboree held at Millington Camp. With them are District Scoutmaster Noel S. Jacobs, and Cubmistress Miss Deborah Bloomfield seated in the centre.

"THE JEW IN WORLD PEACE": By SAM BLOOM

The author of the following oration in the recent A. Z. A. oratorical contest, is 19 years old, according to Intermountain Jewish News, of Denver, and has been president and treasurer of the Denver chapter in his three years of membership. SAM BLOOM'S *fine essay should silence our detractors who sillily contend that the wars are fomented by the Jewish people and even finance them to a great extent. We present a timely contribution on the subject, which will not be readily welcomed by the anti-Semites. But it is necessary that every Jewish community in the world should be armed with the weapons of truth and righteousness. As Am Yisrael is eternal, so their enemies are also eternal. In every age, according to the Haggadah, there are foes who seek to exterminate the root of Israel but, happily, they labour in vain. Our congratulations to Mr.* BLOOM *for his essay, which follows:—*

Peace as an international ideal is very young. War as an institution is very old, being with us when man was a primitive beast, becoming so deeply entrenched in his makeup that the evolution of centuries has not removed it, and gaining so much in violence that the next recurrence threatens to wipe out the very foundations of civilization. I have little need to point out the terrible costs of war, or its tremendous growth making imperative the waging of a final "War to end War." Because each renewal of the orgy leaves a still greater number of mothers to live out shortened, saddened last days, still more cripples to live useless lives or to die slow, sure deaths in the hospitals, and thrusts upen society millions of mental misfits, men whose knowledge of how to murder and kill no longer permits them to assume their natural tasks as citizens—it is no wonder that the world cries for "peace."

And each call sent forth, whether from an inspired gathering of the nations in formal convention, or a pathetic appeal by an oppressed people, it is met with an answering echo from the Jews who have assumed the position of international leaders of the peace movements.

Preponderant Feature

Jews as a race and as individuals dominate world peace. And this domination comes as natural as does pugnacity to the Irish, science to the Germans, art to the French, industry to the British, or "big business" to these United States. Thus it may be said if here is one preponderant feature wrought in the international makeup of the Hebrew, then that feature is peace. When the Almighty Father in His wisdom scattered us sons of Israel, like sturdy, beautiful flowers, to every portion of the globe, it must have been with the intent that we should sprout and spread His holy doctrines of peace. How nobly we have carried out His purpose!

Qualities of Pacifism

Scattered as we are thruout the two hemispheres, in every instance but a small altho powerful minority, it has been necessary for self-preservation to be orderly and law-abiding, resenting violence and restricting aggressive militarism. Thru the centuries since the destruction of our empires, there has besen instilled in our character and temperament, unyielding qualities of pacifism. Without this inborn racial respect for peace our phenomenal growth and spread would have been challenged, even our existence threatened, and we would have disappeared as did the military nations of history—the Spartans, the Romans, and the rest. Jewish religion, too, is synonymous with peace. Based upon the Golden Rule, "Love thy neighbour as thyself," it teaches an utter abstainence of warfare. Contrast Judaism with Mohammedanism, teaching with the Koran in one hand while the open sword threatens in the other.

Jewish culture, Jewish devotion to the arts and sciences, Jewish philanthropy, and Jewish business ability are still greater assurances of the Jewish pursuit of peace.

What Accomplished

With this as a background, turn now to the Jewish leaders to see what they have accomplished toward a political world peace. The names of bankers, merchants, industrialists, rabbis, statesmen, all stand out. From every art, every culture, and every calling come contributions amazing in the scope of their accomplishments. They are as endless as infinity. So scanning over the records of Rabbi Stephen S. Wise, American representative of the League of Nations; Walter Rathenau, German banker who magnificently gained an after-war recognition for his country; Lucien Wolf, British statesman, whose practical idealism guided his country's foreign affairs; the Straus family, Isador, Nathan, and Oscar, each supreme in his field, represented the King of Merchants, the King of Philanthropists, and the King of Diplomats, who because they succeeded in laying binding ties of good will across the oceans, represent as great a contribution as any people have made to the cause; Louis Marshall, diplomat, the champien of oppressed peoples. We come at last to Albert Einstein, the most lovable Jew of them all, of whom a gentile, Rev. G. H. Stockdale, has said: "We should be thankful that Albert Einstein, the Jew of to-day, is so intensely interested in ridding he earth of the insanity of war—how glorious is the heritage of the Jew to have given us such spiritual and intellectual giants!"

And as the list grows more impressive we add the name of another destined to become immortal. His achievement was the crowning achievement a World Peace—the Kellogg Peace Pact, the man whose name will be handed down to posterity as marking a new era in history—that man is a Jew—Salmon O. Levinson. Men like him as leaders, and the Jewish people as an example, are sowing strong seeds of pacifism, of whose planting future generations will enjoy the fruits—International Peace.

He is a Rabbi and he can take a joke on himself. He tells this one, which I think is a little too good to be true.

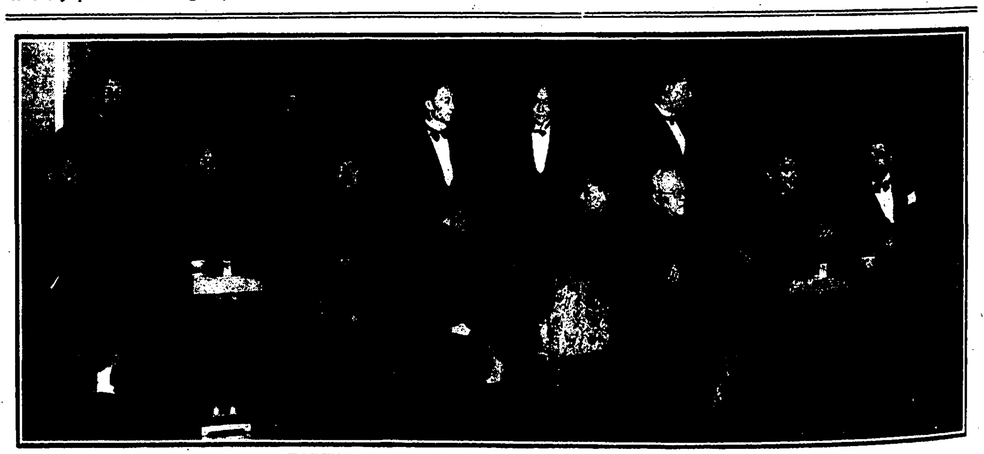
One day, after he had delivered what he thought was a very excellent sermon, he was met by a member of his congregation.

"Say, you know Doctor, I couldn't sleep last night after hearing your sermon."

The Rabbi was delighted: "Well, my sermon gave you much food for thought."

"No, it wasn't that," said the member. "You see, when I sleep during the day I can't sleep at night."

We have to acknowledge the receipt of $9.00 from the Hon. Treasurer of the Ohel-Rachel Synagogue being box collection for the Jewish National Fund.



FAREWELL DINNER TO MR. ALBERT J. AVRAMOW

The officials of the local Chinese banks gave a farewell dinner recently to Mr. Albert J. Avramow, Far Eastern representative of Messrs. De La Rue Company, Ltd., of London, with offices at 110 Bunhill Row, who left for Europe last month. Mr. Avramow is seated on the extreme right of the above picture, next to Mr. T. D. Woo, Manager of the Bank of Communications.

[Written for ISRAEL'S MESSENGER]

CONSUMPTION AND PRODUCTION IN PALESTINE:

By Helene Hanna Thon (Jerusalem)

Despite the relatively small size of Palestine a glance at its trade statistics reveals the maintenance of lively commercial relations with practically every country in the world. Its population numbering roughly 890,000 souls, in the years 1924-1929 accounted for foreign goods to the value of £40,500,000 sterling, an enormous figure, four times as high per head of the population as that of any of the neighbouring countries.

It is a fact generally recognised by the non-Jewish merchants as well that these high import figures are solely due the influx of Jewish immigrants during the past decade. In looking more closely into the character of the goods consumed, it will be seen that they are by no means confined to the needs of the Jewish population, but that Arab consumption in Palestine since the war has risen to an unheard of extent far exceedding the average consumption per head in other Arab countries such as Transjordan and Iraq. This may, of course, be due to the increased purchasing power of the Palestinian Arabs sharing in the general prosperity following in the wake of Jewish immigration—a conclusion lately arrived at by the British Government as well.

An exceedingly large proportion of the imported goods—approximately £1,750,000 p.a. —consists of articles of food. The high stand ard of living kept up by part of the populotion at all events is clearly shown by the import of large quantities of rice, wheat and fine wheat-flour. coffee, sugar, cocoa, sweets and tinned stuff. The annual influx of tourists, however, and its bearing on the consumption of foodstuffs may not be lost sight of either. In conparing the pre-war and post-war import of foodstuffs it will be seen that it is the Jews who popularised quite a number of articles, such as potatoes, mainly imported from Cyprus to the value of approx. £50,000 p.a., tinned stuff, alcoholic beverages and others, which were barely known before the war.

This large consumption of foreign articles of food, satisfactory as it may be from certain points of view proves less so when the list is subjected to careful examination. It is well known that Palestinian agriculture is fighting hard for the local market; there is, for instance, a plentiful supply of milk, the price of which is steadily falling. It would sound almost incredible that Egypt sends us more than £20,000 worth of cream annually, if we did not know that the imported article is cheaper than the home product, though naturally less fresh and clean by the time it reaches here. The £12,500 spent on condensed milk and milk powder from Holland and Switzerland, too, seem excessive and superfluous—when allowance is made for a certain proportion of specially prepared infants' milk—condensed milk being barely cheaper than the home product nowadays.

One would also be inclined to query the item of £30,000 p.a. for eggs. Could we not bring up our production to the required quantity, since imported eggs are hardly cheaper and the size and quality of the Jewish home product more than justifies the slightly higher price? The import of £33,000 worth of butter from Egypt and Syria, in addition to butter substitutes for approx. 15,000 mainly from France, automatically makes us wish to see a far larger consumption of the genuine, uncoloured and fresh product from the Jewish settlements.

The hotels catering for tourists and English residents certainly do need various kinds of meat not obtainable in this country. But the hgh import figure rather suggests that Jewish circles, too, share in the consumption.

The quantities of fresh fish and fruit coming from Syria also seem excessive in view of the yet untapped local sources. Nor could the Jewish chocolate and sweet industry do otherwise than benefit from the reduction in the import fignre of £58,000 p.a. for chocolate and sweets from Syria, and biscuits from England and Belgium.

Judging from the figures for wines imported from France, Italy and other countries the local vintages seem to have more or less conquered the market, whilst foreign tobacco, mainly Turkish and Egyptian cigarettes, still occupy far too prominent a place as against the local product.

An energetic fight is being waged in Palestine for the consumption of local, and more especially Jewish products in Jewish homes. It will need a good deal of patience to make the slogan of "Tosereth Ha-Ares" (Home Product) really effective, since habit, thoughtlessness and laziness frequently combine against the slightly higher prized but generally superior home article. The Jewish settlements and their selling agencies, first and foremost the "Tnubah," are doing their best to overcome this resistance on the part of the public. Milk, honey and marmalade, a new excellent tomato juice, fresh vegetables, including a sumber hitherto unknown in this country, and fresh fruit are being offered in "Tnubah" shops lately established in most cities and colonies. Their most recent venture is the sale of pasteurised milk, prepared under strict medical surveillance in the Nathan Straus Health Centre, at a price but slightly higher than that of the ordinary milk. This new departure will no doubt be enthusiastically acclaimed in households with children.

The fight for the local market is being waged with particular keenness by the cooperative settlements established and maintained by the Keren Hayesod. Together with the "Thubah Society," they take the initiative in producing and pushing agricultural products, a process calling for a good deal of perseverance and financial sacrifice and giving an example to the other Palestinian farmers.

Despite the keen competition of other countries, Palestine is in a fair way to produce a good machine-made articles of food. The list of home made articles in the Industrial Report of the Palestine Government for 1929 includes flour, bread and cake, biscuits, Massoth, maccaroni, sweets and chocolate, tinned fruits and fish, sausages, ice, mineral water, alcoholic drinks and fruit juice. The value of these articles, in addition to tobacco and cigarettes, amounts to £2,036,000 p.a., half of which is accounted for by the production of flour. To this figure must be added £250,-000 p.a., the value of the oil destined for edible purposes. The above quoted figures represent approximately two-thirds of the total industrial and commercial production of the country amounting in 1928 to practically £4,-000,00. In this production of foodstuffs the Jews play a prominent part, first of all because they are responsible for the establishment of most of the concerns, and secondly because by means of the modern processes they introduced, they set an example which is being followed by the Arabs. Up to 70 per cent. of the raw material used in the production of these foodstuffs is supplied by Palestine itself.

To a steadily growing extent Palestine is taking its place as an exporting country of agricultural products and other foodstuffs, the exports comprising maize and leguminous vegetables, Durrah, oilcakes (made from the waste products of oil), Massoth (for approx. £5,500 p.a.), cheese (to Syria), and melons. The orange naturally takes first place in the list. In 1928 it accounted for not loss than £517,000. Next to England, Germany is a large consumer of Palestinien oranges, followed by Roumania, Holland and Egypt.

Palestine is thus taking its place in the world market, both as a consumer and producer of foodstuffs. Its agricultural production inasfar as it lies in Jewish hands, naturally still needs experimental and research work, activities which like a good many others could never have carried through without the assistance of the Zionist Funds.

[*Written for* ISRAEL'S MESSENGER]

MEDITATION

God, Thou knowest my Faith is strong.
I have trusted Thee all along.
As Thou dost mark the sparrow's fall,
So shalt Thou hear me when I call.

All I seek is the path of Truth,
I have followed it since my youth.
Shall those, who live for self alone,
Ever by Faith for guilt atone?

I own myself corrupt and weak,
Therefore Thine aid is all I seek;
Thou hast promised, if we but pray,
Thou wilt all our sorrows allay.

If 'tis Thine will, I shall aspire
To attain mine every desire.
Since man to man is so unjust,
In Thee alone shall be my trust.

To Thee belongs dominion here,
With Thee at hand I've nought to fear.
Thou art the rock in my travail,
Thou alone canst evil assail.

Thou art my refuge in my grief,
When I pray I obtain relief.
Thou dost Thy watch over all keep,
Then watch Thou o'er me while I sleep.

Thou gracious and merciful King,
At Thy feet I shall always cling!
How mine adversaries increase!
From these Thou alone canst release.

In Thy shadow would I abide,
Then I'll not fear whate'er betide.
Thou Lord, our God. Thou art but One,
Beside Thee, in strength, there be none!

Suffer me then to lie in peace,
When I awake, Faith shall increase.
Unto Thee my spirits commend,
At all hours but to Thee I bend!

If Thou be near, why should I fear?
In Thee alone shall Faith adhere.
Thy dread omnipotence I own,
E'en when I stand before Thy throne!

While life throbs to Thee I shall pray
To turn my night into bright day;
And when to dust I shall return,
My soul shall for Thy presence yearn.

I know that Death is not the goal,
Somewhere Beyond shall live my soul;
And on that Resurrection Day
All, all shall feel their Maker's sway!

Bombay. B. J. H. SOMAKE.

J. BRIGHTEL,

Hebrew Teacher is open to give private lessons at home. Please address enquiries to No. 39 Range Road, Shanghai.

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[*Continued on page 23*]

[Continued from page 21]

[illegible] Of the 170 [illegible] (the majority of whom are [illegible] the country), 150 attended the [illegible] which was immediately invit[illegible] with the Jewish Physi[illegible] Association of Palestine. Several [illegible] were delivered on various [illegible] preventive, curative and preventive, [illegible] was stimulated in recent [illegible] in their profession.

The Arab Boycott

As a reaction to the letter of Premier MacDonald to Dr. Weizmann, which was [illegible] by many some of the proposed measures against the Zionist enterprise contained in the Passfield White Paper of October 1930, the Arab Executive has called an economic boycott of the Jews. A patriotic Arab may sell to the Jews everything but land, and he must buy nothing from them in return. At the same time, remembering [illegible] of the economic boycott [illegible] the August 1929 riots, the Arab Executive urges the Arab merchants not to profiteer. Though several such proclamations have been issued, and though the project has of course the support of the Arab [illegible] the boycott so far seems to have gone but little beyond the paper stage. At the same time, a movement has been started for the use of Arab goods only. Patriots are exhorted to use no goods of foreign or of Jewish manufacture. If, as is often the case, no Arab goods of a given kind are in existence, the people are urged to do without.

Two Contracts

March 31 marked the first contract to be signed between a labour (smallholders') settlement—Kfar Ezekiel in the Emek—and the Keren Hayesod for the repayment of the capital invested by the latter in the establishment of that village. By the terms of that contract, capital and interest are to be repaid over a period of fifty years, beginning five

[Continued from page 21]

[illegible] for the benefit of all sections of the population. Palestine Jewry, however, that the money had been left by a Jew to promote culture in Palestine. Col. Frederick Kisch and other representatives of the Keren Hayesod interviewed with the government, and it was then announced that it had been decided to establish two schools, one Jewish and one Arab.

The Invisible Barrier

Many men and women suffer from offensive breath without themselves being the least bit aware of the fact. But other people are unpleasantly aware of it and are naturally repelled. Of course, doctors know that this condition has nothing to do with personal cleanliness but that its cause lies in the unhealthy and congested condition of the food track.

If you find on rising that your tongue is furred or discoloured, or that there is an unpleasant taste in the mouth, it is likely that the breath is also odorous. Of course, no one would dare to tell you, so it behoves you to watch for the signs yourself and then take steps to put matters right. For this condition there is nothing which will act so quickly and thoroughly as Pinkettes, the dainty little liver and laxative pills that cleanse the stomach, purify the breath, tone up the liver and intestines. Pinkettes ensure complete intestinal elimination, prevent accumulation and congestion. For biliousness, constipation, sick headaches, indigestion, blotchy complexion and stomach and bowel troubles generally Pinkettes, the non-griping, non-habit-creating natural aperient offers speedy relief. All chemists can supply you.

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[Continued on page 23]

OUR ERES YISRAEL LETTER

JERUSALEM, 14th April, 1931.

The Passover Season In Palestine

For he Jew living in Palestine it is not difficult to apprehend the state of mind of former generations in the Diaspora whenever the Passover festival approached. For him, too, it is bound up with anxiety and impending danger, not because his Feast of Freedom synchronises with the Christian Easter, but because it is the season of the Moslem festival of Nebi Musa, when thousands of Arabs congregate at the Mosque of Omar in Jerusalem, and thence go down to the supposed tomb of Moses not far from Jericho (on the hither side of the Jordan) for the better part of a week. It is the season when religious fanaticism rises to flood tide, and fishers in troubled waters do not fail to embrace the opportunity to exploit it for their purposes.

Rumours And Proclamations

Less than a month before Passover, a leading Arab paper published a story of missing children enticed away by a Jew, carrying a not too heavily veiled insinuation that their blood was needed for the Passover ritual. The paper was at once suspended by the authorities and the editor brought to trial. Though he insisted that there had been no intention to incite his readers, the ancient Ritual Blood Accusation against the Jews was swiftly circulated by word of mouth in Arab villages and as swiftly credited. This was reinforced by the rumour —obviously based on Dr. Weizmann's visit to Palestine at this season—of a Jewish king coming to Jerusalem to capture it. And such puerile rumours, as the Yishub has bitter cause to know, are highly potent for evil. Together with this, Arab villages were flooded with Communist leaflets (though the Government checked this at various points) calling upon the fellahs to smash in the doors of the jails where languish the "heroes" of the August disturbances, and to take by force the lands now held by the Government and the Zionists. The aged Rabbi Sonnenfeld, sixty years a resident of Palestine, called to the Arabs and the Government to foster the *rapprochement* so heartily desired by the Jewish people. To this answer was made by the Arab paper that had published the Ritual Blood Accusation that peace could not be achieved so long as the Jews insisted on equality in Palestine.

Murders And Woundings

The authorities, meanwhile, made very careful (and very manifest) arrangements for a peaceful Nebi Musa season, insuring police protection and military watchfulness at every point. The Jews, as is their habit, made their plans for celebrating the Passover week with many festive activities. Only for the first few days, however, was there a festive atmosphere, because, on the Sunday night of the Passover week the Yishub was stricken with horror and grief at the attack near Jadjur, a small settlement by the Nesher cement works just outside of Haifa, upon a group of eleven young men and women returning to Jadjur in a farm wagon. A hundred yards from home, bullets rained down upon them from both sides of the road, and two young men and one young woman were killed outright. Four others were wounded, and were rushed to the Hadassah hospital at Haifa, which gives good hopes for their recovery. Since there was no attempt at robbery, only one explanation for the crime would seem available: that it is the fruit of the persistent threats and incitement of the Arab leaders and their press. Since then a week has passed, but there are no definite traces of the murderers (so far as the public knows), though over fifty villagers of the vicinity have been arrested, and the Government is offering a reward of £P200 for information that will lead to the capture of the blood-guilty ones. Four nights later a midnight attempt to loot a farmyard at Nahalal resulted in the slight wounding of a watchman. Though this was regarded by the people of Nahalal as an ordinary attempt at robbery, it heightened the nervous tension created by the affair at Jadjur, and many baseless, but disturbing rumours were set afloat. Representations concerning the Jadjur attack have been very insistently made by the Jewish Agency, the National Jewish Council and the settlers of the Emek to the authorities, and these promise to do everything in their power to trace and punish the criminals. Yet the feeling is strong in the Yishub that the insecurity of Jewish life and property in Palestine cannot be obviated by the police force alone, however efficiently organized, but derives from political conditions created by the Mandatory Government and its local representatives with reference to the Jewish population,—conditions which have led the Arabs to infer that the authorities are not too greatly concerned with the safety of the Jews.

First All Palestinian Conference Of Dentists

Though associations of dentists have been in existence for some time in Jerusalem and Tel-Abib, the first conference of all the Jewish dentists of Palestine was held in Tel-Abib during the Passover week. (Christian and Moslem colleagues were also invited, but did not come—some perhaps feared being charged with "treachery"). Of the 170 Jewish dentists (the majority of whom are women) in the country, 150 attended the conference, where a countrywide association was established which was immediately invited to affiliate itself with the Jewish Physicians' Association of Palestine. Several scientific lectures were delivered on various phases of dentistry, curative and preventive, and much interest was stimulated in recent developments in that profession.

The Arab Boycott

As a reaction to the letter of Premier MacDonald to Dr. Weizmann, which was intended to modify some of the severest strictures against the Zionist enterprise contained in the Passfield White Paper of October 1930, the Arab Executive has called an economic boycott of the Jews: A patriotic Arab may sell to the Jews everything but land; and he must buy nothing from them —but land. At the same time, remembering one of the by-products of the economic boycott after the August 1929 riots, the Arab Executive urges the Arab merchants not to profiteer. Though several such proclamations have been issued, and though the project has —of course—the support of the Arab press, the boycott so far seems to have gone but little beyond the paper stage. At the same time, a movement has been started for the use of Arab goods only. Patriots are exhorted to use no goods of foreign or of Jewish manufacture. If, as is often the case, no Arab goods of a given kind are in existence, the people are urged to do without.

Two Contracts

March 31 marked the first contract to be signed between a labour (smallholders') settlement—Kfar Ezekiel in the Emek—and the Keren Hayesod for the repayment of the capital invested by the latter in the establishment of that village. By the terms of that contract, capital and interest are to be repaid over a period of fifty years, beginning five years after the settlement has completely established, that is, after the irrigation factilities have been fully installed. Some days later, the Keren Kayemeth Leis rael and two new settlements in the Plain of Sharon—Beth and Kfar Habatikim—signed a lease for the land of those settlements, which is owned by the Keren Kayemeth. By the term of this lease, a nominal rental is to be paid during the first five years of the existence of the settlements, and thereafter a yearly rental amounting to 2 per cent. of the value of the land.

Land Acquired by Jews in 1930

According to an official statement made by the Lands Department of the Palestine Government, 43,882 dunams were acquired by Jews during the year 1930, at a total cost of £P817,260.

LOTTA LEVENSOHN.

[Continued from page 18]

cannot be good and safe to-day. To illustrate. In the course of these three years' existence of the Theosophical Society in Basra, our leading Rabbi was actually instrumental in fostering it and giving it his official weight and countenance. His first blunder was by failing to report the society's activities to the Chief Rabbi of Iraq, until I am sorry to say its breaches of our law had attracted his attention and made him wake up. Blunder after blunder goes to our spiritual leader's debit, with the result that many have begun to distrust him and challenge his authority. A community without a powerful, energetic and thoughtful spiritual head cannot expect to survive long. We are, therefore, obliged to approach the Rabbis of other countries for light and guidance. The future of Iraq Jewry cannot improve in any way as long as we are led by men of poor vision and weak perspective. What are we to do? That's the query we are putting to each other and for which we await in vainfor an answer."

[Continued from page 22]

pended for the benefit of all sections of the population. Palestine Jewry protested that the money had been left by a Jew to promote Jewish culture in Palestine. Col. Frederick Kisch and other representatives of the Zionist Executive intervened with the government, and it was then announced that it had been decided to establish two schools, one Jewish and one Arab.

The Invisible Barrier

Many men and women suffer from offensive breath without themselves being the least bit aware of the fact. But other peiple are unpleasantly aware of it and are naturally repelled. Of course, doctors know that this condition has nothing to do with personal cleanliness but that its cause lies in the unhealthy and congested condition of the food tract.

If you find on rising that your tongue is furred or discoloured, or that there is an unpleasant taste in the mouth, it is likely that the breath is also odorous. Of course, no one would dare to tell you, so it behoves you to watch for the signs yourself and then take steps to put matters right. For this condition there is nothing which will act so quickly and thoroughly as Pinkettes, the dainty little liver and laxative pills that cleanse the stomach, purify the breath, tone up the liver and intestines. Pinkettes ensure complete intestinal elimination, prevent accumulation and congestion. For biliousness, constipation, sick headaches, indigestion, blotchy complexion and stomach and bowel troubles generally Pinkettes, the non-griping, non-habit-creating natural aperient offers speedy relief. All chemists can supply you.

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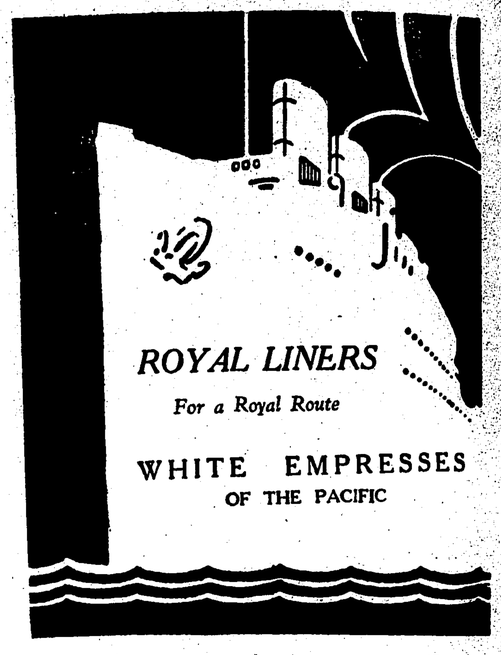

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INDUSTRIAL SECTION.—HAMILTON HOUSE EXTENSION AND BROADWAY MANSIONS ARE THE LATEST MAMMOTH STRUCTURES. JEWISH CONTRIBUTIONS TO GREATER SHANGHAI.—See Pp. 2 to 9.

READ IN THIS ISSUE.—DEATH OF MR. S. A. HARDOON; THE PATIENT IS DYING—WHAT IS WRONG WITH THE PATIENT?, By CHARLES S. GUBBAY; MESSAGE FROM RABBI DAVID MILLER; OUR APPEAL FOR TREES; VALUES; ADDRESS By Hon. BENJAMIN N. CARDOZO; HEBREW CULTURE AND THE SCHOOLS, BY H. A. THORN; DISRAELI; OHEL-RACHEL SYNAGOGUE, THE COMMITTEE AND THE BALANCE-SHEET; CHINESE TRANSLATION OF THE HOLY QURAN SPONSORED BY THE LATE MR. HARDOON; CORRESPONDENCE; SOCIAL AND PERSONAL; GENERAL NEWS, Etc., Etc.

3rd July, 1931
18th Tammuz, 5691

SHANGHAI, CHINA

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ESTABLISHED 1904
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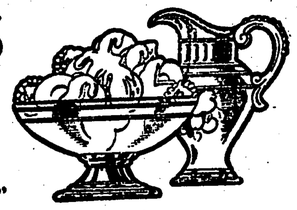

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THE LATE MR. N. S. LEVY—A TRIBUTE

When the sad news of the passing away of the late Mr. N. S. Levy was known here, many were the expressions of regret at his demise which was not unexpected, in view of his serious illness and the trying ordeals through which he had passed. The deceased was born in Bagdad and was 75 years of age at the time of his death. Coming to China from India about fifty years ago, in the service of Messrs David Sassoon & Co., he was stationed in Hongkong for three decades, after which he came to Shanghai as manager of Messrs S. J. David & Co. Severing connection with the latter, he established himself as a broker and general merchant fifteen years ago, and took an active part in the foundation of the Shanghai Sharebrokers' Association. He retired from business some years ago, and travelled to California with his wife to recoup his health. Last year he was struck with a great blow by the death of his only young daughter Yvonne, which had shattered his health and left him without consolation in life. His only son Reginald had died in 1918 at the age of 13, which was another severe blow to him from which he had never recovered. The late Mr. Levy was a man of modest and unassuming nature and was held in high esteem by his friends, who respected him for his sympathetic nature and high qualities. He was well versed in Rabbinic lore and observed his religion not blind-foldedly, but like one who held the torch at one touch with the flame remaining the same. Of lovable disposition his company was always sought for and the hours pleasantly spent. He had the pride of his race, pride of national Judaism and pride in the service to which the Jewish people have contributed to civilization. He was fond of reading and assimilating modern culture with which he was well saturated. His death removes an old link in the chain of local members of our community, whose origin had been implanted in Babylonia and who lived long to throw their weight upon contemporary Judaism. He is survived by his widow, a brother Mr. S. S. Levy (who is invalid and almost bed-ridden), two nephews in Shanghai, Messrs. S. E. Levy and D. E. Levy and nieces, for all of whom deep sympathy and condolence is extended in their irreparable loss.

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Mr. S. E. Levy, hon. treasurer of the Jewish Communal Association, acknowledges the receipt of the following contributions given in memory of the late Mr. N. S. Levy, in aid of local charities:—

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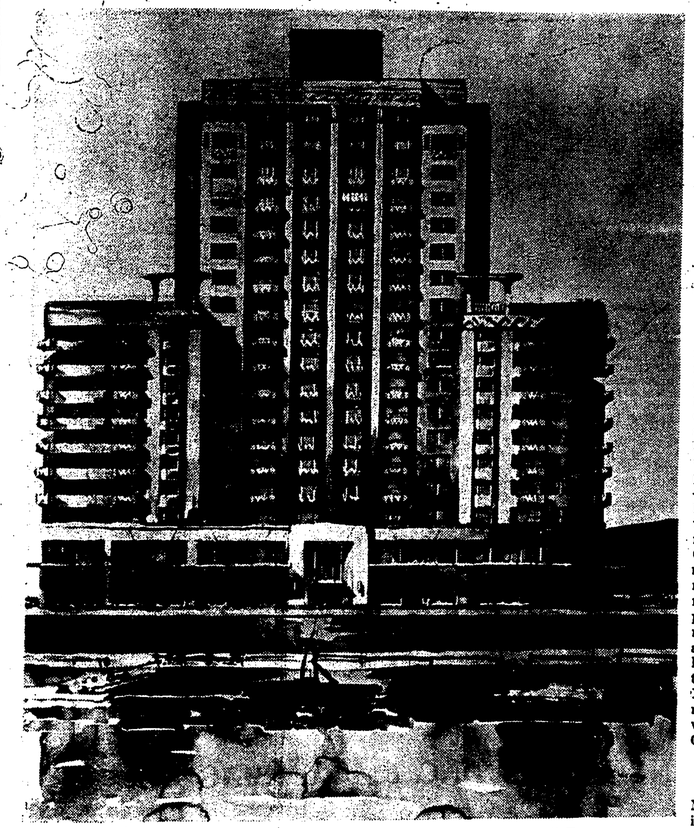


HANDSOME BLOCK FOR WELL-KNOWN BROADWAY SITE

Above is a photographic reproduction of a water colour showing the proposed Broadway Mansions which are to be erected at the Mactavish corner of Broadway and extend to the old Merchant Service Club quarters bounded by Woosung Road. The original drawing of this reproduction is on view at the Shanghai Art Club exhibition which is now open at 55 Hart Road. Housebreaking operations will start this month and it is expected that the Mansions will take two years to complete. The owners are The Shanghai Land Investment Co., Ltd., of which Mr. Maurice Benjamin is a director.

NEW SOCIETY FORMED

The idea of organising a Jewish Communal Association of the Ashkinazi section of our community has been mooted in 1925, when a certain individual has taken it upon himself to bring about a split in the ranks of the Ashkinasim, and under the pretext of orthodoxy has opened up a second house of worship in opposition to the then already existing Ohel Moshe Synagogue. At the general meeting that then took place at the "Ahduth" Club, the Committee was instructed to draft out rules and regulations of such Communal Association, this having been completed sometime in 1927. For some reason or another, the Bye-Laws were lying idle until the early part of the present year when the question of the Communal Association was again brought to the fore and an "Initiative Group" composed of representatives of all the exising Jewish Ashkinazi organizations have held several meetings at which the bye-laws were again revised and brought before a general meeting of all the Ashkinazim of Shanghai, which took place at the Ohel Moshe Synagogue on Sunday the 14th ultimo. The desirability of having such an organisation which would represent all the Ashkinazim, especially when dealing with official institutions, was decided upon in principle. A provisional Committee consisting of Messrs Poliak, Lipkovsky, Kammerling, Hirsch and Dr. Rosenzweig was elected who will approach officially Dr. O. Fischer to register the "Association" with the Chinese Government and to revise the bye-laws, if necessary. As usual there were many speeches made by a good many of those present. Every new speaker was mainly repeating what the previous orator has already said, and the chairman of the meeting, Mr. R. M. Noblston had a difficult job to keep the meeting on a high level and satisfy all those who wished to "air their views." The secretary of the meeting, Mr. I. L. Hasser, had likewise a hard time to make minutes of the babel of languages that were spoken viz. Russian, English, Yiddish, German and a few other dialects.

SOCIAL AND PERSONAL

Mr. S. Behr, principal of S. Behr and Mathew Ltd., arrived here from London in the interests of his firm.

Dr. and Mrs. E. Rosenzweig are leaving for Tsingtao on the 8th instant, where they expect to stay until the end of the season. Together with them will be Mr. Rosenzweig, their son, who is a student of a college in Canada.

Mr. and Mrs. A. E. Moses and family have moved to No. 442 Avenue Haig.

CHINA AND GERMANY LINKED BY RADIO

Local Zionist Association and "ISRAEL'S MESSENGER" Greet Zionist Leaders and Mr. Emil Ludwig on Inauguration Day

China has forged another link in the chain of progress. On June 1st, a direct Shangha-Berlin Circuit was formally inaugurated and free test messages were invited from Shanghai residents to Germany. In an announcement issued by the Chinese Government Radio Administration, which is located at Sassoon House, reads, "Act promptly and try out this new service which is guaranteed fast and reliable." And such it has proved by the hundreds of messages which were sent on the inauguration day, which must have been gratifying to all the friends ad well-wishers of China and Germany. Such remarkable changes and progress which have taken place recently in China will not fail to bring her forward as a country in the forefront of civilization. China has made wonderful advances in recent years and her future as a great nation is certain.

Having invited Shanghai firms and institutions to send free test messages to Germany, we were privilged to send the following to the Zionist leaders on the 1st ultimo:—

ZIONIST ORGANIZATION: Berlin. Greetings. Hope Zionist Congress this month will unite Jewry's forces and prosecute vigorously the upbuilding of Eres Yisrael. Vigorous leadership needed.

SOPHIA TOEG, *President.*
N. E. L. EZRA, *Hon. Secretary,*
SHANGHAI ZIONIST ASSOCIATION.

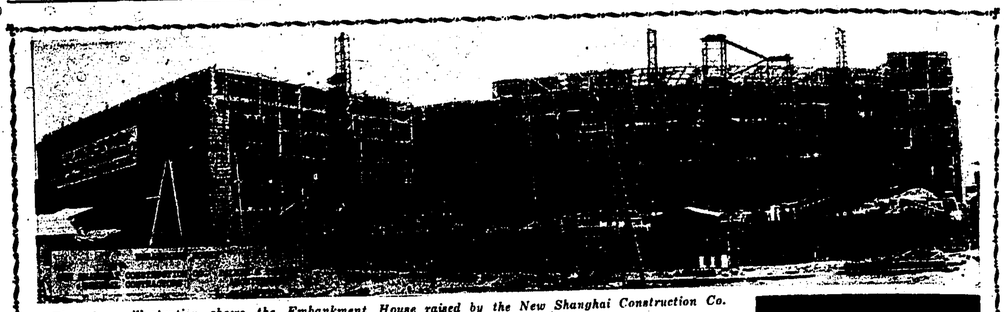
ZIONIST ORGANIZATION: Berlin. Greetings. Zionist Congress should demonstrate our preparedness for rapid upbuilding of the Jewish Commonwealth, uniting the forces of Jewry and restoring peace and optimism in the Zionist Movement. *Editor,* ISRAEL'S MESSENGER.

EMIL LUDWIG: Berlin. Your spirited action in reverting to your family name Kohn, as a protest against anti-Semitism evokes our admiration. Unity is essential to combat our detractors.
Editor, ISRAEL'S MESSENGER.

JUDISCHE RUNDSCHAU: Berlin. Greetings. Hope Zionist Congress will unite all the forces of Jewry and prosecute vigorously the upbuilding of Eres Yisrael. Unity is our paramount duty. Strong Zionist leadership needed.

ORPHANS' HOME FOR GIRLS IN OUR HOMELAND

The Israel Orphans' Home for Girls in Jerusalem is an institution which deserves loyal support from the rank of Jewry in every part of the world. Last year Mr. Max Cohen was here as a delegate of the institution and a generous response was given him by the local community. As it is impossible to send an emissary every year ,Mr. H. Kammerling has been appointed President of the Orphans' Home in Shanghai by the heads of the institution in our homeland. It is to be sincerely hoped that our local community will give a willing ear to the appeal for funds which will be made this month by Mr. Kammerling. It is a most deserving case which should fill everyone with pride to assist in the matter. All contributions given will be gratefully received and acknowledged in ISRAEL'S MESSENGER.



The above illustration shows the Embankment House raised by the New Shanghai Construction Co.

ON THE VERGE OF COMPLETION

in North Soochow Road, facing the Whangpoo River, is the EMBANKMENT HOUSE, secured by the NEW SHANGHAI CONSTRUCTION Co. of which Mr. N. T. LOH, C.E., shown as it stands now in the reproduction above. The building contract was is General Manager and well-known construction expert in Shanghai.
The illustration shows work in progress on the sixth story. By December next the contractors will hand over the completed building to the owners, Messrs. E. D. SASSOON & Co., Ltd.
EMBANKMENT HOUSE was designed by Messrs. PALMER & TURNER, well-known firm of architects in China, Mr. J. W. BARROW, A.R., I.B.A., being the Chief Engineer. It has a frontage of 600 feet. The BLOCK certainly will rank among the foremost buildings in Shanghai, with interior decorations of the most modern design.

The New Shanghai Construction Company's Motto Is:—

"BUILD THE NEW SHANGHAI WITH THE NEWEST MODERN ARCHITECTURE."

The New Shanghai, Greater Shanghai is not in the distance but looming large in the sight of every lover of Progress & Advancement!

MR. N. T. LOH, C.E.—*Gen. Manager.*

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

STRANGE BURIAL SERVICE IN SHANGHAI

Members of our community were grieved to read in the local papers on the morrow of the funeral of the late Mr. S. A. HARDOON, that the deceased had been buried in his garden with Buddhist and Jewish rites. This description of the ceremony gave pain to many: especially as it was understood that the funeral was to be under the auspices of the Hebra Kadisha, but it was subsequently disclosed that the arrangements were in the hands of a few friends and were not official. *The North-China Daily News* of June 22nd, gives the following account of the two rites:—

"Early in the morning Buddhist rites were performed and, shortly before nine o'clock, the ceremony of purification was observed, after which the burial service was read by Hazan Eliahco Isaac of the Ohel Rachel Synagogue, assisted by Hazan S. E. Abraham of the Synagogue Beth Aharon."

Jews attending the funeral were certainly not under the least impression that the service would partake of Buddhist rites, and there would be such a "mixture" of rituals. As an organ of Jewish public opinion, we apprehend that though no person could be blamed, very unfortunate results may follow. We also deplore that this matter has raised an acute difference of opinion among the community which we have no desire to intensify. Mr. CHARLES S. GUBBAY, President of the Hebra Kadisha, who was not aware of the arrangements of the funeral referred to above, has tendered his resignation. We earnestly hope that the excitement will soon cool down and the resignation will not be accepted. Our community cannot dispense with the valuable services of Mr. GUBBAY. But for his own loyal and devoted work, our local institutions which are not blessed with voluntary workers, would have long ceased to function and died a natural death. We are obliged to write with restrain, not because we are too weak, but because peace to us is an essential ingredient with which to unite and solidify our position as Jews and create something of value to generations yet unborn.

CHARACTER—OUR KEYNOTE

By Rabbi JULIUS J. PRICE, Ph.D

[Sinai Congregation of the Bronx, New York New City, N. Y.]

Taking for the theme of his message, a most absorbing subject, Dr. PRICE once more regales us with satisfying fare, from his storehouse of knowledge. Dr. PRICE explains the law of polarity, and gives examples of the legitimate effect of sin and on the other hand the power of virtue. "The power of virtue", as he appositely avers, "leads its subjects to commune, clasp, coalesce," whereas the effect of sin is to sunder and segregate. Man, we know, is man by virtue of willing, not by virtue of knowing and understanding. He has the power of discriminating between good or evil, tob or rah. As he is, so he sees. His hopes and aspirations, we are told by a writer, are in exact proportion to the depth and power of his will, or to explain it as EMERSON does, the height of the pinnacle is measured by the breadth of the base. Within every human being are untold forces ready to lead him to greater heights or to lower depths. There is a famous axiom which says, "Allow the thought and it may lead to a choice; carry out the choice, and it will be the act; repeat the act, and it forms the habit; allow the habit and it shapes the character; continue the character, and it fixes the destiny." Our readers will, no doubt, see that thought then is the first cause. When one comes across a virtuous or a vicious act he must go back to first causes and study the mind and character of the doer of the act. Everything will then be satisfactorily explained. The student of psychology will then have no difficulty in guessing why the fox, the leopard and the thaw shun company and remain solitary, and why the swallows and bees live in flocks and swarms. Character is the key to a man's acts. Man is endowed with many faculties which tend to serve him to overcome mighty obstacles. Says SWAMI VIVIKENANDA:—"The organs are the horses, the mind is the reins, the intellect is the character, the soul is the rider, and this body is the chariot. If the horses are very strong and do not obey the reins, if the charioteer, the intellect, does not know how to control the horse, then this chariot will come to grief. But if the horses i.e. the organs, are well controlled, if the reins i.e. the mind, are well held in the hands of the charioteer i.e. the intellect, the chariot reaches the goal." Let us conclude by reminding our readers that:—"To thine own self be true, and it must follow, as the night the day, Thou canst not then be false to any man." Dr. PRICE'S essay follows:—

Dr. J. J. PRICE.

[*Continued on Page 9.*]

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LARGE PROPERTY DEALS IN SHANGHAI

The real estate market in Shanghai continues firm with an upward tendency, thus denoting confidence in the future of the International Settlement. Several deals have been negotiated fetching fabulous prices. A big property deal was consummated recently by Messrs E. E. Shahmoon & Co., the property known as Naval Cad. Lot 1480 on Bubbling Well Road, measuring 4½ mow, at the rate of Tls. 120,000 per mow. Another deal involving the sale of the Sheng Building at 29 Szechuen Road at a price of Tls. 850,000 was disposed of to the Asia Realty Co., from Mr. Ezra Shahmoon, through Mr. Maurice Benjamin. The completion of negotiations for the sale of two important pieces of land was announced recently, the total sum involved being Tls. 1,275,000. One of the sites is that of the Shanghai Horse Bazaar & Motor Co., Ltd., in Burkill Road, in the rear of the well-known premises of the company in Bubbling Well Road, recently sold, and separated from them by Burkill Road. The area of this property is 10.840 mow, and the purchasers, who are Chinese, have bought it at the rate of Tls. 60,000 a now. The second site is the property opposite the French Municipal Building in Rue du Consulat, F. C. Lots 85a and 5b, measuring Mow 3.3.8.5, which was sold for Tls. 625,000 together with the buildings thereon. This transaction was put through by Mr. A. E. Shahmoon of Messrs. E. E. Shahmoon & Co.

PURCHASE BY THE CATHAY LAND CO.

Details have just transpired of another important land transaction comprising properties situated within the International Settlement, and it will be realized that since certain Bubbling Well parcels changed hands, this is the most important of such deals to have taken place. The properties in question are in the westetn and eastern districts and have been valued by Mr. N. L. Sparke, F.S.I., at a figure of over Tls. 2,000,000. Negotiations were carried out for the purchase of the properties by a leading firm of stockbrokers, and they were finally offered to the Cathay Land Co. Ltd. As a result of further negotiations it was arranged that the purchase price should be Tls. 1,900,000—a lakh lower than the valuation made by Mr. Sparke. An even more significant feature of the transaction is that payment is being made to the vendors in shares of the Cathay Land Co., Ltd., at the rate of Tls. 15 per share.

AN ATTRACTIVE PURCHASE

From the above details it will be realized that the Cathay Land Co. has made an extremely attractive purchase. It has to be borne in mind that in the first place the purchase has been made at a figure below the valuation placed on the properties by Mr. Sparke, while the compeny is paying the vendors by the issue of shares at 50 per cent. above their par value. From the point of view of the finances of the Cathay Land Co., there is a further extremely important feature. This issue of shares at the premimum mentioned establishes in the company's books a share reserve of nearly Tls. 600,000, which will enable the complete writing off of such items as debenture discount and expenses. In the last balance sheet this was shown as Tls. 160,000. All this means that the necessity in future years of a gradual allocation of profits to cover this amount will be avoided. A further interesting fact with reference to the transaction just concluded is that already one of the properties has been re-sold at a very handsome profit. As a result of the deal which has been described, the value of the Cathay Land Co.'s assets is now nearly Tls. 1,000,000 in excess of the total amount of its share and debenture capital, after deducting amounts due to all liabilities. With the additional new issue of shares this will bring the capital of this company to the neighbourhood of Tls. 5,000,000.

The directors of the Co. are:—Messrs. C. H. Arnhold (chairman), H. E. Arnhold, F. R. Davey, Ellis Hayim, B. M. Webb, G. L. Wilson and R. E. Sassoon.

MARRIED!

MISS SHEBA CELUTINA.

MR. SAMSON ISAACS.

A quiet wedding was celebrated on the 17th ultimo, when Miss SHEBA CELUTINA was married to Mr. SAMSON ISAACS, a son of the late Mr. SILAS NOORIE ISAACS and Mrs. FLORA ISAACS of Shanghai, Hazan ELIAHOO ISAAC officiating. The married couple left for their honeymoon this week, which will be spent up North and Honolulu. They expect to return to Shanghai after three months.

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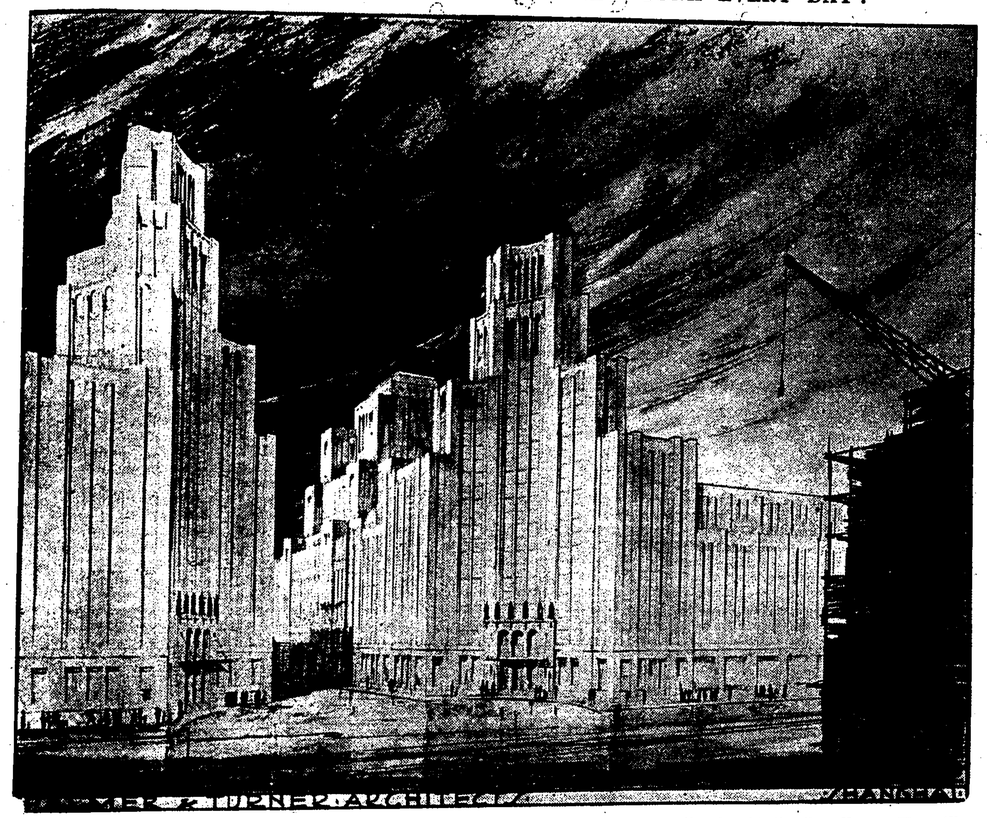
SHANGHAI IS GETTING MORE LIKE NEW YORK EVERY DAY!



One of the most imposing intersections of this rapidly growing city is that which is developing at the corner of Kiangse and Foochow Roads. The Hotel Metropole (left) is nearing completion and Hamilton House (right) is assuming definite proportions. But there is another development which our readers know little about. On Foochow Road, adjoining the site of Hamilton House, another building is in course of construction. This will be known as Hamilton House Extension. It will occupy the site on which the old godowns and premises of the now defunct Shanghai "Mercury" once stood. It will not be a separate building, but will connect directly with Hamilton House. The outlines conceived by the architectural artist may be seen extending down Foochow Road at the rear of Hamilton House, in the right centre of the above drawing. The first three floors of these ten-story buildings will be devoted to offices, and the remaining upper floors will be available for flats and apartments. The architects are Messrs. Palmer and Turner and the artist is Mr. Gran. The owners are Messrs. E. D. Sassoon and Co. Ltd.

[*Continued from Page 7.*]

The Power of Virtue

The legitimate effect of sin, of everything that serves private interest to the injury of the universal interest, is to sunder and segregate. Evil bristles with negative polarity and would graft the society in which it prevails. On the other hand, the power of virtue leads its subjects to commune, clasp, coalesce. The fox, the hawk, the leopard, from their selfish dispositions, are solitary, they shun a company that they may better pounce on their prey and glut their appetite. But the bees live in swarms, the friendly swallows fly in flocks and build their nests in contiguity. Brave impulses and magnanimous sentiments, every moral or religious affection, all qualities loyally allied to principles that subordinate individual whims to the general good, are attractive, have a public regard, yearn spontaneously outward to love and to be loved, to bless and be blessed. They draw men into groups, set the nerves of relationship vibrating, fill the channels of mutual life with invitation and energy. This is the instructive tendency of all rich and gentle hearts, unless, as sometimes unhappily occurs, tragic rebuffs, failures and sufferings teach them to act otherwise in self-defense. But ignoble passions, cruel indulgence, all the suspicious and hateful characteristics of selfishness, which would gratify the lawless craving of the individual at the expense of the solemn and permanent weal of the whole, naturally creep into secrecy, and repulsively electricized with fear and malignity, walk apart there.

INTERNATIONAL COUNTRY CLUB

The Drawing of Spring Champion Sweepstakes advertised in the June issue of ISRAEL'S MESSENGER, page 6, was by an oversight omitted to be credited to the above Club.

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JEWISH CALENDAR 5691

Rosh Hodesh Ab Wed. July 15
Fast of Ab Thurs., July 23
*Rosh Hodesh Ellul ..... Friday, Aug. 14

5692 — 1931

Rosh Hashanah ..... Satur., Sept. 12
Yom Kippur ..... Mon., Sept. 21
1st Day Succoth ..... Satur., Sept. 26
Shemini Atzereth ..... Satur., Oct. 3
Simhath Torah ..... Sunday, Oct. 4
*Rosh Hodesh Heshwan ..... Monday, Oct. 12
*Rosh Hodesh Kislew ..... Wednes., Nov. 11
1st Day Hanukah ..... Satur., Dec., 5

*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, 3rd July, 1931. — 18th Tammuz, 5691

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

THE PATENT IS DYING—WHAT IS WRONG WITH THE PATIENT?

Elsewhere in this issue, we present to our readers a striking contribution from the vigorous pen of Mr. CHARLES S. GUBBAY, the lay head of our community, anent some of our religious problems with which we are faced to-day. We commend it earnestly to the attention of all those who are interested in the subject, and hope they will help with their views and propose some remedy to the ills from which Beth Israel is suffering. When a community sinks into silence and calmness, and raises no question upon matters of vital interest to it, it is not a robust sign, but one of weakness, lifelessness and disintegration. When a community begins to think and cogitate and agitate insofar as its affairs are concerned, it shows unmistakable signs of good health and may be taken as a good omen for the future. Criticism, be it remembered, is needed in every progressive community. It is as essential for its maintenance as our lungs need oxygen for the maintenance of physical existence. Without stirring up the dry bones the community is bound to be lost in a maze of self-complacency. We know that in certain quarters discussions upon our religious problems are not welcomed and relished. We have rather grown accustomed to hear certain songs with which to lull us into the false belief that all is well with us, and that no good purpose is served by stirring up a controversy and attacking the *status quo*. Such an attitude of nervousness is not shared by us. Indeed we deplore it. We regard any discussion bearing upon our religious problems as one of vital significance to our community which should not be shunned. Such being the case, we extend a hearty welcome to Mr. GUBBAY's contribution and admire his outspokenness, although we are constrained to express our disapproval upon certain stands taken by him. We deplore his weakness when it comes to taking strong measures by which to remove the sore points which eat like a canker into the vitals of our community. Mr. GUBBAY knows well the drawbacks from which we are suffering and yet *mirabile dictu*, he does not lend a hand to solve them. He holds one view (we say it with all due respect to him) when discussing our problems at a committee meeting, and another just the opposite when airing the same view with friends. Unfortunately, he is obliged to appear inconsistent, because he knows the value of peace and the danger of schism in a small community like ours. We are too weak to be divided although it used to be said that thirteen Jews cast on a desert island would immediately form thirteen separate kinds of government. The Shanghai Jew is not made of that type. He is submissive to any form of "government" and prefers the line of least resistance. "The patient is dying—what is wrong with the patient?" is the burden of the message sounded to our readers by Mr. GUBBAY. It is a timely one and should attract wide attention. It is to our own good to know that we have 'invalids' in our midst requiring the services of expert physicians (not quacks) to cure the malady with which they are afflicted. Mr. GUBBAY is serious and knows whereof he speaks. He knows that we are sitting on a volcano and that sooner or later we may be faced with a grave explosion. Realising the growth of modernism in our *kahal*, he is anxious to ward off the danger by fortifying the citadel with modern and up-to-date weapons in order to check the spirit of unrest and instability in our midst. Well conversant with the sickly patient, he knows that the latter is surrounded with "doctors and quacks" who hardly know how to diagnose his case. He suffers not from "want of faith" but "too much faith" or belief which lies at the root of the evil. Thus a new system of remedy is called for but as the "doctors and the quacks" will not dare to prescribe it for him, the patient must begin to show signs of dissolution and decay. This is a striking example which Mr. GUBBAY has placed before us which will not be difficult for us to follow and comprehend. He tells us that "the patient wants reason as the basis of the 'belief', he wants understanding as the basis of 'belief' and under no circumstances will he swallow the remedy of simple 'belief'". Now, this is exactly what we expect every devotee of Judaism to hold and possess. We are taught, "Know thy God and worship Him." "Know" presupposes knowledge and not blind 'belief' and the Jew who recites his Shema Yisrael daily as his affirmations of the Unity of the Godhead, is not called upon to renounce reason 'as the basis of his belief'. "Belief", says EMERSON, "consists in accepting the affirmations of the soul; unbelief, in denying them". Judaism has never opposed rationalism. Freedom of speech and independent enquiry is sprinkled throughout the Talmud and was never discouraged. The 'doctor' who prescribes to his patient 'belief' at the expense of reason is a 'quack' and should not be tolerated. Mr. GUBBAY makes a significant statement when he says, "Religion without spirituality means death, and death is the end of all material things." It behoves us to make a real start in life in order to restore that which we have lost owing to our waywardness and backwardness. We need master-minds to grapple with our problems and if we fail to engage the right men we encourage the 'quacks' to flourish and thrive in our midst. "The patient that is sick and is moribund is dying of a surfeit of 'beliefs' and the doctors recommend nothing else but the 'belief' he is dying of", says Mr. GUBBAY. Pray, who are these *anasheem* who prescribe 'a surfeit of belief?' May we ask who gave them the title of 'doctors' and what diploma they hold so that they are entitled to prescribe the remedy of a 'surfeit of belief' to the dying patient? Judaism in Eastern countries suffers from lack of trained 'doctors' although there are no lack of 'quacks'. We are further told that "Religion has passed the stage of beliefs and of unreasoned faith." Let it pass. The religion that is based upon an 'unreasoned faith' is not one for which Judaism is responsible. Judaism does not present a creed for blind people to follow. It presents a creed which is a self-evident truth and which can stand the test of any age. Another significant statement follows:

> "Without spirituality religion is futile . . . . . and the proof that all traces of this 'spirituality' have been lost from the religion of the orthodox Jew one has only to view the empty benches in the synagogues. The proof is before the eyes of the doctors and the quacks, but the doctors and the quacks close their eyes to this phenomenon and when they do see this phenomenon they ascribe it to the signs of the times."

The empty benches to which Mr. GUBBAY refers will not be filled in this age nor in the ages to come, so long as we tolerate the 'quacks' to flourish and our system of education to remain defective. Except the spark of faith and loyalty to Jewish ideals inculcated in the youths from their adolescent age, no amount of puffing will revive the dry bones and develop a generation of Jewish Jews. It is a mistake to initiate any reform starting from a wrong end. Continuing, Mr. GUBBAY says, "The world of to-day is more knowing and more discerning, the world of to-day is the world of scientific discoveries, and the world of scientific achievements." We concede this and face the new age with confidence. Once we succeed in driving away the 'quacks' our optimism will be strengthened and our nervousness will disappear. The new discoveries to which Mr. GUBBAY alludes will not dethrone Judaism: on the contrary, they will help us to revel in our heritage for which Israel was made custodian for humanity.

Every Jewish Home in Shanghai should greet
"QUEEN SABBATH"
on FRIDAY EVE, by reading
"THE JEWISH WORLD"
which appears in
"The Shanghai Evening Post & Mercury"
Shanghai's Foremost Evening Daily Publication.

'SINGING HAZAN' Versus 'SLEEPING HAZAN.'

We hold no brief for OBSERVER but when Mr. GUBBAY makes the reflection that in supporting him we were responsible for showing that "the obstacle to the spiritual progress of the community is the want of a singing Hazan," we must have our say in the matter. Exception has also been taken when the committee is charged for "halting the spiritual progress" of the community. Now, anyone reading OBSERVER'S comments will not see in them a hint that the 'spiritual progress' for which we are striving hangs upon the manner in which the Hazan intones the prayer. At best, we expect the latter to lead the worshippers into an exalted state of religious devotion, a spur on his part to stimulate them to pour their hearts in prayer. When a *Shaliyah Sibbur* fails to move the congregants in his devotional service, he fails in his object for which he is engaged to serve. A 'singing-Hazan is a duty, nay, a great *hoba* for every kahal in Israel. Great care must be taken in making the selection. The *Shulhan Aruk* lays great emphasis on it. It says distinctly *Mishtadelin likyoth Shaliyah Sibbur adam shekolo araib w'rageel likroth.*" "Kol Araib" means a singing Hazan, and we challenge anyone to say so to the contrary. We are simply straying from the path of wisdom when we kill the spirit of our service and entrust it into the hands of non-competent Readers. The rising generation looks to us to fortify them in the service for which the Synagogue stands, and if we fail to enlist their sympathies for it, then we fail in everything. We believe in the future and do not deny the past. We must learn valuable lessons from history. It is unfair to suggest that "the spiritual ailment of this (Shanghai) community has passed the stage of the singing Hazan." Is this not a confession of failure that our Synagogue has lost its *raison d'etre?* If the singing-Hazan is helpless to revive the dry bones, how much more so is the sleeping-Hazan when he smothers the souls of the worshippers and benumbs their sense of spirituality? Mr. GUBBAY tells us that "the disease that is eating away the spirituality of the Jewish community of this town has nothing whatsoever to do with either a singing Hazan, or even a qualified Rabbi imbued with the spirit of orthodox Judaism." To this we must say: When the Hazan kills the last vestige of reverence for and devotion in prayer, when he actually causes others to refrain from attending the service, when he is indifferent to what happens to the rising generation and lifts not a finger to organize special services for them and instruct them in cultivating a love and devotion for prayer, then we are simply supporting a 'quack' and throwing away unique chances for which the committee are wholly responsible before their own judgment and their own conscience. If a "qualified Rabbi" cannot save us, will Mr. GUBBAY please tell us if an *Am ha-ares* "Rabbi" will save us better? Does he not see the havoc that is being created throughout the East, Bagdad included, for lack of qualified Rabbis to lead their flock? If a "qualified Rabbi imbued with the spirit of orthodox Judaism" is not of much use to us to elevate our spiritual standard, then pray what other remedy or alternative is given us? Shall we close our Yeshiboth, Colleges and Seminaries and dig our own graves? Why then build synagogues and even engage 'quack' Hazanim? Does Mr. GUBBAY really imagine that our acute religious problems will be solved by the waving of a magic wand? And yet he tells us, "One looks in vain for the understanding and the discernment of the docters and even of the quacks. . . . to rescue the patients from the grasp of death, one looks in vain for the understanding that the orthodoxy which the majority is trying to keep alive is dying a natural death." And in the same breath the same brilliant defender of the quack Hazanim says, "neither a singing Hazan, or even a qualified Rabbi" is needed to try the invalid patient! So Judaism in Eastern countries is an exception and must live either on *zekuth aboth* or perish. And in a sense things *are* topsy-turvy in China. White clothes for mourning, black clothes for gaiety, bandits for luck and good men for an evil fate. So Mr. GUBBAY is not far wrong when he wants us to make bricks without straws. Well, to diagnose the disease one must prescribe the remedy. We fail to find it in Mr. GUBBAY'S contribution. He recites a long list of diseases from which the patient is suffering and imagines that the remedy "lies only in the hands of the very few, the very few who shoulder the responsibilities and the honour, the dignity and the good name of the Jews and Jewesses of this town." Who can beat this novel idea of tackling a great problem without the aid of experts and trained men? The outlook must be dark when a leader of Mr. GUBBAY'S calibre is blessed with an unwholesome vision with which to remedy a great wrong and undo a great injustice. We may well say, "If the cedars are caught by the flame how should the lowly hyssops escape?" And yet we must not despond. We shall not moan and bemoan with WORDSWORTH when he wrote:

> "The wealthiest man among us is the best:
> No grandeur now in Nature or in book. . . . . .
> This is idolatry: and this we adore:
> Plain living and high thinking are no more."

In spite of the drawback to which Jewry in the East is exposed, hope in her redemption will not be abandoned. Our Synagogues will yet recover from the 'quack' Hazanim and become "filled with radiance and glow of spiritual warmth and exaltation."

OHEL-RACHEL, THE COMMITTEE & BALANCE-SHEET

A correspondent elsewhere in this issue refers to the "overdue meeting" of the Ohel-Rachel Synagogue. We need hardly say that this took place on the 9th ultimo, in the presence of the committee of management (minus the Hon. Secretary who left for Peitaiho) when the balance sheet so industriously prepared by Mr. S. E. LEVY (who, by the way, has taken the place left vacant by the late Mr. E. SALMON, of revered memory) was passed unanimously. Thereupon, the election or rather re-election of the same committee went on automatically, *k'minhag tob harishon*, and all's well that ends well. It is indeed a thankless job when so little interest is taken in the work for which the committee are yearly responsible. They certainly deserve more recognition for their altruistic work, although some may not be able to appreciate it to its fullest extent. It is a sad reflection when we contemplate how we succeed in frittering away the precious times for lack of any serious attempt to improve our religious problems and give them some stimulant with which to revive interest among our rising generation and attract them for Judaism, the vital force of which must be always concentrated in our Beth Hakeneseth. And yet who can blame them if they fail or hesitate to come forward to take any interest or lead in the matter? What are we doing to draft them for communal service and intensify their fealty to Judaism? Let us illustrate. We are given a fine balance-sheet by the Hon. Treasurer of the Ohel-Rachel, running into five figures, which, however lacks explanation and amplification with a view to stirring some interest in the sacred cause for which the synagogue stands. This balance-sheet has been issued without any flare or trumpet; it tells its own story without the aid of the skilful mind to guide us and inspire us into the work which the committee had done in the past. The seatholders would have greatly appreciated to see some notes in his report by the President of the Synagogue, giving us his views about the institution and its achievement: how to promote our spiritual progress: what stimulus is needed for it: what steps are necessary to cure the ills of the sickly patient and drive away the quack: how to enhance our synagogue service and to attract our young ones into it. Again, a few thoughts on the need, the imperative need of securing a qualified Rabbi from abroad, explaining the difficulties in the way and how to surmount them would have brought

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the whole question to the fore, and made the seatholders realise their duties to the whole *kahal* and follow the lead of the President of the community in his earnest desire to solve a knotty problem for them. Such golden opportunities are missed always and we are treated like sheep without a guide and mentor. Whose fault is it then if we find a frigid and choking atmosphere everywhere? What right have we to complain when our own———well, let that pass, for there is another picture to present. We were given a statement of account showing how our "Trust Money" has been disbursed last year. There is an item of $1,128.75 being "Hazan's return passage" (from Jerusalem), an item of $15.40 for "Minyan Men" (a cheap way of organizing religious services during the year), an item of $1,427.38 for "Salaries" (which we suppose include those of the Hazan and the Shammash) and another modest item of $330.00 for "Hebrew Classes," while to Shehita a contribution of $1,200.00 was made. Now let us look at the receipts. The subscriptions, taxes and donations yielded $7,051.19, $1,346.25 and $1,602.42 respectively. Marriage fees brought in $150.00 and the balance of $686.36 carried over to this year account would not have been possible had not the sum of $1,128.75 been drawn from Tael account. We are further shown that the Synagogue has an investment of Tls. 40,000.00 in local shares, yielding a revenue of Tls. 1,396.28. All of which shows a healthy financial situation able to weather many a storm in the years to come. We congratulate the committee on their financial showing and regret that their spiritual efforts are nowhere in evidence to entitle them to our gratitude and commendation. Their efforts, if any, in that direction amount to zero in the world of figures.

DISRAELI

We have had the pleasure of viewing the screening of the above talking film with GEORGE ARLISS in a brilliant characterization of the title role along with FLORENCE ARLISS as LADY BEACONSFIELD. One of the most romantic figures of the Victorian age, the play which is based upon the romance woven round DIZZY and MARY ANNE, amply provides and holds the audience spell-bound as situation after situation is unravelled before the gaze of the audience. A word concerning DISRAELI, therefore, will not be out of place. Born to none of those advantages which other prime ministers enjoyed, he rose to the great heights by sheer hard work and by virtue of his radiant genius. Every obstacle and impediment barred his way to success. He was a foreigner and bore a foreign name; he belonged to a despised and persecuted race; he had passed through none of that social and preparatory training which qualifies the English gentleman ambitious of parliamentary honours. In fact, one of his biographers tells us in terse phrases, "ignored, friendless, and the constant butt of all the ridicule and sarcasm that the most venomous malice could inspire, he rose to heights such as BURKE had never dreamed of, and swayed a power such as neither WALPOLE nor the second PITT had ever exercised." But in spite of these disabilities, DISRAELI had a united country behind him, and no one was aware of this better than BISMARCK who aptly said, "When LORD BEACONSFIELD speaks (referring of course to the distinguished envoy of the Berlin Congress) he does not speak as one of the members of an English cabinet, but as *the* cabinet: he is England." He was a master of oratory, a keen judge of character and of the weakness of an enemy's position, yet he instinctively knew how to make the most of a victory and the least of a defeat. Above all he had patience and as we all know patience is genius. Of his relationship with MARY ANNE it may well be said that throughout their married state no better or devoted couple could be found throughout the length and breadth of the land. No devotion was too great to lavish upon this genius by a lovable and simple woman—his devoted wife. And DIZZY was quick to reciprocate after like fashion. Very aptly, to our mind, was this feeling of love and comradeship symbolized in the film when every morning the prime minister greeted his wife by presenting her with a rose. The climax in the film centred round the Suez Canal episode, about which all our readers are well conversant. With a shrewdness that was characteristic of the race to which he belonged, DISRAELI obtained the Khediff's shares and thereby procured for England the real gateway to Lndia. Another innovation that the statesman made was to create the title of Empress of India at the express wish of Queen VICTORIA. Turning once more to the film, one of the outstanding features was the brilliant characterization by GEORGE ARLISS. A wealth of devotion and sympathetic understanding was brought to bear on his part. Equally interesting was FLORENCE ARLISS' characterization of LADY BEACONSFIELD, in which there was a mixture of tenderness and womanly simplicity. The lines of the play from which the film version is derived amply served to provide material for thrills and climaxes and assisted the artists to a great extent. We understand that a second screening is shortly to be commenced by he Grand Theatre (whom we congratulate for showing the film in Shanghai), and we therefore, advise those of our readers who have missed this screen epic not to fail to enjoy Mr. ARLISS' wonderful acting as soon as occasion comes their way.

'FRIENDLY ENEMIES"—OUR REPLY TO C. H. J.

We had occasion to see a bright and cheerful play a few years ago which we thoroughly enjoyed. It was a play of post-war jollity and pathos. The playwright skilfully delineated the characters of two lovable persons who were known as 'friendly enemies', so much so, that he immortalized these two old cronies who were forever bickering at each other. Interspersed with these daily quarrels were short intervals during which each showed intense brotherly love for the other. At times feelings were such that no sacrifice was too great to perform, whilst in the twinkling of an eye with the slightest provocation, feelings would run high and the friendly enemies would come to blows. The situations in the play sometimes bordered on the ridiculous whilst at other times were poignant with pathos. The skilfulness with which the playwright built his situations and handled his characters left an indelible impression on the audiences who went to enjoy "Friendly Enemies." Can such diverse and extreme characters be found in actual life? Judging from things we believe we can actually describe our relationship with Mr. CHARLES H. JOSEPH, of Pittsburg, as being that of friendly enemies. The Pittsburg columnist writes in his 'Random Thoughts' in several of our American weekly exchanges who pay for his output, thus:—

> Well, I see that my friendly enemy, N. E. B. Ezra, editor of the Shanghai (China) Messenger, is again paying me the high compliment of abusing me. But he is in deadly earnest and I think that he is really grieved that American Jewry can be in such a deplorable state as to permit a writer like myself to take a place in Jewish journalism. I know of no one who so fanatically champions the cause of Zionism and who is genuinely distressed when some one opposes it. In the March issue of his magazine he wrote in a friendly mood because he began to see some hope for me. He thought I was really showing some sense because of a rather friendly comment I had made on the book "The Great Betrayal." But in the April issue he took back all the nice things he said about me. Yet he hasn't given up hope that I may reform because he closes his article with these words: "We shall continue to resist Charles H. Joseph and expose his silly tricks, until we succeed in defeating him and making him a good Yehoodi and more amenable to reason." Now you can't hate a man like that. I can't; in fact, I like him. And I hope that he will have success in making me more amenable to reason.

We have had occasion to criticize Mr. JOSEPH in our recent issues for having let loose his biased feelings against Zionism. We shall not fail to continually check his idiosyncrasies and expose his tricks. Not that we object to fair and just criticism, but we loathe the idea of being bullied and bluffed by an irresponsible scribbler who poses himself as an authority and whose main passion in life is to belittle Jewish Nationalism and exalt the discredited man-made theology of "Liberal" Judaism. Mr. JOSEPH is right when he says that we are "grieved that the American Jewish Press (not American Jewry as he avers) can be in such a deplorable state as to permit a writer like C. H. J. to take a place in Jewish journalism." A journalist, true to his profession will hesitate to prostitute his pen for vile and vicious purposes. C. H. J. has yet to learn the ethics of journalism before he can succeed in playing a double-game in his criticism of political Zionism. In our April issue, we had exposed his cunning and deceitful trick and proved them up to the hilt. To this charge C. H. J. has remained silent and our request to him to tender a public apology was meekly ignored. We are not "distressed" as our critic from Pittsburg avers, when someone opposes Zionism. We simply hate and detest the methods of vile and vicious propaganda that is behind it. We have nothing to say against those who are sincere in their opposition. If we wrote a friendly article in our March edition, it is because we found some good behaviour and a return to sanity on the part of C. H. J. which we were glad to welcome on our part. But that does not mean surely that we must be gagged when we discover later a somewhat vicious and mendacious propaganda resorted to by C. H. J. and remain silent out of respect to the previous good behaviour shown by him? What we "took back all the nice things" we said of C. H. J. will be given back if he promises to behave well and refrain from conducting a game of bluff and chicanery against the people from whom he has sprung. We may say in conclusion that in spite of our dislike of the role which C. H. J. has seen fit to adopt, our inclinations for him have been of the friendliest. We would go a long way to make our friendly enemy 'draw in his horns' and 'pad his hoofs' and thereby render him *hors de combat*. If we succeed in making him more amenable to reason, as he hopes in his concluding lines we will, it will be because the latter may be able to rely mostly upon *Zekuth Aboth*. Surely C. H. J.'s ancestors were not renegades from Jewish Nationalism but rather men of deep piety and profound religious enthusiasm. Such souls seldom fail to exercise some sort of influence for good over their issues even though they no longer inhabit this planet. C. H. J. of course does not hate us nor do we him; on the contrary, he assures us that he cannot but like us. We concur in respect to this friendly feeling and reiterate our own interest in our friendly opponent. Just as in the play referred to above, two characters were fighting over the slightest trivialities, and discovered in the end that they could no longer disagree, so we believe the time will come when the veil will be lifted from our friendly enemy's eye, and he will see in Jewish Nationalism an essential force, potent in its outlook, drastic in its solution and wide in its embrace.

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"THE WRATH OF GOD."

Under the above caption, *The Light* of Lahore (always a welcome visitor to our sanctum), writes in its issue of May 1st, 1931, in reply to our criticism in our issue of April 1st, of MAULANA MUHAMMAD ALI's commentary in the Quran, when we took exception to the statement made by him, according to which the Jews are "under the wrath of God," based upon the opening chapter of the Muslim Bible, the *Fatiha*, warning the "Muslim against two paths—the path of "those upon whom wrath is brought down" and the path of "those who go astray." *The Light* takes pain to disabuse our mind in respect to the commentary of the MAULANA, and contributes an interesting and an illuminating chapter on the subject. It makes a vigorous plea to approach our God Almighty as *Rab il Alamin*, "the Father, alike of the Jew and the Gentile, the Christian and the infidel, the Muslim and the Kafir, the Hindu and the malech." This is a just estimate of our Creator which finds its parallel in the plea made by the last of our prophets—MALACHI—who said, "Have we not one Father? Hath not one God created us?" Verily, Islam is Judaism *par excellence* and vice versa. Insofar as the fundamental basis of both religions are concerned, we cannot repeat it too often, we stand on pretty solid ground and both Jew and Muslim may well look upon each as his co-religionist. Such being the case, it is imperative that we should stress the points which unite us rather than the points which divide us. To our mind, there is a great future for both Judaism and Islam, and we hope that the respective leaders thereof will not fail to suppress the tendency in certain quarters to widen the breach and intensify the split. We welcome the views of *The Light* referred to above, when the Editor makes an earnest plea for reconciliation and goodwill. Let us give his *ipisissima verba*:—

> We are afraid there prevails a good deal of misunderstanding on the point and our Jewish brethren have taken the reference in a spirit in which it was never meant. In the first place, "wrath of God," according to Islam, never comes down on a people because of any enmity on the part of God towards those people. It is we that merit that wrath through our own evil ways of life. The reference to the Jews therefore means just this that they had fallen off the high standard of the life of spirit on which Moses and Prophets after him had put them and as a natural sequence they had earned the wrath of God. It certainly does not mean that henceforth there was to be a regular feud between God and the Jews. The Quranic words are general and do not specify a particular race. The Prophet's saying that the words contain a reference to the Jews is only meant by way of illustration, for, at the time of his appearance, the Jewish race, having lost the spirit of the great message of Moses had actually fallen very low. It certainly does not mean that henceforward, God has marked the Jews out for his wrath. On the other hand, there is a warning therein, that a time may come when the Muslims would likewise give up the spirit of the message of Islam and take to ways that would incur the "wrath of God" on them. So our brother of the *Israel's Messenger* need not be upset. We are in the same boat. We confess we Muslims are to-day under the wrath of God, perhaps far more than the Jews.

The foregoing represents the real essence of Islam. Had MAULANA ALI in his commentary referred to above, been more explicit and less obscure, he would have brought the Jew and the Muslim much nearer to the throne of God. We hope that when the time comes for the next edition of the Quran to be issued, he will not fail to re-state his views in the manner laid down by MAULVI KHAN, and thereby remove a great stumbling-block from the path of the illiterate people for whose benefit the commentary has been written. *The Light* is not far from the truth when it refers to the delinquencies of Israel in the past. AMOS referred to them in chapter 3 verse 2, when he said, "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities." But God is Merciful. He chastises whom He loves. But that does not imply that the 'chastised' must forever remain writhing under His curse. Such a conception of God is alien to the spirit of Judaism, and we may say, Islam as well. *The Light* expresses another truth when it says," . . . let us not be mistaken to mean, as we have said before, that God has now entered the lists against the Jews for all time to come." Here we see a genuine move to undo the wrong that was done to us. The Catholic Church holding the opposite view had hounded and persecuted the Jew heartlessly and made his life miserable and intolerable on earth for many centuries. It saw in the persecution of the Jew a chance to appease the "wrath of God" and regarded the office of executioner as a blessed one of which to be highly proud. From that intolerant view it is slowly emerging in civilized countries, although in benighted lands the Church is still unrepentant and pursues with overpowering zeal and force the role of the executioner. The fact that Islam is repudiating the theory of an angered Deity against his children, must be taken as a vindication of the Jew's attitude against his persecutors. Both Judaism and Islam must be true to the mission which Providence has assigned them. Judaism is a priestly religion, while Islam is designed to act as an instrument to propagate the knowledge of God and establish His Sovereignty. *The Light* is on solid ground when it says:—

> "A Musalman who excludes the Jew, the Christian, the Hindu or any other human being from the purview of his sympathies must indeed be a very poor specimen of Islam. The wrath of God, therefore, is not the monopoly of any one people. Wherever there comes in aberration from the path of virtue, wherever there comes in form-worship at the expense of the spirit, there follows the wrath of God, even though the people that incur it may be labelled as Muslims and live under the very wall of the Kaaba. The idea, therefore, that the Quran condemns the Jews alone as the victims of God's wrath is against the very essence of the message of the Quran. Any people might merit that wrath. Nor is that wrath everlasting. The moment a people, be they Jews or Muslims, change their ways of life, forthwith their doom changes. It is un-Islamic to assume airs of self-righteousness and refuse to recognise good in others. The Quran deprecates this frame of mind as perhaps no other scripture does when it says. . . ."

A great homily worthy of a representative of Islam. We find a parallel to it in our own Bible and the Talmud. But we shall not go into details, suffice it to say that it vindicates the Jew and his martyrdom for two thousand years. Had such liberal views been in evidence in the Middle Ages when the Church of Rome was at her zenith enjoying the role of an executioner, the history of our martyred nation would have been written quite differently. But we must not wail and bemoan our fate any longer. There is healing in the bitter cup. Afflictions are but conductors to immortal life and glory. Brother KHAN of Lahore, has expressed the quintessence of Islam in his fine contribution, and we congratulate him for his broad and wide outlook of humanity which helps not to divide but to unite the human race.

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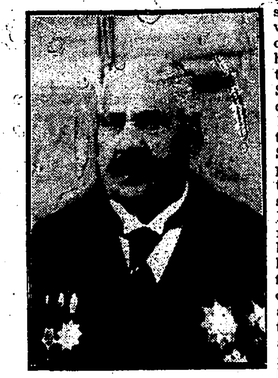
MR. S. A. HARDOON SUMMONED BY DEATH

On Friday, June 19, 1931, Mr. Silas Aaron Hardoon, a prominent and the oldest member of our community, passed away at the age of 84, at his residence, 1273 Bubbling Well Road, from heart trouble and complications which worried him since February last. "Finis" thus was written to the final chapter of one who for over half a century had been actively identified with the growth and development of Shanghai. Of a retiring disposition despite the enormous resources at his command and the huge interests which he represented in Shanghai and elsewhere, his passing came as a profound shock to thousands of friends and associates throughout the world. Holding the highest decorations from the Chinese Government ever bestowed on a non-Chinese, he will be long remembered by his gifts, financial and otherwise, to the country in which he lived so long and which was his home. From the local standpoint, his death is an outstanding, if completely regrettable, event. For years it has been a well known fact that most of the important pieces of land in the International Settlement belonged to him and —some so valuable that even those highly skilled in the technique of real estate would hesitate to place an approximate value on them. Nanking Road and neighbourhood were his in great part and in much more than name alone. It has been popularly estimated that his assets in such local land should, at present rates, add up to a sum in the neighbourhood of $150,000,000.



THE LATE MR. S. A. HARDOON

Arrival in Hongkong

A native of Baghdad, Mr. Hardoon came of a notable family long known for its staunch service to Judaism. Educated at Bombay, he arrived in Hongkong in 1873 in the employ of Messrs. David Sassoon and Co., Ltd., whom he left after some years to become affiliated with Messrs. E. D. Sassoon & Co., Ltd. He served the latter firm in Shanghai until 1911, when he engaged for a brief period upon a career as a sharebroker. His interest in shares was soon, however, eclipsed by the work for which he had a natural bent and which ultimately placed him in the forefront of Eastern merchants and financiers—real estate. Starting on a modest scale in this independent enterprise, and utilizing the experience which he had gained during his association with the Sassoon interests, it was not long before he became famous for uncanny foresight, grasp of fundamentals, and intimate—if not inimitable—knowledge of China and her people. His name thus became a household word wherever philanthrophy and wealth went hand in hand among Chinese. His efforts on behalf of the Chinese port—inevitably anonymous—and interest in the affairs of this country; the simple way in which he lived in an atmosphere of great, if not, as has often been said, limitless wealth, placed a halo of tradition around his name which shone into many far places of the civilizzed world.

Interest In Book

As an instance of his interest in China and her people, it may be said (vide ISRAEL'S MESSENGER June 3rd, 1927, page 9) that he spent a large sum of money to publish a complete set of 1,000 volumes of the Buddhist cannon for distribution. These classical work were distributed all over the universities of the world. He also spent a substantial sum in getting out two sets of books pertaining to practical science, including history, the classics, poetry, painting, sculpture and other crafts. All these were written for him by famous experts. He was thus the only foreigner, also, who has ever attempted to promote Chinese technics for the benefit of the Chinese people at large. "Europeans who came to China," writes a Chinese student in a recent publication, "were made famous in translating books relating to Christianity and modern sciences, but none gave so much attention to Chinese classics and art as did Mr. Hardoon."

Established a College

With his wife, he established an institute of education named St. Ching's College in pursuance of this deep interest in all things pertaining to China and her people. The college was named after an ancient sage and its aim was to instruct the students both in the ancient classics and modern sciences. He also founded the Old Men's Association and the Kwang-Chong Literary Society. Through a society of which he was the only member he contributed sums running into millions to sufferers in the famine districts of the country. Scores of Chinese youths owe whatever education they possess to his assistance. That he had a heart also for things which were not of China may be shown by his spontaneous action when the first units of the British Defence Force arrived here in 1927 in throwing open the spacious grounds of his residence to them and providing them with everything necessary in the way of food and accommodation.

Chinese Honours and Decorations

It is small wonder, therefore, that such honours as Councillorships in the Councils of both the International Settlement and French Concession and decoraions from the Chinese Government—including the Order of Chao Wu With Belt (1924), of which he was the only foreign holder, and the Military Order of the First Class Tashou Chiaho With Sache—were conferred on him during his lengthy life. This does not take into consideration other unprecedented recognition of his good work in the form of appointments as Advisor to the Tuchun of Kiangsu and the Governor of Anhwei.

Born in Bagdad: Becomes British Subject by Special Grace of London Foreign Office.

Born in Bagdad, Mr. Hardoon had lived in Shanghai for 63 years, enjoying the protection of many local Consulates such as French, British and even Spanish. Not until 1925 was he able to receive a special privilege from the London Foreign Office, accepting him as a full-fledged British subject by a special act of grace on the part of the British Government. The representation made to the latter by Sir Ronald MacLean, British Minister in Peking was highly successful, and Mr. Hardoon has since been registered at the local British Consulate not as a *protege* but as a British subject.

Donates Beth Aharon Synagogue

In June 1927, the above Synagogue, the gift of Mr. and Mrs. Hardoon was made and consecrated here in memory of Mr. Hardoon's father. The cost of the site and the building amounted to about $300,000. Besides the above, the local community was not remembered with further generosity by the deceased. The largest contribution ever given by him was when Dr. and Mrs. Ariel Bension arrived here in the interest of the Keren Hayesod, Mr. Hardoon donating £500|- which amount was remitted by him last year to Jerusalem. Mr. Hardoon had a racial pride in him and often referred to it with enthusiasm. He criticized openly those who sought to conceal their Jewish origin and regarded them as cowards and imbecile. One trait in him which we admired was his *anawa*, modesty and selflessness. Since he had donated the Beth Aharon Synagogue to the community, he made it a rule to attend divine services during the High Holydays and on special occasions, and accepted the position of Hon. President of the Synagogue, to which he and his adopted sons were seatholders.

Servants Pay Tribute to Mr. Hardoon

While living Mr. Hardoon, who was considered as more Chinese than many of the Chinese in adhering to the customs of the country, arranged that his death announcement should simultaneously be made in the Chinese press in the regular Chinese way befitting the solemnity of the great occasion. Accordingly the desired advertisement appeared in the Chinese press on June 20, with the four characters headline typical of a Chinese funeral notice, which reads: "Excuse us for not going around" meaning: "If we fail to serve the funeral notice, please excuse us." It was inserted in the name of his servants as is the usual Chinese custom. The announcement is literally translated into English as follows: "The long life of our master Mr. Hardoon came to an end in the apartment behind the main hall at his home at Yushih (the hour of 5—7 p.m.) on June 19th, namely, the fourth of the fifth moon after a span of 83 years. The ssushih (the hour of 9—11 a.m.) of June 21st, namely, the sixth day of the fifth moon, has been chosen for the holding of the grand funeral service."

Chinese Tribute

The Eastern Times, a Chinese newspaper of Shanghai, commenting on the death of Mr. Hardoon, said: "He was particularly well known for his enthusiastic promotion of education, his deeds of benevolence, and his devotion to Buddhism and sacred learnings. A staff member of the Commercial Press, Mr. Hwang Ching-wan, several years ago, presented a number of poems descriptive of Mr. Hardoon's distinguished characteristics on the occasion of his birthday. We still remember those poems well. Now that Mr. Hardoon is dead, we can praise him."

Burial In Private Ground

The burial took place on Sunday the 21st ultimo, at 11.30 a.m. in the garden of his residence for sentimental reasons. It was in this garden, he told an associate, that he spent some of the happiest hours in a very busy life in Shanghai, arnong the flowers and shrubs which he tended with an expert's care. It was there, also, that he walked with Dr. Sun Yat-sen and other famous guests of his on many occasions previous to, during, and subsequent to the change in China's political perspective. Politics matteied little to him, and all shades of opinion were reflected in his friendships. There was a large gathering, it being estimated that about 2,000 persons were present, including representatives of the various religions,—Jewish, Christian, Buddhist, Parsee. Japanese, Hindu, Muslim and masy of the leading foreign and Chinese residents of Shanghai. Outside the main gateway was erected a large pailou, or archway, of white and on the sites of the gates were two lanterns of white bearing Chinese characters representing "House of Hardoon."

Old-Style Chinese Music

Entering the Ai Li Gardens, as the Hardoon Gardens are known to the Chinese, mourners were met by ushers who requested them to sign their names to a book. Having done this, they passed along the path a few steps when they were welcomed by the music of an old-style Chinese band. From there, they went straight to the ball room, which was covered with white, in accordance with Chinese fashion, the coffin, which was arranged by a few friends being placed in the middle of the room.

Three Brass Bands

Immediately after the cortege left the ball-room, the band of the Greater Shanghai Bureau of Public Safety rendered the "Dead March" in "Saul." Passing this band, guests were each handed a lighted incense stick, about a foot in length, which they carried to the graveside, where they were collected by the ushers and placed at the head of the grave. Then a few steps further, Chinese bands of the oldstyle rendered plaintive tunes. As soon as the cortege stepped out into the garden, it was met by the Yih Shing brass band, which led the procession to the graveside, on the eastern side of the lawn, where the Ying Ying band was playing.

Hazan's Oration

At the graveside, the services were read by Reader Elias Isaac of the Ohel Rachel Synagogue, who delivered an address in Hebrew extolling the late Mr. Hardoon's virtues and good deeds, stressing deceased's modesty and actions during his life-time and deploring the fact that not only the family, but the Jewish community and Shanghai in general, had sustained a severe loss through the death of Mr. Hardoon. The Reader's address took over half an hour to deliver. Orthodox Jewish funeral rituals were then conducted, after which three of deceased's adopted sons read the Kadish.

"Evening Post & Mercury's" Tribute

The Shanghai Evening Post & Mercury in its issue of June 23rd, publishes the following preface to a series of articles by Mr. Herbert C. Lewis, a staff writer of the journal, under the caption, "China Loses Unique Character Through Death of S. A. Hardoon":—

"With the death of Mr. Silas Aaron Hardoon last Friday, June 19, China lost one of its most unique men. Mr. Hardoon was one of the richest men in the Far East, but his wealth acted only as the foundation for his enigmatic character. His fortune was reputed to be Tls. 100,000,000, but the lifa he led showed a varying tendency to be extravagant and miserly. He spent millions of dollars for a whim, and yet his old office where he worked alone was often unbearably cold in the winter. Mr. Hardoon was loved and hated, cursed and praised, but few persons knew him well. Few understood his many eccentricities. Mr. Hardoon was a symbol of the white man's position in the Far East, however, and his life deserves some setting down. His life taught no lesson and pointed no moral. Mr. Hardoon was individualistic, if nothing else. He was a blend of all faiths and hopes, a talented man who lived his life in an exotic setting as he thought best."

Will Not Public Yet.—Immense Fortune

The late Mr. Hardoon had loft a will to his wife before his death, which is not yet released for publication. However, it has been made known that the business of the deceased will be carried on by his general manager, Mr. Chi Chor Mei, while Mrs. Hardoon will have the sole power of ownership and disposal of the fortune left by her husband which is reported to be around one hundred and fifty million dollars. While the will in accordance with British law, will not be made public for weeks, it is understood that Mrs. Hardoon will be sole heiress and sole executrix of the immense fortune. It is planned that a monument, with a copper image of the late Mr. Hardoon will be erected on top of the grave in memorial of his beneficent services to Shanghai.

Donations To Local Jewish Charities

Sir Elly Kadoorie & Sons	$50.00	Mr. and Mrs. S. E. Toeg..	50.00
Mrs. Edward Ezra	100.00	Mr. and Mrs. A. E. Moses	15.00
Mr. and Mrs. R. M. Joseph	25.00	Mr. and Mrs. S. E. Levy..	10.00
Mr. and Mrs. Ellis Joseph	25.00	Mrs. D. M. Nissim	20.00
Mr. and Mrs. A. M. Sopher	20.00	Mr. C. S. Gubbay	10.00
Mr. and Mrs. F. W. Sutterle	20.00	Mrs. H. Hayim and Mr. A. J. Hayim	$50.00
Mr. and Mrs. Barnes Moss	20.00	Ellis and Mimi	50.00
Mr. R. E. Kadoorie	10.00	Miss Rachel Sopher	$25.00
Mr. R. Julian	10.00	Messrs. Arthur and Theodore Sopher	100.00
Mr. S. M. Joseph	10.00	Mrs. Reema Moses	10.00
Messrs. Cecil & Denzil Ezra	50.00	Mr. A. E. Shahmoon	10.00
Mr. and Mrs. J. A. Sudka	$10.00		

CHINESE TRANSLATION OF THE HOLY QURAN

Mr. and Mrs. S. A. Hardoon's Generous Gift.—Translation of the Jewish Bible Into Chinese To Follow.—Other Bibles of other Religions Will Also be Translated.—A Plan For Many Years.—Interview with Mr. Chi Chor Mei.

A movement to translate all the Holy Scriptures of the world into Chinese was launched by Mr. and Mrs. S. A. Hardoon with the co-operation of Mr. Chi Chor Mei, a noted Chinese Buddhist scholar and private secretary to Mr. Hardoon, a few years ago. With that end in view, the first initiative was taken six years ago, with the translation of the Quran, the Holy Bible of the Muslims. Qur'an, as our readers are aware, is composed of 30 books written originally in Arabic, although there are good translations thereof in English. The one by Sale is taken as an authoritative version. At any rate, there had never been a complete Chinese translation.

From left to right: Mrs. S. A. HARDOON, *Mr. S.A.* HARDOON *and Mr.* CHI CHOR MEI.

Several authorities on Mohammedan religion have been retained by Mr. and Mrs. S. A. Hardoon for the translation of the present set. It took three years to complete the translation and have it nicely printed, bound in 8 separate volumes with the usual Chinese style cloth cover. The set is selling at Mex. $8.00 but through the generosity of Mr. and Mrs. Hardoon free sets are being distributed to colleges, universities, schools and students as well.

Gift To The Hebrew University

Mr. Chi has handed us a complete set of the Quran for transmission to the Hebrew University in Jerusalem, which was forwarded last month.

"It is a distinct gain and a pleasure to make this contribution of a Chinese translation of the Quran to the millions of Mohammedans in China," said Mr. Chi to us when discussing the next step to translate the Jewish Bible into Chinese.

"We have printed 20,000 copies and as soon as these are exhausted, the second edition will be printed and in this way we can control the supply and demand. In this venture, a sum of $50,000 has been appropriated and we hope to start forthwith with the translation of the Jewish Bible."

A copy of the Jewish Bible was handed over to Mr. Chi by us and he was careful to note that it was a Jewish translation from the original. The copy submitted to him is the one which was issued by the Jewish Publication Society of Philadelphia, over a decade and a half ago.

"That makes our task very easy," added Mr. Chi, "for unlike the Quran which was a most difficult job for the translators, we now have an authoritative version by Jewish scholars on whom we may perfectly reply to aid the translators in their task. We hope to bring out the Chinese edition of the Jewish Scriptures within less than two years, after which we shall proceed with the translation of the Bibles of the Parsees, Christians, Hindus. etc."

"Although there are such translations by the Christian Bible Societies," added Mr. Chi, "it is our aim to present the tranlations from an unbiased point of view. We realise for instance how the translation of the Jewish Bible into Chinese and other languages by the Christian Missionaries has been distorted. That is a defect from which it is our intention to steer clear, and this we hope to achieve for the benefit of true religion and correct interpretations of all the Holy Scriptures of the world."

Mr. Chi, we may add in conclusion, is a devout Buddhist and takes a great interest in Jewish literature. He has studied the Bibles of various religions and his chief ambition in life is to work for the dissemination of a correct view and understanding thereof by the world.

[We regret to say that since writing the foregoing (in the first week of last month) Mr. S. A. HARDOON passed away on the 19th ultimo. We refer to his demise elsewhere in this issue.—Editor, ISRAEL'S MESSENGER.]

SOCIAL AND PERSONAL

Mr. and Mrs. R. M. JOSEPH and Mr. and Mrs. ELLIS JOSEPH left for England last month for their summer vacation, via the Siberian route.

Mrs. J. M. JOSEPH and Miss JOSEPH sailed for Europe and America via Canada on the *Empress of Japan* last month, and expect to return to Shanghai in the fall.

Mr. and Mrs. M. E. DANGOOR are spending their summer vacation at Peitaiho.

MR. J. B. KATZ

Mr. J. B. KATZ sailed for 'Frisco in the Dollar liner *President Pierce* on May 29. Mr. KATZ will join Mrs. KATZ and their 14 year-old son in California, where he will remain for a short while before proceeding to New York by aeroplane. Mr. and Mrs. KATZ will return to Shanghai in September next, leaving their son at the military academy.

Mr. and Mrs. H. GENSBURGER have returned to Shanghai from France.

MASTER BUDDY

The chubby little two-year-old son of Mr. and Mrs. T. Saphiere.

The staff members of the editorial and business offices of *The China Press* gave a dinner party at the Chinese vegetarian restaurant, Kung Teh Ling on the 7th ultimo, in honour of Mr. Samson Isaacs, who resigned from the managership of the *Press* to devote his whole time to growing personal affairs. After the dinner, a silver tripod was presented to him by the staff in remembrance of their long association and also as a wedding gift. Mr. Isaacs suitably responded.

Mr. and Mrs. S. S. Levy and the Misses Levy removed to No. 2 r. de Grouchy last month.

MISS EVA LIPKOVSKY

who left Shanghai for Harbin for the summer holidays.

Mr. Archie Nathan, son of Mr. and Mrs. E. J. Nathan of Singapore, arrived here last month and is staying at the Y. M. C. A. building.

Mr. D. E. Sassoon is leaving for Tsingtao on the 5th instant, for his summer holiday and will return to Shanghai in the early part of September next.

Mrs. Maurice Benjamin sailed for 'Frisco on the 13th ultimo, for her summer vacation and will return to Shanghai in the fall.

We regret to record the death of Mr. J. Joseph which took place at the General Hospital on the 13th ultimo, at the age of 45. The late Mr. Joseph was indisposed for several weeks and had to undergo an operation from which he had never recovered. He came to Shanghai 20 years ago in the service of Messrs. E. D. Sassoon and Co. from Bombay, where he was born, and after some 12 years had severed his connection with that firm and went up North. After remaining there some years he returned to Shanghai and last year he was again on the staff of the above-named firm. The deceased was a talented young man who worked for the local Jewish School and served for many years as an Hon. Secretary. He played equally the same role when he was in Tientsin and took great interest in the education of the Jewish children. He is survived by his aged mother in Bombay and a brother in Shanghai, Mr. R. Joseph for both of whom deep sympathy is felt in their irreparable loss.

Mrs. E. J. Nathan has returned to Singapore.

Dr. Magnus Hirschfeld, the noted authority on sexual psychology, has spent some weeks in the north and gave his final lecture here on the 9th ultimo, at the Red Cross Hospital. He spoke on "Sex and Crime" under the auspices of the German-Speaking Medical Society. Dr. Hirschfeld left for Hongkong on the following day by the *Empress of Canada*.

Hr. and Mrs. Max Friedman and family left for Tsingtao last month for their summer vacation.

MRS. A. MICHAEL

Is known as "Lady Hewitt" in "The Middle Watch," at the Lyceum Theatre.

We are in receipt of $6.40 frim Mr. A. E. Moses being box collection for the Jewish National Fund.

Mr. Isaac Ezra was among the passengers arriving in Shanghai last month in the Dollar liner *President Jefferson*. Mr. Ezra, who is well known locally, is here to negotiate the silver loan to China sponsored by Senator Pittman of Nevada who was on the same steamer with him on his way to Shanghai. Mr. Ezra after concluding his business with the officials of the Chinese government will return to his home in 'Frisco this month.

Mr. Charna G. Perry has been appointed local staff member of the Margaret Williamson Hospital. She becomes chief of staff of the children's department. Dr. Perry is a newcomer to Shanghai, having formerly been associated with the San Francisco Children's Hospital. She recently opened offices here for the practice of medicine, with special interest in diseases of childhood and adolescence.

Mr. Leon Friedman who has been holidaying in Europe has returned to Shanghai, via Suez.

Mr. Meyer Nissim, formerly of Shanghai, has been engaged to be married to Miss Sadie Nichos, daughter of Mr. and Mrs. S. Nichols, of San Francisco. The wedding was to take place on the 21st ultimo, at Congregational Beth Shalome Synagogue, San Francisco.

Mr. Shalom Yahia has returned to 'Frisco.

Miss Mozelle Ellis, Miss Grace Ellis and Mr. Felix Ellis have returned to Hongkong.

MR. A. E. SHAHMOON,

newly elected member of the Shanghai Stock Exchange.

Mr. L. Merkin has left for Tientsin on business where he expects to be away for about a month.

Mrs. M. Katzenelson and her children left for Tsingtao where they will remain until the end of the summer. Miss Esther Brick has also been a passenger for the same destination.

VALUES

Address Delivered By Hon. BENJAMIN N. CARDOZO, Chief Judge of the Court of Appeals, State of New York, at the Commencement Exercise of the Jewish Institute of Religion Held on May 24, 1931 at Carnegie Hall, New York.

Defying an ancient canon of the rhetoricians, I begin with an apology.

I do not know whether I have the right to talk to you to-day. I have felt that to earn that right I should be able to say to you that your beliefs are wholly mine, that the devastating years have not obliterated youthful faiths, and that in the darkness of the universe I can see a shaft of light. Unable to say this, I have wondered whether my message could be of worth to you—to you who are going forth to spread the teachings of religion—wondered whether with good cause you might not even resent it as an impertinence; at the very least whether fitness and good taste might not exact another spokesman for the lesson of the hour. The great spiritual leader who has given to this Institute the dignity and glory of his leadership has talked with me about these things, and has brought me to believe that my troubles are unreal. He has said that a message would be welcome from any one who has been able, however black the depths of nescience, to hold fast to certain values transcending the physical and temporal. He has assured me that what such a one would say would be listened to without resentment, and even indeed with gladness, by those of greater faith, with the gladness born of the perception that what is noble and high and sacred reveals itself in many forms and is discerned in many aspects by the faltering sons of men. Sixty years and more ago Huxley published to the world a memorable volume which is known by the title "Lay Sermons and Addresses." A lay sermon by one whose beliefs are not so very far removed from Huxley's is what you will hear from me to-day. And to hold fast to what your leader said to me, to shelter myself squarely behind the shield of his authority, I am going to talk to you of "values."

A theme is here, not for a brief fragment of an hour, but for a lecture, a series of lectures, a volume, almost one might say a library. What values shall we choose—those of to-day, or of to-morrow, or of a future that is close at hand, or of the unplumbed future, trackless as the sea? Every one of them is good. Let us not make the blunder of decrying any of them. Asceticism has made that blunder at times, and has suffered for its partial view of the shifting aspects of reality. The values of to-day are good, and those of to-morrow are good, and those of a future that is not remote, and those of the unplumbed future, trackless as the sea. If we could have them all, it would be well, but seldom *can* we have them all. There is need to make a choice. How shall it be guided? Not all of us will make the same choice, not all of us ought to make the same. What choice is it worth while to make if one feels the mystery of the universe more deeply than one's fellows? What choice will be made by you? Before that question is answered, let me tell you an anecdote. Let me tell you of the choice that about four centuries ago was made by some one else. Let me tell you of the choice that was made by Tycho Brahe.

Tycho Brahe was born in Denmark of goodly lineage, and educated in youth at the University of Copenhagen. He thought in his boyhood that he would like to study law, but he became diverted from law to the study of astronomy. While yet a young man he discovered a new star, and the discovery brought him fame at home and in many distant lands. Denmark had a King then who was a patron of learning, and the King built an observatory for Tycho at the centre of a little island, and Tycho called the place Uraniborg, the City of the Heavens. Here for years and years Tycho worked by day, till star after star with exquisite precision had been set down upon his chart. But Frederick the King, died, and young Prince Christian came upon the throne with a host of flippant courtiers, who grudged the treasure that had been lavished upon the upkeep of the observatory and this feckless charting of the stars. They could not see the value of it all, and so at last messengers went forward in the name of the new King, who were to visit Tycho Brahe, to learn, if they could, the use of all his labor, to quiz him about it and to pit their values against his. You will find the tale set forth with moving eloquence and beauty in a poem by Alfred Noyes, the noble and inspiring poem which he calls the Watchers of the Skies. The messengers asked what Tycho had been doing these five and twenty years. He showed them tables of the stars, seven hundred set down, each in its proper place. "And is this all?" they said. "Not all, I hope," said Tycho, "for I think before I die I shall have marked a thousand." You can almost hear their laughter, can you not? All the prophets and the seers have listened to the like. Einstein has heard it in our day, and every lover of truth and beauty, every man who has seen visions and tried to live them in his life has heard the same sardonic mirth. To what end, said the messengers, to what end the travail and the waste? Show us uses to us now, show them now before we go. Resounding through the centuries I hear familiar echoes. Never a philosopher has lived, nor a saint nor a scientist nor an artist, but has been summoned to a like proof—to show the value for to-day—not the value for the unplumbed future, but the value for to-day. I will read you Tycho Brahe's answer as I find it in the poem:

"'In the time to come
Said Tycho Brahe, 'perhaps a hundred years,
Perhaps a thousand, when our own poor names
Are quite forgotten, and our Kingdoms dust,
On one sure certain day, the torch bearers
Will, at some point of contact, see t light
Moving upon this chaos. Though our eyes
Be shut forever in an iron sleep,
Their eyes shall see the Kingdom of the law,
Our undiscovered cosmos. They shall see it—
A new creation rising from the deep,
Beautiful, whole.
We are like men that hear
Disponted notes of some supernal choir.
Year after year we patiently record
All we can gather. In that far off time
A people that we have not known shall hear them
Moving like music to a single end.'"

They could not understand—the messengers who had come to appraise the values and report. They went back to the King, their master, and they said that Tycho Brahe's dreams were fruitless, and worse than fruitless, perilous, since "any fruit they bore would fall in distant years to alien hands." Tycho went forth to exile, and Uraniborg, City of the Heavens, went down into the dust.

"'Yes, I still hope,'" he said,
Yes, I still hope in some more generous land
To make my thousand up before I die.
Little enough, I know—a midget's work.
The men that follow me with more delicate art
May add their tens of thousands; yet my sum
Will save them just that five and twenty years
Of patience, bring them sooner to their goal,
That Kingdom of the law I shall not see.
We are on the verge of great discoveries.
I feel them as a dreamer feels the dawn
Before his eyes are opened. Many of you
Will see them. In that day you will recall
This, our last meeting at Uraniborg,
And how I told you that this work of ours
Would lead to victories for the coming age.
The victors may forget us. What of that?
Theirs be the palms, the shouting and the praise,
Ours be the fathers' glory in the sons.'"

That, gentlemen of the Institute, was Tycho Brahe's choice of values. If you are true to your mission as sons of this Institute of Religion, summoned from this day forth to live its deepest verities, your choice will be the same. The submergence of self in the pursuit of an ideal, the readiness to spend oneself without measure, prodigally, almost ecstatically, for something intuitively apprehended as great and noble, spend oneself one knows not why—some of us like to believe that this is what religion means. True, I am sure, it is that values such as these will be found to have survived when creeds are shattered and schisms healed and sects forgotten and the things of brass and stone are one with Nineveh and Tyre.

I have spoken of a man who was one of the famous of the earth, whose name has re-echoed through the corridors of time. Let us not make the blunder of supposing that to live in communion with these ineffable values of the spirit, to spend oneself utterly in sacrifice and devotion, is a lot reserved for a chosen few, for an aristocracy of genius, for those that will be ranked in history among the mightly or the great.

Not so, friends and brothers. To the glory of our humanity the lowly equally with the mighty may be partakers in this bliss. I have seen it in my own life, and so I am sure have many within the compass of my voice. Along the common ways I have walked with men and women—you would not know them from the crowd—I have walked with men and women who had made the choice of Tycho Brahe. They had made it in humbler forms, by love, by gentleness, by sweetness, by devotion, by sacrifice of self within the narrow circle of the home; but, be it said to their undying glory, they had made it, none the less. We know it when death takes them if in hours of pride and darkness we have been blind to it before. The life seemed simple while it lasted. We may not always have been conscious of its beauty. The end comes, and behold it is illumined with the white and piercing light of the divinity within it. We have walked with angels unawares.

This is the summons that I give to you to-day. These are the values—the values of the spirit—that by your witness shall prevail. I have been reminded by Felix Frankfurter of the noble words of Huxley in celebrating the opening of Johns Hopkins University. "I cannot say," (said Huxley) 'that I am in the slightest degree impressed by your bigness (i.e., the bigness of America), or your material resources as such. Size is not grandeur, and territory does not make a nation. The great issue about which hangs a true sublimity, and the terror of overhanging fate, is what are you going to do with all these things? What is to be the end to which these are to be the means?" So it is, my friends, with all the teachings of universities and schools. The learning and the wisdom stored in many books have been taught to the youth, the Rabbis of the future, who have come together in these halls. All the study has been wasted except in proportion as it strengthens them to make a choice hereafter between competing and conflicting values. It is wasted unless it strengthens them to the choice of Tycho Brahe.

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Message from Rabbi David Miller

I herewith acknowledge receipt of your valuable publication, ISRAEL'S MESSENGER. I notice your motto, the label, the inscription on the front page, "A Fearless Exponent of Traditional Judaism and Jewish Nationalism." It is a broad strong platform.

I was filled with joy to learn that in the far remote corners of the earth as in Shanghai, China, are observant Jews and a champion for Judaism as you are. I found the contents of your publication as the inscription on the label. It stands for Judaism proper. You certainly deserve credit for your pioneer work and for your continuation of leading the Israelites of your vicinity in the path of eternal life through the light of the Torah.

I avail myself on this occasion to send through your publication a message of greeting "Words of Peace and Truth" to my far distant but close at heart brethren in Shanghai and China. I assure you, my dear brethren, that the great distances of continents and the large oceans of water between you and me do not separate us. I feel I am close to you. I am with you.

As a token of my affection and love to you I am sending you as a gift samples of my work, "The Secret of the Jews." (I will endeavor to send a copy upon request to each of your communities and congregations, and to some individuals who are interested in the subject). This work which is dedicated to the revival of the sacredness of the Jewish home and family, (which I hope that the editor will be good enough to describe the value of this book in detail), I think, will be of double concern to you, as your existence in the far distant territories of the earth is a marvel within the Jewish nation. It is the secret of secrets.

I presume that you realize that the secret of the Jew, the secret of his existence, and the secret of his eternity, is obedience to the Torah. Holding fast to the precepts of the Torah, he became "Am-Olam," the eternal people.

I send you my sincere blessing that our Heavenly Father, the Watchman of Israel, who has in His wisdom seen it advisable to scatter His people all over the world for their safety, that He shall preserve you, give you strength to carry the banner of our old, tested faith in the far remote territories of your settlement; that he should bless you with the most treasured gift of "Peace" and unity, in which strength lies, and which we so greatly need in our struggle among the nations of the earth.

I pray that this work of mine, a holy script, which I am presenting to you, shall be your amulet, a charm to protect you from evil, from the prevailing epidemics undermining and destroying the home and family; and all the good in store for the Jewish faithful shall be bestowed on you and your families.

Now, my dear editor, as you see that I have nothing to sell, that all my efforts and energies are bent to further the great cause to which my work is dedicated, I feel justified in asking your co-operation. I pray that you join me in my efforts to re-dedicate the sanctuary, the sacredness of the Jewish home and family by giving my work wide publicity in your valuable publication which stands for Judaism.

DAVID MILLER.

OAKLAND, 27 May, 1931.
127 Sheridan Road.

"THE SECRET OF THE JEW"

The friends and well-wishers of ISRAEL'S MESSENGER *are growing in numbers. While we do occasionally incur the displeasure of some of our readers by holding fast to our principles, yet the actual friends that we make far outweigh those who remain aloof from us and support us not in any way. Our friends, however, do not remain inarticulate, for they seldom fail to send us encouraging notes and endorse the work which this publication is doing.* RABBI DAVID MILLER *of Oakland, is the latest recurit to join the army of friends who stand behind this journal. Referring to our motto, which is emblazoned in our first editorial page,* RABBI MILLER *regards it as "a broad strong platform." His message to our readers is replete with brotherly love and sentiments which should strike a responsive chord.* RABBI MILLER *assures us that "the great distance of continents and oceans of water between us do not separate him." This is but another way of expressing the truth that "friendship of souls does not consist in the proximity of persons." In fact we are told that there is often "more communion with the distant than the near."* RABBI MILLER *is an indefatigable worker in the vineyard of the Lord and an author of note. His latest work entitled, "The Secret of the Jew" which he has kindly forwarded to us is a real gem saturated with Jewish idealism for which we predict a great triumph. It is a work which vindicates the purity and the sanctity of the Jewish home and places such facts before the readers as will enable them to remove the veil from off their eyes and see the beauty of the Jewish home life in all its nakedness. We hope to give a review of the book in our next issue. We need hardly say that we regard the author as a constructive force and master-builder of Traditional Judaism. He is filled with enthusiasm for the latter and employs his vigorous pen with a view to enhance its beauty and vindicate the truth for which it stands. His work is like a vein of water flowing hidden underground, secretly making the ground green." "The Secret of the Jew" is a work of perennial interest to every Jew and Jewess who are entering upon matrimonial life and should not fail to fertilize the purity of the Jewish home which needs to be sanctified by the power of an ideal which had swayed our people from time immemorial.*

[*Continued from Page 17.*]

One life I have singled out as the subject of my parable. I could have chosen many others, the lives of men and women of our race, the lives of prophets and saints and heroes and martyrs, who were kinsmen in spirit of that watcher of the skies. In persecution and contumely they that here were values of the spirit greater than any others, values for whose fruits they would have to wait, "perhaps a hundred years, perhaps a thousand," values whose fruits might elude them altogether, yet values to be chosen, unfalteringly, uncomplainingly, with cheer and even joy. What does a ministry of a religion mean if it does not mean the preaching and living of that truth? For what have we come together this morning, in the springtime of the year, unless to say to this little band of eager men, still in the springtime of their lives: You are going forth to-day as preachers of the eternal values. You will find mockery and temptation on the highways, and for the values that you hold to be eternal many a tinsel token will be offered in exchange. Sychophants and time-servers and courtiers and all the lovers of the flesh pots will assail you with warnings that you are squandering the happy days under the sun, and will ask you to tell them to what use, just as in the Danish city of Uraniborg, city of the Heavens, the messengers of the Danish King taunted and challenged, and drove at last into exile, that other watcher of the skies. Then will be the time when you will need to gird yourselves with the strength that this Institute of Religion, this Institute of the better life has striven with all her might the bostow upon her sons. Then will be the time when you will need to bethink yourselves of the values that were chosen by the prophets and saints of Israel, and by the goodly and the noble of every race and clime. You will remember in that hour the choice of Tycho Brahe.

When the course is finished, when the task is ended, when the books are closed, may the last appraisal of all values reveal his choice as yours.

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OUR APPEAL FOR TREES

For the sixth time in six years ISRAEL'S MESSENGER comes out with an appeal to its readers for Trees in Eres Yisrael. Trees have their value in a country which had long been neglected, and to-day our ancient soil is covered with trees of every size and description providing shade, flowers and fruits for our dear beloved Homeland. The cost of each tree is six shillings and should be within the reach of everyone. The traditional Jewish love for trees is shown by the observance of the Hamisha Assar b'Shabat, Jewish Arbor Day, and by the story of Honi Am'Aggel, the Jewish Rip Van Winkle and hero of many Talmudic tales. One afternoon while walking along the road to Jerusalem, noticing a man planting a tree, Honi sarcastically remarked, "It will e seventy years before that carob tree will begin to bear fruit. What good will it do YOU? Why then bend and sweat in the blistering sun?" Bored to death by human stupidity, as it appeared to him, Honi stretched himself out on the ground and soon was sleeping soundly, awaking to find a dense and luxuriant grotto about him and a young man gathering succulent carobs and eating them with great relish. Rubbing his eyes, Honi asked, perplexed, "Where did these trees come from?" "My grandfather planted them," the young man replied, as he went on enjoying the fruits of his forebear's foresight. Then it was that Honi realized he had slept seventy years, and went on his way, a wiser man. We, too, need to think wisely of the future of our homeland and plant to-day so that our posterity may enjoy the fruit of our foresight with great relish. Our first list of contributions.

Mr. J. E. Salmon	$7.00
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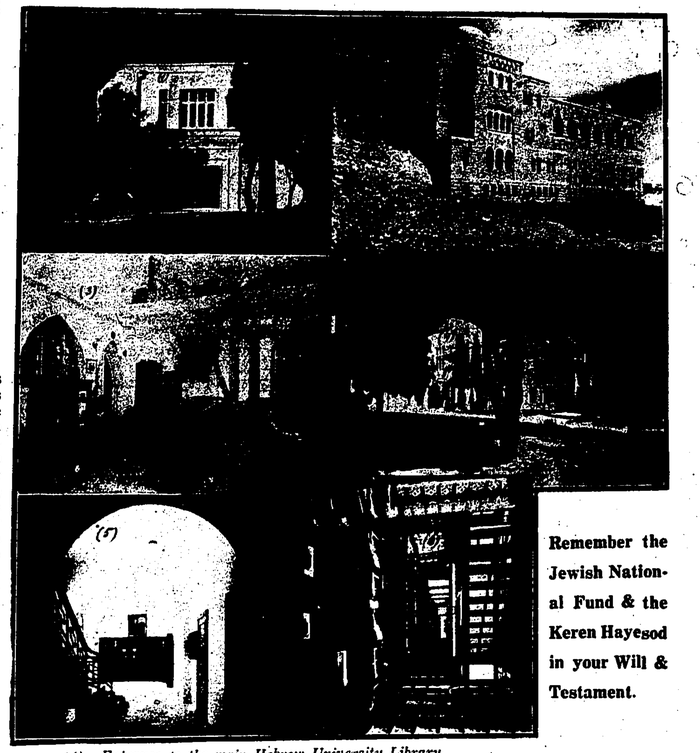
[*To be continued in our next issue.*]



(1) *Entrance to the main Hebrew University Library.*
(2) *Hebrew University and National Library.*
(3) *Archaeological Department at the Hebrew University.*
(4) *Main Hebrew University Building.*
(5) *Hall of the Einstein Institute of Mathematics.*
(6) *Basement premises of the Hebrew University and National Library.*

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

The pride of every nation is in its culture, science and art. The establishment of the Hebrew Univerisity in Jerusalem over six years ago, is a real Jewish national effort to forge ahead and develop something of which the world may well be proud. In recent years the University has made wonderful strides and the growth of the institution has been phenomenal. We are in receipt of some interesting pictures from Mr. LEO HERMANN, Secretary to the Board of the Keren Hayesod, in Jerusalem, which we illustrate above. In a covering letter under date of February 20, 1931, Mr. HERMANN writes:—

"In ISRAEL'S MESSENGER of January 2nd, I was struck by an advertisement of the American Lloyd of Shanghai (p. 13) depicting the Hebrew University in Jerusalem not as it actually is, but according to the original plans which, for various reasons, were not adhered to. However, I take this opportunity of sending you attached six recent photos illustrating the development of the building complex making up the Hebrew University and University Library, constantly being enlarged, since it may come in usefully when once you wish to feature this particular subject and phase of our activities."

We wish to thank Mr. HERMANN for his courtesy in the matter and drawing our attention to the real view of the University as it stands to-day, and not as it was depicted originally. That the Keren Hayesod contributes much for the various phases of the University activities is a well-known fact and need not be stressed unduly.

THE PATIENT IS DYING—WHAT IS WRONG With The PATIENT?

By CHARLES S. GUBBAY

The doctors, who have been watching the case of the patient, have diagnosed the case, and the remedy prescribed is ineffictual. The symptoms of the patient are not in accord with the diagnosis, and the result is that the patient is reaching the stage of the moribund. The patient has been suffering for sometime and the patient is now well-nigh in the condition of the dying. The doctors shake their wise heads and repeat the remedy, that is doing the patient no good, and moreover, the patient is worse than ever. The friends of the patient have wisely refrained from interferring so long as they had faith in the wisdom of the doctors, but this faith has now reached the point of exhaustion, and the friends of the patient consider it high time that they told the doctors that they are killing the patient by their neglect to study the symptoms of the disease of the patient. The doctors have made up their minds that the patient is suffering only from one disease and this disease is the disease they name 'lack of faith': these doctors have made up their minds that the patient can only be cured if the patient be made to swallow their remedy called 'faith'. But there are not only doctors who are prescribing remedies to the patient but quacks also, who have not the remotest knowledge of the illness, that the patient is suffering from, and, who, take not the slightest trouble to discover from personal examination and personal study the illness of the patient, and yet these quacks have remedies pat on their lips and never fail to proclaim them from every housetop. When doctors refuse to examine the symptoms, and quacks will not even make a superficial personal examination of the case, then it is high time that the friends of the patient should show signs of uneasiness and should bestir themselves to make their voices heard as much as those of the doctors and the quacks. What is wrong with the patient? What is the matter with this patient who is dying by inches and dying in spite of the stubbornness of these doctors and despite the prescribed remedies of the quacks?

Wrong Diagnosis of the Patient

Both doctors and the quacks are determined that their diagnosis of the disease of the patient is right, and they insist that there is no other remedy but the remedy each one of them has prescribed. But the patient's friends say that the patient is not suffering from 'want of faith', they aver that the patient is suffering from something quite different, and this is not 'want of faith', but 'too much belief'. It is the disease 'too much belief' that is at the bottom of the trouble. The friends of the patient say that the diagnosis of the doctors and even of the quacks is absolutely wrong, and they aver, that these doctors and these quacks have not understood the illness, which their patient is suffering from, and it is high time that a change of treatment was made, lest their patient will come to the stage when no remedy of any kind will be of any avail. Such is the position and such is the situation of the case, but neither the doctors nor the quacks will give any heed to this opinion of the friends of the patient, nor will they consider any other side of the question. The doctors say that the patient is suffering from 'lack of faith' but the friends of the patient strongly oppose this view of the case and likewise oppose the remedies prescribed by the doctors as well as that of the quacks. The doctors prescribe 'faith' as the only remedy that will resuscitate the patient, but the friends of the patient say, that the patient is not devoid of 'faith'; unlike that of the doctors the 'fath' of the patient is of a different brand, and this brand of faith is not what the doctors consider as the remedy that will resuscitate its dying spirituality.

Patient Will Not Swallow Beliefs

The patient wants no remedy that is wholly made up of 'belief' because this 'belief' that is being prescribed to it, belongs to the age when reason was not considered the necessary equipment of the saintly; the 'belief' that is required of the patient belongs to the period when saintliness was synonymous with 'belief'; when saintliness had nothing to do with reason and everything to do with belief. The patient has been weaned out of this type of faith and is no longer the infant he was; the patient has thrown off its swaddling cloth of 'belief' and will not allow itself to be bound up in the manner of the infant, now that it is full grown. The patient wants reason as the basis of his 'belief', he wants understanding as the basis of 'belief' and under no circumstances will he swallow the remedy of simple 'belief'. The doctors, on the other hand, will prescribe nothing else and even refuse to study the symptoms of the case for fear that 'belief' will give place to spiritual understanding. The friends of the patient are in a quandary, they are faced with the difficult situation of, either to allow the patient to die, or dismiss the doctors and apply such remedies as they think best. The friends of the patient are even in a worse plight because they have nobody to turn to for advice, the friends of the doctors are in greater numbers and there is not the slightest hope that the friends of the patint can ever have their own way, because they are in the great minority and minorities are always in the position of the beggars and not that of the choosers. The patient wants 'spirituality' and the doctors only know 'belief' and the two can only be reconciled when there is a clear understanding between the two. Religion without spirituality means death, and death is the end of all material things. The patient is suffering from an overdose of the material, the material has possession of the doctors and all the doctors friends are included in this category.

What Is Going To Happen To The Patient?

Religion, without the spiritual side of it, is only a manifestation of the material, for religion is not spiritual without the spirituality that ought to be its chief ingredients. Spirituality pertains to the spiritual and consequently the religion that has no spirituality in it is devoid of any value and devoid of any good. The patient that is sick and is moribound is dying of a surfeit of "beliefs" and the doctors recommend nothing else but the "belief" he is dying of. What are the friends of the patient to do? How are they going to circumvent the doctors, who instead of curing the patient, is harassing him to death? What are the friends of this patient to do? Who is going to tell them and what are they to tell them? The patient has come to the pass of the moribund, he has come to such a plight and there is nobody to save the patient from the doctors that crowd around him with just one simple remedy, 'belief and even more belief', but the patient has passed the stage that this remedy is going to do him any good. Religion has reached the end of its long journey, and it is showing the signs of exhaustion, and the sign of extinction. Religion has passed the stage that it can be revived with all the paraphernalia of the past, religion has passed the stage of beliefs and of unreasoned faith. Reason demands the knowledge of what we belief, and when religion is unable to help in this matter religion has lost its function altogether, and something different is needed to bring about the revival of the spiritual understanding, and the revival of spiritual discernment. Spirituality must be brought to the front, wth the help of religion by all means, but the raison d'etre of religion must be the revivial of the spirituality, and not for the perpetuation of old times myths and old times traditions. Religion cannot survive if the spirituality that is the complement of religion is missing from it; religion must not be just religion and nothing else, religion must be a compound of spirituality and religion. The friends of the patient who is moribund are asking one another, what is going to happen to the patient? The friends of the patient have given up all hopes that the doctors can save him from death: the friends of the patient are seeking the advice that they cannot know what to do in this predicament. As times go on the patient is getting on worse and worse, and the hope to save him from total annihilation is becoming less and less every year; what are the friends of the patient to do?

Spirituality The Chief Ingredient of Religion

There is one thing that the friends of the patient are going to do and that is to keep voicing their own opinion, that the only way to save the patient is *not* to give him more 'beliefs' but to give him 'no beliefs' and plenty of 'spirituality'. The friends of the patient have to decide to keep voicing this opinion of theirs, that the patient has had a surfeit of 'beliefs' and it is high time that the patient was treated by the method that gave to the patient absolutely nothing of 'belief' but plenty of 'spirituality'. The doctors and especially the quacks have lost all traces of 'spirituality' from their books of treatments; their books of treatments do contain this 'spiritual' treatment, but the doctors and the quacks have lost traces of it altogether, and do not even worry about this loss. The doctors and even the quacks have lost the use of this ingredient from among their other treatments and without which the patient must linger on until he dies. Without spirituality religion is futile and is of no consequence at all. And the proof that all traces of this 'spirituality' have been lost from the religion of the orthodox Jews one has only to view the empty benches in the synagogues. The proof is before the eyes of the doctors and the quacks, but the doctors and the quacks close their eyes to this phenomenon and when they do see this phenomenon they ascribe it the signs of the times. Now what is this sign of the times that all the doctors, the quacks, and their friends shout from every house top? What is this sign of the times that every man and every woman seize upon to explain this phenomnenon of indifference to religion, this apathy to everything that pertains to religion, what is this nauseating ignorant excuse that every one gives to every one else for the phenomenon that is puzzling the brains of the thinking world of religionists?

World of To-day Same As The World of Yesterday

Has the world to-day really lost the sense of the religious? Has the world to-day really and truly renounced its birthright and its heritage that has come down to it from time immemorial? Is it true that humanity to-day belongs to a different breed to those who came before them? Everywhere and anywhere civilised beings have renounced the heritage that has come down to them and wherever there is freedom of thought and freedom of person there the places of worship are no longer the attraction that was once the scene of the world's devotion. And why is this? Is the world any different to what it was in former days? The world of to-day is no more and no less than what it was since humanity began to understand that religion is necessary for mankind, except that today, mankind will not

accept the religion that was good for their forefathers. Mankind to-day is as spiritual as it was yesterday, no more and no less, only the spirituality of to-day expresses itself differently, and the difference is in the comprehension of the value of the religions that have come down to them from the past. The world of to-day is more knowing and more discerning, the world of to-day is the world of scientific discoveries, and the world of scientific achievements: the world of to-day knows nothing of the principles that governed the lives of the past worlds, the past worlds were the worlds of repose and of slow movements, the world of to-day is the world of rush and the world of speed. The world of yesterday gave humanity time to think out their spiritual problems, the world of to-day gives no time to any thinking at all, save the thinking of their material needs. It is a mad rush, this world of to-day, it is the rush for the material gains for the material side of humanity. The world of yesterday had more time to think out spiritual problems, the world of to-day has relegated the problems that affects its very soul to the limbo of oblivion and the limbo of the dust heap.

Spirituality Not Dead

Spirituality is not thought of to-day, it is not the fashion to discuss the problems of the soul: the fashion of to-day is to discuss everything that belongs to the material side of the existence of life. But in spite of this reticence and despite this abnormal condition as affecting life's spiritual existence, spirituality is far from dead in mankind, spirituality is evidenced everywhere but in the cult of religion, it is manifested to-day in the actions of the thousands, who give of their best for the amelioration of the existence of mankind on earth; it is, moreover, manifested in the rise of the many cults that give to the world the counter weight of the materialism of the age. Materialism is not of one age only, and it is no more pronounced in the world of to-day than it was in the world of yesterday, but the expression of the spirituality has changed. The expression of the spirituality of the world of to-day lies not in the rituals and the observances of religion, nor in the belief of religious myths and religious traditions; spirituality to-day expresses itself in deeds and in the rise of the many new cults which have come into being to satisfy the spiritual cravings which the old type religions have ceased to satisfy. The old type religions have no longer the hold on the intelligences of the world of to-day. Religions of the old type have lost their old time flavour for the world of to-day, they have lost their significance and their meaning, because the world of to-day has emancipated itself from the thraldom of the superstitions, that have come down to it from the world of yesterday. Religion to be of any help to mankind to-day must belong to the world of to-day: it must express itself in terms understood by the world of to-day for the world of to-day is not content to accept the old religions as the last word in religion. Religion has no last word, religion must be progressive and old truths must be restated in terms understandable by the world of to-day. The world of to-day has outgrown the myths and the fairy tales of the worlds of yesterdays: the world of to-day needs the religion that is going to satisfy the intellect of to-day: the world of to-day needs the religion that will rescue the spirituality that is buried under the weight of the materialism of to-day: the world of to-day needs the religion that will cast off the superstitions of the past and bring to the surface the spirituality that lies weighted under the heavy materialism of the day; the world of to-day needs not more beliefs, not more myths and superstitions, but spirituality and without spirituality there is no religion worth the having.

Real Essence of Religion

Religion is not a matter of rituals and observances, religion must have the capacity to arouse the latent spirituality in mankind and when it fails to arouse this much needed spirituality, religion is dead and no longer alive and no longer of any value; its purpose is over, it is null and void. Without spirituality no religion is worth the having: religion without spirituality is mere superstition and merely an empty form. The basis of religion must be spirituality and not mere rituals and observances. Rituals and observances have their object and their object is to help to arouse the spirituality that is inherent in mankind and when they fail in this object, they fail in everything, and the value of religion is nil. In the world of yesterday spirituality was aroused by religion, and religion then served the purpose for which it has been created, but in the world of to-day religions of the old type have lost their purpose, because the world of to-day is out of its swaddling cloth and it has been weaned out of its infantile beliefs. The religions of to-day must be on a higher plane and must appeal more to the understanding than the old time beliefs. Religion must be elevated above the old times beliefs and the old time rituals and observances, these are not in accord with modern thoughts and do not harmonise with modern days ideas of the spiritual, and however beloved these rituals and these observances are to the observing rligionists, they are of no value to those who can find no value in them. Religion expresses itself in terms understandable at each period of the spiritual development of mankind, not all in the same manner, for the development of the religion of each race progresses according to the spiritual force behind it, but all religions are the expressions of the spiritual development that the exponent of each had arrived at. Rituals and observances are the material side of religions, and the material sides of religions are not the end of religion; they are the aid to the spiritual development of the spiritual side of religion, and when they fail to bring out the spirituality of the adherents of any religion, that religion has no further purpose to fulfill and, therefore, it is null and void. Religion has a purpose to fulfill and that purpose is to develop the spiritual sides of ourselves and failing which religion has no reason for its existence, save to keep the religionists from the spiritual annihilation that the rest of the world is threatened with, and so far as this achievement goes so far religion is to the credit of the human race.

What Religion Stands For

Religion is as necessary to the human race as food is to them, the one is for the nourishment of its spirituality, the other for the nourishment of its physical bodies. Spirituality in mankind must be preserved at all cost and, therefore, any change that can bring this about should be welcomed. Religion is more necessary to-day than at any time because the world to-day has no time to think spiritually for itself. The world of to-day is pre-occupied with the material side of itself, the material side of itself is ever looming larger and larger in the world of to-day, and the larger it looms the greater the necessity for a spiritualised religion. Religion must be subservient to the spiritual of it, and must serve to bring to the surface the spirituality that is buried under the materialism of the age. The materialism of this age is the materialism of every age, no more and no less, only the materialism of this age is more noisy, more blatant to the naked eyes of the world. Spirituality is expressed at different ages in different ways, for the spiritual in mankind can only express itself to the degree that its material intellect can perceive and can give expression to. Spirituality is the essence of religion without which religion is only an outward manifestation without any real meaning and without any real significance. Religion without this purpose is of no consequence at all and one wonders if the doctors and the quacks who are prescribing for the patient have ever realised this aspect of the patient himself. One wonders if these doctors will ever consider the spiritual side of the patient and prescribe the remedy that will resurrect his spirituality.

Doctors And Quacks

One is provoked to ask the doctors and even the quacks, whether they realise that their patient is dying and is in a moribund condition. One is provoked to ask the question whether they have ever determined for themselves the real illness of the patient, and whether of not, they are being guided and influenced, not by the logic of events, but by their own biasness and their loyalty to the beliefs in which they have been brought up? One is provoked to ask these worthy folks, whether they have ever given the case of the patient the proper study it deserves, and whether or not, they have been moved only by their own predilection and their own views of religion? One cannot do otherwise but come to the conclusion that the case of the patient has not received the attention that is merited, and that the horizon of the worthy folks who prescribe the various remedy is bound in the north by the orthodox point of Judaism, in the east by the same limitation, and in the west and in the south by this selfsame horizon, and consequently, however, good intentioned these worthy folks are, and undoubtedly they are, their efforts are futile and in vain. The patient is sick and nigh unto death, but the good and worthy doctors will prescribe no other remedy but that of belief, whilst the equally well intentioned quacks have as many remedies as the year has days and all are equally futile and without any avail. The friends of the patient are bewildered and are puzzled at the attitude of these worthies, but they are as powerless to bring about the desired results as the doctors and the quacks, because the friends of the patient are in the extreme minority, and minorities are never choosers but always beggars.

"Observer" Scored

In the May issue of ISRAEL'S MESSENGER there appeared a letter over the pen name of OBSERVER, commenting over some remarks of the Editor in the course of which he says:—"If so, whose fault is it for perpetuating the frigid atmosphere in our synagogues? You have not had the courage to blame the committee of management for it. Clearly it is the latter which is halting the spiritual progress and their lack of foresight should be deplored. . . . There is not a single move taken by them to enhance our services: they are more concerned (as you have pointed out often-times) with the financial than the spiritual aspects of the Beth Hakeneseth." And finally he winds up with this extravagant ebullition of a mind that has not the faintest grasp of the spiritual ailment of this community:—"Is the rising generation safe at their hands? Is the rising generation to be literally sacrificed on the altar of 'superstition' which is swaying the present committee?" And the Editor of ISRAEL'S MESSENGER gives this farrago of nonsense his blessings with the proviso, that unless OBSERVER ventilates this great idea at the forthcoming annual meeting of the Ohel-Rachel Synagogue, it is a hopeless case. One is provoked to ask:—what is the meaning of this great outburst? Does OBSERVER really and truly believe that the only obstacle to the spiritual progress of the community is the want of a singing Hazan? Does he really and truly mean to tell his readers that the progress of spirituality of this community is being halted by this

act of the committee? Does he really believe that the rising generation would benefit by the change that he advocates? Does anyone who has given this question a real hard good study gainsay the point that the spiritual ailment of this community has passed the stage of the singing Hazan?

Religion Is Neither This Doxy Nor The Other Doxy

Has any one, who has devoted some little time to the study of this vexed question, can gainsay the fact that the disease that is eating away the spirituality of the Jewish community of this town has nothing whatsoever to do with either a singing Hazan, or even a qualified rabbi imbued with the spirit of orthodox Judaism? OBSERVER must not jump to conclusion hastily, he must probe more deeply into the state of the modern Jewish mind; he must understand the disease before he can prescribe the remedy; he must not jump to conclusion before he has thoroughly examined the ailment and correctly diagnosed the disease that is destorying the spirituality of this community. One looks in vain for the understanding and the discernment of the doctors and even of the quacks, one looks in vain for the understanding that will help to rescue the patient from the grasp of death, one looks in vain for the understanding that the orthodoxy which the majority is trying to keep alive is dying a natural death. Is it not possible for these doctors and these quacks to bring to their realisation that neither orthodoxy or any other doxy will ever save the spirituality of the Jews and Jewesses of this town? Is there no hope that these worthies will bring understanding and discernment to themselves, that religion is neither this doxy nor the other doxy but that it is the manifestation of the spiritual in man and in woman, and unless this understanding comes to them the chapter of the religion of the Jewish people of this town may be considered already closed and already sealed? Can anyone doubt this statement? Can anyone be so blind as not to see the impending doom of religion amongst the Jews and the Jewesses of this town? Religion cannot be preserved under the old formulas, the old formulas are obsolete and have no understanding to the large number of Jews and Jewesses who are the future represntatives of Judaism in this town, and must eventually and inevitably take the places of those who to-day represent all that is best in the Judaism of the past and who represent to-day the thoughts of the past.

Our Future Destiny

And here one is faced with the facts that gives one the shudder in the contemplation of the future of the spiritual destiny of the Jews and the Jewesses of this town, but there is no need to peer into the future; what of the present? Wherein lies the difference between the present and the future? The difference lies only in the hands of the very few, the very few who shoulder the responsibilities and the honour, the dignity and the good name of the Jews and the Jewesses of this town. The Jews and the Jewesses of this town in the bulk are as far removed to-day from the spirit of the Judaism of their forefathers as ever they will be; the spirit that gives the Jews and the Jewesses the realisation of their spiritual responsibilities to the community of this town is conspicuous by its absence. To-day is the prototype of the to-morrow and the difference between to-day and the to-morrow lies in the fact that to-day, thanks to the Almighty, there are still Jews and Jewesses in this town, who have this understanding of the responsibilities that each and every Jew and Jewess owe to the community that they belong to. To-day, thanks to the Almighty, there are still a few Jews and a few Jewesses who are impregnated by the spirit of the Judaism that calls for deeds, that calls for actions, but the to-morrow holds out no such hopes that there will be any left with the understanding of the realities of the spirit of the Judaism of their forefathers.

Our Spirituality is Conspicuous by its Absence

The spirituality of this community is on the whole conspicuous by its absence, materialism has taken a firm grasp of the community, materialism is rampant and is overpowering, but the materialism of the community is but a reflex of the materialism that is prevalent outside of the Jewish community, and is but the mirror of the materialism that is so pronounced outside of the community. But materialism is nothing new to the world at large, every age has its materialism, but this age has lost its corrective and, therefore, is in peril of losing its very soul. The world of to-day is no better and no worse than it ever has been, but whilst the worlds of yesterdays had their correctives in the religions of the past, the world of to-day has no correctives in the religions of the past, and is therefore, in dire peril of losing its spirituality entirely. Thanks to the self-sacrficing men and women of the world, the world is not entirely destitute of spiritualityy, and thanks to the self-sacrifice of the few men and women of this Jewish community, the spirituality of this community is not entirely lost. But what of the future? What of the days that are coming fast? Can anyone say with any degree of definite assurance that the spiritual future of this community is assured? Can anyone, who has taken the slightest trouble to give this vital question the study it deserves, say with any degree of assurance that the spiritual future is going to be well with this community? The future is in the laps of the present, and the present evinces no desire to protect the spirituality of the future, the present is not a present that any community may be proud of, the present is not a present that any community can look upon with equanimity, the present presents a gloom that is difficult to dispel and more difficult to contemplate, for the contemplation of it is at times more bewildering and more puzzling than anything.

Nothing Can Turn The Tide Back

It is bewildering and puzzling because the solution does not present itself, and the solution involves more than the doctors and the quacks realise and wish to realise. The spirituality of this community of to-day is at a very low ebb, and the tide is still receding, and there is nothing in view that can turn the tide back. The doctors have all decided that the disease that the patient is suffering from can only be cured by the remedy that they have prescribed, but the friends of the patient aver, that the cause of the moribund condition of the patient is due solely and only to the very remedy that the doctors keep on prescribing; too much 'belief' has brought the patient is the stage that he is in now, the patient is doomed and there is no help for him but that he must die. The doctors and even the quacks state that the patient is suffering from his own neglect and his own stubbornness, because he refuses to accept the remedy they have prescribed for him. The friends of the patient insist that the patient has been brought to the stage that he is now in by overdoses of the remedy that the doctors and the quacks keep on prescribing and keep on insisting upon. The doctors and the quacks insist that this remedy is so efficacious that the fault lies entirely with the patient himself, but the friends of the patient, on the contrary, blame the doctors and the quacks for their failure to understand the case of the patient correctly, and that the patient is suffering through sheer neglect and even obstinacy of the doctors in refusing to pay any heed to the symptoms that is necessary for them to study, before they can presume to prescribe their remedy.

Doctor and Quack Have Only One Remedy

The patient is dying but the doctors and the quacks are as adamant as ever, there is but one remedy, take it or leave it; as the patient has decided not to take it, the patient is being allowed to die, and die he must unless the worthy doctors and even the worthy quacks, all worthies because they are all well intentioned are prepared to forego their "beliefs" to save the patient from spiritual annihilation; neither the doctors nor the quacks are prepared to make any concessions to their 'beliefs' to give the patient another lease of life and so the patient is condemned by the doctors and the quacks and there is no help for him. This is the position of the state of religion in this town with the Jewish people, neither a singing Hazan nor even a qualified orthodox rabbi can bring back the religion that is so necessary to the Jewish people of this town, neither a singing Hazan nor a qualified orthodox rabbi can perform the miracle that is so badly needed in this community. This is the position and this position must be understood and faced, and the sooner the better, before the patient gives up the ghost, and before the patient expires from the total want of the spiritual oxygen, that can only resuscitate the dying patient, and prevent him from perishing. This is the position and the tragedy of it is, that neither the doctors nor the quacks will take the pains to find out the real cause of the patient's real illness, and the tragedy of it is that neither the doctors nor the quacks will move a finger to save the life of the patient, if the movement of the finger is going to bring about a new understanding and a new comprehension of the purpose of the Judaism of the Jews. The new understanding and the new comprehension of the religion of the Jew is as necessary to-day as any other day, and for the religion of the Jew to remain alive, this religion of the Jew must be alive, as the Jew himself is alive.

The Facts Cannot Be Altered

This is the position as understood by the friends of the patient, and there is no other position that makes any effective understanding of the patient's illness, the facts must be faced as they are, and not as they ought to be, the facts cannot be altered and cannot be changed, unless time itself is changed and time itself is set backward. The past can only form a link with the present, as the present will form the link of the future, and neither the present nor the future can be made to look like the past. The ghetto walls have fallen and the light of progress is beating fiercely on the people who have emancipated themselves from the ghetto, and the minds of the ghetto are no longer with the present and the vision of the present is no longer circumscribed by the walls of the ghetto. The world has moved far away from its old moorings, and the world is moving onward and ever forward, and in the same manner the religion of a people must move on and must move forward. The world of to-day is moving faster than it ever moved before, and the only thing that has not moved is religion. Religion, to be kept alive, must move on and forward with the world and there is no turning backward in religion, as in every other thing; the clock of of time is ever moving forward and everything is going forward except religion which is as necessary to the world of to-day and the world of to-morrow, as ever it was, and certainly more so than ever it was. And religion cannot form the exception to the rule and must move on if it is to live and live it must at any cost, for the world is in need of religion to-day as any other day and even more so to-day than any other day of the past.

[We comment on the above in our leader elsewhere in this issue.—Editor, ISRAEL'S MESSENGER.]

EDITORIAL NOTES & COMMENTS

Delegates To The Zionist Congress

The seventeenth Zionist Congress which is now sitting in Basle is a national gathering consisting of delegates from every land elected by votes, in accordance with the number of shekalim subscribed. New Judea is expected to send (we are writing in the middle of June) about 38 delegates to the Congress, the U. S. 28, England 10, Western Galicia 11, Czecho-Slovakia 11, Germany 9, South Africa 8, Lithuania 6, Jugo-Slava 4, Austria 4, Belgium 2 and China 1.

Is Chemistry Jewish?

An interesting story of a famous Jewish professor of chemistry, named COHN, is related according to which chemistry is an essentially Jewish subject. It is all demonstrated by the mystic science of gemtaria, a term, which every student of Talmud may recall, is the Jewish equivalent of "numeralogy." According to this science, of course, the letters of a word determine its nature. Now take the letters of the word Cohn. "C" is for carbon, O for oxygen, H for hydrogen, and N for nitrogen; the four leading chemical elements. Combine them and you have "Cohn." Who can gainsay the fact that chemistry is an essentially Jewish subject?

Lord Passfield Not Resigning

"A pure invention," Lord PASSFIELD said when questioned about the rumour that he will resign the Colonial Secretaryship at the end of this session, the *Daily Herald*, the organ of the Labour Party, and other papers state. I have had to deny it every month since I accepted office. We believe it will be to the interest of all concerned were Lord PASSFIELD removed from his office, as his attitude does not inspire confidence any longer in the work of the Colonial Office. There is yet a long way to go before the Mandatory Power can win the confidence of the Jewish people in her oft-repeated assurances to aid the latter in the upbuilding of their national home. "Deeds, not words" are needed.

Singing Hazan Versus Sleeping Hazan

Time was when a singing Hazan was an asset to a congregation and highly valued for his meritorious zeal, without whom no service was good or capable of arousing deep religious fervour and devotion. We remember well the late Mr. S. A. GINDLE of Bombay, when he used to conduct the services at the Byculla Magain Aboth Synagogue. He had a voice which used to shake the edifice and stir everyone to a high pitch of religious enthusiasm. That sort of a Hazan is certainly rare to-day in the East. We had fallen into bad times, when a singing Hazan is poohpoohed and the sleeping Hazan is praised. A wail comes to us from a far-off country. We are told: "Instead of attracting and welcoming the younger and rising generation to the synagogue, instead of sending forth streams of inspiration unto them, they who manage the synagogues are driving them away ever farther and farther." And so it is with us to-day. What a responsibility to incur in these days when such a serious charge is levelled against those who are entrusted with the management of our Beth Hakeneseth?

Reform And Zionism

Our friend Dr. HARRY J. STERN writing in the *Canadian Jewish Review* of Toronto, on the above topic, says:—

> While many Reform Jews may be indifferent to Zionism from the point of view of pure nationalism—yet the dynamic leaders of nationalistic Zionism in America are, to a large extent, Liberal Jews. This readily explains why Canadian Zionists have summoned to give impetus to this year's campaign, a Reform Rabbi in the person of our friend Barnett Brickner, rabbi of the Euclid Avenue Temple, Cleveland, and none other than James Waterman Wise, the son of a Reform Rabbi. Certainly under the spell of the oratory of these two able leaders—the Zionist appeal this year ought to meet with some measure of success.

A sad reflection indeed when those who hold tenaciously the belief in our restoration, and who should have been in the very forefront of the national movement, are retreating pell-mell, and unable to realise the great chance they are missing and the great disservice which they are doing to National Judaism. The American Orthodox Rabbinate must be in a state of collapse when it is able to ignore the movement for the upbuilding of Eres Yisrael and its *Yishshuba!* "What is the body when the head is off?" It is indeed a tragedy for which there is no parallel in our long history.

Tribute To China Jewry

Dr. HARRY J. STERN in an interview with Prof. KIANG KANG-HU head of the department of Chinese Culture at McGill University, published in the *Canadian Jewish Review*, of Toronto, discloses some interesting facts. In his charming manner, Prof. KIANG traced the early settlement of Jews in China and their most fascinating history.

He especially dealt at length upon the Kaifengfu community—how its synagogue and membership were first revealed to European Jewry through Catholic Missionaries. Dr. KIANG spoke with admiration concerning the contribution which the new Jewish community is making at present in the upbuilding of the new China. And he especially assured Dr. STERN that unlike anywhere else in the world—China is a country without anti-Semitism. Dr. STERN concludes his interview with Dr. KIANG by saying, "We have made up our mind to visit China in the company of our friend, the Professor." Both are assured of a hearty welcome.

A Tribute From A Free-Thinker

The Open Road is a monthly publication issued in Mountain View, New Jersey, U. S. A. and edited by BRUCE CALVERT, a free-thinker. It is stated to be "Not Everybody's Magazine" and "Unofficial Organ of the Society of Open Readers." In its May issue, EDITOR CALVERT, refers to ISRAEL'S MESSENGER as follows:—

An interesting exchange the ISRAEL'S MESSENGER comes regularly from Shanghai, China, now in its 27th year. A beautifully printed magazine of generous quarto size, well illustrated, and teeming with up-to-date advertisements. Makes you gasp to see four and five room flat buildings with all modern conveniences, construction companies, steam laundries, asperin and movie-talkies advertised in this ancient city on the Wusung River.

EDITOR CALVERT needs a change of climate. His visit to China will impress him with the wealth of skyscrapers that are mounting up here. Such is China to-day—a country which is advancing by leaps and bounds. The tribute of Dr. KIANG KANG-HU, of Toronto, to China Jewry in this connection is not undeserved, when we bear in mind the role which the latter had played in the development of Shanghai.

Is The Star Of "C. H. J." Fading?

What is wrong? *Ma Noshtanna?* We observe that two more Jewish journals, namely, *The Intermountain Jewish News*, of Detroit, and the *B'nai B'rith Messenger*, of Los Angeles, have suspended publishing the 'Random Thoughts' of C. H. J. which used to appear regularly in their respective columns. We wonder why. Surely, we ought to know it, being an interested party ourselves. It would appear that the star of C. H. J. is waning and receding from the gaze of the none too flourishing (from an editorial point of view) American Jewish weeklies. It is about time that the latter should undergo a thorough re-hauling and engage expert editors to do the job. To rely upon a broken reed to do the editing and the thinking part is the height of folly. *Eesh al diglo*, should be the slogan of every Jewish journal in the United States.

Our Hindu Friends And The Golden Rule

"The Eastern Peoples," a "bi-weekly devoted to the salvation of the oppressed people of the East and the World," issued in Nanking has reached us. The journal is devoted to the interests of the Hindu nation primarily, and supports the leadership of GANDHI in his national movement. There is a fervent appeal made to the delegates to the Chinese National People's Convention at Nanking which was convened in May last, the petitioners alluding to India's struggle to free herself from "foreign imperialistic oppression." What interested us most is the allusion to the Golden Rule, "Love thy neighbour as thyself," as "was said by JESUS." Now, our Hindu friends are not the first to rob MOSES of this injunction which was first proclaimed by him, fifteen hundred years before the birth of JESUS. Our Hindu friends will find the Golden Rule in Leviticus chapter 19, verse 18, the second Book of MOSES. The persistency with which JESUS was given credit for the saying of MOSES has almost become law in the eyes of the world, hence our readiness to absolve our Hindu friends in Nanking for circulating the mistake referred to above.

Heine, Jerusalem and Am Yisrael

HEINRICH HEINE once said, "The Jews may readily be reconciled to the loss of Jerusalem, and to the Temple, and the Ark of Covenant, and all the crown jewels of King SOLOMON. Such forfeiture is as naught when weighed against the Bible, the indestrucible treasure that they have saved." HEINE, of course, was wrong in saying that the Jews could ever be reconciled over the loss of Jerusalem. The annual observance of the Black Fast for nineteen centuries is our answer to HEINE. Had he lived to see the rise of modern Zionism he would have changed his views and allied himself with those who mourn for Zion and Jerusalem. Mourning alone will not bring us nearer to our goal nor salvation. We need to-day more men and more energy than more tears and more lamentations to restore our nationhood in the land from which we were ruthlessly driven by the militarism of Rome. Rome is no more to-day, but the sons of Judea are again striving to win back their soil and give of their best to civilization. Tisha b'Ab should, therefore, renew our fealty to our Fatherland and inspire us with lofty courage to withstand the dark forces which threaten in vain to stem the wave of Jewish progress and nationalism. Forward Israel!

Keren Hayesod's Income

Once again we are entertained with the usual list of monthly collections to the Keren Hayesod, from world Jewry which was suspended for a long while owing to circumstances over which the fund had no control. The total income of the Foundation Fund from all countries in February amounted to £26,500. In March the income went up to £37,464. During the first six months of the present Zionist financial year, the total income of the Keren Hayesod amounted to £128,939. From its foundation up to March 31, 1931, Keren Hayesod collected £4,421,432. It is to be hoped that from henceforth the collections will show better results in every country, now that the period of gloom and despair is over and normal aspects in our homeland are being restored. China Jewry should not fail in this year to develop a big drive and thus show herself in line with the Zion builders in every country.

Earl Lytton, The Arabs And The Jews

The RT. HON. EARL OF LYTTON contributes to the *Pioneer* of London, an article entitled "The Opposition to the Manadare." *Inter alia*, he says:—

"Islam is a conservative, not a progressive force. Left to themselves the Arabs would never develop the potential resources of Palestine. They would provide neither the capital nor the enterprise for such development. The Jews, on the other hand, have both an impelling motive and an incredible capacity for increasing the productivity of the soil and for producing new sources of wealth. For the realisation of Zionist ambitions, it is imperative that the land should become capable of supporting a larger population, that industries should be established to give employment to that population and that wealth should be created to support the cause of administration."

The EARL OF LYTTON has condensed in a few words the whole philosophy of Zionism, and his voice should go a long way to silence the croakers who imagine that they can throttle the soul of New Judea and suppress the inextinguishable fire which burns in the Jewish soul. The Zionist ideal cannot be suppressed by pistols and bayonets. On the contrary, "opposition always enflames the enthusiast, never converts him." The truth of this should sink deep into the soul of every Arab agitator and impel him to be wise in time. 'Wisdom excelleth folly, as far as light excelleth darkness."

The Fast of Ab A Day of Reflection And Optimism

On Thursday the 23rd instant, the Fast of Ab, commemorating the downfall of the Jewish State and the destruction of our Temple will be observed by all Jewry. It is a day with which is associated sad memories, a day of anguish and humiliation for every son of Israel who recalls what that loss meant to him, and what great havoc the tragedy had played in the life of his people. Tisha b'Ab is no longer in modern times, ever since the rise of modern Zionism, consigned to gloom or despair or confined primarily to fasting and lamentation. True on that day we bemoan the loss of our ancient glory and the

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scroll of the law in our places of worship is draped in black and the Book of Lamentation is read together with the kinoth, but the keynote of the service is optimism in the future resurrection of the Jewish State and Jewish Nationhood. The Sabbath following the Black Fast is known as the "Sabbath of Comfort" and Israel thus rises strengthened and invigorated from the celebration of a day which had twice witnessed the destruction of his political dominion and his dispersion throughout the world. Such is the spirit of Jewish optimism embedded in the life of the Jewish nation which surrenders not to the forces of darkness nor to pessimism. No wonder Israel is invincible and the efforts of his enemies to undermine his whole existence are unavailing.

"Rab Shemuel" Reveals His Jewish Heart

Our criticism of Dr. SAMUEL SCHULMANN of Temple Emanuel New York, in the past had been unsparing, insofar as his fulminations against Zionism was concerned. We are now pleased to say that we have a word of commendation for him, which we are glad to release in his favour in this issue. Word has reached us that 'Rab Shemuel' the quondam antagonist and opponent of political Zionism, and even of the Jewish Agency, has suddenly changed his views by giving his unqualified approval to the campaign now being conducted in America by the Jewish National Agency for the maintenance of Jewish reconstruction activities in New Judea, in a letter to Mr. MORRIS ROTHENBERG, national chairman of the American Palestine drive. Regarded as of unusual importance, Dr. SCHULMAN'S statement, which appeals "primarily to non-Zionists," declares that it is incumbent upon all Jews to aid in the rebuilding work in Palestine. Emphasizing that "the present time is especially critical for the settlement in Palestine," he appeals for aid to the American Palestine campaign, which is asking for G.$2,500,000 to keep up the various upbuilding projects in the Jewish homeland. 'Rab Shemuel' is no longer inconsistent. He but shows himself where his heart beats when he appeals to the non-Zionists to support the drive for the *binyan* of Eres Yisrael. Our essential duty to-day is "A heart to resolve, a head to contrive, and a hand to execute." That is the way we must look upon our national duty and endeavour to master our future destiny. At least, we should see to it that we are no longer the sport of destiny!

The Synagogue And The Church

Time was when Judaism was looked upon by her first daughter as an anachronism. Christianity, at one time, claimed (it cannot make the same claim to-day for obvious reasons) that it has succeeded Judaism, both body and soul. Judaism, it was held, is ancient, while Christianity is modern. The frantic efforts on the part of the Roman Catholic Church, especially in the Middle Ages, to wipe out the Jewish nation and annihilate them root and branch, was probably intended to get rid of a powerful competitor in the field of religion in which it was and is master. With Judaism no longer functioning as a world religion, the claim of the Roman Catholic Church to inherit and dispossess her Mother would have been complete and thorough. An unnamed Christian theologian had given vent to his hatred of Judaism in language bordering on the burlesque. "Judaism," said he, "stands midway between Heathenism and Christianity. It rose out of Heathenism as twilight out of night and melted into Christianity as twilight into morning." How fantastic and gruesome this funeral oration over the Mother of Christianity by a Christian theologian in the Dark Ages, must sound to-day even in the ears of our liberal and progressive Christian neighbours! The falsity of the verdict given carries with it its own refutation. Happily, Jews and Judaism still live to resent this infamous verdict inspite of the intolerance of the Catholic Church in the Middle Ages. Jews and Judaism are still factors to be reckoned with. "Though oppressed", says DAVID LLOYD GEORGE in his picturesque language, "they have been hammered into fine steel and that is why they can never be broken." A fair verdict from a modern Christian enthusiast over the quondam funeral oration delivered by an anonymous Christian theologian of the past!

What Is Life?

The Midrash tells of a fox who, from the distance saw a wonderful vineyard but on approaching discovered that it was surrounded by a high wall. Finally, he effected an entrance by fasting a full day and crawling under a narrow hole. The fruit was delicious and the fox never enjoyed himself so completely before. When he was about to depart, he found himself unable to quit the garden until he again fasted a full day and again crawled through the narrow opening under the wall. Leaving the garden as hungry as he entered, the fox mournfully exclaimed "O garden, thou art beautiful but of what value hast thou been to me? Hungry I entered and just as hungry did I depart." This lesson of the fox should not be lost sight of in our daily life which we must utilise to our best advantage. Man is prone to evil—*rah min'n'uraw*—and the force of selfishness is inevitable. "Beware of no man more than yourself: we carry our worst enemies within us." The use of life is but thought. He lives long that lives well. Living well in the service of humanity will not impel man to exclaim of what value the world has been to him. He may enter it hungry but will positively not return hungry when he departs from earth. Death will be an awakening to such a soul which is rich in "deeds, not words." Let the lesson of the fox enter into our hearts and help "our deeds determine us as much as we determine our deeds. Our daily affirmations should not be void of stern reflections upon life which should be comedy to him who thinks, and a tragedy to him who feels. The fate of the fox narrated in the Midrash should not be that of man's, if he but reflects in the words of CARLYLE, "Life is a little gleam of time between two eternities."

Our History Epitomised

The author of "The Case for the Jews," Mr. LOUIS J. GRIBETZ, who presents in his excellent work an interpretation of the Jewish rights under the BALFOUR Declaration and the Mandate for Palestine, givee on page 8, a brief outline of Jewish history when the Jewish State was conquered by TITUS, and the attitude of the exiled nation towards their ancient Fatherland. Says GRIBETZ:—

"In the year 70, on that black day of the Ninth of Ab, Roman legions sacked Judea and, deporting its people, destroyed the Jewish State and Jewish self-government. But the Jew left his country *animo revertendi*. To this intention he joined, from that time onward, an unremitting industry to re-establish himself as of old, basing his right on superior equity and on title paramount. He regarded all occupants of Palestine as odious usurpers, and in his literature, in his private and public worship, he denounced them as such. He knocked at the door and heart of every ruler of Christendom to help him restore his national life. In every generation he rallied the conquerors again and again to regain possession. The Lovers of Zion and Colonization Societies were formed as sacred pledges that the Jew would never suspend his historical connection with the soil. With whatever risk to his life, with whatever detriment to his interest, he never relaxed efforts to assert the doctrine of the permanence of his union with Palestine."

It is appropriate to recall this ancient history in the life of our exiled nation, and to silence the croakers who imagine that Israel can be beaten or defeated by an external force, which is eager to drive the clock of civilization backward. Tisha b'Ab will help our people to renew their allegiance and fealty to the Zionist flag and have it unfurled proudly before the gaze of the world.

The Religion Of A Modern Liberal: By Leon Harrison

Verily, this may be called a month of reviews. We have before us several excellent publications which add light and lustre to their respective authors. The late LEON HARRISON who delivered these

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sermons when Rabbi of Temple Israel, St. Louis, carved out a niche for himself in the Hall of Fame. BACON in his will wrote: "For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and to the next ages." Judging from the trend of opinion he still remains in the memory of men, to use POPE'S famous superlatives "the wisest, brightest, and meanest of mankind." Some such claim may fall to the lot of the author of the above book. He was born a preacher and he willed and struggled all his life to make himself a better one. Turning to the sermons, one is at once struck with the lofty conception and brilliant manner in which each and every lesson is brought to bear on the minds of the readers. We would single out "An Eye for an Eye" and "Mind, Mystery and Morals" to name but two out of thirty sermons which reveal a wealth of ideas. The sermon is a fixed institution in Jewish history. It played a part in the ancient Temple of Jerusalem, and to-day every Synagogue echoes with the words of wisdom uttered by Preacher and Rabbi. It is most appropriate, it seems to us, to preserve the teachings of Dr. HARRISON which are selected out of his discourses of 35 years in the Jewish Ministry, in order to perpetuate all that is best in Judaism. As is usual the BLOCH Publishing Co. New York, who are associated with the best traditions of the book world are responsible for publishing this useful publication under review, which contains a foreword by Dr. STEPHEN S. WISE. We commend the publishers for the care and art brought to bear on the mechanical make-up of the book which is selling at G$2.50.

Eliezer Ben Hyrkanos, Beth Cincinnati, and Beth Yisrael

The "die-hards" among the "liberal" Jews in the United States who worship "Liberal" Judaism struggle in vain to efface the name of *Siyon w'Rushalayim* from the Siddur and the world map. They make frantic efforts to convince us that the pronouncement of Rabbi ELIEZER BEN HYRKANOS that "Israel has lost its land that it might proselytize the world" was a divinely inspired statement uttered *m'pi Hageburah*, although the school of Cincinnati rejects the belief in all sorts of Divine Revelation! And yet what a great victory to hang the fate of our oppressed nation on a single pronouncement of an ancient Sage! Do we not see to-day the school of Cincinnati actively busy with MOSES P. JACOBSON at their head, "proselytizing the world?" The *Mashiyah* is surely coming when such great triumphs could be attributed to Beth Cincinnati in winning the Gentiles for the Kingdom of God and in due fulfilment of what Rabbi ELIEZER BEN HYRKANOS had said! The band of missionaries recruited from Beth Cincinnati must be encircling the whole globe—an invisible army marching from one end of the world to another, proselytizing all the heathens and bringing them into the fold of the Shekinah! If such is the case, then Rabbi ELIEZER BEN HYRKANOS may well be happy in his grave to-day, since there is nothing left for us to do but submit our *Hoda'a* to *Ribbono shel Olam* for having given us the opportunity to "proselytize the world." Having accomplished our mission, may we not hope with Rabbi ELIEZER BEN HYRKANOS that our restoration be a *fait accompli* and Israel may again renew his days as of yore? What say you SCHULMANN, PHILIPSON, JACOBSON, WOLSEY, CALISCH and others? But we hear ISAIAH counselling us, "Comfort ye, Comfort ye, my people." And we shall be comforted. Tisha b'Ab is a day of "comfort" for all Israel; not a day of gloom, sadness and despair. That is the secret of the Day which the school of Beth Cincinnati intended to kill in its hour of madness.

The Burak, Mohammed, Grand Mufti And Maulvi Khan

A regular feature in *The Light* of Lahore, is a page devoted to "Questions and Answers" which is always instructive and illuminating. In its issue of May 1st, 1931, a correspondent from Rangoon puts the following query to the Editor of the above publication, and receives a characteristic reply:—

Q. In some Muslim houses the picture of Burak are hung in reverence to the memory of our Holy Prophet's travel on the back of this animal. Can you quote authority that the Prophet actually travelled on this animal to the Heavens? If not, is it not mythology?

A. It is mythology. The Prophet never went up to Heaven in this body. He did so with a spiritual body.

The foregoing should not be without special interest to our readers It throws a lurid light on the agitation of the Arab leaders in Jerusalem to convince the world through the International Committee of Enquiry appointed by the League of Nations last year, to investigate the right of the Jews to pray at the Wailing Wall, that that sacred place was the spot from which MOHAMMED had actually travelled on the back of Burak to Heaven. The answer of a Muslim leader in India to this claim supported by the Grand Mufti of Jerusalem, should serve to enlighten the world regarding the attitude of the latter in trying to make matters difficult for the Jews and the Mandatory Power to establish cordial and friendly relations between the two branches of the Semitic stem in Palestine. The Grand Mufti is indirectly told by MAULVI KHAN that the claim of his that MOHAMMED used the Wailing Wall as the spot from which to ascend to heaven is a "myth" and certainly not supported by the holy Quran. Here is some food for thought and we hope it will not fail to produce a healthy impression on the Muslim world in the Near East.

Palestine Administration, The Mandate And The Jews

Paradoxical as it may seem, it is a fact that opposition to the BALFOUR Declaration and the Mandate comes from a source which is least to be expected. The Palestine Administration has become notorious for its flagrant violation of the great principles which were upheld by the League of Nations, and yet no one seems to be able to challenge the British Colonial Office for tolerating the officials who were charged to carry out the Mandate entrusted to Great Britain. We are assured that no less a personage than Sir JOHN CHANCELLOR, High Commissioner for Palestine is an avowed opponent of the Mandate and the upbuilding of the Jewish National Home project. The CHIEF RABBI OF THE BRITISH EMPIRE, at the conference of the Mizrahi organization of Great Britain and Ireland held in May last, charged the Palestine government officials with being as much opposed to the Jewish National Home as they were before the publication of the MACDONALD letter to Dr. WEIZMANN. "The Palestine officials tried to sabotage the Jewish National Home twelve years ago in he first and second pogroms, and as far as I can see they are still continuing to do so," said Dr. HERTZ. "So long as the officials on the spot remain hostile, all the after dinner speeches of Conservative, Liberals and Laborites will remain valueless and worthless," concluded the CHIEF RABBI. Here we have a grave arraignment of the Administration which must not be allowed to challenge the Mandate with impunity. Great Britain's honour is seriously involved. The anti-Semitic British officials should not be tolerated any longer. We must insist upon their removal and dismissal. An English writer once described a patron as "one who looks with unconcern on a man struggling for life in the water, and when he has reached ground, encumbers him with help," but those patrons of ours in our homeland go a step worse. They watch our movement with concern ready to push us back as soon as we show signs of reaching ground! World Jewry must raise her voice until this grave injustice is removed and the sanctity of the Mandate upheld. We should resist the new menace before it is too late.

The Weekly Sermon: By Julius Berger

The Rabbi of Shaare Zion Congregation of Montreal, Canada, contributes a book comprising of sermons delivered by him on the Portion of the Week and for the Holydays and Festivals. It has been said that the prerogative of genius is to confer a measure of itself upon inferior intelligences. For instance, in reading the works of MILTON, Maimonides, Bacon, Ibn Gebirol or Yehudah Halevi thoughts greater than the growth of our own minds are transplanted with them; and

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feelings more profound, sublime or comprehensive, are insinuated amidst our ordinary train. We may draw a paralled in the case of Dr. BERGER'S contribution which is both thought-compelling and thought-provoking. We heartily congratulate the learned Rabbi for giving us an opportunity to study the deeper side of life and thereby lifting the latch and sailing our way thereby. Taking the contents of the book, one is struck by the variety of problems that are discussed and ventilated by Rabbi BERGER. Whether discoursing on Creation, the first age of the world, 'What is a Jewish Home?' or 'Man the Final Goal of Life', the author brings a wealth of thoughts, noble and sublime, to bear on the various problems of life which are satisfactorily explained to the earnest reader. We have been much attracted to the discourse on "Israel and Ishmael." The learned preacher throws in a wealth of ideas which should not fail to attract wide attention. In our endeavours to bring Israel and Ishmael together, we have been careful in showing that the Jewish influence upon Islam has not been unproductive of good results. BERGER introduces the subject well. Says he:—

> "In literature, the relation between Hebrew and Arabic began hundreds of years before MOHAMMD was born. The oldest form of literature among the Arabs was poetry. In that field, we find many Hebrew poets, and one Hebrew poetess. During the time of MOHAMMED, that is at the beginning of the seventh century, there lived in Medina the prominent Arabic-Hebrew poets of Ad-Chukaik, Ibn Asad, Al-Samak, Abut al-Dial, Ibn Juaval, and others. There is a view that even the Koran was gotten up by a Hebrew friend of MOHAMMED. . . . MOHAMMED himself had Hebrew teachers in his native city who instructed him in Hebrew lore. Many of the narrative told in our Bible, he incorporated in the Koran. Moreover when MOHAMMED was born, we had our Talmud Yerushalmi and Babli as well as most of our Midrashim completed. MOHAMMED found them to be a most needful source. He made use profusely of the many literary gems found in them. Unfortunately, he perverted many a reading of the original text. He mixed names of persons, confused many genealogies, and twisted many details given in our Bible. It is not exaggerated when it is said that if the Hebrew elements were taken away from the MOHAMMEDAN religion, nothing would be left out."

It will interest our readers to know that RABBI BERGER is a spiritual head in Montreal and an active participant in all civic and welfare movements in that city. The Bloch Publishing Co., is to be congratulated, for giving such wide publicity to the thoughts of a spiritual leader in Israel which are worthy of adoption and emulation by every earnest Jew and Jewess. The price of the book is G$2.50 obtainable from the publishers in New York direct.

MOALEM—NISSIM WEDDING

The wedding of Miss Naomi Nissim and Mr. S. J. Moalem was solemnized on May 25 at the Ohel Rachel Synagogue, as was stated in our last issue.

MARY PERRY
DECEASED

Pursuant to the Trustee Act 1925, Section 27.

NOTICE is hereby given that all persons having any claims or demands upon or against the Estate of MARY PERRY Deceased late of Shanghai, China, who died on the 26th day of February 1931 at Shanghai aforesaid are hereby requested to send in writing particulars of their claims or demands to the undersigned the Solicitors for LAWRENCE KADOORIE and HORACE KADOORIE (two of the Executors named in the Will of the said deceased and to whom a Grant of Probate was granted by His Britannic Majesty's Supreme Court for China at Shanghai on the 11th day of June 1931) on or before the 31st day of August next after which date the said LAWRENCE KADOORIE and HORACE KADOORIE will proceed to distribute the assets of the said deceased amongst the persons entitled thereto having regard only to claims and demands of which the undersigned shall then have had notice and will not be answerable for the assets so distributed or any part thereof to any person of whose claim or demand the undersigned shall not then have had notice AND NOTICE IS HEREBY ALSO GIVEN that all persons indebted to the said Estate are hereby requested to make immediate payment to the undersigned.

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Solicitors for the said

LAWRENCE KADOORIE and HORACE KADOORIE.

Shanghai, 26th June, 1931.

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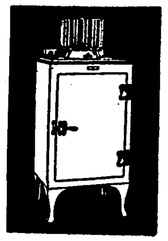

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GREETING FROM BARRISTER GILCHER

Editor, ISRAEL'S MESSENGER.

DEAR SIR,— am greatly pleased with ISRAEL'S MESSENGER which you have been sending me. I really appreciate it and enclose herein a cheque covering my subscription towards same. With best regards. Yours truly,

M. E. GILCHER.

SHANGHAI, 15th May, 1931.

ROTHSCHILDS AND WORLD WAR

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have been wondering if you could give me information. In the "Sunday Referee" of Sept. 21, '30, one "Arthurian" informs us that the Rothschilds have been protecting France from the secret attacks of Americo-German finance, that this house have been holding up the attacks till Great Britain can wake up and rally to France. By this course Arthurian says the Rothschilds are holding off world war. If this be so, the world owes them a debt of gratitude. I must confess that I had been rather suspicious that by the Gold Standard the Rothschilds were working for world control. But this puts a new phase on things. Do not the Rothschilds control German finance as well as France's? Is there another party opposed to them? I knew that by getting the Suez Canal for Britain, the Rothschilds did a great good deed. But are they now holding off this world war? Any information on this subject will be appreciated.

—Very sincerely yours,

HUGH W. WHITE.

YENCHENG, KIANSU.

DESIRES HASIDIC TALES

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am writing pou this letter in the hope that it may reach those among your readers who may be of assistance in the following matter. I am culling from Hasidic literature in Hebrew, German and other languages the ethical stories, the content and point of which make them appropriate for the special purpose I have in mind, namely, the publication in English of a volume with the general title of "An Anthology of Hasidic Lore" or "Ethical Tales of the Hasidim." Many Hasidic tales, however, are current only in verbal form and may be known to some of your readers by hearsay. It is these stories I am particularly interested in assembling for the volume I am preparing. I would, therefore, be interested in hearing from anyone reading this letter who has information of interest to offer. Appropriate acknowledgment will be made in the collection for stories sent to me in this way. There are, moreover, I believe, several students at work in the field of Hasidic lore. I would be pleased to hear from them, so that the project on which I am working may not include identical material in English already available or in preparation. Communications may be addressed to me at 7 West 83rd Street, New York, N. Y. Sincerely yours,

(RABBI) LOUIS I. NEWMAN.

NEW YORK, April 23rd, 1931.

DISRAELI AND THE SUEZ CANAL

The following letter was published in The North-China Daily News of May 28, 1931:—

Editor, "NORTH-CHINA DAILY NEWS."

SIR,—In view of your correspondent's interest in the Suez Canal issue as to whether Disraeli was responsible in putting the whole scheme through, or whether it is another phase of Hollywood propaganda, I read a very interesting short account of the whole issue in Andre Maurois' "Disreali" which I will now reproduce for the edification of your readers:—

"On November 15th 1875, Frederick Greenwood editor of the Pall Mall Gazette, called upon Lord Derby at the Foreign Office. He had dined on the previous evening with a financier well versed in Egyptian affairs and had learned that the Khedive, being short of money, was desirous of pledging his 177,000 shares in the Suez Canal. They were in all 400,000 shares, the majority in the hands of French Capitalists. Greenwood considered that it was in England's interest to acquire the Khedive's holding, as the Canal was the highway to India. *Derby showed no great enthusiasm; he had a horror of large projects.* But Disraeli's imagination was fired. He telegraphed to the British Agent in Egypt and learned that the Khedive had given an option to a French Syndicate for £3,680,000 up to the following Tuesday. The Khedive was glad enough to deal with England, but he required money at once. Parliament was not in session, and four millions was not a sum which could be taken on to the Budget without a vote of credit. "Scarcely breathing time! But the thing must be done," wrote Disraeli to the Queen. The French Government offered no obstacles; on the contrary, the Duc Decazes was very anxious for Disraeli's support against Bismarck, and discouraged the French Banks, who renounced their option. But £4,000,000 had to be found. On the day of the Cabinet's deliberation, Corry was posted in the anteroom.

The Chief put his head round the half-opened door, and said one word: "Yes." Ten minutes later Corry was in New Court, at Rothschild's, whom he found at table. He told him that Disraeli needed four millions on the following day. Rothschild was eating grapes. He took one, spat out the skin, and said: "What is your security?" "The British Government." "You shall have it."

"Mr. Disraeli, with his humble duty to your Majesty:

"It is just settled. You have it, Madame .....Four millions Sterling! and almost almost immediately. There was only one firm that could do it—Rothschild's. They behaved admirably; advanced the money at a low rate, and the entire interest of the Khedive is now pours, Madam."

The foregoing should set aside all doubts about the role which Disraeli had played in securing the Suez Canal with the aid of the Rothschild's. It was a unique role played by him which entitles him to unique recognition from admiring and affectionate friends. And the race which has given Disraeli to England is the race which has not been left unrecognized and unrewarded by her. (We gave Disraeli to England who gave her the Suez Canal, and England gave us Balfour who gave us the Declaration. Who can fail to see beneath this unique phenomenon the Finger of God?

N. E. B. EZRA.

SHANGHAI, May 27, 1931.

PLEA FOR BETTER HAZANUTH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am pleased to observe from your to-day's issue that Mr. C. S. Gubbay is replying to Observer's strictures on Hazanuth, and can assure him that whatever he will say will be read with interest. Than whom there is no better leader in our community who could write on the subject, and I hope he will have something of value to expound to us. I cannot help saying that the Hazan who presides at the Ohel-Rachel reminds me of the predicament of a Russian Jewish preacher, who was once invited to preach a sermon in a synagogue. With eyes closed, and the Talith drawn overhead, he stood for two hours expounding casuistic passages from the Talmud. The end of the discourse was not in sight. Congregants became restless and fidgety. The Nassi quietly walked out. The Gabbai soon followed. Then a general exodus ensued and sought relief in the cool refreshing air outside. Only the Shammash remained. The preacher was so engrossed in his sermon that he took no notice of the depleted condition of the house of worship. Finally, the Shammash whispered in his ears, saying, "Here is the key; when you finish the discourse, you will please lock the synagogue." With this example in view, conditions at the Ohel-Rachel may soon present such a pass when the worshippers will be obliged to leave the House of God before the Hazan concludes his service. Signs are not wanting that we are drifting from bad to worse, and the glorious committee of management deserve to wear a medal for their "magnificent" work to the congregation! Let us pass a vote of thanks to them at the next annual meeting which is long overdue

A FRIEND.

SHANGHAI, 3rd June, 1931.

Editor, ISRADEL'S MESSENGER.

DEAR SIR,—OBSERVER is hardly fair in his criticism of the Hazan of the Ohel-Rachel Synagogue. The latter having returned from his vacation in Jerusalem last year which was granted him at very great expense (vide the balance-sheet of the Hon. Treasurer issued last month) he has every right to introduce new methods of prayer for Shanghai. We are told that he had been initiated into the Porath Yosef synagogue in Jerusalem, which consists of elderly men of Hassidim and m'Kubbalim. There the prayers are read slowly, calmly, word by word, with deep concentration upon every word uttered by them, regardless of tune. Our venerable Hazan having returned to Shanghai from the Holy Land is fully entitled to consecrate his Hazanuth in the manner in which he found it practiced at the Porth Yosef synagogue, and if he is slow the reward of the Sibbur must be great for their indulgence towards him. No one must be impatient in these days. Wait. The Hazan has not developed the art of genuflections and deep religious fervour and given time till next Day of Atonement, he will keep the seatholders spell-bound the whole day by his wonderful slow reading and devotion. Those who are unable to follow him should stay away. Why worry about the rising generation? The old generation comes first. Our Ashkenazi neighbours in Shanghai are ahead of us, they have established Hebrath Tehillim for old men leaving the young severely alone. And our old-fashioned committee are happy in their lot. After disposing of the Rabbi's house, the Synagogue is no longer encumbered with debts, nay, it has grown rich and can well afford to ignore any complaints of the seatholders. OBSERVER should wash his hands and refrain from criticism in future. He has no chance to influence anyone.

JOSEPHUS.

SHANGHAI, 11th June, 1931.

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CONTRACT COLONIES:

By GERSHON AGRONSKY

A reporter in Palestine, it has been an agreeable duty to follow Dr. Weizmann's movements during his visits the last decade. I have not attended all conferences nor listened to all speeches, but I have made it a point to be in the Emek when Weizmann went visiting there. Strange mixture of mystic unreality and disconcerting matter-of-factness these meetings have been. Like the return of an elder brother of whom everybody in the family is proud, but to whom all fell close enough to talk even about the homeliest things. Yet he rarely brings the settlers actual relief from their toils and troubles, and with the passing of the years, the appeals to him, over the heads of his colleagues permanently resident in the country, have become fewer and fewer.

During the last visit at least, he was asked for no relief, at least not in the Emek. All the way from Nahalal to Beth Alpha, Weizmann kept repeating that he had come for a brief spell to draw, not to give, inspiration; to borrow courage from the soil and from its workers. And everyone from the gaunt, wiry spokesman of Ain Harod, to the stocky, broad shouldered spokesman of Kfar Ezekiel, he was assured that the Emek was with him. As if he not they needed assurance. For their fate was sure and sealed—they are destined to remain where he found them, whereas he had been heard to say that he thought of resigning. The Emek loves Weizmann and Weizmann loves the Emek and there is about encounters between the leader and the led something so warm and so intimate as to make bystanders want to turn away so as not to appear intrusive.

Four or five years ago, in Tel Yoseph, Weizmann sat down to listen not to an address of welcome, but to a minute tale of household affairs. Like many of its sister "Moshabim" and "Kbusoth," Tel Yoseph was then in the throes of consolidation; that is to say so many hundred pounds per family the Keren Hayesod had undertaken to provide, only half or less had been provided. The Tel-Yoseph spokesman, trying to look and talk like a rustic, wanted Weizmann to see what happens when the money lags. The budget, he illustrated, in Weizmann to see what happens when the cluded so and so much for a cow; with half the money one might buy half a cow. But half cows are not sold, therefore no cows are bought and the money that should go for cows went for milk.

On his present visit Weizmann heard no more about half cows. Consolidation had advanced apace. Tel Yoseph, like many of its sister "moshabim" and "kbusoth," is housed in permanent buildings; their offsprings have grown from the todding to; the kindergarten stage; their herds have multiplied; they have launched on experiments with new and larger plantations. The Emek is growing grapefruit; the Yordan Valley produces bananas. By no means flourishing, but no means yet completed, the Emek settlements are so firmly rooted they can take their minds off their stables and miceholes and think of Whitehall and Downing Street. And in remembering Downing Street, they do not sit down by the banks of Gideon's spring and weep because we have been misunderstood. Rather they enfold their elder brother in the comfort and security which issues from the earth's womb and bid him carry on. For him not to carry on would be unthinkable, according to the refrain from Nahalal near Haifa, to Beth Alpha n r Beisan:

Millions of dollars and years of devotion—a devotion so relentless it brooked no objections from friendly or inimical experts; a devotion so consuming, it condemned many of the labourers to premature invalidism; a passion like a flame that spared none but the infants and the invalids who, under all conditions, were properly housed and adequately fed—have gone into the making of the Emek.

No winds that may blow the East or the West can be so strong as to uproot the Emek settlements. A dastardly night attack like that of April 5 at Yadjur will have stunned the Emek, as it has cast gloom over the whole Yishub, but will not damp the Emek's ardour. Rather it will make the settlers look to their defences and to do what can be done to prevent a repetition of such bloody business.

When Weizmann last visited the Emek, not only did he not hear complaints; he was told there were none except one, that the army of Emek workers was not growing rapidly enough; that no new settlements had been created; that trickle of immigration had stopped; that, in short, the engine turning the wheels of the "greater Zionism" seemed temporarily clogged. To which Weizmann the chemist replied that the "greater Zionism" was the total of many small things.

It was no small thing that the hitherto subsidised colonies, with their everlasting anxieties about budgets for half cows and seeds and rat poison, were now entering upon a new stage and becoming contract colonies. Weizmann's last official act in Palestine was to countersign the contracts on behalf of the Jewish agency, with the settlers of Kfar Ezekiel, by which with small payments, the investments of the Jewish people in Kfar Ezekiel and its sister "moshabim" and "kbusoth" will be repaid to the Keren Hayesod in 50 years, capital and interest, the interest amounting to quite as much as the capital expenditure. Mr. Leib Yaffe, one of the two Keren Hayesod directors, signed on behalf of the Fund. Fifty years is a long time, and the only way to make the time shorter is to start at the earliest feasible moment. That moment seems now to have arrived. Bundles of contracts await the signatures of all the settlers financed by the Keren Hayesod. Kfar Ezekiel's example will be followed routine fashion by the rest. The donations the Jews of the world gave will now come back in dribs and drabs as investments for other Nahalals, Tel-Yosephs and Kfar Ezekiels; for more settlements in the Emek, the Sharon, Haifa Bay, and where not.

And, simultaneously, the Jewish National Fund has signed its contracts with the settlers of Beth Hanaan and Watikin, near Rehoboth, under which settlers for the first five years will pay only a nominal rental and thereafter 2 per cent. for the "lease" of the Keren Kayemeth lands. Subsidies will continue, but they will now be loans, not grants, the Zionist colonies, having become contract colonies, colonies which have covenanted to pay back the Jewish people. No wonder Dr. Ruppin made "sheheheyanu" when signing the contract, Weizmann and everybody else answering "Amen."

Mortimer Schiff, Capitalist, Dies

NEW YORK, June 4.—Mr. Mortimer L. Schiff, banker and director of a score of large American industrial and commercial enterprises, died to-day at his home at Oyster Bay, Long Island. He died on the eve of his 54th birthday anniversary. Born in New York City, Mr. Schiff was educated at Amherst College. He studied the railroad industry and then spent two years in London and Hamburg studying banking. For the past 31 years he had been a partner in the great banking house of Kuhn, Loeb & Company, New York. Mr. Schiff was a director of railroad companies, banks, telegraph companies, express companies and petroleum concerns. He was deeply interested in Jewish philanthropies and in the Boy Scout movement. He was fond of going.—Reuter.

GENERAL NEW: See Page 32

WEDDING BELLS

On the 21st ultimo, the home of Dr. and Mrs. E. G. Lobzowsky, No. 7 Peking Road was the seen of a pretty wedding performed by

MR. AND MRS. S. CHAIET.

Rabbi M. Z. Ashkenazi, the contracting parties being Miss S. Lobzowsky and Mr. S. Chaiet. The local America Consultte was officially represented by Mr. Ringwalt, vice-Consul and the Hebrew contract (ketubah) was witnessed by Mr. N. E. B. Ezra and Mr. D. G. M. Aronovsky.

Mr. Chaiet has lived in China for many years during which he took an active part in organizing the Ashkenazi community, having served as President of the Ohel Moshe Synagogue several terms. Mr. Chaiet is a Rabbinic scholar having received his training in New York from noted Professors. He is the son of the late Rabbi Bension L. Chaiet PH. D., who wrote several books on the Talmud and the life and works of Mainmonid. Mr. Chaiet is connected with the *Far Eastern Review*, a monthly publication in Shanghai, as an associate editor.

A reception followed immediately after the ceremony which was attended by over a hundred guests, a feature of the occasion being that the wedding cake was cut by the bride with the sword of the groom, the latter having been a captain in the United States Army. A number of Officers of the U. S. Marine Corps were present to extend their good wishes to a brother officer and his bride, as well as friends of all nationalities of the bride and groom.

A dinner was given by Mr. and Mrs. Geo Bronson Rea in honour of the married couple which was largely attended.

Judge C. S. Franklin proposed the health of Mr. and Mrs. Chaiet and stressed the point which he considered important, namely, the virtuous character of the groom as well as his scholarly mind, and felt certain that with the intelligence which the bride possesses and the goodness of her husband, it must result in a happy union.

Mr. Chaiet responded on behalf of Mrs. Chaiet and himself in thanking the host and hostess and all those present for the honour and the pleasure of their company as well as their good wishes.

SOCIAL AND PERSONAL

Mr. Matheo Beraha, senior partner in the firm of Messrs. Beraha and Stetton, Ltd., returned to Shanghai last week from Europe where he had been on some urgent business.

Mr. Ellis Hayim left for London this week via Siberia and will return to Shanghai in the fall.

Mr. and Mrs. Eli Hirsch announce the birth of a son. Congratulations!

[*Written for* ISRAEL'S MESSENGER]

HEBREW CULTURE AND THE SCHOOLS

By HELENE HANNA THORN, Jerusalem

The setting up of a Zionist Education Council in 1914 marked a distinct step forward in the evolution of the Hebrew language and culture. Up till then Jewish children in Palestine had been brought up to the use of many different tongues: the Talmud Torahs had taught in Yiddish or Spaniolith, the Alliance Israelite Universelle in French, whilst the language of instruction in the colony schools, the Girls' school of the Hobebe Zion, and at all events in part if the schools of the German Hilfsverein had been Hebrew. But as the result of the influence exercised by Elieser Ben Yehuda, that never to be forgotten genius of languages, the will to a universal Hebrew language made itself felt more and more strongly among the modern Jewish elements. When, in 1914, the discussion anent the language of instruction in the Haifa Technical Institute brought about the strike of teachers and pupils of the Hilfsverein schools, the Zionists realised that their paramount duty lay along the lines of setting up a Hebrew school system with a view to assisting towards the establishment of a universal Jewish culture. In post-war years, this school system became an important plank in the Zionist platform, mainly financed as it was out of Keren Hayesod funds.

If "unproductive" expenditure can ever be said to have borne rich fruit, the Hebrew educational system of the Keren Hayesod surely deserved that epithet. Not only did the 15,000 to 20,000 children, who, during the past decade, passed through the Zionist schools give fresh life to the Hebrew language and make it their very own, but at the same time they hebraised their whole surroundings. This unified Hebrew education of the Yishub and the firm root the language has taken has already resulted in the creation of fine spiritual values in the form of a new Hebrew literature, averaging the production of one book for every day of the year, an extensive Hebrew press, a Hebrew theatre and a Hebrew opera, all of them solely owing their existence to the revival of the Hebrew language.

Large sacrifices, both in money (the Zionist education budget, in its more restricted scope, for 1928-29 amounted to £122,000, for 1929-30 to £141,000 or which the Keren Hayesod contributed £71,000 and £90,000 resp.), in time and in hard work were needed in order to achieve this hebraising process. It could never have materialised, but for the Keren Hayesod formally taking over the responsibility for the maintenance of the educational system. Right at the beginning, the venture was handicapped by the absence of two essential factors: first-class teachers trained in modern mothods and Hebrew school books and other teaching material. Both these gaps have been more or less filled since, as can be seen in studying the various types of schools.

From the very start it was realised that the Kindergarten must needs form an integral part of Hebrew education and the Zionist school system. But the first Kindergarten teachers were either insufficiently trained or had to be imported from abroad, with the result that the Hebrew language had not yet become part of their very flesh and blood. Moreover, frequently enough these teachers lacked the requisite intimate understanding of the country and its people. For a number of years now the Training College for Kindergarten teachers in Tel.Abib has turned out graduates, who do not suffer from any of the above handicaps. Another and very serious gap was the complete lack of Hebrew picture books, children's songs or rhymes. To-day there is a veritable treasure trove of songs, of picture books, games and toys, and the little ones returning from the Kindergarten to their homes, where Yiddish, Spaniolith. Arabic, Persian and all European languages are being spoken, compel their mothers, brothers and sisters to learn to understand and converse in Hebrew.

But more difficult even than the rest of the problems referred to above, at all events during the first few years, was the question of suitable teachers and school books for the elementary schools. The only available teachers at the time were the Hebrew graduates of Yeshiboth, who had had no modern pedagogic training whatsoever. Subsequently, there was the choice between them and the fully-trained graduates of West-European universities who, for their part, were not sufficiently conversant with the Hebrew language. Thanks mainly to the two Palestinian Teachers' Training Colleges, the type of the modern and fully qualified Hebrew teacher was gradually and satisfactorily evolved.

Hebrew text books were practically nonexistent. As a result teachers and pupils alike were solely dependent upon verbal teaching, equally tiring to teacher and pupil. For the greater part this gap, too, has now been filled. Various Hebrew text books, for five different standards of learning, have been written for the use of elementary schools, in addition to books on grammar, topography, geography (including the map published by Jabotinsky), English, arithmetic, mathematics, algebra, Euclid, physics, trigonometry, chemistry and botany. In this connection, the small and very cheap volumes annually published by "Amanuth" on such widely diversified subjects as extracts from the Talmud, Mishna and the classical literature, from history, natural science and geography are of the greatest value. The Youth Library of the Jewish National Fund and the large output in the same field of other publishers provide much useful reading matter for the school children.

As far as the higher institutes of learning are concerned, such as the gymnasia and the teachers' seminaries, the number of Hebrew text books could still be usefully supplemented. It is surprising enough, however, that good Hebrew text books are available in the advanced subjects of psychology, pedagogy, etc., partly consisting of original Hebrew matter, partly of careful translations of the best works from other languages. A new text book for Arabic, written by lecturers of the Hebrew University and carefully adapted to the requirements of the country is worthy of special mention.

The Hebrew educational system could never have developed with the speed and thoroughness it did but for the moral and financial support accorded it by the Zionist Organisation. Of late much has been said concerning the transfer of this system to the Yishub, and discussions at the last Assifath Hanibharim centred on this subject. Insofar as such transfer may be regarded in the light of a vote of confidence in the moral and financial capacity and the sense of responsibility of the Yishub, which during the past three years, has contributed the relatively enormous sum of £76,000 for educational purposes, such confidence is amply justified. But the fact should not be lost sight of that such transfer would by no means relieve the Zionist Organisation of its moral and financial responsibility. The setting up of a Hebrew education system on the part of the Zionist Organisation is so stupendous a cultural achievement that, beyond all political and economic considerations, it is bound to remain as one of the most valuable assets of world Jewry. Unless the Zionists wish to see this monumental edifice gradually shrink and totter, or force the Yishub to institute separate collections in its support in competition to those of the Keren Hayesod, they will have to continue for a good long time to come to bear responsibility.

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THE BAGDADIAN JEWISH COMMUNITY IN JERUSALEM

The Distribution of Massoth

The Committee of the Bagdadian Jewish Community has distributed this year, as in last year, Massoth during the Passover Festival amongst the needy persons of the Community, the number of which amounts to 1600 souls. All these needy persons were satisfied and felt grateful to the Committee.

We hope our generous brethren, in all parts of the world will appreciate this deed on the part of the Committee, and their endeavours for the good of the Community and enable them by their pecuniary assistance to realize all their expectations to improve and elevate the standard of the latter, materially and intellectually.

Construction of a Fence Round the Cemetery

The Bagdadian Jewish Committee has acquired, some months ago, a plot of land on the Mount of Olives, to serve as a cemetery. This has been done, thanks to the invaluable help of the honorable Mr. Joseph Yehezkel Smouha, who has been much interested in the scheme and felt the necessity of it and has contributed a generous sum for this purpose, in memory of his revered mother Habiba. The Committee already began to fence the wall and the work is expected to be finished shortly.

E. M. SAMUEL,

President, ADATH HARABLIM

JERUSALEM, 24 April, 1931.

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English Translation Of Zohar Being Made

LONDON.—(J. T. A.)—The initial two volumes of the first English translation of the Zohar, the chief source book of Cabbalistic literature, will be published in November by the Soncino Press, it was announced here. The work will be issued in five volumes of about 400 pages each. The edition will be limited to 1,250 numbered sets. The original of the Zohar is written in Hebrew and Aramaic. The translator, Henry Sperling, has for many years made a special study of the Cabbala and the Zohar and has written a number of monographs on the subject. He has worked in collaboration with Maurice Simon, who is the author of several studies in Jewish literature and has had the assistance of a number of scholars intimately acquainted with English and Jewish literature. The Rev. Dr. J. Abelson has contributed an introduction to the translation in which he traces the development of the Zohar from the earliest times and shows the conspicuous place which it occupies in the Jewish as well as in the general literature of mysticism.

Mr. and Mrs. E. M. Ezra and their son Mr. Moise Ezra left for Tsingtao 1st week for their summer vacation.

The following contributions were made in memory of the late Mr. J. Joseph in aid of the Jewish Communal Association, Mr. Charles S. Gubbay $10, and Mr. Harry Meyer $5.

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Our Shops are full of Inviting Articles. Useful and Low in Price.

Bathing Suits. Wool	$3.50	Silk Petticoats, Embr.	5.75
4 Large Face Towels	1.00	Chiffon Stockings	2.35
Ladies' Crepe Pyjamas	2.50	Set of 3 Baskets	0.50
Gay Bath-Robes	3.90	Men's Ties. Quiet	0.50
Summer Baby Dresses	1.50	Men's Silk Pyjamas	8.50
Bed Sheets, 72 x 90-ins.	4.00	Men's Linen Hankfs. dozen	5.80

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GENERAL NEWS

[*Special Service by the Jewish Telegraphic Agency*]

Immigration Favored in Spain

Madrid, May 4 (J. T. A.)—Within the economic possibilities of the country, the new Republican regime will make no restrictions of any kind regarding Jewish immigration to Spain, Alvaro Albornoz, Miguel Maura, and Indalecio Prieto, ministers of justice, interior and finance respectively to-day informed the Jewish Telegraphic Agency's special correspondent, to whom they granted a special interview. The under-secretary of labour told the Jewish Telegraphic Agency that he would view with great favour the entrance of Jews to Spain. Senors Albornoz, Maura and Prieto declared that an ordinance granting equal rights to all citizens of Spain has now been promulgated and will shortly be made public. Discussing the position of the Jews in Spain with the correspondent of the Jewish Telegraphic Agency, the cabinet ministers took occasion to voice their unanimous determination to extend to the Jews equal rights with all other citizens without discrimination of any sort and their desire of bringing this to public attention as soon as possible. They are particularly anxious that their sentiments in this regard should be known to the Jewish world. There is also no doubt that the present Spanish government is not opposed to the establishment of the Jewish National Home in Palestine, the ministers said, although they refrained from dwelling lengthily on this subject in the absence of Alejandro Lerroux, foreign minister with whose sphere of action they felt it undesirable to interfere.

Einstein May Go to California

Berlin.—California made such a favorable impression on Prof. Albert Einstein when he visited the Pacific coast of the United States last winter, that he is now seriously thinking of spending the next few years there, the Jewish Telegraphic Agency was reliably informed by circles close to the famous savant. Dr. Einstein's inclination to become a winter resident of California has been strengthened by an offer reported to have been made to him by the California Institute of Technology at Pasadena, where Dr. Einstein conducted researches last winter with Prof. Albert Michelson and other distinguished scientists. The offer of the California Institute of Technology is understood to include a substantial financial arrangement, the right to certain privileges, including the widest oportunities for carrying out research, no obligation to deliver lectures, and the opportunity of spending the spring and summer months of the year in Berlin. Although Prof. Einstein is known to be disinclined to settle in a new country, despite the prevailing Hitlerite atmosphere in Germany, he is considering spending his winters in California. The institute's offer to Dr. Einstein is understood to be contingent on his entering into a permanent agreement.

Greatest Percentage of Intellectuals

London (J. T. A.)—The percentage of people with superior intellectual qualities is greater among Jews than among any other nation, according to Sir Arthur Keith, eminent British biologist, who in an article in the London Daily Mail on the question of whether it is possible to breed supermen declares that the Jews might by this time have become a race of supermen if they would have destroyed their weaklings in a heartless fashion. After discussing the caste system of India and the British aristocratic system as methods of breeding superior types of men, Sir Arthur says:

"There is another great human experiment in human breeding which I cite with a certain degree of diffidence—because while it supports it also weakens my contention. The Jews have been breeding in isolated communities for at least one hundred generations. They are, in the full significance of the term, a race.

"There have been contaminations or intermixtures. As the result of a self-imposed isolation, they have strengthened certain desirable qualities. In proportion to their numbers the Jewish race produces a greater number of men and women with aptitude for business than any other; it can claim more than its share of genius—in mathematics, philosophy and in every form of art. Had the Jews been destitute of a deep love and sympathy for the weaklings and failures of their own denomination—they might have been by this a race of supermen, but a nation fit in mind and body."

Close Friend of Siam's King

Washington, May 1 (J. T. A.)—Yesterday's visit to Washington by the King and Queen of Siam has recalled that David E. Kaufman, American Minister to Siam, played the most important part in promoting the visit of King Prajadhipok and Queen Rambai Barni to the United States. Mr. Kaufman, who arrived in the United States simultaneously with the royal pair, is one of the king's closest friends. The American minister will remain in this country several months, while the king undergoes treatment for his eyes. The visit of the Siamese royal couple has focused public attention on the career of Mr. Kaufman. A native of Tonawanda, Pa., where his parents brought him from Lithuania when he was a boy, he worked together with his father, with Jacob Epstein, Baltimore merchant and philanthropist. After a successful legal career in Tonawanda, Mr. Kaufman was named American minister to Bolovia by President Coolidge in 1928. He played a leading role in settling the Tacna-Arica dispute. President Hoover appointed him minister to Siam.

Returning to Hebron

Jerusalem.—About 20 Jewish families are returning to Hebron in the middle of the present month. They are all Sephardim, who are being partly supported by special Haluka. The fugitives hope that permanent provision for their future and security will be made on their return. Leading Hebron Arabs have approached the leaders of Palestine Jewry to ask them to persuade all the refugees to resettle in Hebron.

Sephardic Jews Invited to Return to Spain

MADRID, May 7—An invitation to the Sephardic or Spanish-speaking Jews of the world to return to Spain from which their ancestors were expelled in 1492 was issued to-day by the Spanish government. Indalecio Prieto, minister of finance, has informed Ignacio Bauer, president of the Madrid Jewish community, that the government has already taken steps to facilitate the naturalization of Spanish speaking Jews. Senor Prieto declared that Spain will guarantee these molested and persecuted people respect for their faith and the assurance that they will not be despised as in ancient times. He pointed out that there are many Sephardic Jews in North Africa, very many more in the Orient generally as well as in Europe.

They still speak the old Castilian language and maintain an affection for Spain, Senor Prieto said. "For all these people we guarantee safety and that they will not be kept in isolated places as if they were people affected with a plague," he concluded. While no exact figures are available as to the number of Sephardic Jews in the world to-day, the figure is unofficially estimated to be about 1,000,000. Large Sephardic Jewish settlements are to be found in Greece, Turkey, Bulgaria, Algeria, Tunis, Morocco, Tripoli and Egypt.

Another Stoppage of Palestine Immigration?

Jerusalem.—Only 500 immigration certificates have been granted by the Palestine Government on account of 1415 asked for by the Jewish Agency Executive and all of them are for relatives of residents and for people who entered on tourist visas and who now wish to remain permanently in Palestine. The Jewish Agency Executive is reserving the right of appeal against this drastic curtailment. The Executive is protesting vigorously because the Immigration Department of the Palestine Government has decreed that even these certificates are available only for applicants who have registered with the Government, not with the Jewish Agency. The decision means that there is not one single immigration certificate available for Halusim, the entire schedule being allocated for a class of immigrants who do not require immigration certificates, the Palestine Hebrew Labour daily "Davar" complains with indignation. The decision, it says, means actually the suspension of immigration into Palestine.

Jewish National Home With Jewish Majority

Warsaw.—The establishment of a World Federation of General Zionists was endorsed by the representatives of several Zionist groups in various parts of Poland at a Conference held in Cracow on the initiative of the Organising Committee formed at the Sixteenth Zionist Congress held in Basle in 1929 for the purpose of organising such a World Federation. The creation of a Jewish National Home in Palestine with a Jewish majority; priority of Jewish interests transcending the sectional interests of any particular groups; the concentration of all the forces of the Jewish people; and the organisation of private initiative parallel with the work of the Halusim, are among the resolutions adopted by the conference.

South African Jewish Effort For Palestine

Johannesburg.—A big effort on behalf of the Jewish National Fund has been launched here at a big gathering of Johannesburg Zionists. A donation of £1000 was giver by Mr. M. Haskel. A resolution was adopted declaring the determination of Johannesburg Jewry to assist in carrying out its part of the pledge given by South African Jewry to raise a sum of £75,000 for the purchase of land in Palestine as the inalienable possession of the Jewish people.

Wailing Wall Is Sacred Only to Jews

Jerusalem—The Wailing Wall is sacred only to the Jews, is one of the chief conclusions contained in the still unpublished report of the International Wailing Wall Commission of the League of Nations, the J.T.A. here learns, thus *upholding* the principal contention made by the Jewish side during the sittings of the Commission that only the Jews regard the Wailing Wall as a shrine for devotions. The tone of the report appears to be generally favourable to the Jewish case, although the practical recommendations may be to some extent disappointing to those Jews who had expected that they would accord the Jews greater degree of liturgical freedom than the Commission has found was considered customary, and thus come within the status quo. The use at the wall of the Scroll of the Law and of other appurtenances which the Jewish side had been willing to waive during the private negotiations, in the hope of attaining a friendly settlement with the Moslems, appears also to have been recognised by the Commission.

[*Written for* ISRAEL'S MESSENGER]

FREEDOM OF HEART

O Lord, give me that freedom of heart
To learn what Thy spirit can impart!
Naught that I possess can I call mine,
All my belongings are only Thine.

Nothing for myself do I here claim,
I seek not to attain worldly fame;
By far the greater will be my gain,
If I my Faith in Thee can maintain.

Guide my paths to trail that leads aright,
I only seek for favour in Thy sight;
In all things small and in all things great,
Thine aid can alone uplift my state.

Thy counsels shall ever my steps guide,
I fear naught, if Thou with me abide,
To the closet of my heart I fly,
To see if Thy spirit there doth lie.

I place no credence in any man,
For none can my sorrows or pain scan.
To that Rock of Ages I shall cling,
Till curtain of life shall for me ring.

B. J. H. SOMAKE.

BOMBAY.

Jews of Hankow Planning To Organize Kehillah

Shanghai, China, April 30—So considerably has the Jewish community of Hankow, South China, grown in the last few years, that it is now planning to organize itself into a kehillah. The Shanghai Jewish compunity has been asked to send a Hebrew teacher, a shohet and a rabbi to Hankow. The growth of Hankow Jewry is largely the result of the influx of Russian Jews from Harbin, Tien-Tsin and Shanghai. Most of the new arrivals are engaged in selling art objects in the foreign concessions of Hankow.—J .T. A.

READ IN THIS ISSUE:—MEMORIAL MEETING FOR THE LATE DR. HERZL; OPENING ADDRESS AT THE 17TH ZIONIST CONGRESS, By MR. NAHUM SOKOLOW; BUDDHIST AND TAOIST MEMORIAL SERVICE FOR THE LATE MR. HARDOON; THE NEW CRISIS IN IRAQIAN JEWRY; THE JEWISH LAW—CAN IT BE REVITALIZED? Address By Dr. I. H. LEVINTHAL; CORRESPONDENCE; LOCAL ZIONISTS FELICITATE MR. NAHUM SOKOLOW; ROTHSCHILDS AND WORLD WAR; SOCIAL AND PERSONAL, ETC.

1st August, 1931
18th Ab, 5691

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
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How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace, that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7

Delicious!

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PURE THICK
CREAM
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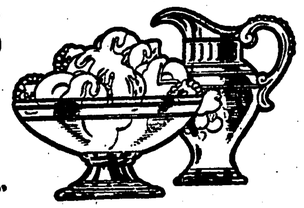

PRINTED BY THE SHANGHAI TIMES

OUR ERES YISRAEL LETTER

JERUSALEM, 15th June, 1931.

The Wailing Wall

A mixed reception greeted the Report just issued of the 'International Commission on the Wailing Wall, appointed by the League of Nations last year to study the respective rights of Jews and Moslems to this historic relic. Moderate opinion in Palestine among both sections is satisfied that the conclusions of the three distinguished non-Britishers who formed the Commission represent a fair solution of a difficult problem. The Wall is declared the sole possession of the Moslem *Wakf* (religious trust); this point was never challenged by the Jews. As regards Jewish rights, they are permitted to pray there undisturbed, with, however. only the barest appurtenances, which may never be affixed permanently to the Wall. Disallowance of the use of chairs, mats, partitions or the Shofar is particularly unfortunate on High Holydays, but against this the rights of the Jews to pray undisturbed —a right never recognised by the Arabs heretofore—is a relief. Perhaps the unexpected objective comment of Auni Bey Abdul Hadi, counsel for the Moslems before the Commission, and a prominent Arab leader, best sums up the situation: "It is," he said, "a religious and political victory for the Jews, and a practical victory for the Moslems." While Rabbi Sonnenfeld, leader of the extreme orthodox "Agudath Israel" group, considers the Report satisfactory, Chief Rabbi Kook considers it unjust in awarding "what Heaven bequathed to us" to tht Moslems, and inhuman, in that it prohibits the placing of chairs at the Wall, even for aged worshippers on Yom Kippur. Whether the Wailing Wall will cease now to be a weapon in the hands of Arab agitators remains to be seen. Probably not entirely. But among moderate Jews, at least, there will be felt relief that the door has been closed behind an unhappy and undignified controversy.

Protection Of Tenants

The first fruits of the land policy of the British Government in Palestine initiated by the Shaw Report, and endorsed by the Passfield White Paper, are to hand in the newly promulgated "Protection of Cultivators Ordinance," which, contrary to the usual custom of publication of a draft bill for public consideration a month before final promulgation, was foisted on the public without warning," immediate promulgation being in the judgment of the Officer Administering the Government indispensably necessary in the public interest." Though brief, the new Ordinance introduces changes of considerable political significance, changes that will render far more difficult the already burdensome procedure involved in land purchase by Jews. Its principal effect is to transfer to the High Commissioner's absolute discretion the decision as to whether a tenant of rural land may be evicted, excepting in those cases where he has failed to pay his rent or failed to cultivate the land properly, in which latter event the High Commissioner has to be satisfied that equivalent provision has been secured towards the livelihood of the tenant before the latter may be evicted by the landlord. Equally remarkable is the compass of the Ordinance. It applies not only to bona fide tenants, but to all persons who have for five years grazed or watered their animals, or even cut wood or reeds or engaged in "other beneficial occupation" on the land to be vacated, whether they have done so by right, custom, usage, or even sufferance—even, as is possible, without the knowledge of the owner! Translated into the realities of Palestine life this innovation means that the way is open to the genuine or false trespasser to blackmail land-owners, as well as for agitators and unscrupulous politicians to stir up trouble destined to hinder Jewish land purchase and development. This is but the first Ordinance of what is expected to be a series of promulgations in connection with the Hope Simpson Development Scheme, making yet more serious provisions in regard to land sales and transfer.

Taxi In The Emek

In a jumble advertisements of all sorts the Hebrew press carried a modest announcement a few days ago informing the public that a taxi service has been instituted from Afule to all parts of the Emek Jezreel—a simple enough advertisement that anywhere else would attract but little notice. But in the Emek the inauguration of a taxi service means more than it does elsewhere. It means that the period of farm wains and waggons as a method of human transport is passing, because the Emek is expanding and leaving behind its hard pioneering years, when every suggestion of luxury had to be rigorously escheweed. It means that more people wish to visit the Emek and its settlements on business, on tour, or on pleasure, that the Emek—the Jewish Commonwealth in miniature—is assuming increasing importance in all aspects of Jewish life in Eres Israel. It means, in short, that the Emek is progressing.

A Historic Document

The composition of any contract in public life is admittedly a matter of careful consideration. In Eres Israel, where new conditions prevail, idealism is mixed with practicalness and posterity will flourish or languish as the soil is ploughed to-day, a contract such as that of the Jewish National Fund with its setlers is a subject of prime significance. Recently, after consideration and discussion over a period of years, the terms of the Fund's leasehold contracts were finally composed, and to-day it has been signed by six settlements (with 148 people and one joint agreement in the case of a Kbuza, co-operative settlement). In its short space this document reveals the high sense of justice inspiring our movement. On the one hand the land, contributed to the people by its masses is assured of remaining always in the possession of the people. On the other hand the lessee is practically in the position of absolute owner. He may bequeath, let, present, or mortgage his leasehold right. Benefits accruing to the land by the settler's own efforts remain with him; benefits accruing to it by public action, revert to the public, that is, to the Jewish National Fund. Speculation is prevented, but a man is always sure that the fruit of his labours are his and his family's as long as they care to have them. During the first five years of his occupation the lessee pays a low and purely nominal rental. After this period he pays 2 per cent. of the value of the land. No settler may have land to waste, but each has sufficient for himself and his family if he works it with his own hands. In this fine document the interest of the people, of the individual and of the land itself, are combined to the common benefit of all.

HARRY LEVIN.

GENERAL NEWS

Jewish Couple Wed in Spain

Madrid, June 12 (J. T. A.)—The first public Jewish celebration in Spain since Queen Isabella signed the decree expelling the Jews from Spain in 1492 was held here yesterday in the form of a wedding of two Sephardic Jews, Moses Cohn, 29, and Raquel Ventitura, 22, both of Salonica, Greece. The ceremony was performed by Rabbi Menahem Coriat who was brought from Morocco for the historic event. On the second floor of a modest little house over a restaurant Rabbi Coriat united the two Sephardic Jews in holy wedlock according to the old Sephardic ritual. This wedding is the first concrete result for the Jews of the recently enacted decree proclaiming complete religious liberty for all creeds. Not only was this wedding the first public Jewish event in Spain in 439 years, but it was also the first Jewish wedding in Spain since the days of Isabella.

Says Beard Made Herzl Great Man

LONDON.—Grow a beard and you may become a great man. That is the conclusion that might be drawn from an article in the London Sunday Referee which reviews the careers of the great men of history and says that invariably the men with beards have had a greater influence on destiny than those without. The writer says that Theodor Herzl and Max Nordau the famous Zionist leaders, were more known among the Jewish masses than Israel Zangwill, despite the fact that the latter was at least as great as the first two. It was Zangwill's lack of beard that counted against him, it seems. Between Karl Marx and Ferdinand Lassalle, both Jews and both Socialist thinkers, it is the former who has survived—all because of his generous beard.

Jewish Mother Loses to Christian Wife

NEW YORK.—It's the wife who decides where the husband shall be buried, and not the mother who disposes of her son. That was the ruling laid down by Justice Selah B. Strong in the case of David Haber. Mrs. Leah Haber, his 66-year-old mother, claimed her son's body when he died. His wife, Mrs. Esther Haber, who asserted that Haber had been a Presbyterian since their marriage, made preparations for a Christian funeral. But the mother contended that even though her son had become a member of the Presbyterian Church he had faithfully observed all the Jewish holidays and had come to his mother on all feast days. She added that several times he had requested that he receive a Jewish burial. Justice Strong, in rendering a decision, pointed out that if Haber were buried in a Jewish cemetery his wife's body would not be admitted into the same cemetery when she died.

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JEWISH CALENDAR 5691

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THE NEW CRISIS IN IRAQIAN JEWRY

Our Iraq correspondent writes us again anent the religious problems facing the Jews in Mesopotamia, to which we draw the attention of our readers. It stands to reason that with the present trend of modern thought, the younger generation in Iraq will revolt against the antiquated and obsolete religious methods in which the authorities seek to boss the community and hold the air tight against the spirit of the age. It is obvious that the laity is growing dissatisfied with their spiritual leaders who lack vision to guide the flocks under their care. Problems of grave significance present themselves which require capable hands to handle. For instance, it is the duty of these guides and mentors to tell their flocks what is wrong with theosophy, wherein we must differ from it and why we should not encourage our young men to leave the real fountain and accept broken cisterns in exchange. The younger generation which is eager to understand many problems in life should not be driven away with fear, threats and bullying. They are fully entitled to know that they are not going to be led by men who themselves lack vision and understanding regarding the many ills from which the community is suffering. Instead of broadcasting sound knowledge and education, instead of grappling with modern weapons and using up-to-date cartridges with which to silence the enemy, the spiritual leaders in Iraq offer nothing but a scrap of paper, poor bread *Jehem on*—proclaiming a Herem against those who disobey their edicts! Shall there be no awakening? Do we really imagine that we have saved the situation by driving away the spirit of inquiry, the spirit of doubt, the spirit of progress by seeking to excommunicate "those who are affiliated with a Theosophical Society, to be excluded from the congregation of Israel in circumcision, marriage and burial and other matters relating to the community, and all the religious affairs of Israel.. ?" What a shock this intolerant ordinance must sound to all lovers of peace and unity in Israel! To use an obsolete weapon with which to beat the rising generation who have not even trained adequately in the tenets of Judaism, and are consequently obliged to read and study works which are accessible to them in the language they understand best, betrays a state of mind which is not altogether wholesome for the perpetuation of Judaism and all for which it stands. Judaism is not opposed to knowledge and if the rising generation of Jews in Iraq and elsewhere, were not fed adequately at the feet of their own masters, the fault is not their's if they seek new channels by which to increase their store of knowledge and improve in their own way their mental outlook in life. The restrictions which we now seek to impose upon them will have a most detrimental effect and create a schism, the consequences of which will be most disastrous. The decree of excommunication issued by the Rabbinical authorities in Iraq is to be greatly deplored and should be withdrawn immediately. We cannot help saying that they have not acted in the best interests of Judaism; on the contrary, they have kindled a spark which is likely to spread far and wide and render infinite harm to our sacred cause. We are not at all in sympathy with Jews throwing themselves into the arms of Theosophy or any other new cults in order to advance in life, but since we had been derelict in our own duties to them, we dare not drive them away further from our camp and alienate them from the tree of Judaism. We oppose intolerant measures being instituted and earnestly hope that the Rabbinical authorities in Iraq will re-consider their hasty decision and revoke the Herem and call it off. If they are really anxious to advance their cause—we have no doubt they are—they should inaugurate a modern system of education, discard antiquated methods and install up-to-date libraries of Jewish books and train the rising generation in the way they should go. Blind faith will not save us from sustaining shipwrecks. On the contrary, it will engulf us into serious inroads from which it would be well-nigh difficult to extricate ourselves. To reorganize the present obsolete system of education, to re-create a progressive curriculum in our Yeshiboth and to engage eminent professors for the training of modern teachers and preachers in Israel with a wide outlook on life, will afford a better chance to counteract the inroads of modern cults, than by resorting to intolerance, bigotry and narrow-mindedness as a means by which to drive away the age of revolt. It has been said that faith is the continuation of reason. If we have faith in the future stability of Judaism, if we have faith in restoring the ancient glory of Judaism, we must be abreast of the times and discard the obsolete methods referred to above, and adopt a policy which may lead us to victory rather than to defeat.

NEW JUDEA, IRAQ, JEWS, ARABS, AND THE LEAGUE OF NATIONS

The Jewish Telegraphic Agency informs us that Mr. EZEKIEL SASSOON, a prominent member of the Iraq Parliament and one of the leaders of the Jewish community in Iraq, who was for several years Minister for Finance in the Iraq Government, will be one of the two representatives whom Iraq will send to the League of Nations Assembly when she is admitted to membership of the League, according to the recommendation of the British Government. This is good news for the Arabs and should attract wide attention, in view of the fears which they are shedding that owing to the upbuilding of the Jewish National Homeland in New Judea, Arab Nationalism is in imminent danger of extinction. The fact that a representative Jew is considered eligible to represent Iraq at the League of Nations Assembly, is another reason why the Arabs should entertain friendly relations with the Jewish people and refrain from antagonizing the latter in pursuing their legitimate national aspirations which they must develop in the land of their forefathers. If Iraq is securing a seat in the comity of nations, why should New Judea, the oldest and the most advanced nation on earth be debarred from gaining a similar seat on the Council of the League? If Mr. EZEKIEL SASSOON is a fair spokesman for the Iraq Government, what can prevent New Judea from delegating a leading Jew to represent HER as well? Wherein lies the absurdity of it? Perhaps the inferiority complex is responsible for it to a great extent. We find that the "Brit Shalom" Society in Jerusalem has succumbed to it and gave New Judea away body and soul. In a publication issued in June last, entitled "Jewish-Arab Affairs," it says on page 6, "We hope the day will come when Zionism will sever clearly and definitely all connections with aspirations for Jewish rule in Palestine, and when Arabs, freed from all fear complexes, will see the great advantages of Arab-Jewish co-operation in Palestine and elsewhere." It is thus obvious that no matter how clever and honest and advanced the Jew may be, neither the "Brit Shalom" nor the Arabs would allow him to rule in his country for fear of him.

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It is hard to swallow such a bitter pill without remonstrating with our would-be friends. It is this ancient fallacy that a Jew is an inferior being that lies at the root of all our sufferings. It is somehow agreed that a Jew can represent the interest of his adopted country at the League; he can rule over India, Palestine, New Zealand; he can become a Minister to Cuba, Abyssinia, Siam, Ocheko-Slovak, Turkey; he can even become a Lord Chief Justice of England and America, or a Lord Mayor of England, but when it comes to representing his own country that is to be, he is warned in advance that he would not be tolerated! Could inconsistency and prejudice go further? Well, we have an uphill task before us to fight the forces of darkness which are menacing us in our present forward march to Eres Yisrael. We are pleased to observe that at a recent meeting of a Revisionst-Zionist Society held in London, when Rabbi Dr. A. COHEN, the brilliant Minister of the Birmingham Jewish Congregation was elected President, it was unanimously decided that there would be no adequate solution of the Jewish problem, unless and when there sits a leading delegate from New Judea on the Council of the League of Nations. We are not of those who run away at the least sign of impending struggle or opposition to our cause. On the contrary, we love to be in the fray and help our suffering nation to go forward and onward. Our nation has produced many heroes on the stage of life. We earnestly believe that in surmounting difficulties we can produce more heroes than those who live on the fat of the land at the expense of others. We shall accept the challenge from our neighbours and prepare ourselves for an indefinite siege. Meanwhile, we hope that Mr. EZEKIEL SASSOON will give of his best to the Arab nation of which he is a part and help the country in her struggle to nationhood.

RELIGION IN A CHANGING WORLD

By Rabbi ABBA HILEL SILVER, D.D., Litt. D.

The subject of the above book before us for review is as vast as it is an interesting one. The author is known the world over as a profound orator and scholar who has the precious gift of fearlessly bringing home to the reader the problems of religion that beset us in our everyday life. The historical proof of the existence of God which is supplied us by the history of the religions of the world, has never been refuted, and cannot be refuted. The history of religion teaches us that the one everlasting conviction on which the whole of Natural Religion has been built from the beginning of the world is true. That is, the conviction that there is an Infinite behind the finite, that there is an Agent behind all acts, that there is God in Nature. Says a writer, "I shall go so far so to say that the history of religion is the best proof of religion, just as the growth of the oak-tree is the best proof of the oak-tree. There may be excresences, there may be dead leaves, there may be broken branches, but the oak-tree is there, once for all, whether in the sacred groves of Germany, or at Dodona, or in the Himalayan forests. It is there, not by our own will, but by itself, or by a higher will. In fact, one can as little sweep away the oak-tree with all its millions of seeds from the face of the world, as you can eradicate religion from the human heart." Man is by nature religious, and he has faculties the nature of which is to create religion to satisfy his inner self. Religion, in fact we are assured, is not an invention or a discovery, but a product or deposit, rooted firmly deep in his nature, expanding and growing according to necessary laws. Just as no one has discovered sight or smell or invented hearing, so much must also be said of religion. It is the very breath that is so essential to our souls. God reveals himself in humanity, and His Voice can cease to speak only when the organ ceases to be. Tracing the evolution of religion we come to the era at the very outset to what is known as fetichism. It was the rudest form of idolatry which makes a god out of a stove or a tree. The two most ancient religions, namely, Judaism and Hinduism have their roots in hoary antiquity. The Hindus on the one hand, according to PROF. MAX MULLER "not caring to retain God in their knowledge, broke away and plunging into self-chosen darkness, entered on the attempt to find a way to God for themselves. Out of Monotheism, where monotheism might have been expected, Pantheism emerged instead. By way of contrast one finds that the Jews evolved the first grand central truth of the Unity of God and if one turns to the first few pages of the Bible it will be seen that this idea stands out in sharp definition, and this in an age as early as that of the earliest Vedas." To put it as one author so aptly said: "While the Hindu people were groping in the gloom and feeling after God if haply they might find Him, the Hebrew people were moving in the light." It was Dr. MARTINEAU who said, "The Jews were always a disobliging people; what business had they to be so early in the morning, disturbing the house ever so long before M. Comte's bell rang for prayers." Religion is a balm to the poor man who wants a heaven because he has failed on earth; for the helpless in their misery and the friendless in their isolation; for the sick in their tossings to and fro; for the bereaved whose hope is in the grave; for the aged who front the sunset and for the dying for whom the day is over and done. It is through religion that the barrier between the soul and God is removed and the life of God flows into the receptive spirit as the sea flows into the estuary, changing that which was dark and impure, into a rejoicing splendour. Dr. ABBA HILLEL SILVER has very ably dealt with his subject and we would signal out the chapter on "Science and Religion," "The One and the Many," and last but not least "How Shall We Measure Life?" In this culminating peak of the whole book, Dr. SILVER tries to propound a way as to how life should be measured. By what rule shall it be gauged? Shall we measure life by time? Life is measured by growth, Rabbi SILVER assures us. Furthermore he says:—

"And the earth brought forth grass, herb yielding seed after its kind, and tree becoming fruit, wherein is the seed thereof, after its kind, 'And God saw that it was good.' This was the supreme miracle of creation. Everything is a growing and a becoming. Nothing is done. Nothing is ended. Stars grow. Plants grow. Worlds grow. Throughout all creation is an unceasing, throbbing life which manifests itself endlessly in endless variety."

Our ancient Sages had incorporated their belief in our daily prayer-book that "God renews every day in His goodness the work of creation," thereby demonstrating the truth that nothing is finished. We are like little children; we strive, we suffer, so that we may learn. The world, old as it is, is still young. There is work for all of us yet to do, and we cannot avoid it.

"While a slave bewails his fetters,
While an orphan pleads in vain,
While an infant lips his letters
Heir of all the ages' pain...
While lips grow ripe for kissing,
While a moan from man is wrung
Know, by every want and blessing
That the world is young".

Bearing in mind that "Religion in a Changing World" was selected out of a plethora of works as the 'book of the year,' we would strongly urge our readers to procure for themselves a copy and unravel for themselves the problems of religion. Dr. SILVER has produced a work of great value for which he deserves our commendation. The publishers of his brilliant book are: RICHARD R. SMITH, Inc. of New York. Price G.$2.00.

WHAT AN ARAB-CHRISTIAN EDITOR SHOULD KNOW

ISRAEL'S MESSENGER is averse to carrying on polemics with those with whom it seeks to live in peace and amity. We have no hesitation in saying that if our Arab neighbours were left to themselves alone, they would not take long to fraternize with their Jewish cousins and

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work for the common cause. Unfortunately, there are forces which are deliberately seeking to kill all chance of a *rapprochement* and maintain the division at all costs. One of the smartest and the shrewdest of men is Mr. I. D. ELISSA, an Arab-Christian, who edits a weekly sheet in New Judea, devoting his talent against the fulfilment of the two thousand year old Jewish dream of creating a Jewish Commonwealth in the Holy Land. In his issue of May 9, he devotes a leader under the caption "False Claims" taking exception to our editorial which appeared in our April edition, containing the following sentence:—

"A race which is backward in civilization dreams of oppressing and suppressing the one which is superior in culture, art, literature, and science etc."

Commenting on the foregoing, Mr. Elissa says:—

"It would be difficult to find another sentence so full of wrong premises and false values. To take up the charge of oppression it is prima facie false. It is true of many of those countries from which the Jews emigrate but in Palestine the case is otherwise. The Arab is being oppressed politically and economically by the Jews in order to be suppressed or expelled later on. The Jews are entering the country on the strength of a promise made in violation of far more sacred and prior promises and settle in that country on the strength of military forces which costs are responsible for continuing the Arabs in that backwardness of civilization for which they are blamed. Yet it is the Arab who is accused of oppression".

We see in the foregoing the absurdity of a claim which is based neither upon logic nor truth. It is the claim of one who should have lived side by side with TORQUEMADA (of unhallowed memory), during the time of the Spanish Inquisition when the craze to expel the Jews from their adopted homeland was as keen as it is to-day with ELISSA, the Arab-Christian, to oust the Jews from their national homeland. He admits that the Jewish nation which is landless and homeless is harassed and oppressed in so-called 'Christian' countries, and yet he is callous enough to deny them their legitimate rights to re-enter their ancient land and re-build it and thus save it for human civilization. Such a heartless bigot can only thrive and flourish when he upholds a narrow theology which stands for the division of the human race. It is false and misleading to state that "the Arab is being oppressed politically and economically by the Jews." We contend that the contrary is the case and only those who are wilfully blind will venture to make such a diabolical accusation. It has been made abundantly clear that with the return of the Jews to their homeland, the Arabs have been greatly benefited, both morally and financially. Not poverty but wealth face the Arabs to-day who are selling their land and products to the Jews at high prices and who live in a state of comfort and luxury. The accusation made against England by ELISSA for alleged violation of pledges given to the Arabs is not worth further consideration by responsible statesmen and critics. It should be dismissed as unworthy propaganda for the Arabs in the Near East. Lest we forget. On January 5, 1919 in London, Prince FEISAL acting for his father King HUSSEIN signed an agreement with Dr. HAIM WEIZMANN in which he expressly acknowledged the separation of Palestine from the Arab states, though he was anxious that the Jewish Homeland should co-operate with his proposed Pan-Arab union of states (*Vide The Great Betrayal*, by Rabbi STEPHEN S. WISE and JACOB DE HAAS, page 54, published in New York, 1930, by BRENTANO). If the Jews are settling in their country "on the strength of military forces" it is because the forces of darkness should not be given a chance to stem the wave of a new civilization and conquer a superior race by physical force. Shedding further crockodile tears, ELISSA the "Manager and Responsible Editor" of his weekly sheet says:—

"If we take the second claim of ascendancy in Art, Culture, Literature etc. we do not find it proven. It can be conceded that the Jews are very good brokers of knowledge. They enriched the West with the knowledge of the Arabs and now try to build the bridge between the West and the East. If even it were acknowledged that they have gained ascendancy in all these attainments then more is the pity that they have so prostituted these gifts that for the dream of a Jewish State they are using accomplishments to further the end of unjust bargains and to broadcast a propaganda based on falsehood. (sic) 'By their fruits shall know them' is the criterion and in Palestine the fruit has been very bitter. The very argument employed in the sentence quoted in the beginning shows that all the art and culture acquired by the Jews has taught them that the possession of these qualifications entitles them to revive an inadmissible and extinct historic claim just as the fact of David being a king would justify him to covet the wife of Uriah the Hittite".

We see in the foregoing the mentality of one who is thoroughly incapable of reasoning wisely. He carries a heavy heart against a people to whom he owes practically everything that is precious in life, yea, even the deity whom he worships and adores. ELISSA should be told that his ignorance of the Jewish contributions to civilization should not be any excuse on his part to attack his neighbours and fly in the face of all facts. "If even it were acknowledged that they (the Jews) have gained ascendancy" is somewhat a nervous confession of truth on the part of one who is compelled to face realities and admit the superior culture of the people whom he is anxious to subdue and suppress. The "if" of Mr. ELISSA should be challenged. In our eagerness to enlighten him and clear the cobwebs from his mind, we submit the following list of historic contributions of the Jew to the world:—

To mankind—he gave the Bible, the inspiring and ennobling record of his soul's adventure, of his soul's quest after God and the knowledge of the way of life.

To Christendom—he gave its saviour and God.

To the Mohammedan world—he gave the sources and inspiration which found expression in the Koran.

To Art and Music—he gave the impetus of inspirational motifs and themes.

To Literature—he gave creators and interpreters.

To Drama—he brought enthusiasm, talent and enterprise.

To Philosophy—he brought a discerning taste, a keen intellect, and daring adventures.

To Science—he gave some of its most fascinating High Priests.

To Medicine—some of its creative and ingenious disciples.

To Business—genius.

To Jurisprudence—he brought an acumen, a quickness of discernment, an insight, a readiness of understanding, which centuries of Talmudic study and *pilpul* (dialectic) have developed and made keen.

[For the foregoing brief list of achievements we are indebted to a brochure entitled "The Greatest Romance in History" by Rabbi ABRAHAM J. FELDMAN.]

Why should "the dream of a Jewish State" nursed and nurtured by the Jewish nation for two millenia be belittled? Which nation is free to-day from hoping and dreaming to realize its national aspirations? The very Arabs whom ELISSA seeks to defend at the expense of the Jews have been dreaming of seizing Bagdad, Hedjaz, Syria and Transjordania. No one has grudged the acquisition of four States to the Arabs since the Great War has ended, and yet Mr. ELISSA is eager to deprive the Jewish nation of its only hope to re-possess its homeland and release itself from the yoke of its oppressors. If in Palestine the fruit of Jewish strivings has been "very bitter," as Mr. ELISSA wants us to believe, it is not because of the harsh and unjust bargains which Jewish aspirations have imposed upon them, but because of the craze to strangle the soul of New Judea and swallow the little Jewish territory from its rightful owners. Here is an instance of a recent incident which took place in Hebron expressing penitence for the slaughter of numerous Jews in August, 1929. Arab leaders, we are told reliably, arranged a reception for the Jews who have returned to the community since the 1929 riots. The ceremony took place during Shabuoth and the sheiks, in the presence of the Torah, called upon Allah to forgive them for the harm they had done to the Jews. One leader asserted that the Arabs had not suffered half as much as they ought to in punishment for their evil deeds of 1929. The foregoing is a telling commentary on the misleading statements that the Arabs would never fraternize with the Jews, or the fruit of Jewish strivings

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has been "very bitter" to the Arabs. Mr. ELISSA must be told that there is no question of "reviving an inadmissible and extinct historic claim" on the part of the Jews. For twenty centuries, the Jews have clung to the hope of their restoration and foresaw the vision of Judea Restored and Rebuilt. The Palestine Mandate explicitly states.—"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." Mr. ELISSA concludes his lame and indefensible article by saying:—

This boasted civilization in which the Arabs are backward has not proved such a blessing to Europe. The East has quite a different conception of civilization and while freely acknowledging that a great deal remains to be achieved it can, West. If there were no other cause to combat the Jewish settlement in Palestine the mere fact that the Jews bear a foreign civilization unsuitable in many of its forms to the East is a sufficient causus belli. There certainly is some good in that civilisation but the majority of immigrants from Eastern Europe are hardly the people to whom the Arab may look for moral or social guiding. The gifts given as yet are the introduction of Bolshevism and the presentation to the Arab moral and social world the picture of life in communistic settlements; mostly Godless and often involving new values in relations between the sexes which are in direct contradiction to Eastern conceptions of such important human relations.

The East may or may not accept the values of the West but Mr. ELISSA should realise by now that a nation which helps not human civilization in its forward march but remains in a state of savagery and barbarism has no right to raise its head and inveigh against anyone. It is conceded that the Jewish nation has produced more men of genius in culture, art, literature and science than their quota warrants. A British M.P. Mr. OLIVER LOCKER LAMPSON in the course of the debate in the House of Commons in November last, made a telling speech in the course of which he issued the following challenge to the Arabs:—

"Frankly, if I had to help the Jew or the Arab in Palestine, I would help the Jew. What have the Arabs done for civilization? Mention a single book or picture produced by those destroyers of the Library of Alexandria. Then consider the Jewish gift to civilization. Is there any Arab counterpart to Christ or Einstein or Disraeli?"

We make bold to say there is none. The Arabs with axes to grind can only boast of their man-power and backward standard of living and thinking. "The East has quite a different conception of civilization," exclaims Mr. ELISSA in his exuberant desire to make a show. Well, if that "different conception" remains barren and yield nothing but dead sea fruit, of what use is it to the world? Why boast of something for which there is no earthly value? Jews returning to their homeland carry with them "not a foreign civilization" as Mr. ELISSA asserts, but a combination of the culture of the East and the West. They are the connecting link between the two, a centre which should serve as the fusion point of East and West. The "majority of immigrants from Eastern Europe" will know how to promote the welfare of the East and the West and given a chance to which they are fully entitled, it will not take very long for the new civilization to bud and blossom in New Judea. Some of our readers and friends may scold us for devoting so much valuable space and attention to an irresponsible scribbler, but we have long ago made up our mind to handle everything no matter how important and how insignificant the case may be. We write not because our critic is a leading figure in the Arab-Muslim world, but because we want to put our defence before our readers and ask them to weigh well the pros and cons and stand for the rights to which New Judea is entitled. "For Zion's sake we shall not be silent" should be the motto of every thinking Jew and Jewess. It has been said that the fortune of war is always doubtful, but the kind of 'war' in which New Judea is engaged will be the war to end war and sound forever the horn for mankind's freedom and liberty. Paraphrasing an author, we would say: "If the Arab-Muslim world were to uphold Islam in all its purity and essentials and drive away the busy-bodies, there would be no actual war but peace,—an honourable peace with New Judea."

RUINED BY SUCCESS

The Zionist Record, Johannesburg, in its issue of May 29, refers to the death of "SOLLY" JOEL, the diamond king of South Africa, which took place in London in June last. Our contemporary criticises the life of the deceased, showing clearly that with all his millions the news "of his death created far less interest than the passing of infinitely poorer, infinitely less-known personalities." Why is this? asks *The Zionist Record*, and it proceeds to answer, "because Mr. JOEL's world, apart from material interests and pleasures, was confined within the four walls of his financial houses and offices. It is remarkable that in the obituary notices, the memorial addresses, the editorial comments in the newspapers which his death has evoked, one can find reference to nothing outside finance, racing and luxurious living. To Mr. JOEL not merely the world of intellect and culture, but even the world of public life and affairs, were totally unknown. Still less does he appear to have known of that other world of great causes, of humanitarianism, of ideal effort." These are grave pronouncements over the grave of one who was rated to possess twenty-five or ten millions sterling at the time of his death, but there can be no question that JOEL's life with all his millions was a miserable failure, who left nothing behind to cherish as a character to future generations. It has been said that "we all covet wealth, but not its perils." It is true to this day that riches seldom make their owners rich. To have a large estate one must have equally a large heart. Some of our 'great' men are ruined by success. A little or more adversity will not fail to help them to rise higher above their animal instincts and develop the godlike within. The time has come when we must weigh more closely the word 'philanthropy' than we have been accustomed to it heretofore. To deserve the title of 'philanthropist' one must earn it by practical deeds and actions. To bestow it glibly upon every being who happens to be wealthy and who contributes parsimoniously to charities is to lower the standard of giving and give it a back seat. The press has a duty to perform. It should never agree to barter its independence when matters of grave principles are involved. At one time it was considered 'sacreligious' to criticize the life of a dead person, but to-day we are happily free from such restrictions, and for this reason we laud the attitude of *The Zionist Record* for calling a spade a spade. Its criticism of JOEL is a healthy symptom of the duties of the press to its readers. Our contemporary concludes its leader by making some pungent remarks which follow:—

"And still less, if that be possible, does Mr. Joel appear to have known the world of the people from whom he sprang and with whose dust his dust was mingled a few days back. Mr. Joel was born, in the formalistic sense, a Jew: it was as a Jew, in the same sense, that he died. But granting that he was born and died a Jew, did he live a Jew? Did he show consciousness of his heritage as a son of Israel, of his responsibility to his brethren in Israel? We know there are men who "do good by stealth and blush to find it fame." There is always the possibility that a man who was never heard of for righteousness in his life-time is subsequently proved to have done an infinity of good deeds, studiously avoiding the limelight. We hope that Mr. Joel was one of these men. But—we doubt it; for there was in his character a strain of flamboyance which would not have permitted his participation in any public cause or object to lie hidden. One can only draw the sad conclusion that, as we have never heard of Mr. Joel's achievements in this field, there were few or none to hear of. That the interests and his outlook on life were limited is something for which one can hardly blame him, because, as one of our contemporaries aptly puts it, he was just "born that way." But he cannot be absolved from the charge of having failed during his life-time to devote part of his fabulous wealth to public objects, whether in this country or in the wider world, whether non-sectional or Jewish. And that is why his death has caused hardly more than a ripple in Jewry, in South Africa, or in the world at large.

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17TH ZIONIST CONGRESS

[FROM OUR CORRESPONDENT]

BASLE, 1st July, 1931.

The 17th Zionist Congress was opened on Tuesday evening, June 30, 1931, at the Mustermesse, Basle, in the presence of a large assembly, comprising 250 delegates, over 100 journalists and more than 1000 visitors.

Among those present were the British Minister at Berne, Sir Howard Kennard; Dr. Im Hof, President of the Government Council of the Canton of Basle; Mr. H. R. Cumming, Head of the Information Department of the General Secretariat of the League of Nations; Mr. H. W. Weaver, representative of the International Labour Office of the League; and the Consular representatives of Austria, Belgium, Czecho-Slovakia, Germany, France, Jugoslavia, Holland, Paraguay, Portugal, Poland, and Switzerland.

Mr. Nahum Sokolow, President of the Zionist Executive, delivered the inaugural address, which is published elsewhere in this issue.

Dr. A. Im Hof conveyed greetings from the Government of the Canton of Basle and from the President of the Swiss Republic. He recalled the fact that the foundations of the Zionist movement had been laid in Basle, and stated that he would never forget the profound impression made upon him by the majestic figure of Theodor Herzl.

Sir Howard Kennard conveyed the greetings of the Mandatory Power which, he said, was at all times anxious to carry out its obligations under the Mandate. He emphasized the importance at the present time of thinking as much as possible collectively and as little as possible individually.

Mr. H. R. Cummings conveyed greetings from the General Secretary of the League of Nations. He said that it was one of the functions of the Secretariat to keep in touch with representative international movements, and his Department would therefore follow most attentively the work of this Congress which was manifestly of great importance. The minutes of the meetings of the League of Nations showed that the League discharged its functions with thoroughness and had a complete understanding of its responsibility. Free discussion and careful examination formed the basis of every successful cooperation, and in his opinion it was one of the most valuable characteristics of the work of the League that it afforded a regular opportunity for such discussion and the comprehensive study of fundamental problems.

Mr. H. W. Weaver expressed the regret of his Director, M. Albert Thomas, that he was unable to be present, and said that the latter hoped to be able to attend the Congress in a few days' time, when he would assure them of his sympathy with the Zionist Movement. Mr. Weaver read a letter from M. Thomas, stressing the importance of the establishment of proper labour conditions in Palestine.

Dr. Levaillant, Vice-President of the Jewish Community of Basle, conveyed the greetings of the Union of Jewish Communities of Switzerland. He mentioned that nine out of the 17 Zionist Congresses had taken place in Basle, and said that the creator of the Congress, Theodor Herzl, had stayed in the city on five different occasions. He referred to the report of the Wailing Wall Commission, and said that it was significant of the tragedy of Jewry that it had only access to the Wall for the purpose of wailing.

Dr. Marcus Kohn, President of the Swiss Zionist Federation, expressed the gratification of the Zionists of Switzerland at the opportunity that they again had of welcoming in their midst the representatives of Zionists of the whole world.

Dr. Ruppin on the Problems of Palestine Reconstruction

Dr. Arthur Ruppin delivered an address on the problems of the reconstruction of Palestine. He said that after they left the last Congress in Zurich, nobody imagined that they were to enter upon a most difficult period, which opened with the riots in Palestine and the death of Louis Marshall, and in which they had afterwards to suffer from the business slump in the United States, the bad harvests in Palestine, and a succession of Commissions of Inquiry. Following upon all those evils was the extraordinary decline in the revenue. They had adopted a budget of 750,000 pounds the Congress of 1929, but unfortunately it had proved utterly impossible to raise anything like that amount. Owing to the material adversity which they had to fight all their work had suffered. They had been unable to consolidate their colonies, they could not provide credits for industry nor pay salaries to their officials and teachers. Over 500,000 pounds had been collected for the Emergency Fund, but only a small part of this was available for their ordinary budget. Despite all that, Palestine had not stood still during the last two years.

The immigrants since 1926 had secured a proper footing in the country, and there were now some 180,000 Jews in Palestine. The Jewish National Fund had secured large areas of land at Vadi el Chavareth, where there was room for colonisation of families with means of their own. The land was in the orange belt, and it was gratifying to note that the prices of Palestinian oranges had been maintained despite the fall in price of the oranges of other countries. Very substantial progress had been recorded by the Tenuva Society, which had organised the marketing of dairy produce on a large scale. Its sales had increased from £96,000 in 1929 to £139,000 in 1930. The problem of finding markets for the increase in produce of the country was being seriously considered with the cooperation of the Empire Marketing Board.

An important achievement during the last year was the conclusion of contracts with the settlers, whereby they had agreed to repay the money invested in their holdings over a period of years at 2 per cent. interest. The delay in the signing of these contracts was inevitable, as they had first to see what possibilities the agricultural workers would have of repayment. The fall in agricultural prices in Palestine was paralleled in all other countries. Sir John Hope Simpson had written in his Report that Jewish colonisation in Palestine was unusually dear, and when they showed him that his figures were wrong, he still maintained that the prices were too high. Of the 55 settlements established by the Keren Hayesod, 11 were now able to maintain themselves without further aid, and another 12 required much less financial support than previously. If only they could provide a sum of 200,000 pounds, they would be able to ensure the consolidation and advancement of their settlements.

The Rutenberg works on the Jordan would soon begin to operate, and the Palestine Potash Syndicate had actually started production.

As regards Education, they had 22,000 children in their schools, towards which the Government contributed £20,000 a year. This amount, however, was very small in comparison with the total Education budget. The expenditure on health had been reduced by the transfer of the Hadassa Hospital in Tel Abib to the Municipality. Great improvements in the people's health had been effected by the work of the Hadassa, and the infantile mortality was greatly reduced.

Referring to the report of Sir John Hope Simpson, Dr. Ruppin said that they were at first at a disadvantage in replying to him, because they did not have two important documents at their disposal, namely, the results of the Aerial survey and the Crosby-Johnson Report. Sir John was wrong in maintaining that 29.4 per cent. of the Arabs had been rendered landless by the Jews. Theat legend had been completely exploded by the Memorandum on the Statistical Bases of the Hope Simpson Report, which had been published by the Jewish Agency. They had shown that there was still room for another 50,000 Jewish families to settle in Palestine. They did not wish to drive out the Arab peasant, and were willing to negotiate with the Palestine Government regarding future developments. Palestine must emerge from its present state to more intensive methods of cultivation. The British Government intended providing a loan of 2½ million pounds for the development of Palestine. In London the Executive had a great deal of trouble in showing the Government that what they needed was not more land, but a rational utilisation of the land available. The proposal of Mr. C. E. Strickland, whereby the Jews would be able to establish an Agrarian Bank, was by far the best scheme recently propounded. They must try to double their colonisation, and he was convinced that they could do so. A scheme had been worked out, whereby a family with 400 pounds of its own could be furnished with a loan of an equal amount and thus be able to establish itself on the land. He did not believe that they had reached the maximum either in respect of the total raised for the Keren Hayesod or of the number of contributors. He believed that the Jewish people had not contributed more because it had not yet appreciated the importance of Palestine for the continued existence of the Jewish people. They must enlarge their work of propaganda and enlightenment. They must use the present Congress to show the Jewish world how necessary Palestine was to the future of Israel. The Congress delegates should realise that now was the time to strengthen the position in Palestine to such an extent that no power on earth would be able to destroy it.

Dr. Weizmann's Farewell Address

We have been favored with a comprehensive report bearing upon Dr. Weizmann's address at the Congress running into 27 pages foolscap sheets (single space) for which we regret we are unable to find space. A summary of it appears below. The Presidential report covers the whole ground for which Dr. Weizmann was responsible during the last two years. He was greeted with great applause by the audience but also with shouts of antagonism. Dr. Weizmann spoke eloquently but his speech betrayed the bitter disappointment of a leader who realised his fall.

"We have suffered many disappointments," he began. The Zionist organisation has been subject to a severe strain financially and politically. The position of the Jewish communities all over the world has undergone a change for the worse. Our work of reconstruction in Palestine has been slowed down to a dangerous degree."

"If more has not been done in Palestine, whose fault was it?" he asked. "The responsibility lay with those who had failed to supply the means to acquire sufficient land. If we have brought in only tens of thousands of emigrants when we might have brought in hundreds of thousands, the responsibility rests with those who have withheld the golden keys, which alone could have opened the gates of Palestine to all who knocked at them. I sometimes think," he added, "that the Balfour Declaration came too early to us. I believe the

[*Continued on page 9*]

Buddhist Memorial Service for the Late Mr. S. A. Hardoon

Mr. C. S. Gubbay's Resignation Rejected.—Still Carries On As President Of Hebra Kadisha.—Whole Day Service Held By One Hundred Chinese Monks and Taoist Priests.—Local Protest—Taoist Pope Joins in Service—Aboda Zara.

The strange burial service conducted over the remains of the late Mr. S. A. Hardoon alluded to in our last issue, has been cabled to all parts of the world at the time by the local telegraphic agencies. London heard of it (Vide *Jewish Chronicle* July 3), while the Jewish Daily Bulletin of June 22nd, published in New York carried the item under the headline "Jewish and Buddhist Rites Mark Funeral of Silas Hardoon" and published in our American weekly exchanges. The Jewish world is beginning to wonder of the why and the wherefore of it. The resignation of Mr. Charles S. Gubbay, President of the local Herba Kadisha, reported in our last issue, was keenly discussed by the committee and it was ultimately decided not to accept it. Mr. Gubbay is still carrying on his duties as head of the local Hebra. His letter of resignation which was a dignified protest over the unpleasant incident was intended to be published in our last issue, but was suppressed at the eleventh hour at the express request of Mr. Gubbay, whose desire to avoid further discussion and ill-feeling is first and foremost in his mind. Meanwhile, the effort on the part of Mrs. Hardoon to give her deceased husband a proper Buddhist burial and ceremony has been continued unabated. In the local Chinese and foreign press Mrs. Hardoon announced that a memorial service would be held in her private garden (the text of this is given by a correspondent elsewhere in this issue) and this happened to coincide with the Black Fast (Tisha b'Ab). *The China Press* of the 22nd ultimo, gave currency to the report that "Jewish rites will be observed during the service, although Chinese monks will be employed." It was news to the members of our community that a religious alliance had been made between Judaism and Buddhism and that the rites over the soul of a Bagdad co-religionist could not be performed successfully, unless we could borrow some alien rites from a friendly neighbour! The local Hebra Kadisha should have been the first to issue a disclaimer in *The China Press*, but no such steps were taken in the matter. It was left for a local individual who signs himself 'Samson Raphael Hirsch' to contradict the statement. The following letter was published in that journal on the 23rd ultimo:—

Was The Late Mr. Hardoon A Buddhist?

Editor, THE CHINA PRESS.

SIR,—I was rather surprised to read in your to-day's issue that the memorial service for the late Mr. S. A. Hardoon in his garden to-morrow will consist of Jewish and Buddhist rites.

You state explicitly, "Jewish rites will be observed during the service, although Chinese monks will be employed."

These terms are absolutely contradictory and can never be easily reconciled. No man walks on this earth with two religions to shield him in life. The late Mr. Hardoon was either a Jew or a Buddhist. He could not very well profess two religions at one and the same time. The memorial service to-morrow is initiated by his wife who is well-known and respected for her staunch observance of Buddhism, although I must frankly state that it should not be associated with the man who did not profess a belief in it or was in any way associated with it. If he was, then Mrs. Hardoon should let the Jewish community know about it.

Be that as it may, the late Mr. Hardoon has no need (to my mind) to receive the rites of Buddhism, any more than a Muslim needs the rites of Taoism. or a Christian the rites of Hinduism and so on. The whole thing is a puzzle to the ordinary observer, for which I believe there is no parallel in our history. In any case, it is untrue to say that "Jewish rites will be observed during the service" to-morrow and I hope you will kindly make this correction in your next issue and oblige.

SAMSON RAPHAEL HIRSCH.

SHANGHAI, 22nd July, 1931.

Hardoon Of Bagdad And Shanghai

The Intermountain Jewish News, Denver, in its issue of July 2, devotes a leader on the above subject. It says:—

If a Jew seeking a full, colorful, romantic life, steeped in adventure, surrounded by fabulous wealth, were permitted to choose his birthplace for an immediate reincarnation, what city or country would he select? A thousand years ago, he would probably think of Bagdad—out of Bagdad emerged the Arabian Nights. But who knows of Bagdad to-day? Last Saturday there died in Shanghai a patriarch known throughout China, a foreigner who had become a native institution, one of the most romantic characters of modern times. He, too, emerged in Bagdad—eighty-four years ago. And though we yield to few in admiration of the richly imaginative fiction of the Arabian Nights, we nominate Silas Aaron Hardoon, the Jew born in Bagdad who became the wealthiest citizen of Shanghai, as the subject of a new Arabian Nights that might challenge the brilliance of the original. Only the barest outlines of his career are available to Westerners at this time. But they teem with the promise of biographic treasure when the details get abroad. We already know that his Chinese wife, a Buddhist, insisted upon giving her husband a funeral in the rites of Judaism, in addition to the regular Buddhist service. We learn that although he had no children by his wife, Aaron Hardoon adopted ten children, each of a different nationality, and lavished his affections upon them all. With a fortune that exceeded twenty-five million dollars' gold value, even after the recent drastic drop in standard silver values of the Orient, Hardoon was long a target for bandits. To meet that threat he maintained one of the world's most celebrated bodyguards—an all-Irish bodyguard, if you please; a bodyguard so efficient that of all the numerous and tricky attempts to kidnap Hardoon and hold him for ransom, not a single one ever succeeded. As for the fortune, he made it in Chinese real estate! Are not these scraps enough to whet the appetite for more about Silas Aaron Hardoon? We hope the biographer will not long be wanting. It should be comforting to discouraged Jews to have this evidence that neither social nor political disabilities, nor persecution nor threats of extermination, can stop up the wells of adventure nor prevent the fulfillment of great dreams.

The Will

As stated in our last issue, the late Mr. Hardoon had left all his vast fortune to his wife, which is reported to be around $150,000,000 leaving her as the sole executrix. It is stated that this will was made out a week before his death; the one which preceded it was drawn up some time ago contained legacies for the Hebrew University and other local institutions. What was the motive in withdrawing the old testament in favor of the new, we are unable to say, although it may not be improbable that in view of existing circumstances there will be some development in the whole situation in the near future.

Buddhist Memorial Service

In conformity with Chinese custom, the date for the memorial service was set for the 35th day after deceased's death. Two giant arches were constructed at the entrance to the famous Hardoon Garden on Bubbling Well Road and Ferry Road, the ceremony taking place within the garden. Each archway reached to a height of 50 feet and was profusely decorated with white silk. From the main entrance of the Hardoon home, matsheds were constructed reaching from the porches of the house itself through many of the winding pathways which weave their way through the spacious gardens, estimated to occupy more than 200 mow of land. At nights, commencing from the 21st ultimo, white lanterns illuminated the gardens which presented imposing sights. More than 100 monks and Taoist priests have been hired to perform burial rites according to the current native religion. The twelve adopted sons of the late Mr. Hardoon, his wife, and many friends attended the rites, while Mr. Chi Chor-mei, the 'sworn' brother of the deceased had charge of all the arrangements. The Chinese orchestras were in attendance. All alumni of the suspended Ming Tze University of which the late Mr. Hardoon was the founder, were present at the service and one of their leaders read a mourning address before the tablet of the deceased. Flowers were presented by them. The alumni are planning to erect a monument for the founder of their university and struggling for the re-establishment for the same.

Taoist Pope Joins In Memorial Service. Aboda Zarah

More than 5,000 visitors foreign and Chinese attended the service. More than 3,000 gifts were sent, and these were all displayed in the spacious halls. Ancient Chinese mourning rites, noted from the time of the ancient Philistines, mourning gifts and the wax figure in effigy of the deceased marked the ceremonies. For all decorations in the garden where the service was held, white, which is a sign of mourning in China, was the predominating colour. Buddhist, Taoist and Mohammedan musicians, many coming from Peiping, played appropriate tunes and said their prayers. Other municipal Chinese bands and orchestras from charitable organizations were present. At noon friends gathered round the festive boards to dine. The importance which was attached to the ceremonies by Mrs. Hardoon was attested by the presence at the services of His Holiness, the Chang Tien-sze, Pope of the Taoist Order, who came from his abode at Lung Fu Shan, Kiangse province, to participate in the service. He is reputed to be a strong personality possessing unique power to expel the devil from the presence of the dead person and protect the soul from being harmed. By his deep concentration of mind in prayer, His Holiness paves the way for the soul to go straight to heaven without being molested by evil spirits. Mr. Hardoon's body rests in the garden of the Hardoon mansion. Priests wept around the tomb several times and said their prayers. Gifts in various forms made of paper were burned to the spirit of the deceased for use in the next world. These papers consist of silver being symbols for dollars which are capable of helping the deceased in case he runs short of funds. While visitors were making the formal kowtow before the picture of the deceased, Mrs. Hardoon and the adopted sons (who are supposed to be brought up in the Jewish faith, otherwise they would not have been initiated into the Abrahamic covenant by our local community), knelt and prayed behind the white curtains. A wax figure of Mr. Hardoon, chopsticks in hand, was placed in a table with food and wines before him. At the burial place was another likeness in wax, clad in dress suit and seated on a chair. The statue was the centre of attraction for the crowds of Chinese present at the ceremonies.

Large mounted pictures of the deceased were thrown everywhere. Upon entering, visitors were led before the portrait, while some knelt and offered their obeisance by kow-towing, others stood before the portrait and bowed three times, the bows being returned by the widow and deceased's adopted sons, who also attend daily the Beth Aharon Synagogue to recite Kaddish.

"Finis"

Thus was written to the final chapter of one who was a poor lad of good parentage, reared in a good Jewish home in Bagdad, the stronghold of orthodoxy, the home of Talmud Babli, from whence once shone the light of the Torah to illumine the path of our people and hold them fast to their faith. The late Mr. Hardoon was not a Hebrew scholar; he had not been imbued with Jewish idealism and spirituality. In latter years many efforts were made by his friends to draw him closer to his faith and people, and some progress was made in that direction. He passed away with reciting the Shema and a desire to be buried in accordance with Jewish rites. Unfortunately, the undercurrents were too strong to be demolished, and so a sad and woeful chapter was added to his life. From that point of view we mourn for him.

OUR APPEAL FOR TREES

The response to our annual appeal for Trees in Eres Yisrael continues to come in from our readers, we are pleased to say. It is rather unfortunate that the low rates of exchange will produce a lean draft on Jerusalem; we intend to close the list next month and trust those of our readers who have not sent us their contribution will make an effort to do so. The second list is published below together with the one opened by the Kadimah Zionist Society through Mrs. D. G. M. Aronovsky, who is always ready to do her 'bit' for the Fund and lend her generous supprt to it. So far the total amounts to over $500.00 which is creditable.

Second List

Amount alewady acknowledged	$321.00
In Loving Memory of the late Mr. Ezekiel Salmon	7.00
Master Ephraim Hirsch	6.00
Dr. I. Rosenzveig	5.00
Mr. and Mrs. H. Auslander	5.00
Mr. Wm. Cohen	3.00
Mr. and Mrs. S. I. Jacob	3.00
Mr. and Mrs. Simon Kremer	5.00
Mr. and Mrs. Wm. Katz	3.00
J.	3.00
Mr. J. E. Jacob	10.00
Mr. D. Toeg	6.00
Mr. E. Toeg	6.00
	$383.00

Raised By The Kadimah Zionist Society

Dr. and Mrs. Lobzowsky	10.00
Mr. and Mrs. J. Patushinsty	6.00
Mr. E. M. Ushamirscky	5.00
Mr. T. Steiner	3.00
Mr. Gobernick	3.00
Mr. Katznelson	3.00
Mrs. T. L. Ashkenazi	3.00
In memory of L. B. Vilensky	5.00
J. Brightel	3.00
D. and S. Kazarnovky	3.00
Mr. J. Rodfeld	3.00
Mr. B. Drisin	1.00
Mrs. Korf	10.00
Mr. and Mrs. E. Hirsch	6.00
Mr. M. Goldman	5.00
Dr. A. Gradow	3.00
Mr. M. Goldberg	5.00
Dr. S. D. Joffick in memory of D. H. Joffick	10.00
Mrs. D. Vershovsky	3.00
Mr. J. Brick	5.00
R. M. N.	3.00
Mr. N. E. B. Ezra	3.00
Mr. and Mrs. Zak	2.00
Mrs. S. Z. Rubenraut	1.00
Mr. and Mrs. B. Shumulevsky	1.00
Mr. and Mrs. G. Rahinovitch	3.00
Mr. and Mrs. D. B. Ralinovitch	2 00
Mrs. Eva Aronovsky	6.00
M. N.	10 00
Mr. C. Brahn	3.00
Mr. and Mrs. Klebanoff	3.00
	132 00

Grave Situation In Eres Yisrael

Mr. A. E. Moses, Hon. Treasurer of the Shanghai Branch of the Keren Hayesod has received a cable from Basle on the 10th ultimo, signed by the President of the Zionist Congress and the heads of the Keren Hayesod, drawing his attention to the grave situation in Palestine owing to world crisis. It was indicated that a relief campaign for £100,000|- has been launched, Europe pledging considerable sums. The suggestion that China Jewry should participate in this campaign was made, and after a conference held by Mr. Moses and others, it was decided to leave the matter in abeyance until October next, when the communtiy contemplates initiating the Keren Hayesod drive in response to the appeal which was received from Jerusalem.

What Is Wrong With The Patient?

The controversy on the above, initiated by Mr. Charles S. Gubbay in our last issue, created a little stir in local circles, and readers are anxious too know whether the 'patient' is dying or is dead already. Under no circumstances will a Buddist burial service be allowed, we avow. We understand that Mr. Gubbay is preparing a second contribution on the same theme, which we hope to publish in the near future. Meanwhile, we have received a letter signed by Mr. J. E. Jacob which will appear in our next edition. It reached us too late to include it in this.

[*Continued from page 7*]

British," he said, "to be the least anti-Jewish of any people in the world."

At the same time he declared that the British Government's White Paper of October, 1930 was "tantamount to a cancellation of the Mandate." I find myself forced to confess to the whole world," he added with pathos, "what seemed the final failure of my policy of co-operation with the British Government."

Dr. Weizmann made a new treaty. "Provided the mandate offer of a Jewish-Arab peace is both recognised and respected we would welcome an agreement between two kindred races on the basis of political parity. I lay down my office formally and definitely to-day."

MR. J. PLAUT,
well-known journalist, and Far Eastern Manager of the Trans-Ocean News Service.

THE CRISIS IN IRAQ JEWRY

Herem Issued by the Rabbinical Heads

Our Iraqian correspondent writes us under date of June 1st, as follows:—

"Iraq Jewry is facing critical times—the most critical in history. This time (also Khadoory) Ani, President of the Theosophical Lodge in Basra, is working to disturb our unity. At this writing, we are in telegraphic communication with Rabbi Dr. Leo Jung, of New York, on whom we rely to guide us in the present critical situation. Help is also expected from the Chief Rabbi of the British Empire and Chief Rabbi Ouziel of Tel-Abib. The lay Council in Basra is also in close touch with the Beth Din of Bagdad. Although the Theosophical Lodge in Iraq consists of about thirty members only, they are very influential. Its founder was once president of the Lay Council and is also the Worshipful Master of the Freemasonry Lodge of Mesoptomaia. All of those who are working with him are not less important than he. These thirty members are more powerful in comparison than the 9,970 Jews of Basra who are powerless to do anything. The position is being aggravated owing to lack of adequate education. The young generation is drifting from one precipice to another, with our so-called leaders looking askance upon them. Although we are facing another war in fighting Theosophy, the chances are that we shall conquer those who uphold the latter cult. The fight against it by the religious heads came to a climax when the latter issued the following circular which was read in the synagogues in Basra:—

"That this Society holds a new belief which in some respect differs from the Jewish faith. Therefore all the Jewish members of the Society are not entitled according to law to participate in all religious matters and thereby influence others to change their old religion for a new one. Further, no members of the Society are entitled to be elected to the Jewish Lay Council, nor be wardens nor agents nor leaders."

The foregoing was supplemented by a Papal "Bull" threatening excommunication (Herem) all those who are connected with the Theosophical Society. The decree was read in the synagogues and was couched in the following language:—

"As our final notice to the Theosophical Society has expired, henceforth according to the judgment given by the Rabbis of Bagdad those who are affiliated to the above Society are excluded from the congregation of Israel in circumcission, marriage and burial and other matters relating to the community, and all the religious affairs of Israel. Furthermore, people who will go to visit them in their Lodge will be accused of being affiliated to the Society."

And so by means of 'Herem' and not by means of education, we are going to solve a grave question for us. Our elders must be blessed with a lovely vision if they think that the methods adopted by them will help to scotch a movement which appeals to the imagination of the young ones. Our outlook is dark when we are supported by men who lack vision and understanding. What are we to do? That's the problem of problems with us.

[*We refer to the foregoing in our leading columns elsewhere in this issue.—Editor*, ISRAEL'S MESSENGER].

MEMORIAL MEETING FOR THE LATE DR. HERZL

Loyal Resolutions Adopted Pledging Continued Support To Jewish Homeland.—Tree Fund.—Berit Trumpeldor Branch Organized in Shanghai.

The twenty-seventh anniversary of the death of the Zionist leader and founder, the late Dr. Herzl, was commemorated by the local Zionists with a memorial meeting at No. 12 Museum Road, on the 5th ultimo, under the auspieces of the Kadimah Zionist Society. There was a large attendance and the gathering was presided over by Mr. Eli Hirsch.

THE CHAIRMAN in his opening address said that they were doing a simple duty in holding the meeting in memory of the father of the Zionist Movement whose death took place twenty-seven years ago. He then called upon Mr. N. E. B. Ezra to deliver his address.

Tribute To The Late Zionist Leader

Mr. Ezra paid a high tribute to the late Dr. Herzl for his uneequalled vision, wonderful genius and brilliant leadership. The full text of the address follows:—

It is a beautiful custom to observe the death anniversaries of great men who were leaders in their spheres of activity. It helps to bring home the fact that we are responsible to carry on the work which has been left undone owing to their early departure from earth to realms beyond the clouds and beyond the tomb. The death anniversary of a national hero which, if properly observed, should stimulate the young to deeds of valour and heroism, stir the old to unselfish efforts, and give the masses models of mankind that tend to lift humanity above the commonplace or ordinary life. We are told that "the heroes of history have been no less remarkable for what they have suffered than for what they have achieved." The world is under a great debt to them because they have served to blaze the path for others and kindle a light which is perhaps the most wonderful of all visible things.

Heroic Figure in History

We recall to-day a great name, a heroic figure in the galaxy of Israel's immortals who has left his impress upon our age. We owe it to him that Zion is again on the map of the world, and her sons and daughters are yearning again for their Fatherland to be rebuilt and restored to them. We owe it to him that we struggle for a common cause and look forward to the regeneration of Ancient Judea and her right to secure for herself a seat in the comity of nations. There have been great stars in modern history who strove to illumine the lives of our oppressed nation, but few to equal the vision and wonderful genius and leadership of the late Dr. Herzl, founder of the political Zionist Movement, whose twenty-seventh anniversary falls to-day. The late Dr. Herzl had carved out for himself a niche in the Jewish Hall of Fame, a fame reflecting the perfume of heroic deeds. He had a charm which was irresistible. His sincerity, his tact, his devotion, and his power were sufficient to entitle him to assume the leadership of Israel and act as their official spokesman. His whole energy was spent in the furtherance of the cause which he had at heart, and he stopped at nothing to attain his end. Diplomatic interviews, exhausting journeys, impressive mass meetings, brilliant propaganda—all these methods were usefully employed by him to the utmost limit of self-denial. He carried all before him and succeeded in drawing the masses to the cause. He had effectively aroused all the Jews of the world to an earnest and vial interest in their future. His advent was miraculous. He came just in the nick of time to save his people from the yoke of assimilation and drive away the quack leaders thereof. The reform 'Rabbis' in his days could not conceal their dislike of him for disturbing their wild dream of de-nationalizing Judaism and defeating the national hopes of Israel. They protested that Herzl was a dreamer and a charlatan. Herzl carried on a big fight against these assimmilated 'Rabbis' who were noted only for shedding tears and protesting when Jews were pogrommed in benighted countries; the official mourners and diplomatic undertakers in Israel, as they were dubbed. Despite his premature death at the age of 44, his movement which was stronger than his own personality has outlived the detractors and the prophets of gloom who predicted an early death and swift dissolution of the movement which he had founded. One thing, however, is certain and that is, had Herzl lived to this day the history of our movement would have been written in a different way, one which would have brought us much nearer and quicker to the goal towards which we are striving. One cannot help thinking of the apostrophe of Wordsworth to Milton: "Milton, thou shouldst be living in this hour, England hath need of thee." Likewise, we must exclaim to-day, "Herzl, thou shouldst be living in this hour, New Judea hath need of thee." We miss that towering personality in our present great struggle to overcome the obstacle in our path and to save the movement from losing its national instincts. There are forces which are workig to undermine the soul of Zionism and sap its foundation. On the other hand, we have no wish to underrate the progress made during the last decade in our national endeavours to attain our national aim. We look upon it as achievements worthy of the great heritage bequeathed to us by Herzl. The Balfour Declaration has opened a new era for our people and established our claim to inherit our ancient country. The Mandate for Palestine is another Declaration sounding the liberation of oppressed Israel. The essential instruction in the Mandate is to "place the country under such political administrative and economic conditions as will secure the establishment of the Jewish National Home." Furthermore, it is stated; 1. Recognition has thereby been given to the historical connection of the Jewish people with Palestine," and 2. Recognition has thereby been given "to the grounds for reconstituting their national home in that coutry" This is a veritable Magna Charta to Israel which establishes an international obligation which dare not be trampled upon with impunity. It is but to be expected that our would-be friends would grow restless because we aim to strike a final blow for our freedom and independence. It is but natural that we should expect ups and downs, successes and reverses, hopes, disappintments and betrayals in our forward march to our national goal. What nation, ancient or modern, has not suffered temporary loss of hopes and reverses in her struggle for liberty? We really cannot say that we are badly off. As much as we have losses to contend with, we have gains to our credit as well. We must not look at one side of the picture alone which depicts dark hues to the eye. There are, happily, rays of sunshine which stand over our heads only to deepen our faith in the ultimate triumph of our cause.

Zionism Benefits Arabs

Inspired by the pledge given us in 1917, by the foremost nation of the earth, when the Declaration heralding Israel's return to his homeland was issued, we have been laboriously engaged in the task of upbuilding our ancient country. Agricultural settlements were founded which proved a great success, thereby demonstrating our ability and readiness to reclaim that onde wonderful and fertile land. The barren soil has been covered with roads and trading centres, with orange groves and vineyards, with schools and hospitals and colleges; our pioneers have drained marshes, introduced electricity, raised the social and cultural standards of all the inhabitants of the country, regardless of race, colour or creed. The Arabs have benefited immensely by the wealth which was poured into our country, finding employment in the Jewish settlements, acquiring improved agricultural methods, securing growing markets for their produce in Jewish settlemnts and finding the doors of every Jewish hospital wide open for their sick people. In the face of such humane considerations shown by us, the inimical attitude of some of the Arab leaders, the Colonial Office and the anti-Semitic Palestine Administration is wholly incomprehensible. The MacDonald Government has yet to demonstrate unmistakably its eagerness to carry out the Mandate and the Balfour Declaration. Lip-service will no longer serve to feed and sustain our hopes and confidence in the Labour Government.

England Will Not Ignore Her Pact

We feel confident that the British nation is with us. (We feel confident that the British nation will not countenance any injustice and repudiation of treaty obligations. Great Britain cannot, will not ignore her pact of honour with the Jewish people. The supreme hope and faith of the Jewish people will not be arrested by some misguided schemers and plotters. Our one hope which remained with us since the exile began nineteen centuries ago, will not be eclipsed because of the agitation of politicians to frustrate our ideals and drive the clock of civilization centuries backward. Such voices as those of Viscount Cecil, Lloyd George, Ormsby-Gore, Gen. Smuts, Wedgwood, Kenworthy, Malcolm MacDonald, et. al. vindicate England's good name when they plead for justice and a square deal for the Jewish people. "Breaking faith is not one of the weakness of Britain," declares Lloyd George. "The name of Britain has been appended to that solemn Declaration to the Jews of the world and Britain will stand by its bond," is another categorical statement made by England's foremost statesman and leader of the Liberal Party.

Greetings To The Zionist Congress

I believe this will be the spirit and faith in England which will animate the hundreds of delegates to-day in solemn conclave in Basle where the 17th Zionist Congress is in session. We extend our fraternal greetings to this Parlament of Jewry which meets to-day under trying circumstances and cloudy horizon to take stocks of the Jewish position in the world and our homeland, to find ways and means to consolidate our structure and to give expression to the deathless hope and yearnings of modern Jewry to live as a nation as of yore in the land of our forefathers. We renew our pledge to-day and send renewed assurances to our leaders that Far Eastern Jewry will not lag behind others in their fealty to the cause, their loyalty to the flag and their unbounded faith in the final triumph of the ideal which stood as a beacon light to our people for many centuries in the Diaspora. We shall not surrender our claim and title to our homeland, to which we are not returning as immigrants or as foreigners, but as sons of the soil from which we were ruthlessly driven by the militarism of Rome. On the day assigned for a memorial meeting for our late incomparable Zionist leader, we reaffirm our faith and determination to go onward and forward with our task to rebuild our national homeland. We

[*Continued on page 13*]

CORRESPONDENCE

GREETING FROM J. T. A.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are acknowledging with thanks your remittance and reciprocate most heartily your kind compliments. It is indeed nice to get an occasional greeting from friends away out in the Far East. Sincerely yours,

S. ZUCKERMAN, *Manager*.

NEW YORK, May 21st, 1931. *Jewish Telegraphic Agency*.

THE LATE MRS. N. S. BURSTEIN—A TRIBUTE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—With your usual courtesy and kindness I trust you will not deny me the satisfaction of paying just a humble tribute to the late Mrs. Rachel Burstein, who passed away Friday June 5th. 1931, (Siwan 20, 5691) the dear and beloved wife of our learned friend Mr. N. S. Burstien, to Cardiff (S. Wales England.) I will leave it to an abler pen than mine to describe the greatness of this splendid Jewess, whom I have always respected as a highly cultured lady, and a Bath Talmid Hakam. My personal acquaintance with the Burstein family dates from 1912 when I became a Cardiff resident, where I have found a Beth Waad Lahakamim, and many years before our friendship began through your esteemed journal ISRAEL'S MESSENGER. As I had the pleasure of holding the post of Honorary Librarian, at the "Manchester Zionist Association" Library during the years 1907-1911 and our friend Mr. Burstein as Co-Editor used to send us ISRAEL'S MESSENGER regularly. My dear friend has lost a devoted wife and friend, a real aishet hayil, who was also a profound German and French scholar, and was widely respected and esteemed. Bohu Boho Laholeh Ki Lo Yashub Oad. May the Almighty grant her everlasting peace. Tehi Nafsha Seruruh Bisror Hahayim, Uthi Menuhatha Kabod, and consolation to our dear friend Mr. Burstein and daughters. Concluding with the words, Hamakom Yenahem Otham, B'tokh Shear Abaile Zion Weru-shalayim. Yours respectfully,

ADOLPH GABLE

CARDIFF, 8th June, 1931, 86 Cornwall Rd. Grangetiwn.

[ISRAEL'S MESSENGER extends sympathy and condolence to a great and brave Jew in his great loss which we share with him and his two charming daughters. It will be remembered that Mr. Burstein has keenly co-operated with this journal in his capacity as co-Editor several years ago, and we certainly owe much to him. His contributions to our columns still come to us occasionally, we are pleased to say. One was published in our April issue and we hope to publish more. Mr. Burstein is a fine writer, a great scholar and a staunch defender of the rights of the Jews in every country. When he writes for the press he expresses the soul of his Jewishnes and endeavours to throw a flood of light upon Jewish themes which he always vrey ably handles. May he be able to continue his good work in the sacred sanctuary of Israel, is our sincere prayer and wish for him in his hour of trial and grief.—Editor, ISRAEL'S MESSENGER].

PLEA FOR BETTER HAZANUTH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I write this to say that I was greatly disappointed with the reply of Mr. C. S. Gubbay to my letter in your current issue. My disappointment is inexpressible because I expected some tangible help from such a leading figure in our community, but it seems to me that the mountain has laboured and brought forth a mouse. There is not a single suggestion or a hint in Mr. Gubbay's contribution to help us to come a step forward in the solution of our religious problems in Shanghai, and the fact that he seeks to belittle the singing Hazan shows that he is satisfied with the present poor spiritless Hazan. This adds more to the poignancy of my regret that our leader should be so visionless as not to visualize the great danger into which we are heading. I hope that he will be able to rise above personal consideration in a matter of such a serious import to our community, and refuse to be swayed by sentiments any longer. The time has arrived when we must put our house in order and restore order out of chaos. I do not believe that Mr. Gubbay has said the last word on our Synagogue problems, and believe that he will, on second consideration, realise the mistake he is doing by imagining that he could ward off the danger by simply lulling our conscience into a false sense of security and thereby giving help to the present incumbent in having him remain for good when the seatholders are disgusted and displeased with him. Mr. Gubbay's leadership in our communiy would be a great failure if he seeks to sacrifice the substance for the shadow. May I, therefore, suggest that he, as "the lay head of our community," authorize an advertisement to be inserted in your esteemed journal in order that our search for a suitable Hazan may not remain fruitless? I would suggest the following text for at least six months to appear officially from the Hon. Secretary of the Ohel-Rachel:—

"WANTED: A Hazan for a Sephardi Congregation in Shanghai, must be an elderly man able to read the service in accordance with the traditional melodies and organize services for children on Saturday afternoons and Festivals. The candidate must have a Diploma from recognized authorities testifying his qualifications as a Hazan with a good voice to inspire religious devotion and uphold the best traditions of Hazzanuth. Liberal terms offered. Please apply with photos etc., to the Hon. Secretary of the Ohel Rachel Synagogue."

I would add that a sub-Committee should be appointed to open correspondence with some leading institutions abroad with a view to determine the fitness of any candidate to assume the local position of Hazan in our congregation.

It is to be hoped that Mr. Gubbay and his colleagues will not treat this suggestion as a joke, but take it seriously in hand and thereby earn for themselves the title of earnest leaders in Israel.

OBSERVER.

SHANGHA , 8th July, 1931.

Editor, ISRAEL'S MESSENER.

DEAR SIR,—OBSERVER in your issues of May and June dwells upon a theme of great importance to us in the East. The problem of Hazanuth affects us here as much as it affects Jewry in China. Every Hazan of note in India is an adventurer. He got the position just by a fluke. Without being trained for the Hazanuth he regards himself eligible for the post. The fact that he does not insist upon a fat emolument is an inducement to the committee to engage him. And once he is engaged it means he is engaged for life. No matter what happens he sticks to the post and demands his rights. There can be no question that the problem of Hazanuth is a serious one—even in Bagdad—once a stronghold of orthodoxy. It is a fact that there is no college for the training of Hazanim. We had become so backward in spirituality that we fail to give our problems any thought. With the fall of Hazanuth and the consequence beauty of our synagogue service, there sets in a decline in other things Jewish. Sabbath desecration is no more confined to western Jews. It is very common among the Bagdadian Jews, once a stronghold of orthodoxy. Bagdad seems to have fallen in spirituality. Her young men are revolting against their elders. Some of them who come out to India are pronouncedly irreligious. They flout the Jewish Sabbaths and Festivals and ridicule everything Jewish. One leader in our community is an atheist and he does not a little missionary work to entice others into his net. Jewish firms insist upon their Jewish employees working on Sabbaths and Festivals, with the result that demoralization has set in and with it every vestige of reverence for our beloved faith disappears. It is obvious that we have reached a stage where the elders of our community must be ousted from their stronghold, since they have lost all confidence. If we were to be saved we must start from the bottom. First of all we must drive away the adventurers and replace them by well trained teachers, Hazanim and Rabbis who hold diplomas from recognized Colleges. Anything short of this, will wreck all our hopes and drive us into the arms of atheism and other isms. OBSERVER has raised a timely alarm and I wish to support him in his efforts to plead for a better class of Hazanim in order to improve our religious services and draw our young men to them. I admit the task bristles with difficulties but we must begin and make a real start, ere it is too late. If not now, when?—Yours sincerely.

NOORIEL ANI.

BOMBAY, 28th June, 1931. 10 Mazgam Road,

HUMAN SYMPATHY AND JEWISH FRATERNITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Knowing the interest which you take in the work of our three United Organizations, we beg to send you under separate cover the last pamphlet of the British ORT-OZE Committee.

We shall be very glad if you were to find in them notices which might be of use for your esteemed periodical and hope that our reconstructive work in Eastern Europe will continue to draw your attention and interest.—Yours sincerely,

Dr. L. BRAMSON, *Chairman*,
Dr. L. GURWITSCH, *Secretary*.

BERLIN, 23rd June, 1931. "Ort"-Ose-Emigdirekt.

[The literature enclosed in the letter referred to above, is a stirring appeal to the conscience of every individual to aid the cause for which Dr. Bramson eloquently pleads. It is stated that hundreds of thousands of Jewish families in Eastern Europe are declassed. Declassed means placed outside the pale of civic rights. Many have never learnt a trade. Many have; but their tools and other implements have been destroyed, and they are unable to replace them. Yet if they do not produce they are, by law declassed, and left to their misery. By no fault of their own, millions are in this condition—men, women and children. All Israel are brethren. The booklet is issued by the Joint British Committee for the reconstruction of East European Jewry. No charity but brotherly help is asked. Help them and they will be a credit to Judaism. Leave them to perish and they will be a shame to Judaism. Every little page in the booklet shows:—"This is what I was" and another "This is what I am now," thanks to the three United Organizations. Here is a grim situation appalling in its intensity which engulfs millions of our helpless co-religionists in Eastern Europe. What will China Jewry do in the face of such a dire calamity threatening our own kith and kin in the heart of Europe? We have enough millionaires in Shanghai whose heart should be stirred and melt in compassion towards those who are passing through a veritable hell on earth. Why should not a movement be initiated to tax the *gebirim* and make them take an interest in the lives of those who plead not for charity doles but for

means in order to become self-supporting? Dr. Bramson represents a serious movement in Jewry and his appeal to our conscience should not go unheeded. It is time that we help a movement which aids in the reconstruction of the dilapidated forces in Jewry and revive them for better service to humanity.—*Editor*, ISRAEL'S MESSENGER.]

STRANGE BURIAL SERVICE IN SHANGHAI

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The strange burial service in Shanghai reported in your current issue came as a great surprise to many of your readers. I, however, do not agree with you that no one could be blamed for this strange occurrence; the few friends of the deceased who were responsible for it should be taken to task for violating the scruples of our ritual service. It is evident from what I hear that Mrs. Hardoon, who is an ardent Buddhist, insisted upon having her own way, and knowing this this local Hebra Kadisha should have withdrawn altogether, and left the field entirely clear to her. It is evident that such is now the case, for I have just noticed the following advertisenent in the local papers, announcing a funeral service in memory of the late S. A. Hardoon, on the 23rd instant (this day happens to be the Black Fast in our calendar. What a strange coincidence!)

Silas Aaron Hardoon died in Shanghai at his residence at 5.05 p.m., on the nineteenth day of June, nineteen hundred and thirty-one at the age of eighty-three years. He was buried the same day in the Gardens of his home according to the Jewish Rites attended by his wife and immediate family.

The undersigned respectfully requests the presence of all friends and relatives on the twenty-third of July at the family residence to attend a memorial service for the deceased. Pardon is asked for failure to issue individual notices of such service.

(Signed) LOO CHIA LING
(Mrs. S. A. Hardoon).

One cannot withhold the meed of respect to which Mrs. Hardoon is entitled for holding tenaciously to her Buddhistic religion, but why was it necessary for "the few friends" to minimize their religious principles and agree to a mixture of rituals when the Jewish rites were supposed to be administered to the deceased? The whole thing was a mess and it should not pass without a protest on the part of the Jewish community. Enclosing my card. I am etc.

X. Y. Z.

SHANGHAI, 13th July, 1931.

FROM SLUMLAND TO TOYLAND

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—When I heard that Miss Luddy, Principal of the Jewish Girls' school, Calcutta, had taken our poor children for a fortnight to Gopalpur, a sea-side resort, I hastened to the place just to see what the arranglements were like and her control of sixty or seventy odd children under her charge; it was the first attempt of the Community to send their poor children out for a holiday and I was curious to know how she would manage such a big number.

It was a pleasant surprise and such a pleasure to see little mites performing physical drill early in the morning before going for their sea-baths under the care of her able lieutenauts and with the help of a few fishermen to help them in the water. This they seemed to enjoy thoroughly. The sight was a lovely one and likely to fix itself on one's mind.

Poor children what fun they derived from the salubrious bath—they were out for enjoyment from their home and school—the two prisons They learned there many a practical lesson and must have thought themselves free denizens of a free land. There "it was not like a cage where birds are fed from outside."

In the evening they had camp fire round which they all squatted, singing merrily popular songs in chorus and reviving them in order to enjoy themselves more thoroughly. In this operation the teachers fully co-operated with them. This was another charming sight which it would be hard to forget. If only the contributors to their pleasure would have been present to witness the joyous occasion, I am sure they would have felt amply rewarded. to discover that their money was spent for a right good cause to cheer the spirits of many a poor child who could have never dreamt of such a treat.

To take children out and give them little freedom is to impart to them practical education in the school of Nature. The more they are out of the unpleasant surroundings and the every day dead-routine the better it would be for them. That is why they have started in Germany the Rambling Movement, the young members of which go visiting different villages where huts are built by Municipalities for their comforts called *Jugendherbergen*. A free atmosphere helps children's natural impulses to grow.

Now comes the unpleasant task. The contribution of the Community to the trip tells its own tale. It is a sad one indeed! To think of a large congregation of Jews and Jewesses in easy circumstances, throwing all the burden of expenses of these Kiddies on one or two persons, and holding their purse strings tight, and not coming forward to render help to the little Jewish children of the slums to receive the benefit of a fortnight's trip which is so essential for their health once a year, is not only astounding but unpardonable. Yet these favoured ones of the gods—wealthy people take advantage of long and expensive holidays to the hills and elsewhere for the benefit of their health and pleasure not for themselves only but for their children as well; they fully realise the value of such a change and knowing all this they do not give a thought to those destitute children who are denied this boon being born unfortunate in the slum. These children do not get a breath of fresh air and remain stuffed in the slums. Should we not feel pity for these unhappy little ones who are compelled to fill their lungs with poisonous germs and are fated never to have a glimpse at sea or a hill, a tree or a flower but only to remain in dingy and filthy prison houses?

Are not these children of the poor as charming, as interesting, as winsome, as intelligent and as amiable as the children of the rich? The helplessness of the kiddies who are are ill-equipped to resist the constant ravages of diseases, should appeal to any one who has even a grain of human pity in him. In fact the community should create a fund calling it "Childrens' Fresh Air Holiday Fund" and send the poor children every year for a change.

We mush not forget that to help the young and give them proper training will be to have a valuable asset to the community and to the nation. It all depends upon the good-will and generosity of the community. Let us remember the great lesson our Scriptures teach us that all gold and silver belongs to God and we are mere custodians of His treasure.

Everything went off like clock-work and the discipline in the Jewish Girls' camp was everything that could he desired.

I heartily congratulate Miss Luddy for exerting herself and making the poor children's trip a complete success and the efficient manner she managed the whole affair. She may have a record of woe and distress, disappointments and unpleasantness in bringing about this show but let her remember this is a sad experience of every worker in the field. We must wait patiently for a Bernhard Baron to be born in the East. [*Poor East!—Ed.*]

I congratulate also her able lieutenants and captains who conscientiously carried out her commands in all details. Wishing the Kiddies happy times again in the future. Yours Sincerely,

I. A. ISAAC.

BALUGAON, (Dist, Puri) 18th June, 1931.
Tolstoi Cottage.

ROTHSCHILDS AND WORLD WAR

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—For some days it has been on my mind to write you by way of consultation. Should you consider publicity advisable, I have no objection, but that is not my prime objective.

The "Arthurian" articles in "The Sunday Referee" of August 10, September 21 and 28, 1930, together with an article by one "XX" have given me an entirely new angle to the world situation. "Artnurian's" statement that France, under Rothschild leadership has by piling up gold averted the world war seems to be borne out by the fact that war talk, which was so much to the fore six months ago is now off the front page. With this in mind, I hark back to what seems to be historical, that it was a Rothschild who made an unwilling Britain buy the Suez Canal shares, thus cementing and strengthening the British Empire.

"Arthurian" and "XX" did the world a service in showing the two elements of Jewish financiers—the Bleichroder-Mendelsohn group, working, as they say, for a German-American-Soviet-Italy combination, vs. the Rothschilds, with France, and having still a strong grip in Britain and, I may add, America.

My impulse is to associate myself with the latter, yet I do not see my way clear. There is no use denying that the co-called "Protocols of the Wise Men of Zion," whether written by Jews or Gentiles, is the blue print of modern world events. The history of the last thirty years was so clearly outlined in this book, at least thirty if not fifty years ago, that it must be the authors of that book, who are behind the scenes. They stated that the objective of the Jews is to have all nations fight and destroy one another, so that a Jewish world empire can be established. (1) The prominence of Jewish leaders in Bolshevism and maybe other revolutions, which seems to bear out this statement, is reflected in the growing anti-Semitism. (2) Personally, even from a selfish stand-point, I consider pogroms and wars with your people deplorable. They solidify your people and throw world sympathy to your race.—If we could be clear that it is the German-American Jews who finance the Soviet and world revolution, and that the Rothschilds can be depended on to stand for peace, loyal Christians would have less temptation to anti-Semitism.

But it seems to be historically established that the Napoleonic wars were financed, on both sides, by the Rothschilds. Not only so, but a friend of the Rothschilds boasts that James, in Paris, encouraged Napoleon, and made loans to him, all the while he and Nathan, in London, were planning to "ditch" Napoleon and throw the victory to England. Would there have been, could there have been any Napoleonic wars but for the Rothschilds? So, too, they financed both sides of the world war. If the Rothschilds have gotten rich out of wars, can we feel safe to trust them? (3).

And can you inform me on this point? The League of nations and the Bank of Reparation seem to be aiming at world empire. Anti-Semites charge that they are Jewish inventions. But the Soviet and even Germany do not seem to have influence there. It is openly stated by responsible men that it is the Gentile firm, J. P. Morgan, cooperating with the Rothschilds who are behind these projects.

Have you any information as to the Rothschild attitude in this matter? (4).

I ask these questions, not by way of argument, but as feeling for the truth. One thing which gives me especial desire to cooperate with the Rothschilds is the fact that they uphold, if they did not originate Zionism whereas the Soviet, which Trotski says is upheld by finance from Berlin, fights Zionism. I hear that the Chinese papers are talking about a new Jewish Republic in the Heilungkiang section of Manchuria. You may know of it. This must be of a piece with the Crimea colonization scheme, which was floated to compete with Zionism.

Some six years ago there came to me, from what seemed to be inside sources, a hint that eventually the Bolsheviks will attempt to break the British Empire at Suez. If so, will the Rothschild element of your people and the loyal element of us Christians be forced, *nolens volens*, to stand together against this assault? (5).

I believe there is a God who rules over all, and my prayer is that he will guide both Jews and Gentiles to a better understanding of what will make for the good of the race. It may be accepted as axiomatic that a Jewish world empire, or any kind of a world empire, would follow the course of all autocracies. It would rise in blood, and fall in blood, with misery to mankind. I am myself expecting the Lord Jesus Christ to intrduce a reign of peace, maybe soon. Anything you and I can do to make for peace will be a boon to the world. With sincere regards,

HUGH W. WHITE.

YENCHENG, Kiangsu, June 18, 1931.

OUR REPLY

(1) This is highly preposterous and a libel on the tree of Judaism. Judaism is opposed to war and bloodshed and will not purchase any sort of 'domination' at the price mentioned by Dr. White. The growing number of leading Jews working for peace is a triumphant refutation of the calumny to which our valued correspondent refers. One single instance should serve to silence the voice of discord. It is an open secret that the Kellogg-Peace Pact was sponsored by Salmon O. Levison, a noted Jewish lawyer in Chicago. The dream of international peace is essentially a Jewish doctrine which was visioned by Isaiah hundreds of centuries ago. It is strange how our would-be friends seek to turn the table against us.

(2) The "growing anti-Semitism" to which Dr. White refers has no bearing on the alleged "prominence of Jewish leaders in Bolshevism." There are numerous prominent Christian leaders in the Bolshevik movement and to single out the Jews alone as responsible for it is folly. Anti-Semitism, Dr. White should know, is an old curse which finds its root in the Sunday Bible Classes where the crucifixion story is rehearsed to the children of adolescent age, with the result that they carry with them the virus of hatred and ill-will against their Jewish neighbours whom they accuse of killing their saviour. Here the Goodwill Movement can do a lot and we hope it will succeed in vindicating the pure and undefiled religion which Jesus and his brother James had preached and taught.

(3) We have not sufficient data at our disposal with which to deal at length on the subject, but assuming that the "Napoleonic wars were financed by the Rothschilds" what of it? Are not Jews part and parcel of the country under whose flag they live and trade and prosper? Are they to withhold their duties to the government which find it necessary to conduct wars in order to satisfy their lust for conquering more territories and subduing other races which come in their way? Supposing the "Rothschilds" would have refused to finance Napoleon in his war, where would they have been for withholding their support to one who was a reign of terror to all? Perhaps our readers can better imagine the outcome of it than were we to describe it in any way.

(4) We have not for a moment doubted the loyalty of the Rothschilds to the country in which they live. Here is an instance which should impress all who are free from racial bias. Faced with the prospect of bankruptcy, the Austrian State Bank the country's largest fiscal institution, a few months ago called upon the banking house of Rothschild to save it from collapse. A conference of leading bankers, summoned by the Austrian Minister of Finance, resulted in the granting by the Rothschild house and an associate of a credit to the state bank of approximately G$25,000,000. Such instances may be multiplied showing the weight of influence which the House of Rothschilds throws in the world. To accuse them of financing wars for the love of war in order to get rich out of them is sheer bunkum and puerile. After all is said and done, it is a myth to pin too much faith in the financial strength of the Rothschilds who are to-day nowhere among the leading Gentile banking houses who actually take the lead in finance.

(5) We cannot help saying that Dr. White is raising an unnecessary alarm when he attaches too much importance upon what the Bolshevists may do or may not do. If any stand were to be taken both by Jews and Gentiles, let it be for the preservation of peace and goodwill among the peoples of the earth; the dissemination of the real essence of brotherhood of man and the rejection of the theology that man is necessarily under a curse for not accepting the divinity of Jesus who was reported to have said, "He that believeth in me shall be saved: he that believeth not shall be damned." It is such teachings which help to sow discord, feud and strife in the world and retard the progress of the human race and kill all chance of establishing the kingdom of God on earth.

Mr. Charles S. Gubbay sailed for Hongkong last week and expects to return to Shanghai after the High Holydays.

Mr. and Mrs. Ezekiel Jacob and family have moved to 131 Yuyuen Road.

Mr. and Mrs. D. Tozg left for Tsingtao last week.

[*Continued from page 10*]

echo the glowing words of a patriot in Israel. Mr. Louis J. Gribetz, who, in his recent work entitled "The Case for the Jews," made the following eloquent plea to the world for the cause for which our unforgettable Herzl had laid his life and which is his legacy to us:—

"The Jew must understand that the Balfour Declaration and the Mandate are not merely grants of a home for a minority. The right to such a home the Jew in Palestine enjoyed before the Mandate. No special declaration was necessary to safeguard the existing Jewish community in Palestine. What the Jew sought, and the Declaration pledged, was *the creation of an independent National Home in Palestine for the whole Jewish people.* Justice and humanity sanctioned such a home to the Jewish need and also best calculated to promote the peace of the world".

World Jewish Youth Organization

The Chairman said that Mr. Boris Drisin, Hon. Secretary of the Berit Trumpeldor was invited to give an address in connection with the new Jewish Youth Organization formed in Shanghai.

Mr. Drisin, a youthful enthusiast delivered a stirring address on behalf of the younger generation of the Jewish community on the importance of youth organizations for the Zionist Movement.

Resolutions Passed:—

Upon the proposal of Mr. Ezra, seconded by Mr. S. Chaiet, the meeting passed the following resolution:—

That this meeting of the Shanghai Zionist Association "Kadimah" assembled on the twenty-seventh anniversary of the late Dr. Th. Herzl, renews its pledge to uphold the Zionist ideal and work for the reconstruction of the Jewish National Homeland in accordance with the terms of the Balfour Declaration and the Palestine Mandate.

"That this meeting extends fraternal greetings to the Seventeenth Zionist Congress now in session in Basle and hopes that the deliberations of the latter will bring about unity, peace and harmony in the whole movement and lead to a vigorous policy being adopted for the future of the Jewish Palestine, and the removal of unfriendly officials in the Palestine Administration, who are hostile to the very principles for which the Mandatory Power has been entrusted by the League of Nations.

"That a copy of this resolution be forwarded to the World Zionist Organization and published in the Press."

Memorial Prayer

The memorial prayer was recited by Mr. Jacob L. Friend, after which Mr. S. Chaiet delivered a brief address congratulating the youth of Shanghai for organizing the Shanghai Centre of Berith Trumpeldor which was a fine indication of the loyal national spirit animating the rising generation, on whom the future burden of the Zionist movement would rest.

Tree Fund

A collection was taken at the meeting for the Tree Fund, which was generously responded to. The meeting terminated with the singing of the Hatikwah.

Overheard at a Cemetery

A very wealthy New York Jew died. He was known as a philanthropist. It was said that he had left vast sums to those he liked. As is the custom at such public funerals, numerous poor Jews came to the cemetery to be present at the burial.

On the fringes of the bystanders one could observe an elderly Jewess who was weeping quite copiously. At last a sympathetic observer came over to the lady, who seemed to be genuinely moved, and asked: "Were you a relative of the deceased?"

New Zionist President Congratulated

The election of Mr. Nahum Sokolow, the veteran Zionist leader and statesman to the Presidency of the World Zionist Organization, as announced by the *Transocean* service, was received with enthusiasm and satisfaction by the local community. The noted Zionist leader's ascension to the highest rank in Jewry's post of honour is looked upon as an event of far-reaching importance to the Jewish National Movement, and hopes are expressed that under the new *regime*, the forces of Jewry will be united and strive for the success of the upbuilding of the Jewish National Homeland. At no time in the history of Israel was unity more essential and it is hoped that a new chapter will be opened to heal the breaches and widen the spheres of activity throughout the Jewish world.

MR. NAHUM SOKOLOW

The local Zionist Association expresses satisfaction over the election of Mr. Sokolow to whom the following letter of congratulation has been forwarded last month:—

"DEAR MR. SOKOLOW,—May we take the liberty of extending you on behalf of our Association, our heartfelt and sincere congratulations over your election to the Presidency of the World Zionist Movement at the 17th Zionist Congress, which has just concluded its historic session in the historic city of Basle?

"The press reports by cable regarding the deliberations thereof are still meagre, but we have the satisfaction of knowing through the medium of the latter that you have been honoured with the position of Chief Executive of world Zionist Jewry.

"We are heartened to know that in future the mantle of our esteemed leadr Dr. Haim Weizmann, who has done valiant services for our cause, will rest on your shoulder—you who were associated with him ever since the memorable Balfour Declaration was issued in 1917, and lived to see some of our long cherished hopes realised and later dimmed, our successes and reverses, our progresses and setbacks; in short the very life and soul of New Judea being placed in jeopardy and passing through the furnace of affliction and struggling with hopes undimmed and power unabated for a place in the sun.

"That we are going to witness a new era of activity and progress under your brilliant leadership goes without saying. We shall not attempt to minimize the grave responsibility that rests upon you—duties to perform, influences to exert with capacity and power, breaches in Israel to heal, paths of duty, unity and harmony within our ranks to widen. On the contrary, we shall magnify them so that none may run away with the idea that all is well with us.

"We feel confident that under your valiant leadership, the star of New Judea will not wane nor recede, but rather march on steadily to the goal for which Providence has assigned it. We hope that you will succeed in converting our past unexpected reverses into victories, our setbacks into successes and Jewry's apathy into sympathy.

"In this great task you will find and ought to find, a united Jewry behind you, and we take this opportunity of assuring you of our readiness to support you and uphold the sacred cause for which you have been elected leader.

"With heartfelt best wishes for your success and with Zion's hopes and greetings. We remain, Yours sincerely,

"SOPHIA TOEG, *President*,
"N. E. B. EZRA, *Hon. Secretary*."

SHANGHAI, 17th July, 1931.

Congratulations, Dr. C. T. Wang!

We offer our congratulations to Dr. C. T. Wang, Minister for Foreign Affairs, on the celebration of his fiftieth birthday anniversary which took place on the 25th ultimo. Dr. Wang has on record a series of successes which he has won in diplomatic fields, of which he may well be proud. It is not in him to refuse to serve his people, for leaders are born that way; not created. 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 an outstanding leader in Chinese politics, Dr. Wang stands unique above all. There may be greater men, but it is difficult to find a better. He towers above all because he possesses that unique gift which goes to make a successful diplomat. In the name of the local Zionists, we offer Dr. Wang our sincere gratitude and appreciation for drawing China in line with the rest of the Powers in favour of the Jewish national aspirations and the nation-wide movement to upbuild our ancient country. Dr. Wang's co-operation in that field which was made manifest to us on many occasions, has earned for him a niche in the Hall of the Jewish Fame. We know full well that we have in him an ardent exponent of Jewish Nationalism which offers the best surety for the revival of our nationhood in the land of our forefathers. Dr. Wang realises this. His first Zionistic message to us was published in ISRAEL'S MESSENGER of June 4, 1920, when he wrote:—"I congratulate you very heartily for the splendid work you are doing for your people. It is only fair and just that the Holy Land should be the HOME of the Jewish people, for it was there you first took root."

EZEKIEL SALMON

DECEASED

NOTICE IS HEREBY GIVEN that creditors and others having claims against the Estate of the above deceased, who died on the 23rd of March, 1931, are required to give notice thereof in writing to the undersigned JACOB EZRA SALMON, to whom Letters of Administration of the said Estate have been granted by H.B.M. Supreme Court for China on the 11th of June 1931, within two months from the date hereof after which the undersigned intends to distribute the Estate of the said Ezekiel Salmon among the parties entitled thereto having regard only to the claims of which notice has then been received.

Shanghai, the 28th of July, 1931.

J. E. SALMON,
Administrator.

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EDITORIAL NOTES & COMMENTS

"It Should Not Be Glossed Over."

To leave a hundred and fifty million silver dollars behind and not a cent for charity is a tragedy indeed. Who can assess the great damage done to mankind in this respect? To refuse to give to society that which society has helped the individual to win all along is the act not of a hero or a humanitarian. Such a life is not accounted a success but a failure. It has been said that a failure establishes only this: that our determination to succeed was not strong enough. There is no other way of explaining the life of the late Mr. HARDOON. It should not be glossed over by us.

A False View Of Life!

If we were called upon to summarize the life of the late Mr. S. A. HARDOON in one sentence while standing on one leg, we would say of him, "What he preached he was; what he was he preached." It was CARNEGIE and NATHAN STRAUS who said, "To die rich is a disgrace." But Mr. HARDOON'S philosophy of life was a reversal of this homily. He believed in wealth and in hoarding it and held it an honour to die rich. Happily, he will not live as a model to influence our life on earth. He stood for a philosophy of life which was totally at variance with the spirit of Judaism. We repudiate it altogether and protest against it. The deceased might well say (if he were in the flesh) in the words of CONFUCIUS (slightly altered), "In the beginning they knew me not nor did they talk of me. Now they talk of me, because they know me well."

Life's Success

There are some who count life's success by the sum that is left behind. Success to them is measured by dollars and cents. "How much did he leave?" they asked concerning a multi-millionaire. 'Alas, he left everything', was the reply. The curse of wealth lies not in making and saving, but in making and saving without giving in our lifetime. It has been said, that hoarded wealth brings no blessing any more than hoarded seeds produce a harvest. Our Rabbis tell us that when one gives of one's wealth while alive—it is a gift of gold—when ill and one dispenses of one's goods it is silver—and if only given at one's death—it is copper. There are some, alas, who do not even give a copper. Such a being is not rare, nor is he far-off. He is not in heaven, that thou shouldst say, who shall go up for us to heaven to see him and bring him unto us. . . neither is he beyond the sea, that thou shouldst say, who shall go over the sea for us, and bring him unto us, but he is nigh unto thee,—on the *Road to Bubbling Well*—in thy mouth, and in thy eyes that thou mayest know it.

An Un-Jewish View of Life

A legend tells us that JULIUS CAESER, having been incensed at the clouds for bringing down an unwelcome rain, ordered his soldiers to shoot arrows into the clouds, but when the arrows came down, they covered the shooters with wounds. It may appear so in our case when we are obliged to criticize the will and testament of a brother who had left a vast fortune in Shanghai without leaving a cent for charity, Jewish or otherwise, but it is not so. On the contrary, we believe we are doing a great service in challenging the false conception of life as preached and taught by the late magnate who was actually ruined by success. Indeed, it behoves us to cultivate a spirit of self-respect and thus raise and uphold the standard of Judaism and our nation. Our criticism in this instance is not our weak point, but just the reverse. In resenting the gratuitous slur on the tree of Judaism and resisting the inroads of those who seek to betray us, we are but upholding the noblest traditions of Judaism. At the same time, in raising the banner of Israel, we must remember that we are not fighting on the losing side, for we have more victories to our credit than any other nation on earth.

A Grim Tragedy

Running a series of five articles in *The Shanghai Evening Post and Mercury* in June last, Mr. HERBERT C. LEWIS, gave us a striking analysis of the late Mr. HARDOON, dwelling upon his life and career, in social and business circles in Shanghai. Mr. LEWIS cannot be said to have escaped some errors of judgment, but we must compliment him for the artistic embroideries which he had weaved around his serials. Summing up the life of the man who had amassed a great fortune in Shanghai, Mr. LEWIS expresses the following views which we apprehend will not be successfully challenged by his readers:—

"There are those who hold that Mr. Hardoon was a failure, because he had all the tools and did not know what to build. He had money enough to set down the foundations of countless hospitals and colleges and a mind strong enought to direct huge philanthropic institutions. His charities were

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out of proportion to his wealth. It is declared that his life should never be used as a lesson to point the way to others. The history of Mr. Hardoon shows great force and power and his weak attempts to be what he was not in his last years is regarded as a blot upon his character".

There are few, we imagine, who would disagree with the foregoing analysis made by a fearless and unbiased publicist. We believe it serves no good purpose to uphold the character of one who had left a poor legacy behind. It pains us as a lifelong friend of the deceased to write in this strain, but principle is principle and should not be sacrificed on the altar of false display of liberalism. There were, however, some redeeming exquisite virtues in the man who had displayed great meekness and toleration towards others. He was indeed selfless and was hardly cognisant of the great wealth which was behind him. He respected all persons, rich and poor were alike to him. His one great drawback was his utter inability to make good use of his colossal wealth, and have those who are less fortunately situated in life to share it with him. Such a life must necessarily prove a failure in the end, carrying with it no prospect of brightening the lives of those who pass through the vale of tears. Such a character will certainly not be held as a model for our young men to emulate, and therein lies the grim tragedy!

Israel's Destiny

Cable news either by *Reuter* or *Transocean* from Basle concerning the Zionist Congress is rather meagre this time. We have had very little report thus far by wire which leaves us in the dark about the important conclave on which the eyes of Kol Yisrael are focussed. On the 6th ultimo, *Reuter* has favored us with the following cable from Basle:—

"The far-reaching programme of the Zionist Federation has been unanimously adopted by thirty-four countries. The Zionist Congress programme aims at a world union of general Zionists, with its ultimate goal the rebuilding of Israel in Palestine".

There is nothing new in the foregoing declaration of principles. We all agree that the ultimate aim of Zionism is to form a Jewish State in the land of our forefathers and that nothing will deter us from reaching that goal. The House of Israel is bound Zionward which is their logical goal in accordance with the Divine plan. There can be no escape from such a destiny to which Israel is committed, and which we will assuredly attain despite our visible and invisible foes who work in vain to thwart our forward march to the Promised Land.

"Very Poor Judaism."

RABBI MEIR LEIB MALBIM, who was the Chief Rabbi of Bucharest and one of the greatest Bible commentators of the past century, was invited to preach on a certain Sabbath in the Synagogue of a Roumanian town. During the morning service Rabbi MALBIM noticed two peculiar characteristics about the worshipers. Firstly, when the Torah was carried around, the people did not kiss it directly, in accordance with a hallowed custom. All they did was to touch the Torah and then kiss their hands. Secondly, when the people were called up to the reading of the Torah he heard them pledge unusually large sums for the maintenance of the Synagogue. Upon inquiring whether these people were truly generous, he was told that they never kept their pledges. When the Rabbi's turn came to address the Congregation, he said: "Gentlemen, I have noticed that in this town you are in the habit of kissing the Torah with your hands and donating with your lips. This, however, is very poor Judaism. In the future, kindly reverse the order: Kiss the Torah with your lips but make your donations with your hands." And the moral? Here it is: "That which is gone out of thy lips thous shalt observe and do" (Deuteronomy, 23:24).

What Is Wrong With The Patient?

"As you sow, so you reap." Our ancestors way out in the East, had sown nothing of value by which to preserve the spirit. The utmost effort on their part was to build beautiful synagogues of modern architecture, with no thought for the preservation of the Jewish soul. Bricks and marbles are not the be-all and end-all of Judaism. Such was not the spirit of Rabbi YOHANAN BEN ZACCAI when he pleaded before the heathen foe for a house of learning at Yabney. It would appear that we are fast receding from the right path which had swayed our ancestors. We are thus reaping that which we had sown in the past. The present religious unrest among Far Eastern Jewries is but a symptom of what will follow in future, due to the negligence shown in the past. The present wave of revolt is but to be expected. Neither Herem nor edicts will save the situation which is bound to grow more and more alarming. We have to pay dearly for the loss of spirituality in our midst, unless we have sufficient backbone and courage to rise up and face the common foe. Our means of salvation is by no means hopeless. We do not share the view of Mr. CHARLES S. GUBBAY who wrote in our last issue that "the spiritual ailment of the Shanghai community has passed the stage of the singing Hazan." This death-warrant is unacceptable to us. No community can live wholly when it has ceased to remain holy and draw its inspiration direct from the fountain-head. We have passed through many dire and painful ordeals in the past, and yet we had survived the storm and outlived our foes. The present wave of unrest can be checked if we drive away the quack doctors—the Jewish Mullas—from our camp and purify the well from being further defiled by strange fires.

The Vaad Leumi Report

The *Vaad Leumi* has submitted a report to the Permanent Mandates Commission containing a summary of the progress made in New Judea during the past ten years. Therein it was stated that "so far from the country having been placed under such 'political administrative and economic conditions as will secure the establishment of the Jewish National Home', so far from any facilities having been given for Jewish immigration or any aid to close settlement on the land by Jews or any special facilities for the naturalisation of Jews, Government has often taken a position whch is tantamount to refusing members of the Jewish community that civil equality which is guaranteed to national minorities even in countries in which declarations for the establishment of a National Home form no part of the public policy of the land." This plain speaking is refreshing to us who are in hearty sympathy with the heroic efforts which are made to save our ancient country from the blight of the ages. We are in favor of drastic changes being made in the *personnel* of the Palestine Administration, and the dismissal of the anti-Semitic British officials who are openly hostile to the Balfour Declaration and the Mandate. It is a sheer mockery to aid us in the upbuilding of our homeland when the principles which the Mandatory Power are supposed to uphold are being violated and trampled upon callously by her own officials on the spot. The MACDONALD Government cannot feed the Jewish nation indefinitely with lip-service and the raising of false hopes. The *Vaad Leumi* has earned our deepest respect and admiration for its valiant defence of Jewish rights in our homeland. England cannot afford to ignore the facts and conditions as they exist to-day and it is time to dismiss her unfaithful officials who are responsible to-day for the mess in our country, and replace them by those who are loyal and faithful to the trust which has been entrusted to England's care. The cringing and fawning attitude on our part should be discarded. We need a MORDECAI spirit with which to grapple with our adversaries and this the *Vaad Leumi* should continue to foster in future.

On What Does The World Stand?

The seer who said that life is either a tragedy or a comedy was not far wrong when he had made his estimate. We live for a brief span on earth and take what we get and leave what we cannot take. The measure of life spent by us does not, of course, depend upon the length of it or the shortness of it. Life can be treasured and measured by the service which we render to humanity so that it can be truly said: "He lives long that lives well." Running away from society at a

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certain stage of one's career will not spell happiness and joy to him who seeks to rest in solitude in a corner of summer resorts. He may think he is enjoying his hard earned rest, but really speaking he had sundered the real joy of life by his own desire to cut short the life of a useful activity to society from which he had benefited and which had helped him to make his little fortune. Our Sages had laid great stress on the following trinitarian principles: "On three things the world stands, 'On knowledge, worship and benevolence'". These sum up the rule of man's life. Knowledge is power, who can gainsay it? It is the only jewel which will not shrink in value nor decay in summer, autumn, spring, or winter. Worship is another virtue which man should cultivate. Man cannot live the life of an animal when he has the faculty to reason and to think. Man always worships something; always he sees the infinite shadowed forth in something finite, to quote the words of CARLYLE. Benevolence is an art which we must unceasingly practice and cherish in life. A noble deed is a step towards heaven. The Holy Writ teaches, "Honour the Lord with thy substance." We thus see in the trinitarian principles referred to above, a summation of man's ultimate hope in life. 'Man is man, and master of his fate,' sang TENNYSON. He is the precious procelain of human clay created in the Image of God, or a piece of the universe made alive. On three things the world stands, proclaimed our Sages of old. "On righteousness, truth and peace." These are the pillars upon which our civilization must stand or fall, and the truth of which must be engraved deeply upon man's consciousness, so that this little planet of ours may not relapse again to barbarism and be drowned again in flood.

Hail The New Zionist Leader!

We are indebted to the *Transocean-Kuo Min* for the following cable dispatch from Basle under date of July 15:—

"The Zionist Congress to-day elected Mr. NAHUM SOKOLOW, President of the Zionist Federation as successor of Dr. HAIM WEIZMANN who declined re-election due to the changed attitude of British Government on the Palestine question."

ISRAEL'S MESSENGER hails the new Zionist Chief and offers him its sincere felicitations on his election to the proud position of a leader of Kol Yisrael. It hopes that his regime will be frought with blessings and achievements for the cause for which he was elected, and that in his days and in ours may Judah be saved and Israel dwell securely in his own homeland. That is our earnest wish and prayer at this solemn moment. *Ken Yehey Rasson!*

Farewell, Dr. Haim Weizmann! An Open Letter

We owe much to you for the valiant services rendered to the Zionist Movement. We realise the great burden which you have carried on your shoulder, ever since you stood before the British War Cabinet in 1917, to plead the cause of oppressed Israel and his national homeland. We realise the heavy sacrifices which you have made for the Zionist ideal and the trying ordeals through which you have passed in order to secure for New Judea a place in the sun. For all this and many other valiant victories which you have wrought for Zion, we offer thanks and tribute to your great genius and good name. We earnestly hope that your retirement from the Presidency of the world Jewish National Movement will not mean the withdrawal of your valiant work for the cause, and that you will continue to give Eres Yisrael and Am Yisrael the fruit of your ripe experience and judgment. A great statesman, GAMBETTA, once said, "The great modern recipe is to work, still to work, and always to work." We know dear Dr. WEIZMANN that this motto will be yours and that you will render further useful and lasting service to political Zionism. Israel needs you and Eres Yisrael sees in you a great champion and a valiant fighter for the ideal which serves us to this day as a beacon light in the Diaspora. The great man goes ahead of his time and we who live in trying times expect that much from you, Dr. WEIZMANN. We must all join our forces together and endeavour to build up, not to pull down, the great edifice which we are to-day constructing for humanity.

The New High Commissioner For New Judea

Reuter has cabled from from London under date of July 13:—

Major-General Arthur Grenfell Wauchope, C.B., C.I.E., D.S.O., General Officer Commanding the Northern Ireland Districa since 1929, will succeed Lieutenant-Colonel Sir John Robert Chancellor, G.C.M.G., G.C.V.O., D.S.O., as High Commissioner for Palestine as from November 1. Sir John is resigning on the termination of his period of appointment.—Reuter.

We know very little of Major WAUCHOPE'S view concerning the Jewish national aspirations and the movement to upbuild our ancient country in accordance with the terms of the BALFOUR Declaration and the Mandate. Knowing as we do the mentality of the Home Office towards the present trend of Jewish efforts in our homeland, we must take it as certain that Gen. WAUCHOPE will pursue a timid policy in order to placate the Arabs and halt the progress of the Zion builders, until his term of office expires and another selection is made. And so we must drag on until we suppose the Labour Government takes its exit and suffers defeat at the next election. That there is grave discontent in New Judea against the Colonial Office, goes without saying. A document bristling with condemnation of the British Government for its failure to carry out its obligation in Palestine was submitted to the Mandates Commission of the League of Nations in June last by the Waad Leumi, Jewish National Council of Palestine. The latter demands that the Mandatory Power should place the country "under such appropriate conditions as shall assure the development of the creative efforts of the Jewish people, and shall ensure that every Jew who is willing to invest his resources and energy in the upbuilding of the country or who seeks in it a refuge and an asylum from the persecutions of the Diaspora should be enabled to come to Palestine without any restriction." We laud these efforts and commend the Waad Leumi for its dignified stand. The memorandum submitted by the latter concludes with a moving plea that "the gates of the country be opened to Jewish immigrants who shall be admitted not as alien immigrants, but as sons repatriated to their country. It is our firm and sincere conviction that this right of the Jewish people to Palestine does not in the least way prejudice the rights of the Arabs to their full economic and cultural development." That is the voice which should be heard in the defence of a great cause and should be readily supported because it is based upon truth and justice. We need just a stroke of good luck—*mazal.* And Israel is above *mazal.* Israel with his series of reverses and defeats in the past, will assuredly know how to turn the wheel of fortune into better use.

Mr. E. M. Ezra Dies in Tsingtao

We regret to say that Mr. E. M. Ezra, a well-known member of our community, passed away in Tsingtao, on the 26th ultimo, from heart failure. The deceased left Shanghai last month for the summer resort with his wife and son Mr. Moise Ezra, and his sudden demise will be regretted by a large circle of friends here, by whom he was highly esteemed and venerated. The late Mr. Ezra came to China 60 years ago in the service of Messrs. E. D. Sassoon & Co. In April 1923, he retired from the firm after fifty years service, when he was given a presentation by the head of the firm Capt. R. E. Sassoon in token of respect and esteem in which he was held. In 1924 he celebrated his silver wedding and later travelled to Europe and America, returning to Shanghai after a year's tour. The late Mr. Ezra was a loyal supporter of the local Jewish institutions and at one time was Hon. Treasurer of the Society for the Rescue of the Chinese Jews. He was 86 years of age at the time of his death. Deep sympathy is felt for his widow and only son, who is a member of the Shanghai Stock Exchange. The deceased was buried in Tsingtao. May his soul rest in peace.

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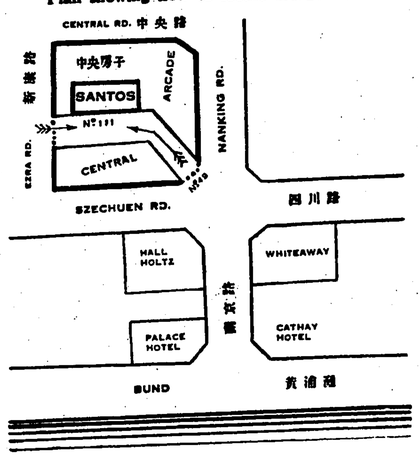

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Opening Address By Mr. NAHUM SOKOLOW, President of the Zionist Executive, at the Zionist Congress

HONOURED CONGRESS,—I have the honour to welcome you with our traditional Hebrew greeting, "Shalom!"

It is almost two years since we held the Sixteenth Congress at Zurich, and you all know what has happened during this momentous interval. During the 34 years of the existence of the Zionist Organisation we have not had any period that has been characterised by such dramatic events or one so fraught with fateful happenings as this last period. There are some who suggest that it would be wiser to let bygones be begones and not to speak of the past, but that would be a shortsighted policy. We must report on what has transpired to this Congress, which symbolises the sovereignty of the Jewish people, for our people has an intensive historic sense. The present Congress represents a definite landmark in the history of our Congresses. It is a Congress of reality, and we must look the reality in the face more keenly than ever before.

We have passed through great crises during the last two years. Our skies have been overcast, but we must not allow our courage and reasoin to be affected by such phenomena. The sudden attack by a fanatical mob upon our Yishub in August 1929 was like the beginning of an eclipse. An ordinary eclipse can be foreseen, but an eclipse of morals belongs to a different category and cannot be predicted. The dangerous and murderous character of the pogrom distinguishes it from an open struggle. It was never a secret that certain Arab circles are opposed to the Balfour Declaration. Such an attitude is, according to our firm conviction, opposed to international obligations and to the interests of the Arabs themselves, but we shall not argue about that here. If there must be any political argumentation it must take place on the basis of legality. We should endeavour to do away with differences of opinion, conflicts and dissensions by means of negotiations.. Revolt and bloody excesses demonstrate nothing but the lust for murder and plunder. No political or economic problems can be solved by physical violence.

This was clearly expressed at our last Congress. At the conclusion of that Congress we held the memorable gathering of the enlarged Jewish Agency, which was a festival of Jewish idealism and humanity. It was a demonstration of internal conciliation in the interests of a peaceful work of civilisation. Then immediately thereafter was the attempt of a pogrom against the Yishmb. We do not believe that the pogrom was a consequence of the last Congress, or of the Jewish Agency. It was rather a chronological sequence, which was afterwards interpreted in a tendencious manner.

We do not believe that the bloody events of August 1929, have any real connection with the Articles of the Mandate or with the Balfour Declaration. The agitators who incited the attack circulated the stupid rumour that the Jews had decided to take possession of the Mosque of Omar and destroy it. Our Organisation has repeatedly declared the absolute inviolability of the Holy Places and religious sites of Christendom and of Islam to be one of our cardinal prindples. That is a matter of course, but the agitators are not concerned about the truth or the reality. Their aim was achieved: the mob was provoked. But the peace-loving elements of the Arab population condemned the criminal excesses. It was only the elements of primitive barbarism and wild anarchy who indulged in an orgy of violence. The purpose of the agitators was to show the world that the Arab population could no longer tolerate the alleged oppression on the part of the Jews. Many precious lives were lost and much valuable property destroyed, but the plan of destruction failed through the wonderful heroic self-defence of our workers and our youth. But that is a weak consolation, as our people does not seek laurels in this field. Let us not, however, open up the wounds but allow them to be healed by time, reason and moral strength.

Now, what has the sequence of events been since those happenings? A mingling of good and bad, of conciliation and conflict, of harmony and separation. All that has happened can be summarised under the two heads: how we have reacted, and how the external forces have reacted. To the first category belong the creation of an Emergency Fund, the protest movement, and th proofs that we have advanced concerning our rights. Under the second category we may refer to the Government's defence measures, the declarations of the Mandatory Government and of the League of Nations, and the Inquiry Commissions and their proposals.

The creation of an Emergency Fund was the spontaneous expression of the mystical and indissoluble connection of every individual Jew with Eres Israel, which forms the real foundation of a general Jewish Zionism. Every Jew felt that he was faced by the question of his own destiny. It was a question not merely of local importance for the Yishub but a question of life for the whole Diaspora.

The Emergency Fund was a worthy reply on the part of the Jewish people. The money raised was hardly sufficient to make good even a part of the damage, but if one takes into account the financial distress of the last few years the result must be regarded as considerable. For we are in reality a poor people, and we have no large financial resources at our disposal. Wherever money has been raised for the object of our National Home, the number of the really wealthy contributors has been exceedingly small; the bulk of the money is contributed by the poorer elements of the Jewish people. Our National Home rightly appears to world Jewry as a temple of divine justice and of human industry and labour. As it had been attacked in consequence of mendacious accusations, the damage had to be made good as rapidly as possible. That was the purpose of the Emergency Fund.

The protest movement was not artificially fostered. On the contrary, it was a natural and spontaneous expression of indignation on the part of the Jewish people, not only against the cruelties but also against the plan of destruction, against the insidious attempt of the agitators to launch a new campaign against the Jews by misleading public opinion. The protests were not aimed against the Arab people. It was pointed out repeatedly in many speeches that the surest foundation for peace was a policy animated by a mutual understanding and esteem of the Jewish and the Arab peoples. We maintain that Arabism and anti-Semitism are a self-contradiction, and that we need the progress and the welfare of the Arabs not less than our own. The protest movement was directed solely against the outrageous plot to introduce the treacherous methods of a pogrom policy into Palestine and to convert the sacred city of Jerusalem into a Czarist Kishineff.

The protest of the Jewish people developed into a world protest. Indignation was expressed not only in the ghottoes of Eastern Europe and in Jewish centres in other parts, but by the whole of the civilised world. Meetings of indignation were held in the leading capitals of Europe and America, where non-Jewish statesmen and party leaders vied with Jewish speakers in their denunciation of the outrage. All these demonstrations were an expression of the unparalleled influences exercised by Palestine and by the world-wide fame of the Jewish National Home.

People asked themselves—what is it that the Jews in Palestine have done? For centuries the non-Jewish world was accustomed on the occasion of such outrages to say that the Jews were merely middle-men and parasites, who performed no productive work, and who, with their superior ability, exploited the defenceless non-Jews. That allegation was utterly false as the Jews have always been hard workers, but at least the excuse was offered that the Jews were middle-men. But now these Jews have bcome toilers, agricultural pioneers, a combination of advanced education and productive capacity, who literally earned their bread in the sweat of their brow. For two thousand years our people have suffered and yearned for the return to the land of our forefathers, and at last the promise of the Jewish National Home was officially proclaimed and ratified. Must not such a people despair of humanity when, after working and building on its historic soil, it is at the end made the object of hostile attacks because it seeks to realise what Lord Balfour designated a solemn covenant?

There were some who tried to detect an anti-British tendency in the protest demonstrations, but the fact is that distinguished British statesmen and influential members of Parliament of all parties, former Cabinet ministers and eminent jurists joined in our protests against the injustice that had been committed. Surely nobody would cast any doubt on the loyalty and patriotism of these men. When we appeared before the Peace Conference to plead for the Jewish National Home we respectfully demanded the Mandate for Great Britain in the name of our people. We still adhere inflexibly to that attitude. But whenever and wherever we are subjected to injustice, we edeavour to repudiate the accusations against us with all the means at our disposal, whether in public, in Parliament, or in the press. Both the Mandatory Government and the League of Nations, animated by a feeling of justice, severely condemned the excesses committed against us. Then came the practical steps, the appointment of commissions of inquiry.

Far be it from us to doubt the integrity of the members of the Commissions or their competence to deal with special questions. But we also have our own experts for special questions, whose knowledge is based and built up on years of unbroken experience, and our experts have refuted the views of the experts of the Commissions. But the main thing is something quite different. In such as enterprise as the rebuilding of a country no scientific investigation can lead to anything without a definite preconception regarding the nature and purpose of the enterprise. Experts are solely concerned with calculations and the analysis of details, whilst entirely overlooking questions of sentiment and spiritual forces, which more than supplement any inadequate material factors. Besides even the ablest experts are liable, like all human beings, to mistakes. But the genius of the people does not err, and nobody possesses the experience of the Jewish renaissance movement. Thank Good that befor we began to build Tel Arib or to develop the Emek we did not enquire of any expert commissions. And then the tragedy of the pogrom commissions! There was so much discussion and debate until the accusers became the accused, and an entirely new question arose, namely, whether the Jews should be at all allowed to dwell on the land. The main subject, the pogrom, was forgotten.

Then came the White Paper, which led to a fresh protest movement. It was officially explained that the White Paper was not aimed at the

Balfour Declaration, but the impression not only among us Jews but also among others was that there was a tremendous and unbridgeable gulf between that document and the Balfour Declaration. Then came the suspension of the immigration of halusim, the further inquiry, new Reports, negotiations with the British Government, the last letter of the British Prime Minister to Dr. Weizmann, and then negotiations concerning a scheme of development.

We have reached the culminating point in our historic task. We are fighting for what we have achieved by international negotiattions, and for what we are resolved to build up, that is, the home for the Jewish people, as it is called in our Basle programme, or the Jewish National Home, as it is termed in the Mandate. In many circles people have recently asked why it was that the National Home in Palestine was assigned to the Jewish people. It was assigned to us on the basis of our Bible, on the basis of the history of our people, on the basis of justice and of the national right of small and suffering nations. We did not beg for favours. Whatever good the nations did unto us was not kindness but expiation, and even if they performed everything within their power they would not atone for the thousandth part of their guilt. That was the real motive of the great leaders of Great Britain and of the French Government. Their declarations were given to us—for the Zionist Organisation. Thereby Zionism was truly acknowledged.

What is the meaning of the Home for the Jewish people? It means the literal embodiment of Judaism, a territorially realised prototype of Jewish national life developed along natural lines in all its varied manifestations. It means a place of productive industry and constructive expansion. It must grow, otherwise it is a prison. It must grow as large as we can make it with our offorts.

We are opposed to any distinctions of rank, to any privileges or inequality among the inhabitants of the country. The National Home does not constitute a privilege for Palestinian Jews, but the recognised right of the Jewish people to a historical centre, where they may crystallise and discharge their serious duties and responsibilites.

A mendacious legend has been spread that the Arabs were formerly very rich but had become impoverished through the Jewish National Home. The fact is that the material welfare and the cultural progress of the Arab population grow in proportion to the expansion of our own colonisation. We have never taken even a square inch of land from anyone, but have bought our land at extortionate prices. We have introduced into Palestine capital employment, business enterprise, a cooperative spirit, better conditions of labour, science and art, hygiene and medical aid the complete equipment for modern civilisation. The Jewish National Home does not constitute an exclusive group of egoistic interests, but the seat of collaboration of Jewish energies in a grand edifice of peace. The unity of our people is destined to lead to unity amongst the nations. We are conscious of our task, and shall move steadfastly towards our goal.

In spite of the terrible world-wide economic crisis and the difficulties of our Funds, development proceeds in every direction. Cultivation is in progress, electrification is developing, the Dead Sea works have begun, and the consolidation of our colonisation is going forward. The Vaad Leumi has gained in stability. The important work of education is struggling through lack of material resources, but is nevertheless being maintained; and our national literature is likewise struggling against an even greater lack of resources.

You will have before you a long agenda, and the discussions cannot but contribute to a deeper knowledge of the problems. Among the specific questions of importance to which special attention must be directed are the advancement of the Halus movement, the furtherance of the Keren Hayesod and the Keren Kayemeth, and the fostering of middle-class colonisation in Palestine. All the tasks connected with these questions can be carried out by our Organisation, which must be maintained and enlarged.

The struggle waged by Zionism these many years should have taught us by now that the path to success was extraordinarily difficult. Just as those who worked before us did not allow their courage to fail, we too should not fear the thorns in our path but devote all our energies to the struggle before us until we finally achieve our great aim. Let us bear in mind the conflicts waged by other nations for their countries and remember how they overcame all obstacles. With courage, tenacity, and patience we must continue our battle, calling for devotion and self-sacrifice, until we achieve our just victory. Call this optimism if you will, but behind this optimism lies the secret of the undying existence of our race. Forward, not backward, is our battlecry.

JEWISH NATIONAL FUND BOX COLLECTIONS

	Big $	Small $
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E. M. Ezra	8.00	1.40
D. G. M. Aronovsky	4.50	—
Anonymous	1.80	0.40
H. Kammerling		
	$56.00	$1.80

RABBI LOUIS LEVITSKY ON AMERICAN JEWRY

RABBI LOUIS H. LEVITSKY, of Temple Israel, Wilkes-Barre, Pa., in *his message to us which we publish below expresses accurately our feeling when he judges our attitude towards those who differ from us radically. With us principles count most; the rest is secondary. We attack ideas and not personalities. We stand for justice and fairplay and this policy will guide us always in future. Rabbi* LEVITSKY *refers to the economic conditions prevailing in his country and their repercussion everywhere. The period of stress to which "our spiritual and religious institutions" are undergoing, will, we hope be arrested before very long and American Jewry will not lie prostrate against a force which does not make for greatness. Jewish spiritual life needs to be fertilized incessantly and with American Jewry recovering from the recent economic onslaughts there will be much hope for the rest of Jewry throughout the world. American Jewry has played and will yet play a great role in our history, and we earnestly hope that Rabbi* LEVITSKY*'s forecast may soon be realised and fulfilled. His message referred to above follows:—*

DEAR MR. EZRA,—I can't tell you how delighted I was to have received the advanced proof of the note in your May 1st issue, relative to my conversation with Mr. Charles H. Joseph, of Pittsburgh. I was sure, from my knowledge of you, that the greetings I brought to Mr. Joseph would be in full consonance with your desire to be friendly with those who differ from you radically. In fact, I should add, that I feel that you would be especially friendly with those whose views you cannot or do not share. Apart from this more or less official matter, I want to tell you that my wife and I have been recalling on many occasions the generous hospitality that you and Mrs. Ezra extended to us in your home, as well as your kind attentions outside it. Since we returned, we had the pleasure of meeting in this country a number of our hosts in the Orient. I hope that we may have occasion to return hospitality, at least in part, to you.

Conditions of Jewish life in this country at present are not at the best. We are going thru a period of discrimination against employing Jews. This, added to the widespread problem of unemployment in this country, makes the economic burden upon Jews so much more heavy. As a direct result of the general business condition, many of our spiritual and religious institutions are undergoing a period of great stress. But, we are all hoping that the worst is over and that people will be their normal selves again soon. We Jews of America have confidence in the recovery of business conditions. With it we know there will also come a revival in Jewish spiritual life. Yours sincerely.

LOUIS M. LEVITSKY.

WILKES-BARRE, Pa. June 15, 1931. Temple Israel. 239 South River st.

GREAT SUMMER

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SUMMER DRESSES

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SOCIAL AND PERSONAL

Mr. Maurice Benjamin and Mr. J. A. David are summering at Tsingtao.

Mr. Silas E. Levy has returned to Shanghai from New York after an absence of twelve years. He is here on a visit to his mother, brothers and sisters who are happy to be united again with him. Mr. Levy expects to return to the States on the 18th instant.

Miss Hilda Jacob, daughter of Mr. and Mrs. J. I. Jacob, sailed for Bombay last month on the *Pilsna*, for a vacation and hopes to retturn to Shanghai in the fall.

Mrs. M. J. Moses is summering in Japan.

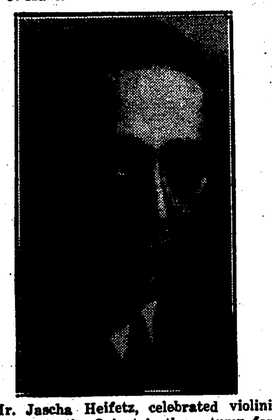
Mr. and Mrs. Edward Nissim and family sailed for Singapore last month, where they will spend a brief vacation returning to Shanghai in the fall.

Mr. and Mrs. S. I. Jacob have moved to Yu Yuen Road.

The address of the new residence of Mr. and Mrs. A. E. Moses should read 422 Avenue Haig and not 442 as was stated in our last issue.

Mr. and Mrs. N. S. Jacobs announce the birth of a daughter.

A daughter was born to Mr. and Mrs. Jason J. Isaac.



Mr. Jascha Heifetz, celebrated violinist, will return to the Orient in the autumn for a tour of fifty violin recitals.

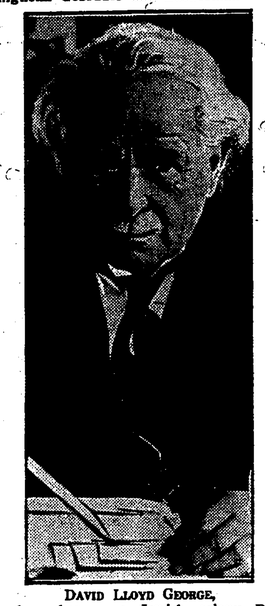
The latest addition to the list of local Jewish Associations is the opening of the Shanghai Centre of "Berith Trumpeldor?" which took place on the 5th ultimo, at the premises of the Ohel Moshe Synagogue in the presence of a large gathering. . We hope to give a full report of the proceedings as well as a full description of the aims and activities of this Association in our next issue.

Mr. J. E. Salmon, B.A., LL.B., has very generously presented the North China branch of the Royal Asiatic Society with his late brother's (Mr. Ezekiel Salmon) geological and botanical specimens and he has, furthermore, offered to have them scientifically tabulated so that they may be of permanent educational value. Mr. Salmon has also expressed his preparedness to pay for the cabinets, etc., in which the specimens may be viewed to advantage.

Mr. L Merkin has returned to Shanghai from Tientsin after having been absent for about a month from this port.

Mr. and Mrs. I. Haas announce the birth of a daughter.

Mr. Mathew D. Drisin has arrived here on the 7th ultimo, from Hamburg where he was engaged in business for the past 4 years and after stopping for a fortnight left for Harbin to join his parents. It is not unlikely that he may soon return to Shanghai to work here as representative of Messrs. Wohlgheim Gebruder and Zuckerman.



DAVID LLOYD GEORGE,
in whose honour a Jewish colony Ramat David is being established in New Judea by voluntary subscriptions raised by world Jewry.

A son was born to Mr. and Mrs. E. I. Jacob.

Mr. and Mrs. J. J. Moalem and family have moved to No. 11 Ward Road.

A Reuter's cable from Bombay under date of July 17, published in the local press, states that Sir Victor Sassoon, Bart., the head of E. D. Sassoon Banking Co Ltd., prefers the prospect offered by China to those in India. He has decided to leave India in October next to make China his principal center of activity. That the outlook for the foreigner in India does not seem to be bright is the reason given for the change. Sir Victor alluded to Indian competition and to political instability in India. As regards China he expressed the opinion that the civil wars and other troubles now afflicting the country would soon be ended. Both the Central Government at Nanking and the Banks were, he said, keen to launch big schemes to develop the country with the aid of foreign capital and foreign science.

Miss Eva Brick, daughter of Mr. and Mrs. Jack Brick has arrived here from America where she has been studying bacteriology having recently graduated from the University at Buffalo. Miss Brick who is a former pupil of the Shanghai American School has spent four and a half years in the States, first at the university of New Jersey and then at Buffalo. She intends to proceed in the fall to Peking to join the Rockfeller Institute where she will specialise in her line.

Mr. and Mrs. A. Isenberg of Tsingtao, were overwhelmed with congratulations on the occasion of the arrival of an infant son. Mr. P. Roseff the Ashkinazi Shohet was urgently summoned to Tsingtao for the performance of the circumcision ceremony which took place on the 19th ult. Mr. Isenberg is on the Tsingtao staff of Messrs. S. Behr and Matthew, Ltd.,

Mr. Isaac Ezra, a silver expert, who came to Shanghai with Senator Key Pittman, returned to 'Frisco by the Dollar steamer *President McKinley* on the 24th ultimo.

Rabbi R. H. Richmond of Wichita, Kans. arrived here on the *Empress of Asia* last week on a vacation. After staying a few days, he left for Peking and Mukden and hopes to return to the United States on the *Empress* of *Canada* which he will board from Yokohama on the 23rd instant. Rabbi Richmond is a graduate of the Hebrew Union College and showed great eagerness to study local affairs.

The engagement is announced of Miss Winnifred Levis, daughter of Mr. and Mrs. I. A. Levis of Shanghai, to Mr. Cyril E. Minny, son of Mrs. M. Minny and the late Mr. R. S. Minny of Shanghai. Mr. Minny is sub-manager of Messrs. David Sassoon and Co., at Hankow. The wedding will take place in December.

A NEW KIND OF FUR

Wife: "When I got up this morning my tongue was coated with fur."

Hubby: "That's all through talking so much about a new fur coat."

Married folks can visualise the withering look that answered hubby's wit. Husbands will sigh in sympathy, knowing how futile is any sarcasm when wife is campaigning for new clothes. But though there is nothing on earth yet discovered that will cure a woman of her craving for furs for personal adornment, fur on the tongue is a different matter. That is a sign of faulty functioning of the internal organs. The food tract is in an unhealthy, clogged condition which resuires the immediate administration of Pinkettes.

For stomach liver and intespinal troubles there is nothing to equal this dainty, gentle, though highly efficacious little pill. Pinkettes are the last word which science has uttered in the field of functional regulating medicine. They are not habit-creating. Every now and then is sufficient. Always keep them handy.

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IRAQIAN JEWRY

By ABNER BEN NER, Basra

Not your Bible. Not your Talmud. Not your race. Not your National Home. Not even the love of. . . !

Woe to those who write. Woe to those who force the utterances of these impeachments!

Divided, disorganized, uneducated, orthodox without knowing the meaning of it, liberals without its sense, theosophists minus any good in Theosophy, all Kabbalists without the Torah, Rabbis with turbans over the head but nothing inside, alas! there is no real Jewish spirit!

Confusion everywhere, wherever you go, this group believes in something, that group denies that thing!

Judaism is here explained as the love of country, there it is love of race, a little further it is Zionism, at the end it is nothng, it is ignorance!

How sad! "This perplexed crowd" everybody is willing to see it so that it may have a place in the sun! But lo, it kicked the sun and destroyed its nest therein.

This community was once famous, very famous. It was renowned for its sages. Who wrote the Talmud? But no, that period is something of the past.

Let nobody suspect me of being inimical to the interests of my community. I am not. I am fighting with it, yes, but only to awake it, to give it strength, to let it hear that there are lights in the world, that the world is not so dark as it thinks.

My Community! Do just listen to a voice from the West—not the wilderness.

"We Jews have a more pressing responsibility for our lives and beliefs than perhaps any other religious community.

"Don't shelter yourself in any course of action by the idea that 'it is my affair.' It is your affair, but it is also mine and the community's. Nor can we neglect the world beyond. A fierce light beats upon the Jew. It is a grave responsibility this—to be a Jew; and you can't escape it, even if you choose to ignore it. Ethically or religiously, we Jews can be and do nothing light-heartedly. "Ten bad Jews may help to damn us; ten good Jews may help to save us. Which minyan will you join?" to quote C. G. Montefiore.

What have we proved to be, O Jews of Iraq, a good or had minyan? Come with me, gentle reader, I shall take you for a ramble. A good Jewish community ought to have a good foundation, built on the rockies and the like; but we have got no rockies, no hard stuff to build our foundation upon, so we are satisfied with the unsticky sand around Tigris and Euphrates, and, therefore, any high breeze blunts a little of this humble foundation of ours, every strong passer-by grinds something by his axe, exposed to be cracked by the burning sun, even the tiny drops of rain make a wide range of gaps—these gaps, horrible ones, of which we stand so terrified when looking at them! With one word I will tell you how our foundation was constructed. The materials were produced at the furnace from the raw substances known by the word "ignorance"! And if you are no believer in the theory of "Chance," at least believe now that our community is founded and rotating on by this theory, or else say by a "Ness."

A good Jewish community ought to have a language of its own—Hebrew—what the East requires. One of the characteristics of the community is its own language,—yes, that Hebrew language of the Torah, of Yehuda Halevi, of Ibn Ezra, of Solomon Ibn Gabirol. Don't scoff upon my words you blessed people of the West, because some of you do not agree with me. Have you not a language which is distinguishable for its character, and known to be the tongue of the Jewish masses? You, blessed people of the West, are always not satisfid with little, you want of everything a double and treble. You have got Hebrew and Yiddish. A College for Hebrew, a School for Hebrew, you even ask the deans of universities to alter their curriculum and have Hebrew as a second language. You have got your Yiddish daily papers, Der Tog, The Forward, and the Morning Journal. But we Jews of Iraq, are not like you, overwhelmed by things you call "Hebrew." We only admire. Because if you show us a Hebrew book, if you keep this book over the desk of the community, the community looks at it with admiration and astonishment, "What nice figures this Hebrew book contains!" And we close "this Hebrew book," our reading from it is ended there!

A good Jewish community ought to know its Book, let me be so extreme as to say, let that community doesn't believe in its Book neither in the letter nor in the spirit, but it ought to apprehend it. You, blessed Jews of the West, you, believer and unbeliever, both discuss and debate passages from the Book. And we, Jews of Iraq, the best lucky chaps, and the most learned chaps, and the more envied chaps, those who can quote a passage from our own Book when conversing. What a bitter and pichig fact! There is only one authoritative Yeshiba in the whole of Iraq where lives 120 thousand of Jews, known by the name of Beth Zilkha, and now not so reputable as it was in the past.

A good Jewish community ought to have some high Jewish schools to provide sound minds in the "men-of-to-morrow." But we have, in the whole of Iraq, only one Jewish high school which is neither authoritative in the strict sense of the word, nor has anything of importance which we may call "Jewish" beyond the closing of the school on Saturdays and Holydays.

A good Jewish community ought to have synagogues and temples to be as symbols of the position of the Jews in the country. It ought to have besides that, Jewish organisations, Jewish societies, and charitable associations, to serve as a mark of note to the world that there lives a lively community, an energetic one.

Our synagogues though plenty and spread over every few steps, yet, they are like huts if not caves. No cantor, no choir, no reader, to say the prayers and the hymns, there is only one man who does all this business of a talking machine with the championship of speed of two hundred words per minute. About the synagogues and the services performed therein, it is better for me to say less than excite the readers. This is not all, we are just now beginning to modernize our synagogues. How? you may ask, simply by making reserved seats? Does anyone abroad believe, that we have got no organisations, societies, associations, or whatever you like, as others have? There are only two active associations in the whole of Iraq. It is true, according to the rules of these two associations the members should be Jews only, nevertheless, one of these associations has done in the past—not now—more harm to the Jews, than a non-Jewish one. That's why, half of its members splitted themselves from it, and originated the other one of the two active associations mentioned above. Y.M.J.A., they have called themselves, and a stranger might find there a real "Jewish" shelter if he lacks it. This association is the only one of its kind in Iraq, and also the only one that has its members greet each other with that lovely Jewish word of greeting, "Shalom!"

An intelligent Rabbi, a good Jewish community ought to engage, not notorious sleeping rabbis, who are accustomed to do one thing only, and that's by rearing longer and longer beards without likewise widening the brains lying in those heads. Look what a general knowledge do our Rabbis possess. I have heard a Rabbi replying to a question put to him by an American tourist about the number of his community, to which he answered:—"I am not sure, but there are either two thousand or three thousand or say about four thousand." Thus spake the Rabbi! And his community is ten thousand-strong.

Moreover, a good Jewish community ought to have an official organ, advocating its cause when attacked, leading them when they are astray, and enlightening them when they are in need of that light. Not even the scent of a Jewish paper can be found in all of Iraq. The Jews are attacked by anti-Jewish papers every now and then, but where is that brave Jew who can resist it? If that brave Jew is to be found, from where can he bring a paper in which to marshall out our case?

I might lose myself if I wanted to enumerate every single object that a good Jewish community ought to have and compare them to what we have. I should then speak of the Jewish leaders, prominent personalities, the youth's movement, their looking after the poor, their unity and their this and their that from A to Z.

But digesting all "this and that," I would like to draw the attention of how to let them do whatever they like and wish, on condition that they should do it in peace. Peace, you know, is "The mission of Israel." No quarrelling, not revenge, not hatred—just bring back to your memory, what reason the Talmud gives for the destruction of our temple. It was ill-will, vengeance, vindictiveness! Here is our Talmud, let us quote from it, let us see what it teaches us: "Great is Peace, for even when Israel serves idols and there is peace in their midst, God's presence cannot punish them, as it is written, 'Ephraim is joined to idols, let him alone.' Moreover, a house in which there is quarrelling is doomed to be destroyed, and a Synagogue where quarrels are tolerated will become a ruin."

My community, I would like, and am yearning to see you not only progressing and benefiting yourself, your sons, but also those by whom you are surrounded.

My community, do what you like to me, and I will insist upon your advancement!

WITHOUT DIVINE POWER

Modern inventions are mansions of steel plate and stone,
The wealthy are erecting just for themselves alone;
These are more solid, they say, for all times they wil stand,
But they reck not afore God rocks and steel are as sand..
In the alter of test that once Elijah had reared,
His fire descended and every stone disappeared!
No matter how grandly or strongly you fortify,
If God's glory be absent, all, all He shall destroy.
Ye men are building solid structures vainly below,
Is not life itself a flower? Its palaces show?
In these progressive days men have no time to think
That with all things worldly God is the connecting link.
What's left of the Coliseum or Pompeii today?
Yet these were built more solid than houses of clay?
Whether in huts or mansions ye dwell, let God's glory shine;
For all things worldly shall give their place to things divine.

B. J. H. SOMAIKE.

BOMBAY.

GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Arabs' Intrasigeance

JERUSALEM, June 1.—A definite stoppage of all immigration to Palestine and the establishment of a government responsible to an elected representative council are two of the five principal demands contained in the letter of the Arab Executive that accompanies its memorandum on the British White Paper of October, 1930, and which was dispatched to-day to the Mandates Commission of the League of Nations, the Jewish Telegraphic Agency learned. The letter is dated May 1, 1931, and is signed by Mouzza Kazim Pasha, president of the Executive. The memorandum, of which fifty copies were forwarded to Geneva, was prepared by Auni Abdul Hadi Bey, one of the secretaries of the Executive, and one of the counsel for the Arabs before the Palestine Inquiry Commission. Mouzza Kazim's covering letter also demands the abrogation of the Balfour Declaration and the Palestine Mandate as contradictory to Article 22 of the Covenant of the League of Nations, the prohibition of all land transfers to non-Arabs, and the promotion of the welfare of the distressed fellaheen, especially those who have been dispossessed by he Jews.

500 Different Articles Now in Palestine

JERUSALEM, May 29.—No less than 500 articles are locally produced in Palestine, an alphabetical list issued by the Jewish Industrialiests Association discloses. The Association points out that the list is far from complete, and adds that future editions of the list will contain a much larger number of articles. This list is the first attempt at giving the consumer an idea of the extent of local production. The catalogue lists both the products and the manufacturers. Some duplication is contained in the list since some articles are manufactured by more than one concern. A number of other developments here recently demonstrate the growth of Palestine industry. A showroom of local products at Tel Abib, specializing for the present in purses and shirts, has met with encouraging results. It may lead to the opening of similar showrooms for other articles. As the result of a visit to Grodno, Poland, by S. Yaffe of the export department of the Trades and Industry Association, a special showroom is to be opened there. In recent weeks inquiries regarding Palestine products have reached local manufacturers from such places as Brazil and the Port of Aden. Salonica, Stockholm, Bucharest, Kishinev and Copenhagen are among the centers which have shown a lively interest in Palestine products produced by Jews.

Hebrew Talkie Shown in N. Y.

The sound of modern Hebrew, as it is spoken in present-day Palestine, and the rhythm of the pioneer folk dances of the Jewish National Home, are being heard and seen by motion picture audiences running into the hundreds of thousands, as the result of courtesy arrangements concluded between the Jewish National Fund, and the Fox Theatres Corporation, Manhattan Playhouses, Consolidated Amusement Enterprises, and other motion-picture groups. The talkie, recently taken in Palestine, is being exhibited on the occasion of Palestine Flower Day of the Jewish National Fund, which will be observed throughout the United States. The showings will continue throughout the week, including Sunday, in scores of motion-picture houses in Manhattan, Bronx and Brooklyn. The new Jewish life in Palestine is the principal theme of the sound film which is entitled "Palestine in Song and Dance," and is replete with the melodies and the impetus of present day life in Palestine. Among the scenes featured are: the Dance of the First Fruits, a children's festival in the land of the Bible, the planting of the millionth tree on Jewish National Fund soil by M. M. Ussishkin, the dance of the "Hora" by numerous halutsim. The film, which is a full-length reel, also features Emanuel Neumann, president of the Jewish National Fund of America, in a short address on the purpose and principles of the Keren Kayemeth.

Plenty of Lawyers in New Judea

Jerusalem—From Tiberias, Ramleh and Safed with three lawyers each, to Jerusalem with 83, are the figures given in the Official Gazette of the number of advocates practicing in Palestine. After Jerusalem comes Tel Abib with 53, followed by Haifa with 35, Jaffa with 27, and lower down the scale. Nablus has 12, Nazareth 6, Gaza 5, Hebron 4, a few places with three and some others with one or two, making a total for the whole country of 258.

Sephardic Jews Proclaim Yom Kippur Day

Mexico City.—Mourning over the sufferings of the Jews in Mexico, particularly over the expulsion of more than one hundred of them from the public markets, the Sephardic Jews of the city proclaimed a Yom Kippur day, May 18. Large numbers of them fasted all day and filled the synagogues to offer up prayers. While the Sephardic Jews, somewhat better off than their Ashkenazic co-religionists, have established a co-operative store in one of the public halls of the city, the Ashkenazic Jews are badly off because they are not in a position to help themselves.

13 Bukhara Jews Reach New Judea

JERUSALEM, May 26.—Thirteen Jews from Bukhara, a province in the Soviet republic of Uzbekistan, reached Palestine to-day wandering for fourteen months through Afghanistan, Persia, Iraq and Syria. Their first place to visit was the office of the Jewish Agency Executive where they voiced their thanks to the Executive for its intervention that prevented their deportation to Russia from Persia. Col. Frederick Kisch, chairman of the Executive, welcomed the wanderers to Palestine. The present Jewish population of Bukhara is 45,000, half of what it was before the Soviets came into power. While the Bukhara Jews are now satisfied with the political and human emancipation that the Soviets brought, the difficult economic situation has affected many of them. Most of them lead a hand to mouth existence, earning less than the minimum required for subsistence, which is estimated at forty roubles a month.

Explains origin of Jewish Inferiority Complex

"The Jew always has been persecuted by inferiors who feared and loathed his superiority," declared Rabbi Stephen S. Wise in a recent sermon in the Free Synagogue. In explaining the origin of the so-called Jewish "inferiority complex," Dr. Wise said: "We never persecute inferior; it is only those above us that we oppress. Instead of attempting to raise ourselves to their level, we invariably try to drag them down to ours. The tragic result is, however, that the Jew mistakes and misconceives the reason for his persecution and comes to believe he is inferior; and when one believes he is inferior, he soon becomes so."

Only a resolute will to live, of which Zionism is a manifestation, can overcome the Jewish feeling of inferiority, said Dr. Wise. According to him the "inferiority complex" of the Jew is more devastating than outward persecution and is the supreme problem of Jewish life.

Denies Christian View Jews Sentenced Jesus

BERLIN, June 4.—The assertion of the New Testament that Jesus was tried and sentenced to death by the Sanhedrin is not in accordance with facts, Prof. Hans D. Lietzmann, famous Orientalist and theologian, told the Prussian Academy of Science to-day in a lecture delivered before that body. Professor Lietzmann pointed ont that the Sanhedrin never passed any sentence on Jesus and that the Romans never executed any sentence passed by the Sanhedrin.

Nathan Straus Optimistic

"I am an optimist regarding the future of Palestine. Jews have never failed when they have been determined to achieve success. The aspiration to-ward a homeland is deep-rooted in Jewish tradition. The opportunity presented to-day to make this dream come true is one denied our forefathers. It must not fail." This was the opinion expressed by former Senator Nathan Straus, Jr., in a plea addressed to American Jewry for support of the $2,500,000 drive of the American Palestine Campaign, of which he is a chairman. Mr. Straus declared that the rebuilding of the Jewish National Home in Palestine will be an "anchor" for the Jews "in the midst of a bewildering and often antagonistic world."

Kisch Pays Visit to Hebron

JERUSALEM, June 1.—Col. Frederick Kisch on behalf of the Jewish Agency and M. El Maleh on behalf of the administration of the Jewish National Council to-day visited Hebron to examine the position of the first 30 Sephardic Jewish families who returned to the city last week. Colonel Kisch and El Maleh will report on their findings.

Attacks Passion Play from Pulpit

SYRACUSE, N. Y., June 3.—Informed that the Freiburg Players intend to give matinee performances of the Passion Play for children the Rev. Dr. Bernard C. Clausen, pastor of the First Baptist Church, has denounced the play from his own pulpit in a sermon entitled "The Pity of the Passion Play." Dr. Clausen said in his sermon that it is a "pity that it (the Passion Play) tends to stir up prejudice and race hatred among certain classes of Jews and Gentiles." He also voiced objections to the spectacle because "it depicts only the latter days of Christ's life." Dr. Clausen, originally one of the group which was responsible for bringing the Freiburg Players to Syracuse, withdrew from the sponsoring committee because "the First Baptist Church and its minister have no intention of wounding their friends in the Jewish community. Many of the Jewish people in this city are of the opinion that the production of the Passion Play, however good in its intentions, will result in the kindling of prejudice and the stirring up of unwarranted racial resentment.

Family Settlement Project

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Arabs' Intrasigeance

JERUSALEM, June 1. A definite stoppage of all immigration to Palestine and the establishment of a government responsible to an elected representative council are two of the five principal demands contained in the letter of the Arab Executive that accompanies its memorandum on the British White Paper of October, 1930, and which was dispatched to-day to the Mandates Commission of the League of Nations, the Jewish Telegraphic Agency learned. The letter is dated May 1, 1931, and is signed by Mouzza Kazim Pasha, president of the Executive. The memorandum, of which fifty copies were forwarded to Geneva, was prepared by Auni Abdul Hadi Bey, one of the secretaries of the Executive, and one of the counsel for the Arabs before the Palestine Inquiry Commission. Mouzza Kazim's covering letter also demands the abrogation of the Balfour Declaration and the Palestine Mandate as contradictory to Article 22 of the Covenant of the League of Nations, the prohibition of all land transfers to non-Arabs, and the promotion of the welfare of the distressed fellaheen, especially those who have been dispossessed by he Jews.

500 Different Articles Now in Palestine

JERUSALEM, May 29.—No less than 500 articles are locally produced in Palestine, an alphabetical list issued by the Jewish Industrialiests Association discloses. The Association points out that the list is far from complete, and adds that future editions of the list will contain a much larger number of articles. This list is the first attempt at giving the consumer an idea of the extent of local production. The catalogue lists both the products and the manufacturers. Some duplication is contained in the list since some articles are manufactured by more than one concern. A number of other developments here recently demonstrate the growth of Palestine industry. A showroom of local products at Tel Abib, specializing for the present in purses and shirts, has met with encouraging results. It may lead to the opening of similar showrooms for other articles. As the result of a visit to Grodno, Poland, by S. Yaffe of the export department of the Trades and Industry Association, a special showroom is to be opened there. In recent weeks inquiries regarding Palestine products have reached local manufacturers from such places as Brazil and the Port of Aden, Salonica, Stockholm, Bucharest, Kishinev and Copenhagen are among the centers which have shown a lively interest in Palestine products produced by Jews.

Hebrew Talkie Shown in N. Y.

The sound of modern Hebrew, as it is spoken in present-day Palestine, and the rhythm of the pioneer folk dances of the Jewish National Home, are being heard and seen by motion picture audiences running into the hundreds of thousands, as the result of courtesy arrangements concluded between the Jewish National Fund, and the Fox Theatres Corporation, Manhattan Playhouses, Consolidated Amusement Enterprises, and other motion-picture groups. The talkie, recently taken in Palestine, is being exhibited on the occasion of Palestine Flower Day of the Jewish National Fund, which will be observed throughout the United States. The showings will continue throughout the week, including Sunday, in scores of motion-picture houses in Manhattan, Bronx and Brooklyn. The new Jewish life in Palestine is the principal theme of the sound film which is entitled "Palestine in Song and Dance," and is replete with the melodies and the impetus of present day life in Palestine. Among the scenes featured are: the Dance of the First Fruits, a children's festival in the land of the Bible, the planting of the millionth tree on Jewish National Fund soil by M. M. Ussishkin, the dance of the "Hora" by numerous halutsim. The film, which is a full-length reel, also features Emanuel Neumann, president of the Jewish National Fund of America, in a short address on the purpose and principles of the Keren Kayemeth.

Plenty of Lawyers in New Judea

Jerusalem—From Tiberias, Ramleh and Safed with three lawyers each, to Jerusalem with 83, are the figures given in the Official Gazette of the number of advocates practicing in Palestine After Jerusalem comes Tel Abib with 53, followed by Haifa with 35, Jaffa with 27, and lower down the scale, Nablus has 12, Nazareth 6, Gaza 5, Hebron 4, a few places with three and some others with one or two, making a total for the whole country of 258.

Sephardic Jews Proclaim Yom Kippur Day

Mexico City.—Mourning over the sufferings of the Jews in Mexico, particularly over the expulsion of more than one hundred of them from the public markets, the Sephardic Jews of the city proclaimed a Yom Kippur day, May 18. Large numbers of them fasted all day and filled the synagogues to offer up prayers. While the Sephardic Jews, somewhat better off than their Ashkenazic coreligionists, have established a co-operative store in one of the public halls of the city, the Ashkenazic Jews are badly off because they are not in a position to help themselves.

13 Bukhara Jews Reach New Judea

JERUSALEM, May 26.—Thirteen Jews from Bukhara, a province in the Soviet republic of Uzbekistan, reached Palestine to-day wandering for fourteen months through Afghanistan, Persia, Iraq and Syria. Their first place to visit was the office of the Jewish Agency Executive where they voiced their thanks to the Executive for its intervention that prevented their deportation to Russia from Persia. Col. Frederick Kisch, chairman of the Executive, welcomed the wanderers to Palestine. The present Jewish population of Bukhara is 45,000, half of what it was before the Soviets came into power. While the Bukhara Jews are now satisfied with the political and human emancipation that the Soviets brought, the difficult economic situation has affected many of them. Most of them lead a hand to mouth existence, earning less than the minimum required for subsistence, which is estimated at forty roubles a month.

Explains origin of Jewish Inferiority Complex

"The Jew always has been persecuted by inferiors who feared and loathed his superiority," declared Rabbi Stephen S. Wise in a recent sermon in the Free Synagogue. In explaining the origin of the so-called Jewish "inferiority complex," Dr. Wise said: "We never persecute inferior; it is only those above us that we oppress. Instead of attempting to raise ourselves to their level, we invariably try to drag them down to ours. The tragic result is, however, that the Jew mistakes and misconceives the reason for his persecution and comes to believe he is inferior; and when one believes he is inferior, he soon becomes so."

Only a resolute will to live, of which Zionism is a manifestation, can overcome the Jewish feeling of inferiority, said Dr. Wise. According to him the "inferiority complex" of the Jew is more devastating than outward persecution and is the supreme problem of Jewish life.

Denies Christian View Jews Sentenced Jesus

BERLIN, June 4.—The assertion of the New Testament that Jesus was tried and sentenced to death by the Sanhedrin is not in accordance with facts, Prof. Hans D. Lietzmann, famous Orientalist and theologian, told the Prussian Academy of Science to-day in a lecture delivered before that body. Professor Lietzmann pointed out that the Sanhedrin never passed any sentence on Jesus and that the Romans never executed any sentence passed by the Sanhedrin.

Nathan Straus Optimistic

"I am an optimist regarding the future of Palestine. Jews have never failed when they have been determined to achieve success. The aspiration to-ward a homeland is deep-rooted in Jewish tradition. The opportunity presented to-day to make this dream come true is one denied our forefathers. It must not fail." This was the opinion expressed by former Senator Nathan Straus, Jr., in a plea addressed to American Jewry for support of the $2,500,000 drive of the American Palestine Campaign, of which he is a chairman. Mr. Straus declared that the rebuilding of the Jewish National Home in Palestine will be an "anchor" for the Jews "in the midst of a bewildering and often antagonistic world."

Kisch Pays Visit to Hebron

JERUSALEM, June 1.—Col. Frederick Kisch on behalf of the Jewish Agency and M. El Maleh on behalf of the administration of the Jewish National Council to-day visited Hebron to examine the position of the first 30 Sephardic Jewish families who returned to the city last week. Colonel Kisch and El Maleh will report on their findings.

Attacks Passion Play from Pulpit

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WAS THAT WILL JUST?—A PLEA FOR FAIR CONSIDERATION. [*An Editorial*] - - SEE P. 7

4th September, 1931
22nd Elul, 5691
SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
28th 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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OUR ERES YISRAEL LETTER

JERUSALEM, 16th July, 1931.

Herzl's Room In Jerusalem

Before a gathering of representatives of all the leading Jewish institutions and associations in Palestine, the Herzl Room was officially opened at the Headquarters of the Jewish National Fund Building on 20th Tammuz, the anniversary of Herzl's death. The furniture, books, pictures, bric-a-brac, even the files of his personal accounts, and the helmet he wore on his visit to Palestine, are featured in this room, transposed from Vienna where Herzl lived and dreamed, to the National Fund Building in Jerusalem, a symbol of the potency of his dreamings. All his pictures are there, the portraits of his handsome mother and father, who understood him so well, of his wife and children, of himself, of his friends, two large oil paintings depicting scenes in Israel's history; statuettes, and a head of his dead father, his books, German, Hebrew, English, classics, books on art and drama, books which Jewish and non-Jewish scholars sent him in admiration and gratitude, books on Uganda and West Africa —significant volumes—Bibles, gazeteers, the table on which "The Jewish State" was written, the desk on which he set down his thoughts and recorded his achievements—all are here. It is a room that impresses the visitor deeply, even inspires him, and it is fitting indeed that it should be housed in the permanent home of the National Fund, the great organ for the foundation of which Herzl himself, in 1901, fought so strenuously.

Palestine's Fourth High Commissioner

The several conjectures as to possible successors to Sir John Chancellor, as High Commissioner, when his present term of office expires on 1st September, have all been disproved by the announcement of the appointment to the position of Sir A. Grenfell Wauchope. The fact that he is a soldier finds favour with the Yishub, which remembers with longing the period of Lord Plumer's office, his policy of discipline and refusal to shillyshally with the Arab leaders. The attitude of the Arab leaders to the new apppointment is well summed up in the title of a leading article on the subject in one of the principal local Arab dailies: "One Englishman goes; another comes." Though the major policy of the Mandatory in Palestine is directed in London, its tenour can be influenced not a little by the High Commissioner in Palestine, while he is wholly responsible for its execution. His attitude, therefore, is clearly of prime importance for the upbuilding and the future of the country, and with this thought in mind the Yishub anxiously awaits the arrival of the country's fourth High Commissioner.

Jewish-Arab Co-operation

It is becoming increasingly evident that Jewish-Arab co-operation in all fields in Palestine will find its inspiration in the economic field. As the years go by more Arabs and more Jews find that their interests are better served when they work in alliance. All over the country there are factories, stores, agencies, controlled by Jewish and Arab partners, while only recently Jerusalem's largest and grandest cafe and dancing hall has been opened under the partnership of a Jew and an Arab. A further proof of the efficacy of joint effort was evidenced when Jewish and Arab chauffeurs combined to protest against the Government's oppressive increase in customs duty on benzine, and other Government measures. A strike was announced when no chauffeur-driven car or 'bus would appear on the streets. A deputation of Jews and Arabs was elected that appeared before the High Commissioner in the name of all the chauffeurs of Palestine to lodge their protests. The result was seen the next day when the Government temporarily suspended some of the measures complained of and promised to reconsider the others during the coming month.

For The English Reader

From the earliest days of the new Jewish settlement in Eres Israel literary and informative material has been published in Hebrew, to remain, however, unknown to the vast majority of Jews abroad. Each of this material has been fascinating, and not a little should have been indispensable to every Zionist. But only a fraction of all was ever read abroad, and only of late have Hebrew books of the new Palestine begun finding translators into European languages. Among the most interesting and useful of this material is the "Youth" series of booklets in Hebrew dealing each with a different subject connected with Palestine, the upbuilding, and Zionism. Some treat of the beginning and history of settlements in Palestine, others of famous figures in Zionism, some again tell of romantic movements in Zionist history—like the *Bilu* movement or the period of the "Shomer" (Watchman) movement. The physical and natural features of Palestine are the subjects of other booklets, All are well-written by experts, and are illustrated. Though primarily intended for the youth, many a grown-up derived deep satisfaction from the booklets of this "Youth" library. The Jewish National Fund, the sponsor of this series, had long considered the translation of this valuable material into European languages. Now it has commenced the translation of the booklets into English, French and German. "Dagania" by Joseph Baratz, one of the founders, translated by Miss L. Levensohn, is now in the press, the first of the English edition.

The Case Of Judah Abraham Cohen

From Salonica to Eres Israel at the age of 70 came Judah Abraham Cohen, to spend his last year in the land of his dreams. He came as a tourist, but with sufficient means to be allowed to remain as a permanent settler. He bought farmlet near Tel Abib and settled down, happy in the achievement of his dearest wish. But the Government Immigration Department found him out, and he was requested to show that he had the £1,000, the minimum required from permanent immigrants who do not come under the Zionist "certificate" category. He complied showing his cash and his farmlet—together to the value of over £1,000. But the land of his farmlet was not yet registered in his name, owing to one of the many reasons that may occur in Palestine—and the Government demanded that if the old man could not secure the official transfer within a limited time, he would have to leave the country. Judah Abraham Cohen could not get the transfer in the period named. But he determined that he would not, nevertheless, leave Palestine. He had come to it in his old age, and he would stay, dead if he could not stay alive. So he soaked himself in spirit and set fire to himself. On his deathbed he gave the reason for his act. It is just the lack of imagination exhibited by the Immigration authorities so typical in this sad case that angers the Yishub struggling against bureaucratic hostility to create a living movement here. And it is a little consolation to know that the head of the Immigration Department is a British Jew, lately decorated by His Majesty.

HARRY LEVIN.

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Rosh Hashanah Satur., Sept. 12
Yom Kippur Mon., Sept. 21
1st Day Succoth Satur., Sept. 26
Shemini Atzeroth Satur., Oct. 3
Simhath Torah Sunday, Oct. 4
*Rosh Hodesh Heshwan Monday, Oct. 12
*Rosh Hodesh Kislew Wednes., Nov. 11
1st Day Hanukah Satur., Dec. 5
*Rosh Hodesh Tebeth Fri., Dec. 11
Fast of Tebeth Satu., Dec. 2
* Also observed the day previous as Rosh Hodesh.

מבשר ישראל

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

MILESTONES—לשנה טובה תכתבו 5692

Life may be likened to a long and winding pathway set with perilous dangers and an [illegible] obstacles. Here and there dotted along the road [illegible] in the shape of milestones which lend relief to the whole landscape. These milestones may be likened to gentle oases which lighten the hardships of desert life. Every now and then short periods of peace and rest are spent when these milestones are reached. Many resolutions and mature determinations are breathed, and on [illegible] the journey is resumed with heart and mind and dread aforetimes. We stand now on the threshold of a New Year. Looking back in a somewhat retrospective mood we find that we have travelled far and long, braved the adventures of a tempestuous journey, risked many battles, leaving behind many scars and [illegible] and a trail of footprints in the sands of time. Today our world [illegible] more precarious than ever, although we are not bereft of hope and a sense of victory. We still have to climb many an uneven path and storm many fortresses before we can secure a [illegible] victory for our cause. The year 5691 ushered with Sir John Hope Simpson's Report, followed by the PASSFIELD White Paper, which, [illegible] speaking, [illegible] the BALFOUR Declaration and the Mandate in [illegible], thereby translating [illegible] treaty obligations which were held inviolate and sacred by the best preponderating elements of the British nation. The storm of protest which resounded from one end of Jewry to the other was enough to shake the conscience of parliament which is rallied to the side of the oppressed and injured nation. The storm over the PASSFIELD Paper has not [illegible] the letter of explanation issued by the Prime Minister addressed to Dr. HAIM WEIZMANN in February last, and the Seventeenth Zionist Congress which was convened in Basle in June last, closed with a resolution that, that letter does not go far enough to heal our wounds, nor does it give any assurance to aid and facilitate in the upbuilding of our homeland. As Dr. STEPHEN S. WISE appositely said at the Zionist Congress, "The MACDONALD letter is not a treaty of peace, but a Red Cross relief for those who were sorely wounded by the sermons of the Grand Mufti and Lord PASSFIELD." We stood poised between two baleful opinions, the Mandatory Power waverings in regard to its attitud towards the pledges given to the Jewish public, not knowing whom to placate or which way to turn and [illegible] its lot. The united effort which we had shown in our national crises was perhaps the only silver lining in the dark cloud which had [illegible] our national existence. The last milestone 5691, which is just recedine from sight has added a number of black pages in our history. It has added a heavy burden upon the shoulder of every Jewish soldier who is drafted to day for national service. To the Jew the whole keystone of his national problem is based upon duty. His duty [illegible] entirely in the belief that Jehovah is the law which G-d created [illegible] to live by, and that obedience to duty gives to human life "a star that [illegible] motion, [illegible] obedient to its orbit, and neither halts nor [illegible] in the light of the central sun." In fact, to the Jew the whole [illegible] of human history may be reduced to the truth that when men depart from the divine aims of reaching the divine end, they suffer irretrievable harm and loss. How well does COLERIDGE sum up these thoughts when he says:

"Hath he not always treasures, always friends,
The good, great man? three treasures, love and light,
And calm thought regulate his infant's breath,
And to one friend, more than day and night,
Himself, his Maker, and the Angel Death".

The laws of duty pursues us everywhere from which there [illegible] escape. It is emphasised and [illegible] in our New Year Rosh Hashanah, a day which we celebrate as Yom Hadin, a Day of Judgment. We cannot shake off the moral obligation to do right and condemn wrong, and if on the other hand, we disregard it and are even crowned as kings by men, we shall yet despise ourselves as being destitute of justice. Now Rosh Hashanah teaches us what a glorious recompense fidelity brings to duty! Any pleasure we are told which costs conscience a single pang is really a pain and not a pleasure. All gain which robs a man of his integrity is really a loss and not gain. It is in the sphere of duty that we [illegible] recognise of that solemn gift of freedom which is the special prerogative of man among the creatures of this world. He is not bound by an inexorable fate to do or to leave things undone. In fact, we are reminded that he can do things which he ought not to do, and leave undone the things which he ought to do. It is in this respect that man resembles G-d, for man is made in the Image of God and endowed with free-will, the faculty to choose between good or evil. Happily, the pathway of the Jew is beset with milestones which guide and direct him to a sure goal. "Lo there is the beacon in the distance which lead us to me," says the Jew, when he is in sight of another milestone, for he knows that he has not deviated far from the beaten track. The New Year opens with a new vista before his eyes. It cannot find him wholly unprepared. We have been mobilized for national duty and the machinery is well oiled for any emergency. The New Year will find us united under the banner of the new Zionist leader NAHUM SOKOLOW to win for our people a place in the international sun. Save in a few benighted countries, the Jew enjoys economic, social and political rights. These cannot be denied us when the trend of modern thought is to give a square deal to all the peoples of the earth. Dr. CYRUS ADLER in his Presidential Address delivered in Basle in July last, when reviewing the work of the Jewish National Agency for the last two years, made an eloquent plea to the nations of the earth to stand firm for the principles which they had sponsored for Israel. Says he:

"We ask the world, both Christian and Moslem, to consider that we are a small folk; that we have neither armies nor navies; but that we have a spirit which promises us from all over the world to help restore the Holy Land to its pristine glory and give an opportunity to as many Jews as the land can absorb to live, there without harm or injury to anyone else."

Continuing, his impassioned plea for justice, Dr. ADLER said:

"Why should it be so difficult to have this ardent wish recognized? Why should it be so difficult to say to a mighty Empire like Britain or to a mighty religion like Islam: "Much you have derived from us; give us back a portion of this small, difficult, but beautiful land which we have as a great heritage from our distant ancestors who in a spiritual sense at least are your ancestors as well. This is what we ask in the name of religion and in the name of justice."

A forceful appearance which should strike a responsive chord everywhere. Israel will not succumb to the snares of his foes and detractors. Oppressed we may be but the spirit will remain undaunted. Tribulations have strengthened us and [illegible] of the dross [illegible] in us a deathless courage. History has [illegible] we are anything finer than when men sacrificed all that they held dear in obedience to the call of duty. Moses, our Law-giver, comes to mind for having refused to be called the son of PHARAOH's daughter, turning aside from the luxury of the Egyptian palace in order to champion the cause of oppressed Israel. A new Moses may yet arise to crown Israel's efforts with success and glory. From milestone to milestone we have travelled onward and forward [illegible] the gloomy of wide times that we have passed, at least we have declared from the beaten track. [illegible] and [illegible] and come in sight of [illegible] we have worthily lived up to [illegible] point of view, we greet the year [illegible] welcome. May it herald a time of peace and [illegible] humanity and labor in a new [illegible] for all men on earth.

JEWISH CALENDAR 5692

Rosh Hashanah ..... Satur., Sept. 12
Yom Kippur ..... Mon., Sept. 21
1st Day Succoth ..... Satur., Sept. 26
Shemini Atzereth ..... Satur., Oct. 3
Simhath Torah ..... Sunday, Oct. 4
*Rosh Hodesh Heshwan ..... Monday, Oct. 12
*Rosh Hodesh Kislew ..... Wednes., Nov. 11
1st Day Hanukah ..... Satur., Dec., 5
*Rosh Hodesh Tebeth ..... Fri., Dec. 11
Fast of Tebeth ..... Sun., Dec. 2

*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

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

MILESTONES—לשנה טובה תכתבו5692

Life may be likened to a long and winding pathway beset with lurking dangers and unseen obstacles. Here and there dotted along the road the monotony is broken in the shape of milestones which lend relief to the whole landscape. These milestones may be likened to fertile oases which somewhat lighten the hardships of desert life. Every now and then short inter vals of peace and rest are spent when these milestones are reached. Many resolutions and future determinations are breathed, and once more the journey is resumed with heart quakings and dread misgivings. We stand now on the threshold of a New Year. Looking back in a somewhat retrospective mood we find that we have travelled far and long, braved the adventures of a tiresome journey, risked many battles, leaving behind many scars and jars and a trail of footprints in the sands of time. To-day our world problem seems more precatious than ever, although we are not bereft of hope and a sense of victory. We still have to climb many mountain peaks and storm many fortresses, before we can secure a solid victory for our cause. The year 5691 opened with Sir John Hope Simpson's Report, followed by the PASSFIELD White Paper, which literally speaking tears the BALFOUR Declaration and the Mandate into shreds, thereby trampling upon treaty obligations which were held inviolate and sacred by the best preponderating elements of the British nation. The storm of protest which resounded from one end of Jewry to the other was enough to shake the consensus of public opinion which rallied to the side of the oppressed and injured nation. The storm over the PASSFIELD Paper has not subsided with the Letter of explanation issued by the Prime Misister addressed to Dr. HAIM WEIZMANN in February last, and the Seventeenth Zionist Congress which was convened in Basle in June last, closed with a resolution that that letter does not go far enough to heal our wounds, nor does it give any assurance to aid and facilitate in the upbuilding of our homeland. As Dr. STEPHEN S. WISE appositely said at the Zionist Congress, "The MACDONALD letter is not a treaty of peace, but a Red Cross relief for those who were sorely wounded by the pogroms of the Grand Mufti and Lord PASSFIELD." We stand to-day between two halting opinions, the Mandatory Power wavering in regard to its attitude towards the pledges given to the Jewish public, not knowing whom to placate or which way to turn and cast its lot. The united front which we had shown in our national crises was perhaps the only silver lining in the dark cloud which had menaced our national existence. The last milestone—5691—which is just receding from sight has added a number of black pages in our history. It has added a heavy burden upon the shoulder of every Jewish soldier who is drafted to-day for national service. To the Jew the whole keynote of his national problem is based upon duty. His duty consists essentially in the belief that virtue is the law which God created us to live by, and that obedience to duty gives to human life "a star-like motion, restful because it is obedient to its orbit, and bright because it basks in the light of the central sun." In fact, to the Jew the whole sum and substance of human history may be reduced to the truth that when men depart from the divine means of reaching the divine end, they suffer irretrievable harm and loss. How well does COLERIDGE sums up these thoughts when he says:—

"Hath he not always treasures, always friends,
The good, great man—three treasures, love and light,
And calm thought regular as infants' breath;
And three firm friends, more sure than day and night,
Himself, his Maker, and the Angel Death".

The law of duty pursues us everywhere from which there can be no escape. It is emphasised and amplified moreso in our New Year liturgy, on a day which we designate as Yom Haddin, a Day of Judgment. We cannot shake off the moral obligation to do right and condemn wrong, and if on the other hand, we disregard it and are even crowned as kings by men, we shall yet despise ourselves as being destitute of justice. Now Rosh Hashanah teaches us what a glorious recompense fidelity brings to duty! Any pleasure we are told which costs conscience a single pang is really a pain and not a pleasure. All gain which robs a man of his integrity is really a loss and not gain. It is in the sphere of duty that we become conscious of that solemn gift of freedom which is the special prerogative of man among the creatures of this world. He is not bound by an inexorable fate to do or to leave things undone. In fact, we are reminded that he can do things which he ought not to do, and leave undone the things which he ought to do. It is in this respect that man resembles God, for man is made in the Image of God and endowed with free-will, the faculty to choose between good or evil. Happily, the pathway of the Jew is beset with milestones which guide and direct him to a sure goal. "Lo there is the beacon in the distance which beckons to me," says the Jew, when he is in sight of another milestone, for he knows that he has not deviated far from the beaten track. The New Year opens with a new vista before his gaze. It cannot find him wholly unprepared. We have been mobilized for national duty and the machinery is well oiled for any emergency. The New Year will find us united under the banner of the new Zionist leader—NAHUM SOKOLOW—to win for our people a place in the international sun. Save in a few benighted countries, the Jew enjoys economic, social and political rights. These cannot be denied us when the trend of modern thought is to give a square deal to all the peoples of the earth. Dr. CYRUS ADLER in his Presidential Address delivered in Basle in July last, when reviewing the work of the Jewish National Agency for the last two years, made an eloquent plea to the nations of the earth to stand firm for the principles which they had sponsored for Israel. Says he:—

> "We ask the world, both Christian and Moslem, to consider that we are a small folk; that we have neither armies nor navies; but that we have a spirit which prompts us from all over the world to help restore the Holy Land to its pristine glory and give an opportunity to as many Jews as the land can absorb to live there without harm or injury to anyone else."

Continuing, his impassioned plea for justice, Dr. ADLER said:—

> "Why should it be so difficult to have this ardent wish recognized? Why should it be so difficult to say to a mighty Empire like Britain or to a mighty religion like Islam: "Much you have derived from us; give us back a portion of this small, difficult, but beautiful land which we crave as a great heritage from our distant ancestors who in a spiritual sense at least are your ancestors as well. This is what we ask in the name of religion and in the name of justice."

A forceful utterance which should strike a responsive chord everywhere. Israel will not succumb to the snares of his foes and detractors. Oppressed we may be but the spirit will remain undaunted. Tribulations have strengthened us and purged us of the dross creating in us a deathless courage. History has never shown us anything finer than when men sacrificed all that they held dear in obedience to the call of duty. MOSES, our Lawgiver, comes to mind for having refused to be called the son of PHARAOH'S daughter, turning aside from the luxury of the Egyptian palace in order to champion the cause of oppressed Israel. A new MOSES may yet arise to crown Israel's efforts with success and glory. From milestone to milestone we have travelled onward and forward to some future goal. Success will not be judged by the number of milestones that we have passed, but how far we have deviated from the beaten track. As we toil and moil and come in sight of future milestones, we of our own volition will question whether we have worthily lived up to a high conception of duty. From that point of view, we greet the year 5692 and accord it a hearty welcome. May it herald a time of peace and righteousness, heal the wounds of humanity and usher in a new era of brotherhood for all men on earth.

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THE UNIVERSAL SIGNIFICANCE OF YOM KIPPUR

Atonement Day has a universal significance for all people. It is essentially Hebraic in origin and development, but its basic development, and its basic principles apply to other races and creeds. The people of Israel, assembled in their sanctuaries, turn from the world outside to the world within the domain of the spirit. Introspection rules their mood. They give themselves over to the 'vita contemplativa'—the life of contemplation. They deprive themselves of nourishment in order that their minds may be fixed upon unearthly concerns. Atonement Day emphasizes the necessity for repentance for transgressions of the past. Judaism holds that no man is so righteous that he sinneth not, but it does not distort or exaggerate the sense of sin out of all proportion to the deed. In modern times, it is well for religion to remind society that neither psychology or sociology has the right to banish the concept of unrighteousness or guilt. Judaism believes in a humane interpretation of personal responsibility; it recognizes the weakening forces of heredity, environment and education. At the same time, however, it opposes the whittling down of the moral code; it urges that the discrimination between right and wrong, the true and the false, the ugly and the beautiful be not blurred or cast aside. It recalls the words of the prophet Nathan in the presence of King David, accusing him of his sin saying: 'Thou art the Man.' Atonement Day stresses also the message of high resolution to amend evil habits and ways. It believes in the perfectibility of human character. It summons man to gain control of his emotions and conduct so that prior errors may not be duplicated and new principles of integrity be introduced. While Judaism does not elevate the concept of redemption into the realm of a cult, it stresses that salvation comes from the individual. Each man discovers the pathway to God and from Him gain new strength and courage for the duties of life. Atonement means for the Jew the classic ideal of 'At-One-Ment' with God and man. Yom Kippur should open for the individual the floodgates of spiritual power so that in truth he may emerge from his worship and communion a person reconstituted and reborn. Reconciliation with humanity is the supreme concept of Atonement Day. Within it lies the basic offering of Israel to humanity. Because Judaism emphasizes the forgiveness of God, the Book of Jonah is read in the synagogues. Because also Judaism underscores the ideal of justice between man and man, the challenging words of Isaiah are read: 'Is not this the fast that I have chosen? To lose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house?' The Sages affirmed that no man could be reconciled to God who was not first reconciled to his fellows. By the same token, humanity cannot be at peace with each other. Atonement Day sends its message forth beyond the confines of the Jewish people, and bids all mankind to rend its heart, if not its garment. Judaism looks upon the nations, depressed and bids them be strong and of good cheer. It reminds them of the ancient Hebrew saying in the midst of storm and peril: 'Also this will pass.' Israel, whose mission is peace, speaks anew to a world, living under the menace of new enmities, in terms of the Prophets and seers: 'Have we not all one father? hath not one God created us all?'"—Rabbi LOUIS I. NEWMAN.

DR. STEPHEN WISE AND THE MANDATORY POWER

The Mandaory Power was criticized at the 17th Zionist Congress on account of its failure to implement the BALFOUR Declaration and the Mandate. Dr. STEPHEN S. WISE was most outspoken in his arraignment of the Labour Government's policy, and it must have cost him a great deal of thought and worry to 'attack' a friend and an ally of the Jewish Homeland. But he made it abundantly clear that he was not criticising the British nation but the statesmen who happen to be in the saddle. Says he:—

"I indict the present government of England on this tribunal of the Jewish people before the moral conscience of the world as having tragically failed to fulfil its obligations under the Palestine mandate to the Jewish people," Dr. Wise called out. "Dr. Weizmann's speech sounded like a statement by the British government," he continued, "but my word will be a statement to the British government. Whether it will be necessary to speak against England depends on whether we shall have a leadership which shall speak to England." Dr. Wise then declared that he offered no indictment against the English people. "How," he asked, "can I indict Lord Balfour, Lloyd George, Lord Plumer and General Smuts? It is these who are representive of the English people and not Lord Passfield, High Commissioner Chancellor and Keeth Roach, district commissioner in Palestine." Characterizing Dr. Weizmann's speech as a personal apologia and not a political address, Dr. Wise emphasized that the Congress "will never accept the MacDonald letter as setting right the White Paper. The letter is not a treaty of peace but red cross relief for those sorely wounded by the Grand Mufti, Lord Passfield and the pogroms.

Dr. WISE can harly be blamed for launching his attack on the unsoundness of England's policy in gambling with the destiny of our long-silent and long-silenced people. England cannot very well afford to play a double game. Halting between two opinions does not pay and is bound to produce agony, dismay and remorse. The fact that Dr. WISE'S attack was hotly resented by Dr. WEIZMANN is understandable, but we believe it is a bad policy to hide the weakness of our neighbours and seek to minimize the wrong that is done to us simply because we are too weak and should not squeal. To our mind, a little plain speaking sometimes is more wholesome and beneficial than tons of cringing and fawning. Dr. WISE stands for justice and righteousness, not only to the people to whom he belongs, but to all men irrespective of creed, race or colour. He stands for the ideals of prophetic Judaism and his soul burns against the iniquity that is practiced by the strong against the small and the oppressed nations. He knows too well the great significance of the Proverbs, "Righteousness exalteth a nation," and not the antithesis of it. Why should a great moral preacher not sound the horn for mankind's freedom and resist the physical force and pressure of the strong? Dr. WISE had said some unpalatable truth to England at the Congress, and it should be taken to heart by those who feel strongly for her. Says Dr. WISE:—

"All major and minor pogroms in Palestine hurt Great Britain at least as much as they hurt us. Our leadership maintains that the MacDonald letter is a virtural cancellation of the White Paper. However, not the White, Paper but immigration permits were cancelled. England's answer to the Mufti-led pogromists was the cancellation of permits. Our leadership's answer was the whittling down of the Jewish National Home into a bi-national state. We have had insults, indignities, shame and degradation from the British government which learned the art of 50-50 from the Jewish Agency, 50 per cent. for the Arabs and 50 per cent. against the Jews."

Here is plain speaking which not all men will like. Faint-heartedness is characteristic of our people who were subject to two thousand years of galuth life. Dr. WISE is truly great because he stands for high principles and has the courage to tell the mighty men of the earth, in the language of the prophet NATHAN. "Thou art the man!" He may not be popular to-day for his daring denunciation of the wrong and the condemnation of iniquity, but no prophet, be it remembered, was popular in his day. Dr. WISE is a friend of England when he rebukes her statesmen for defaulting and dishonouring the signature of the great British Empire. To lull the people into a false sense of security in order to win the applause of many, is not the role of a great moral preacher in Israel. We laud Dr. WISE for his courageous and manly attitude in arraigning a great Power for deviating from the path of righteousness. We, too, cherish his hope that the England of BALFOUR will not succumb to the England of PASSFIELD. England is a country which we greatly admire and venerate, because she stands for high idealism based upon the Holy Scriptures, and hope she will continue to stand in the van of civilization and uphold just and honest principles. England's greatness will not suffer if she remanis true to her ownself which alone will exalt her in the eyes of her neighbours.

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"CLEAN JOURNALISM."—OUR REPLY TO KHAWAJA I. D. ELISSA.

Falastin of July 11, makes an apology to ISRAEL'S MESSENGER for making certain misrepresentations to which we took exception in our June issue. In 'dulcet' tone, our Muslim-Arab-Christian contemporary makes the following frank confession which we accept in the interest of clean journalism, truth and fairplay, and hope that henceforth such a spirit of liberalism will permeate the Arab press which is now in its infancy in New Judea:—

In an article published in our issue of 4th. April 1931 we replied to some strictures printed in a Shanghai paper called "The Israel's Messenger". We ascribed those strictures to the paper in which these were found to be printed. It appears now that the baseless charges were copied from another paper in Shanghai calling itself "North China Daily News". We are told now by "Israel's Messenger" that it deserves a "public apology. . . . in the interest of clean ournalism, truth and fairplay'. We readily acknowledge the mistake. Are we also to conclude that this paper did not believe in the accusations to which it gave currency by copying and publishing?

Falastin is not entitled to an answer to the last sentence in the foregoing. The question of 'belief' or 'non-belief' is immaterial. We judge SHAUKAT ALI by his conduct and public duty to his fellowmen: we have no desire to vilify anyone, but influence public men to live up to the standard of ethics and morality. SHAUKAT ALI is a new opponent to Israel's national aspirations and his movement deserves to be closely watched. It is, however, our conviction that a Muslim who understands his Quran will not be an enemy of the people who worship Allah, the true God of mankind, and the fact that the Jews have helped the Islamic nation to discard idolatry which was prevalent in Arabia before and after the advent of MOHAMMED, is a strong reason why the two Semitic races should not dishonour the name of *Rab-Il-Alamin* and remain at loggerheads over a tiny territory which the Holy Scriptures designate as the Land of Israel for Am Israel. *Falastin* is an infant in the field of journalism and has a long way to go before it can pretend to preach to the Jews upon the wrongs and rights of society. Whilst *Falastin* may for a while indulge in sabre-rattling and show pride in the martial spirit and fighting zeal of the hordes of Bedouins in the deserts of Arabia, and its hand may be directed against every man, we hope that not every man's hand will be against it. The Golden Rule of HILLEL must be applied to the Arabs who, we hope will yet live to learn the truth of the saying, "they who live by the sword will perish by the sword." But we hope that such a calamity will not overtake our Arab neighbours, and that they will become more humanized and civilized in the present advanced age of new thoughts which sway the advanced nations of the earth. Turning over to the next passage indited by the *Falastin*, we find it saying:—

As a specimen of the "clean journalism" of this paper and its sense of "truth and fairplay" we may state that this paper considering the writer to be a Christian Arab warns "Our Moslem-Arab friends to beware of the snake in the grass and not to be misled by a fanatic whose virus of anti-Semitism is his heritage and can never depart from him". Falastin is further accused of scattering "seeds of unrest hatred and ill-will". We humbly inform the paper that the Editor is a Moslem and not a Christian-Arab. It is now perhaps the turn of "Israel's Messenger" to take up the role of apologiser for having "fathered" the article on Mr. Elissa and for having attacked his religion and thus given a strange proof of clean journalism.

It is news to us that Khawaja I. D. ELISSA "is a Muslim and not a Christian-Arab." We have seen the statement very often made that *Falastin* is an Arab Christian journal, (*Vide, The Palestine Weekly*, July 5, 1931, "The Arab Press and the Arab Movement in Palestine, by ABRAHAM ELMALEH), and the tone of that publication was certainly at no time Islamic in tendency. For this misconception there is no need to "apologize," because no insult was implied by calling Khawaja ELISSA a Christian. To live up to the ideals of the religion of JESUS and his brother JAMES, is to climb a high standard of living, not to be despised by anyone. Would that all the Christians live as JESUS had lived and preached and taught! Would that all the Arab-Muslims live as MOHAMMED had lived, preached and taught! There is nothing derogatory to our mind, in labeling Khawaja ELISSA, through no fault of our own, a Christian, although now that he contests it hotly, we are willing to make a correction, but certainly not to offer an apology to him, unless we wish to offend our Christian neighbours quite unnecessarily. Reading between the lines of the above excerpt from the *Falastin*, we are justified in inferring that the actual Editor of the latter *is sheltering somewhere, is not* a Muslim but 'an Arab-Christian' and that Khawaja ELISSA who enjoys the title of "Manager and Responsible Editor" is merely an agent hired to face litigation in a court of law, in case the publication is sued for libel by its readers or the Palestine Government! (We have instructed our mailing-clerk to forward a marked copy of this issue to Mr. KEITH-ROACH.) Now we know better: the voice is the voice of JACOB, but the hand is the hand of ESAU. Concluding the public apology tendered us by the *Falastin*, the dummy "Manager and Responsible Editor" ends his peroration thus:—

The charges against the policy of the English edition of Falastin will not be supported by the local Jewry, however great may be the difference in our views.

[*Continued at the foot of the opposite column*]

THE SHAMASH WHO RULES OVER A TINY KINGDOM AT THE HOLY TENT!

The Tent of Rachel is wearing a new aspect in these days. It has given a new rein of power in the hands of its popular beadle. Perhaps it is a novel way of giving him a promotion after serving the congregation loyally for 45 years, without his taking a single vacation either to Aden, his native country, or to Jerusalem, his national homeland. With the genial President of the Tent of Rachel, who loves peace and pursues peace, celebrating the New Year in Hongkong, as is customary with him, with another member of the committee taking life easy in spending the High Holydays in Singapore, and yet another travelling in the Continent, and last but not least, the Hon. Secretary summering at Tsingtao, the list of the responsible officers of the Tent has dwindled down to a minimum, thus leaving the Shamash practically in charge to rule in the house of worship, with power to distribute miswoth, such as the opening of the Sha'ar Hashamayim, the reading of the maftir, the opening of the Sefer at the Tebah, the calling to the Law of those who prefer the Mashlim when they have Yahrzeit, and other little things. These naturally add to the burden of the beadle and make him wonder and exclaim Ma Neshtanna! Meanwhile, the poor service by the Reader goes on unchecked and unabated and bids fair to play havoc on the New Year and Yom Kippur, while our Ashkenazi community is leaving no stone unturned to organize a choir service and enhance the beauty of the Aboda, in order that everyone may enjoy the meaning of the words, *lishmowah il harinna w'il hatefillah!* The sleeping committee of the Tent are satisfied with their antiquated and obsolete methods of administration and in following the lines of least resistance. Meanwhile, the Shamash rules the tiny kindom of the holy Tent in his humble way, and we congratulate him upon the manner in which he was promoted by the committee. We wonder if he is aware of it!

MR. JOSEPH J. MOALEM,
Shamash shel Beth-Hakeneseth Ohel-Rahel.

NOTICE

During the ensuing High Festivals ROSH HASHANAH (Sept. 12 & 13) and YOM KIPPUR (Sept. 21) solemn services will be held at the OHEL MOSHE SYNAGOGUE (62, WARD ROAD) and ALSO at the AUDITORIUM OF THE JEWISH SCHOOL (202, SEYMOUR ROAD). Members and Coreligionists desirous of reserving seats for either place, are requested to call in person or to communicate with the Committee who will be in attendance at the Synagogue daily from Mondays to Thursdays between 5-7 p.m. and on Sundays between 10-12 3-6 p.m.

Mr. J. L. FRIEND has kindly volunteered to conduct the services at the Auditorium and will be assisted by a Choir consisting of members of "Berith Trumpeldor" and amateurs.

The Committee,

OHEL MOSHE SYNAGOGUE.

[*Continued from the preceding column*]

We take note of the foregoing with pleasure and hope that *Falastin* will appear in a better role in future, and not lead anyone to accuse it again for scattering "seeds of unrest, hatred and ill-will." That is certainly a grave charge before heaven and earth, which no one likes to earn in a decent society of men.

FAMOUS WILL OF $150,000,000 OF S. A. HARDOON CHALLENGED BY EZRA ABDULLAH HARDOON

Next Of Kin Lodges Petition At British Supreme Court Praying Injunction Against Granting Probate To Mrs. Liza Hardoon—Question Of Jewish Marriage Not Supported By Legal Documents.—Important Developments Expected.—Mrs. Hardoon Donates $600,000 For Flood Aid.

Some development has taken place regarding the Will of the late Mr. S. A. Hardoon, since our last issue. On the 16th July last, His Britannic Majesty's Supreme Court for China, made a grant of Probate to Mrs. Liza Hardoon, the sole Executrix named in the Will, and accordingly an advertisement was inserted in the *North-China Daily News* of July 28, by Messrs Hansons, solicitors for the former, which was repeated for seven consecutive days in that publication.

As this medium was not sufficient and not the one which would serve the purpose of some of the next of kins of the testator who are living abroad, we wrote to the above-named firm of solicitors on the 28th July, drawing their attention to the advisability of inserting the said advertisement in our journal, owing to its unique circulation in Iraq and other centres of the East, so that the relatives of the testator, if any, may have the chance of having their attention drawn to the advertisement inserted by the Executrix in regard to the final disposal of the estate after September 30. The reply of Messrs Hansons to our letter was unsatisfactory, and considering the limited time at our disposal, we could not run the advertisement in question, as a news item in our last issue, in order to serve some public interest. That we are able to do so in this issue, may or may not be helpful to draw the attention of the wide public abroad, but there is still the possibility of the Will being challenged locally by the nearest relative of the deceased, Mr. EZRA Abdullah Hardoon, about whom we write below, so that the time limit given by the Executrix and the British Supreme Court, may yet be set aside and postponed indefinitely. The text of the advertisement referred to above, follows:—

Silas Aaron Hardoon
Deceased

Notice is hereby given that all persons having any claims or demands upon or against the estate of SILAS AARON HARDOON, deceased, late of Shanghai, China, who died at Shanghai on the 19th day of June, 1931, are hereby requested to send in writing particulars of their claims or demands to the undersigned, the Solicitors for LIZA HARDOON, the sole Executrix named in the last Will of the said deceased to whom a Grant of Probate was made by His Britannic Majesty's Supreme Court for China at Shanghai, on the 16th day of July, 1931, on or before the 30th day of September next AND NOTICE IS HEREBY ALSO GIVEN that all persons indebted to the said estate are hereby requested to make payment to the undersigned.

HANSONS,
7 Peking Road, Shanghai,
Solicitors for the said
LIZA HARDOON

Shanghai, 27th July, 1931.

We understand that the Will was dated February 10, 1931, but whether it was actually signed on that day is problematical, as rumours are persistent that it was signed a week or so before the death of the testator when he was critically ill. As stated already in ISRAEL'S MESSENGER, the Will makes no provision for any relatives or charitable institutions, but leaves everything to Mrs. Liza Hardoon, unless she passes away within 14 days from the time of her husband's demise. And even then there are no bequests for the next of kins of the deceased, nor to any charitable institutions, but provisions are made for the adopted children, about whom the deceased stipulated that they should be brought up in the Jewish faith. Certain names (three in all) figure as Executors, but since they do not come in in any way, owing to the fact that the deceased's wife has outlived her husband within the time limit specified in the Will, there is no need to disclose their identity.

A Question Of Marriage

We are reliably informed that on August 23rd, 1928, the late Mr. Hardoon was married to Miss Loo Chia Ling at the local British Consulate, one of the witnesses being Mr. R. D. Abraham. We are also told that a declaration was made by the deceased in his application for marriage that he was wedded to the former in 1886, in accordance with the rites of the Jewish faith. Needless to say, there is no record in the local Jewish communal archives of any such marriage having been performed under the auspices of the local Jewish community. Neither is there any evidence that Mrs. Hardoon has been converted to the Jewish faith. The idea that the late Mr. Hardoon was married in accordance with the Jewish law—*k'dath Moshe w'Yisrael*—is ridiculed by all and sundry, since it is impossible to believe that any Jewish layman or a Hazan would unite the party in holy wedlock, when one of them remains a Chinese-Buddhist attached to her ancestral faith, which Mrs. Hardoon observes with a loyalty and devotion second to none. We are, therefore, unable to say what motive had impelled the deceased to make such a statement as the one referred to above, and we must, therefore, dismiss it as an irrelevant item, entirely baseless and will not be upheld by any Beth Din, Jewish court of law.

Mr. Ezra Abdullah Hardoon

Now comes in an important figure in the scene, who is prepared to struggle for gaining recognition to the Will, to which he claims legal right. Mr. Ezra Abdullah Hardoon arrived in Shanghai with his wife and family about ten years ago. He was born in Bagdad and is related to the deceased both from his father's and mother's side. In fact he is next of kin to the late Mr. Hardoon (whole blood) also his brothers, if he has any, residing in Iraq. We understand that so long as such close relatives are claiming the Will, others who abound in Shanghai and elsewhere are termed half blood, will not be considered beneficiaries in case the struggle for revoking the Will proves successful. The late Mr. Hardoon who died without issue had no brothers or sisters alive in any part of the world. His only sister Miss Sophie Hardoon died in Shanghai two years ago.

Mrs. S. A. Hardoon Donates $600,000

Mrs. Silas Aaron Hardoon has consented to donate $600,000 one month's income of the estate from house rents towards the Flood Relief. The money will be turned over shortly for distribution in the devastated areas.

Our Appeal For Trees

Amount already acknowledged	$383.00
Anonymous	6.00
	$389.00

Further contributions will be gladly received and duly acknowledged in ISRAEL'S MESSENGER.

The British Labour Government Resigns.

The fall of the British Labour Government last week should have taken place two years ago, when it was responsible for the riots in Palestine at the hands of the savage Arabs. When in October last year, the report of JOHN HOPE SIMPSON was published, accompanied by the infamous PASSFIELD White Paper in which the government outlined Palestine policy, based upon the report, the fate of the BALFOUR Declaration was virtually doomed and sealed and its sanctity thrown to the four winds of heaven. The soulless government had given no consideration to the great reputation upon which the British Empire was built; it went headlong in its heartless endeavour to suppress a small nation in order to placate the Arabs simply because of their veiled threat to murder, maim and cripple innocent beings in New Judea. The fall of the British Labour Government saves the honour of the British Empire from being further besmirched at the hands of her misguided officials, both in London and in Jerusalem. The MACDONALD government should have indeed fallen long, long ago. Let us hope that under the National Government supported by the three parties, the British Empire will remain solid and respected by the world as a government standing for all that is best and noble in British traditions, for which it is noted. The British Labour Government is responsible for many a sad chapter in Israel's modern history which will take some time before its evil effects can be healed and removed.

The Secret of Business Success
"Concentration on Essentials"

In those three words you have embraced the basis upon which every self-made man has built his fortune. If you fritter away your energies on things that have no bearing on outimate business success, the achievement of your ambitions is impossible.

And the first essential of success, in any walk body and brain. The secondary essential —concentration on your profession or business —is impossible until the first has been attained.

Vivorous health, which gives that abounding nervous energy and driving force—so necessary to the successful business man—is achieved by having a plentiful supply of rich, pure blood to feed the brain, nerves and body.

To achieve this ideal state there is nothing more effective than a course of Dr. Williams' Pink Pills. The formula of this world-famous enricher and urifier of the blood was discovered many years ago by an eminent doctor (an M. D. of Edinburgh University). Its success, in the treatment of all disorders resulting from impoverished blood, was immediate and remarkable, and since that time Dr. Williams' Pink Pills have been making men and women happy, healthy and grateful, all over the world.

WAS THAT WILL JUST?—A PLEA FOR FAIR CONSIDERATION.—[*An Editorial*]

The Will and Testament of the late Mr. S. A. HARDOON running into nine figures in Mexican dollars, which leaves everything to his wife, and not a farthing to his nearest relatives, nor a cent to any charitable institution or public organization, is bound to be received with a chorus of disapprobation and even condemnation by the general public. We are, therefore, in great sympathy with the move taken by Mr. EZRA ABDULLAH HARDOON, of Shanghai, whose late father ABDULLAH ISAAC HARDOON was a cousin of the deceased magnate, who passed away in Shanghai in June last. Mr. EZRA HARDOON'S mother was AZIZA JACOB HARDOON, an aunt of the deceased. It is thus patent to all observers that the latter having died childless, the Will can be upset and attacked by his nearest relatives whether in Shanghai or in Iraq. The step taken by the Shanghai claimant to move the British Supreme Court to refuse to grant the Probate to Mrs. LIZA HARDOON is perfectly right and legal. It stands to reason that the late Mr. HARDOON who was critically ill for several months was not in his sound frame of mind when he had signed his last Will, and the fact that it is going to be contested seriously before the court of law, should evoke the sympathy of all those who appreciate and value just and fair distribution of wealth in modern society. The vast fortune which was left behind by the late Mr. HARDOON should be adequately distributed by the court, and we are confident that the tribunal which will hear the plea of Mr. EZRA HARDOON, will take into consideration his plight and award him a fair judgment. Unfortunately, the latter is not happily situated: he is handicapped for lack of means with which to prosecute his case to the bitter end. But he is undaunted. He knows that he has a sympathetic public opinion behind him and a claim which is fair and just and will be vindicated by an impartial tribunal, noted universally for its sense of wise and just administration of justice. We commend his case to the elders of our community, who, we hope, will keep sentiments aside and think more of the plea of one who is not an outsider to the tetstator. We all have the highest respect and esteem for Mrs. LIZA HARDOON, who, we hope, will not grudge the help which some kind folks are prepared to give to a close relative of her late husband, if he applies for it. What is right is right. What is fair is fair. Live and let live is a fair motto which should govern the society of men. As far as we are concerned, we are satisfied that we are defending a man who is not yet well protected by society, nor the arm of law. His case challenges our sympathy and evokes our commiseration. We cannot ignore it on humanitarian ground. It is meet and proper that an honest man struggling manfully with a family to make both ends meet, should not be handicapped for life, nor trampled upon by the heel of the strong. We trust that the plea of Mr. EZRA HARDOON will be listened to with the consideration which it deserves. Needless to say, the latter was on the best of of terms with the testator and never had any unpleasantness with him. The fact that he was totally ignored in the Will came as a real shock to him. He and his sympathizers are anxious that the arm of law should protect him, and doubtless he will get that measure of support and help from the powers-that-be.

[*Written for* ISRAEL'S MESSENGER]

THE OLD AND THE NEW

Where are those days of romance flown?
Where that home-comfort we had known?
Since women are replacing men,
No longer home is a cosey den.
This is called the day of advance,
Most have grown indifferent and mean;
Give me back those years of romance
When all more sociable have been.

Where are those days of blissful trust?
For sway of power to-day men lust;
There's jealousy of race to race,
Love no longer holds pride of place!
Where look for ripeness and repose,—
Peaceful tendencies of the mind?
Suspicion to-day stronger grows,
Restlessness all over we find.

From innocence to mellow age,
Of book of life men turn each page:
Change of gait, change of spirit find,
Bringing depresson to the mind.
Can manfolk seek no worthier aim
Than setting back the hand of Time?
Here and there heaping up the flame
Of strife, of turmoil and of crime?

What most we miss—a guiding friend,
Who will to all our affairs attend;
Who will help goodwill and peace
And fellowship for all increase.
Bring back that atmosphere of trust,
Which will help to quell the mind's strain
Ere all our hopes turn to dust.—
See that you your prestige maintain.

B. J. H. SOMAKE.

BOMBAY.

Arab Leaders Arrested

JERUSALEM, Aug. 22.—Rioting is reported to have broken out to-day at Nablus, about 30 miles north of Jerusalem, following the arrest of some Arab leaders. The affair is minimized in official circles as being of little importance, but the Arab newspapers say that many persons were injured during the trouble both among the police and the people.—Reuter.

God and Women

Some of the finest anecdotes that are included in Jewish folklore are the products of rabbinical wisdom. Take this one, for example, credited to Rabbi Chaim Auerbach. The pious scholar had a number of opponents in the community who missed no opportunity to defame his reputation. Once, while he was walking to synagogue, he was stopped by a poor woman who kept him in conversation for some time about a problem that was bothering her. Immediately a rumor was spread through the town that the rabbi had spoken to a strange woman. For the Orthodox there is no graver sin. When the story was finally brought to Rabbi Auerbach he said: "It is far beter to speak with a woman and to think about God than to speak with God and to think about a woman."

OUR BOOKSHELF

THE JEWISH YEAR BOOK. London, An Annual Record of Matters Jewish, 5691-92. (*1st January—31st December*, 1931). *Edited by Rev. S.* LEVY, M.A. *Published by the* JEWISH CHRONICLE, 2, *Finsbury Square, E. C.* 2. *London. Price* 2/- *net.*

The above volume is in its thirty-fifth year and presents a wealth of detailed informations regarding Jewish institutions in the British Empire. The communal Directory is not limited or restricted to the Jews in the latter, but such countries as India, China, and Palestine are also included. The Year Book is a necessity to those who wish to keep in touch with the Jews in the British Isles and beyond, and as such it should be treasured in every Jewish home. Rev. Levy is to be congratulated upon his painstaking efforts in producing such a useful and handy compilation which serves to link the Jews in the British Empire and bring them closer together. The need for such a Year Book is felt in China and we hope this great want will one day be supplied to us.

THE JEWISH LIBRARY. Second Series. Edited by Rabbi. LEO JUNG, Ph.D. Bloch Publishing Co. New York. Price G$2.50.

We are told that the above brilliant work has been edited and written to assist the twentieth century American Jew to become more fully acquainted with the riches bequeathed to him by his innumerable noble progenitors. We are thankful that such is the case with the presentation of "The Jewish Library," which is a challenge to every reader to widen his mental horizon and study the great achievements of the Jewish race. The Jewish Library" is an answer to those weak-kneed Jews who imagine that they must need go elsewhere for their spiritual sustenance: there are scores of them in every country. Possessing a smattering knowledge of English they rush to the public libraries and beg for works of fiction and dramas which they think will compensate them in life for the time they devote to them. The excited dramas with their wild adventures excite youthful minds and impel them to ask for more. Meanwhile, their own real treasures are neglected to the detriment of their own souls. Now, this is a bad tndency and must be suppressed. True, we have no spiritual leader (our "impoverished" community has means for everything but the right man) to look after our charges and nurse them with high idealism, but it should not be difficult to throw open the two local Jewish libraries which were installed at great expense and invite our young men to make use of them. "The Jewish Library" is a serious book, well worth reading and studying and every Jewish student should possess a copy of it. We are not yet able to give a fair review of it in these columns; we hope to do so in a later issue. Meanwhile, those of our readers who wish to enrich their minds with solid literature, should order the book direct from the publishers, and in this way unfurl before their gaze the unique contributions which our noble progenitors have made to our civilization.

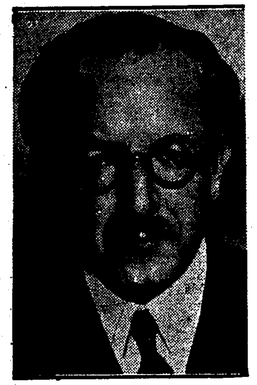
[*Further reviews will appear in our next issue.*]

[*Special to* ISRAEL'S MESSENGER.]

THE JEWISH LAW—CAN IT BE REVITALIZED?

Excerpts From The Presidential Message Presented At The Annual Convention Of The Rabbinical Assembly Of America In Long Branch, New Jersey, July 6, 1931, By Dr. ISRAEL HERBERT LEVINTHAL, Rabbi Of Brooklyn Jewish Center And President of Rabbinical Assembly.

That was an inspiring address by Rabbi LEVINTHAL, *author of "Steering or Drifting, Which?" and spiritual leader of a prominent congregation in Brooklyn. Therein the renowned preacher introduces us to many fine traits in the Rabbinical career, the Rabbi and Jewish Scholarship, and refers to the depression in the spiritual world, and the need of the Rabbi being spiritually free. Dr.* LEVINTHAL *devotes a fine chapter on the "oversupply in the Ministry," which is the case to-day, but should not be so if every Jewish congregation were to engage a qualified Rabbi instead of relying upon 'quack Hazanim' who are not only inadept in their profession but rather a hindrance to the spiritual development of the community in which they function. We regret that the privilege of publishing the fine message of Dr.* LEVINTHAL *in extenso is not ours owing to lack of space at our disposal, but we shall be satisfied in giving some extracts therefrom to our readers, which we are sure they will peruse with pleasure and interest. Rabbi* LEVINTHAL *is a brilliant exponent of Traditional Judaism, and a great lamdan. His views on our modern problems are bound to arrest attention and create widespread interest in the cause which he very ably and scholarly handles. Our modern Rabbis are the lineal descendants of our prophets of old: we rely upon them to guide and train their flocks and imbue them with the spiritual truth of which they are heirs. They have indeed grave responsibilities to face and solve for us and men of the calibre of* LEVINTHALS *are needed to stem the tide of religious unrest and conquer the spirit of inertia and apathy that is prevailing. We cannot afford to sit tight on the fence, wait and see the disastrous consequences of modernism that are now invading our sanctuaries, and unless a Synod is convened in the near future, we fail to see what other steps can be taken to help in the solution of the many difficulties with which we are faced to-day. Rabbi* LEVINTHAL *is a dynamic force in the Rabbinical world and unquestionably a forceful leader whose views are bound to command respect and attention. Exceprts from his fine address referred to above follow:—*



DR. I. H. LEVINTHAL.

Authority Of The Oral Law

We do have a definite attitude towards Jewish law. We do not hold the view of those groups in Jewish life who reject the authority of the Oral Law. We know that there is no authority and that there can be no authority in Judaism to wilfully abolish or even to modify Jewish law. As Prof. Finkelstein has so well pointed out in his presidential message two years ago, the only way in which the Sanhedrin of old or the scholars of all times met the exigencies of new conditions was by the method of *interpretation.* Through *judicial interpretation,* the law was so construed as to give it new meaning, new construction, and thus new vitality. That is what we need to-day. Now, in order to accomplish this, our Committee on Jewish law must do what so many of our illustrious sages from Hillel down have always done—they must accept, for purposes of interpreting the law, the lenient principles established by ancient scholars rather than the more severe opinions that may accidentally have crept into general practice. Let it become known once and for all that we stand firmly on the rock of Jewish tradition and Jewish law—but let it also become known that we are the *Mekilin* and not the *Mahmirim,*—that we seek the lenient view, the liberal view, if you will, and not the severe view in Jewish tradition. There is a difference between the abrogation of law and the liberal interpretation of the law. Law itself is flexible. Jewish law, in particular, was never immovable like the rock of Sinai, as it is depicted by Sargent in the well known picture of Moses. Its very interpretation, embodied in the Oral Law, pointed forward to continued progress according to the needs of time and environment. It was Israel's "life and length of days." Perhaps it is the genius of the Jewish soul that it created a word for Law,—unlike any other language—*Halaka*—which is derived from the word which signifies movement, "to go," "to walk," "to move." The very word *Halaka* is opposed to the thought of stagnancy. *Halaka* represents a living process, in keeping with life itself. That is why certain sages even went so far as to maintain that the *Oral Law,*—the law that represents the living, interpretation of the word of God, is dearer, is more acceptable to God even than the Written Law (T. J. Peah 11. 4, of Gitin 60b). We hold the position, contrary to the view of another school of thought in Jewry, that this Oral Law must not only function, but that it must continue to grow and to develop,—that we dare not erect a dam to stop its flowing stream. Recent decisions of the Supreme Court of the United States on vital questions affecting the citizenship of Americans reveal the way law may be differently interpreted. As long as the decisions reached come through the regular process of legal interpretation, no matter how revolutionary the interpretation may appear, then the people recognize the old truth voiced by ancient rabbis that "Even though these sages declare a thing impure while others declare it pure, these say it is prohibited and others say it is permissible, and you may be tempted to say, 'whom shall I heed?' know then that they all have one source, they all derive their common inspiration from the one shepherd!" (Hagiga 3b; Numbers Rabbah XV. 18). If that has been the prevailing opinion that guided the Jewish people, then I hold that what the distinguished liberal group is in United States Supreme Court, our Committee should be in the life of American Jewry. The old liberal principle that found such favour with our people *Kowah D'hetera Adif,* "The power to permit is superior to that which forbids" (Hulin 58a; Bezah 2b.) must become the recognized guiding principle of our Committee on Jewish Law. Then it will have power; then the masses of our people who want to remain loyal to Jewish tradition will follow its decisions and accept its authority. And once the mass of the people shall accept their interpretaion, Jewish law itself will again become triumphant. After all, that is the test of the validity of a law —its acceptance by the conscience of the Jewish people. There is a striking Midrash which brings a great deal of light to this aspect of the problem. And the Midrash, even more than the *Halaka,* gives us a clear insight into the philosophy which guided Jewish thought and action. "The ministering angels once asked God: 'When is Rosh Hashanah?' And He said to them, 'Ye ask Me? Ye and I must ask the *Bet Din* on earth'." It is a daring thought, that God Himself in all His Majesty abides by the decision of the Court that interprets the Divine law. And the Midrash continues that once the Bet Din on earth decreed that a certain day was to be Rosh Hashanah, instantly God commanded the angels to see to it that the day was observed. But the Court then changed its mind and decided to postpone Rosh Hashanah for the next day, and again God commanded the angels to abide by the decision of the Bet Din and to see that the following day was observed. And to justify God's action, the author of the legend quotes Psalm LXXX1:3—"For it is a statute for Israel. An ordinance of the God of Jacob," which he freely translates, "*If* it is a statute for Israel,—if Israel accepts it as binding for itself, the *Mishpat* it is a judgment, it is agreeable to the God of Jacob,"—(Yalkut Shemoni, Exodus paragraph 190 and 191.) What is acceptable to catholic Israel, is acceptable to God as well. For God Himself recognizes the inherent power to interpret the Law, so as to enable it to function in the life of Israel. A people possesses an instinct for selfpreservation just as an individual possesses that instinct. We may rely on this instinct of self-preservation, on this will to live, on the part of the Jewish people to accept that type of interpretation which will prove to them that their Torah is a Torath Hayim, a living Torah, meant to serve a living people in the paths of life.

That, to my mind, ought to be the great task to which this Commitee should dedicate all its efforts and all its abilities,—to develop—by means of the process of Halakic interpretation, a legal foundation, to prove the legal continuity between the tradition of the past and those norms of life which to-day have practically been accepted by the overwhelming mass of our people. Some time ago, the distinguished head of our Seminary, Dr. Cyrus Adler, speaking at the graduation exercises of Dropsie College, taunted Jewish scholarship for busying itself with the past alone, instead of directing that knowledge along channels which would result in practical guidance to our people. He felt that the scholars' knowledge of the past ought to help contribute towards a solution of the problems confronting world Jewry to-day. Said Dr. Adler: "It is a not infrequent cause of complaint on the part of devotees of Jewish scholarship that it has lost its hold on the Jewish people, that they do nothing for it, do not appreciate it. But it would not be unfair on the other side if one were to inquire what scholarship does for the people." In a similar vein would I say to our men, who are masters in the field of Jewish law, if we are losing our hold on the Jewish people, it is simply because the people ask,—what are you doing for us; what are you doing to bring the Torah into harmony with the new life in which we find ourselves? The masses of our people look to you for guidance. Utilize the knowledge you possess to give to them that new understanding and new appreciation of our Torah, and the attitude of our Torah to life, that was given to their ancestors in every age and in every land by the masters of the law in the past.

[*The foregoing has been held over from our last issue, owing to lack of space.—Editor, Israel's Messenger.*]

SOCIAL AND PERSONAL

Mr. ISAAC SHPIRO.

Mr. Isaac Shpiro is the latest resident of Shanghai, having arrived here four months ago. He is head of the firm of Polish Import and Export Co. Ltd., with offices at No. 74 Szechuen Road dealing in piece-goods. Mr. Shpiro was born in Bialystock in 1904, and has arrived here in order to develop his business. He is optimistic regarding the future of the trade in China and has ambitious plans to carry out in future. We wish him well.

Mr. Silas E. Levy who arrived here from the U. S. on a visit to his mother sailed for New York via Vancouver on the *Empress of Canada* on the 18th ultimo. Mr. Levy hopes to pay Shanghai periodical visits in future and thus keep in close touch with his relatives and friends.

Mr. E. Reuben of 911 South Road, Entally, Calcutta, writes us under date of July 17 as follows: "In your issue of June 1st, you gave the age of my father, the late Reuben Ezra Barzukh as over 90 years. This is incorrect. He was 82½ years when he died. You also stated that he left two sons. This, too, is incorrect. I am the only son surviving him. I trust you will be kind enough to make the correction in your next issue."

Mr. I. R. Razon, a resident of Shanghai, well-known as a coffee specialist and proprietor of Messrs Razon Trading Co., 12 Central Road. Mr. Razon is a native of Aden and hopes to make his future home in Shanghai.

Mr. and Mrs. Eric Benjamin have been congratulated upon the birth of a daughter at the Country Hospital last month.

Mr. and Mrs. J. R. Jacob announce the birth of a son.

Mr. and Mrs. Nissim Jeremiah have returned to Shanghai from 'Frisco.'

Dr. H. Necheles, of the physiology department of the Peking Union Medical College, arrived here last month from Peking en route to Palestine via Indo-China, Siam and Suez. He does not intend to return to China but will reside in Hamburg and later visit Chicago. Dr. Necheles is an active Zionist worker and takes great interest in the movement.

Mrs. D. M. Nissim and Mr. Lawrence Kadoorie were passengers to Hongkong on the *Empress of Canada* which left Shanghai on the 6th ultimo.

Major W. S. Nathan, Director of the Peking Syndicate Ltd., was one of the arrivals here Last month aboard the Canadian Pacific liner *Empress of Canada.* Major Nathan has recently been visiting and travelling in England.

A son was born to Mr. and Mrs. S. Skenazy on the 10th ultimo.

Mr. and Mrs. S. J. Levy have removed to No. 266B Yu Yuen Road.

Mr. and Mrs. M. H. Abraham announce their removal to No. 96 Tifeng Road.

The Santos Coffee Store advertisement in our last issue, contained an error which we must correct. The address given as 41 Nanking Road should read 49 Nanking Road. It is conveniently located in the centre of the Central Arcade where a visit is strongly recommended to our readers.

The list of the Box collections to the Jewish National fund in our last issue, contained an error which we must hasten to rectify. The amount of $1.80 credited to Mr. H. Kammerling should read $18.00 although the total amovnt given is correct. We apologize to Mr. Kammerling for the oversight and hope that his blue white box in his home will continue to take the lead in future.

Mr. L. Merkin, a popular member of our Ashkinazi community left on the 5th August by the *Emphess of Asia* for the United States on a business trip. Mr. Merkin intends to visit New York, Berlin, Leipzig and many other cities, and expects to return to Shanghai in November next.

Our Ashkinazi community has engaged the auditorium of the newly built Jewish School, where they intend to hold services during the Rosh Hashana and Yom Kippur, in addition to the services which will be held at the Ohel-Moshe Synagogue. We understand that Mr. J. L. Friend has kindly consented to act as Cantor, and to conduct the services. He will be assisted by a choir consisting of members of the "Brith Trumpeldor" and a number of amateurs which has been organized and is being trained by Mr. Friend for the purpose. The choir will, in the course of the service, render beautiful traditional, as well as modern composition of the Jewish liturgy. The "Kol Nidre" service, we understand is receiving special attenton and will be most beautiful and inspiring. Should the choir receive the necessary support, it is proposed to extend its activities for the holding of regular Friday evening services throughout the year, with the participation of the choir, and possibly sermons by prominent members of the community for the benefit of our young generation. Mr. Friend is no novice in the field of arranging Synagogue services with a choir. We all remember the inspiring rendering by his choir of a good many compositions during the inauguration of the Beth Aharon Synagogue in 1927, and we are sure that his latest efforts will be crowned with success. It is furthermore gratifying to note that solemn prayers will ring in he walls of the newly constructed school, which must be taken as a good omen for this new institution.

In connection with the "Berith Trumpeldor" Choir which is being trained for the High Festivals, we are informed that Mr. Joseph Steiner a popular piano teacher who has on many occasions been responsible for the musical part of Jewish entertainments, is now assisting in the training of the choir by playing on the organ at the rehearsals.

Mrs. Gindos, propritress of a beauty parlour, left by the *Empress of Russia* for Manila and expects to return on the 15th instant to Shanghai.

Mr. J. E. Salmon has spent a brief vacation in Mokanshan last month.

Flood and Famine In China

AWFUL PROSPECTS.—THE RELIEF FUND

The great calamity that has overtaken Hankow and the havoc caused through the flood should evoke world wide sympathy for the unfortunate victims. We are pleased to observe that in the midst of this terrific disaster, Major W. S. Nathan and others, have opened a relief fund to assuage the sufferings of victims and that the response is already forthcoming from the generous public. We hope that the liberal members of our community will not hesitate to come forward with generous contributions, and thus testify by their act their sympathy with the unfortunate millions who are languishing in misery and bearing their misfortunes with remarkable patience and fortitude. That this unhappy situation causes the government great worry and concern, goes without saying. China has long been a hospitable country to all, and her people are noted for their frugality and industrious ability to maintain their special unique art, culture and civilization. In recent years, there have been, unfortunately, a plethora of calamities in China. Civil war, famine and flood had greatly sapped the fabric of the nation and reduced her power of recovery from the reactionary government to which she was subject for many centuries. Happily, China is a great country, rich in her untapped resources, and for this reason, we imagine, she is well able to stand the great storm and brave her misfortunes. We commend once more the Relief Fund which was opened in Shanghai for the Hankow sufferers, and trust that all those who can spare something will not hesitate to do so, and thereby save the lives of many millions whose only hope to-day lies in speedy aid and succour from their fellow-beings.

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EDITORIAL NOTES & COMMENTS

NOTICE

The Revenue Office of the Shanghai Municipal Council notifies us that commencing from October 1st, 1931, our present address No. 52 Avenue Road, will read 696 Avenue Road. Will our correspondents, both local and abroad, kindly take note of this?

The Old Year

5691 is drawing to a close. On Friday eve next, it will breathe its last. It lies now prostrate laden with huge deficits awaiting in vain for a receiver. 5691 was a woeful year for Jewry. It was a year of woes and sadness. It saw no diminution of anti-Semitic rage and propaganda against Jewry. It has aroused the passion and hatred of some of the most friendly disposed people towards us. 5691 has proved a disappointment. It has added a sad chapter in our history which will not be easily forgotten and healed. Let 5691 end with its curses, and 5692 begin with its blessings. The old king is dead. Long live the new king!

The New Year

5692 is preparing to enter and it behoves us to greet the new era which is opening for mankind. We cannot say how far 5692 will help us to achieve that which we aspire in life. It must be a struggle and the struggle must be of the bravest kind on our part. As an eternal people destined to accomplish our mission in life, we dare not lay down our arms and surrender to the forces of darkness. Am Yisrael L'Eres Yisrael was ever our slogan in the past and will remain so until the goal is finally reached. This is the season when we can approach the Throne of God in a spirit of upliftment, with a sincere prayer to halt our Galuth life and cause the Shekinah to return to Zion. That is a prayer which we all can offer and stress in these days which try our souls and crush our spirits. The Goulah must dawn for Israel and all mankind. 5692 has this message to deliver and it should be received with calmness and thankfulness. We all must do our share to greet the new king and let us sincerely hope that he will be the true redeemer in whom our highest ideals may find realization. *Ken yehey rason w'nomar Amen!*

New Year Resolutions

A New Year affords a welcome opportunity to make fine resolutions. We hope there will not be lacking good ones to replace the old, especially by those institutions which stand for *pro bono publico*. Quite a number of our local institutions stand in dire need of reshaping their "shows." We know of a few which need a thorough overhauling and they are worth watching. We have too many figure-heads whose only qualifications are their standing among certain group of men and their cheque-books which are seldom utilised for the cause which they are supposed to represent. We hope that the New Year will start with a clean slate all round. A little criticism or *dobrey musar* should not fail to remove the stumbling-block from *adath Yisrael* and restore order out of chaos. Our best wishes go out to one and all for SHANA *toba*, a happy and prosperous New Year.

Sinners And Repentance

Our ancient Sages have said that "those who have sinned and repented rank higher in the world to come than the righteous who have never sinned. This is a striking utterance which finds its parallel in the New Testament, the Christian Bible that "there is more joy in heaven over one sinner who repenteth than over ninety and nine righteous persons, who need no repentance." Mankind stands in need of such lofty teachings when the trend of our age leans towards atheism, bent upon to overthrow all the ethical rules which should govern our society and home.

Off To Our Homeland

175 men, women and children, constituting the largest group that has left America for Eres Yisrael at any one time for several years past, sailed for our homeland in July last, we are pleased to say. Most of these people intend to become settlers in Eres Yisrael. They have taken with them a total capital of well over one-half million gold dollars for investment purposes. And so despite all hindrances and drawbacks and broken pledges, the determination to upbuild Eres Yisrael is our paramount duty and would be prosecuted at all costs.

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The Hazan, Hazanuth And The President Who Is Away

Two congregants were recently discussing the controversy in ISRAEL'S MESSENGER regarding the Hazan and the Hazanuth. "What is the matter with the Hazan?" asked one worshipper who attends the service almost daily. "Doesn't he edify?" "Yes, he edifies," replied the second who is obliged to attend the service in order to recite the Kaddish. "Doesn't the Hazan magnify?" "Yes, he magnifies" replied a disgruntled worshipper who is happy that the year of mourning is over and is no longer obliged to attend the service. "Doesn't he electrify?" "Yes, he electrifies answered a by-stander who swore by his beard never to attend the service after the year of mourning is over. "Then what on earth is the matter with the Hazan?" waxed his defender. "Well, said the complainant, "he may edify, magnify and electrify, but the doesn't specify!" Here the verdict must rest, with a vow to forgive the gentle President for expressing a sigh of relief that he would not be in Shanghai for the *Yamim Nora'im!* Surely, who can say that heroes are only found on the battlefields and not on many other fields?

What Else Can We Do?

"Summer Judaism" is coming to a close with the advent of Tishri —Rosh Hashanah. "Autumn Judaism" is preparing a reception for the group of worshippers who are ready to flock to the holy places of worship, albeit for a week or so. It may not be out of place to make a comparison by way of relating a story. HANNANEL was a pious Jew. He kissed the mezuzah morning, noon and night, as he entered his home and as he left it. But for his wife he had no such affections. Whereupon his spouse entered a natural complaint. "I wish I were a mezuzah," she said to her husband one day. "Why?" inquired her pious HANNANEL. "Then you would kiss me daily as you come and as you go." "And I," replied HANNANEL in turn, "would rather you were a lulab." "Why?" in turn asked the wife. And the answer was: "So I could shake you for a week and shelve you for a year." It is well to make Judaism like the mezuzah, to be kissed in our daily thoughts. But insofar as the trend of our age is concerned, if we may be permitted the vulgarity of a comparison, let us make the Yamim Nora'im the lulab, to be shaken to success for a week, and then shelved for a year. What else can we do?

Morris Lyon Versus S. A. Hardoon

A news item in our American exchanges emanating from London, reads thus:—

Everybody had thought Morris Lyon, silversmith, a pauper or else a miser, but, upon his death at the age of 90, it has been revealed that he had been living in humble circumstances because he wanted to leave a large estate to philanthropy. His estate, amounting to $500,000, has been bequeathed to various charitable institutions in London. Lyon was a Jewish immigrant from Russia.

The foregoing should help to wipe away the bad impression which the un-Jewish will of the late Mr. S. A. HARDOON had made and to which we referred in our last issue. ELIHU BURNITT wrote that no human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity. He explained that no one can detach himself from this connection. He quotes an old saying and one of fearful import, "that we are forming characters for eternity." Whose? our own or others? Both, says BURNITT, and in that momentous fact lies the peril and responsibility of our existence. MORRIS LYON by his fine bequest had so lived as to make his influence felt in this planet by his departure. His name will be remembered and cherished by untold ages. Unfortunately, the same cannot be said of the late Mr. HARDOON, who had left a very poor legcy behind, which is bound to perish overnight like JONAH'S *gourd*.

The Strength Of The Zionist-Revisionists

The seventeenth Zionist Congress held in Basle this year was a striking demonstration of the growth of the Revisionists party and the acceptance of their platform by a large number of Jewish bodies throughout the world. For this great credit is due to its brilliant leader V. JABOTINSKY, and his lieutanent and faithful colleague Mr. GROSSMAN, both ardent and zealous champions of pure and undefiled Zionism. Mustering fifty delegates at the Congress, the Revisionists have made their voices heard well at the Jewish tribunal, and it is not improbable that at the next Congress they will be able to bring one hundred delegates and thus resist the inroads of pseudo-Zionists. Although we are not in sympathy with the entire programme of the Revisionists, we cannot fail to pay them their meed of tribute for their brave Maccabean spirits in fighting the cause of our oppressed nation when others are retreating and surrendering to the voice of despair.

"Belittled A Great Act Of Statesmanship."

We cull the following significant confession (*widduye*) from the address of Dr. HAIM WEIZMANN when reviewing the political situation in Eres Yisrael at the last Zionist Congress:—

"I have repeatedly given utterance to my deep disappointment and dissatisfaction with the attitude both of the government and still more with the Palestine administration. No government, however great, can afford to tamper with a promise solemnly given, and the greater the government the less it can afford it. I feel that the government, by not fully appreciating the great moral force stored up in Zionism, and through having forgotten in time of great need the sentiment of a suffering people who turned to Great Britain, and having whittled down its promise and so belittled a great act of statesmanship, has squandered the sympathies of a nation which even the British government should not perhaps allow to be a matter of indifference."

That England, free England, could be indicted openly by one who is anxious to serve her faithfully and save her from going astray, is a sad phenomenon in the realm of English diplomacy. But we must not lose faith in the British nation. Our quarrel is with the perfidious Labour Government which is responsible for staining the honour of the British flag and trampling upon treaty rights. And yet this was the nation which fought Germany for trampling upon the treaty rights of Belgium in 1914! Has that "still, small voice" been smothered? O England!

Eres Yisrael Must Be Built Upon Torah And Yir'ah

The London Jewish Bulletin for July issued at 31, Commercial Street, London, E. I., opens with a stirring message of the month in regard to the *binyan Eres Yisrael*, which should not fail to be of interest to our readers. The call is signed by J. C. SONNENFELD, and JACOB MEIR, Chief Rabbis of the Ashkenazi and Sephardi communities in Jerusalem, respectively. We have pleasure in giving it special prominence in this issue, and ask our readers to ponder well over the intrinisic value of the message and digest it seriously:—

Our associations with Palestine compel us to strengthen the hands of those who live and labour in the Land. . . . for orthodox Jewry, which above all desires that the Holy Land shall be rebuilt in an holy spirit and shall be based on the principles and practices of the Torah, we above all must help in this work. We, who are bound to Palestine with a thousand threads; the sons of ancestors who in the thousands of years have never forgotten the Land, destiny calls to us to throw in our whole influence and power to help by supporting the funds created for this purpose by the Agudath Israel. Torah and Y'irah will spread throughout the country, schools for boys and girls will be supported, hundreds and thousands of young Jewish souls, for whom otherwie the greatest dangers are to be feared—they will be saved. Rebuild the Holy Land, but rebuild it in such a manner that it will retain its holy character, that every stone shall be laid in holiness. Only this will we build upon a firm foundation.

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Stand Firm, O Israel!

Rabbi JOSHUA L. LIEBMAN contributes an article in *The American Israelite* under the caption "Challenges to Zionism," wherein he gives his own personal views of the Palestine Administration and the officials who are at the helm of it. Dr. Liebman has no faith in England to help the Jewish people to upbuild their homeland, and draws pessimistic conclusions from his recent visit to the Holy Land. He quotes one of the "highest officials in Palestine" as saying to him, "One more major disturbance and England scuttles the sinking ship. There is too much at stake with the Moslems to play too long with the dynamite of Palestine." Why England should have to wait for "one more major disturbance" before it takes its exit from Palestine, passeth our understanding. Would it not be infinitely wiser for her to surrender the Mandate, as was suggested by LLOYD GEORGE in the House of Commons in November last, than wait for another great display of swords by the Arabs, who must be receiving a great deal of help and encouragement from the anti-Semitic British officials to revolt against the Jews and the Mandatory Power? Rabbi LOUIS I. NEWMAN, of New York, forcibly tries to impress us that "Jewry must teach Great Britain that she may try to scuttle the ship, but that she will find it unsinkable. Zionism was born before Great Britain appeared in the family of nations and will outlast it, if need be." At one time, we had great faith in England's sincerity to aid our people to reconstruct their country, but the anti-Semitic proclivities of her officials in the Palestine Administration and the queer attitude of the Labour Government, has caused us to change our mind. And yet for all that we must not despond. Ways and means must be found to overcome the deadly foe who is menacing our national life. Israel has his one last chance on earth to fight for, and if he fails to win his final victory then he might as well commit national suicide and bury himself alive. Happily, the trend of our history does not point that finger to us. Israel is not destined to serve his taskmasters for ever. Israel will be free and a son of his own native soil when with spade in hand he prepares the path of peace and goodwill for all. Stand firm, O Israel!

"Daybreak Everywhere."

Two Polish Jews were looking at the glories of the park at Sans Souci, so the story runs, when they suddenly came face to face with King FREDERICK the Great. In their terror they turned to run. The King called to them and asked, "Why do you turn from me?" "We are afraid, your majesty," said one of the terrified Jews. "Afraid of me," roared the King. "I will teach you not to be afraid," with which he belabored them with his long rattan cane, saying, "You shall not fear me, damn you shall love me." This little story epitomizes the life history of the Jews in their dispersion. During the Middle Ages the reign of terror had playd havoc among the terror-stricken Jews in their Ghettos whose bent had been deformed and their spirit crushed. The awakening of the Jew is bound to remove all the disabilities from which he has suffered in the past and revive the ancient MORDECAI spirit in him. The oppressed must be freed from the yoke of their oppressors. The weak nations must sit side by side with the strong nations with none to make them afraid. The progress recently made in all directions is bound to break the yoke of the oppressors and make the oppressed go free. That was the vision of ISAIAH whose striking message will be resounded in the walls of our Synagogues during the Day of Atonement. Not fear but love should be inspirrd within us, so that

"Out of the shadows of the night,
The world rolls into light,
It is daybreak everywhere".

"Righteousness, Righteousness Shalt Thou Follow."

The law of righteousness was a passion in Israel's hierarchy. It was the foundation upon which Israel's ethical code was based. It was practiced with meticulous care by our Sages of old. They looked upon it as the basis upon which human civilization should ever stand or fall. To pursue righteousness, to give a square deal to the litigants, irrespective of creed, race or colour, was a passion from which our ancient Sages had never deviated. The Talmud is replete with instances where justice was meted out to the heathen, no less than to the Jew. Our Master MOSES taught the undying truth, which is to this day the guiding principles of civilized nations, "Righteousness, righteousness shalt thou follow." Commenting on this verse, our Rabbis remarked, "The meaning of the double exhortation is: "towards Jew and towards Gentile alike'." What a wealth of tolerance is here displayed in an age not happily noted for its remarkable progress in goodwill movements towards each other! And yet Judaism was not free from attack by those who maligned it and the catholic teachings for which it stands. The frame of mind of our ancient Sages was seldom saturated with bigotry towards their neighbours. They stood for a real brotherhood. They persisted that toleration should not be confined within one's narrow circles. "Whoever is unjust" says the Talmud, "even to the extent of a penny, towards his neighbour, sins against him grievously." This broad ethical saying reaches the acme of beauty which may well be practiced by this age which boasts of having outgrown the ancient civilization and harps upon a new interpretation of life. There is nothing that can be said or added thereto which can enhance the beauty of the teachings referred to above. If anyone wishes to take away from them, he is bound to wantonly mutilate them, while if he wishes to add thereto, he is bound to obscure the perfect ideal which it is our duty to uphold, practice and admire.

The Age Of Topsyturvyism

Our age is responsible for the topsyturvyism in life. Time was when a man of character was highly prized and venerated. He was not judged by what he *has* but by what he *is*. To-day it is just the reverse and it is highly fashionable. An old Jewish legend of the Prophet ELIJAH, who, dressed as a poor beggar in rags, came to the scene of a rich wedding feast, comes to mind. For a while he was tolerated but ignored, and finally he was driven out of the house. He then returned dressed as only a very wealthy man could afford, and his appearance immediately created a commotion. The guests and hosts rushed over to him and conducted him to the head of the table, and the finest dishes were served before him. He thereupon surprised the crowd whose eyes were upon him by this strange act. He turned the plate of soup over on his coat and spilled the wine all over his vest. In explanation he then said: "I came here dressed in rags, and I was not welcome. I then returned richly dressed, and I was most welcomed and greatly honored. It is, therefore, not my person that you welcome and honor, but my clothes. And all this food has been served not for me, but really for my clothes. I have therefore given the food to my garments, for to them it was given, and to them it belongs." The moral of this legend is obvious. We need a little shaking to expel the false views of life which is creeping into our society. Few are immune from it and it behoves us to revert to the right path and restore the decency which is our pride and heritage.

New Judea Fit For Civilized Beings

Our attention has been drawn to the following spirited defence of political Zionism by Rabbi Dr. I HERZOG, Chief Rabbi of the Irish Free State, which appeared in the *Irish Times* of 8th July, in reply to a leading article in that journal. Dr. HERZOG makes out a strong case for Jewish Nationalism which deserves to be widely read. It is such contributions which will ultimately win the dark forces and silence our enemies. Dr. HERZOG in his letter referred to above, wrote:—

The Arabs have not justified their tenure of the country, so sacred, so dear to civilized humanity, which must be of the deepest concern to all who have the progress of humanity really at heart. They have turned a land which once flowed with milk and honey, which was once like a Garden of Eden, which gave light and leading to civilized mankind, into a miserable, dirty, filthy, swampy, pestiferous, barren wilderness. Jewish energy, intellect, capital, enterprize and self-sacrificing labour are now beginning to reclaim this precious territory from the floods of semi-savagery and to make of it a land fit for civilized human being. Do you know how many of our pioneers lost their young lives in the heroic efforts to resuscitate the land of Abraham and David, of Micah and Isaiah, from the effects of centuries of Arab sloth and baneful neglect?

You must also consider this very important aspect of the case. As a result of the Great War the Arab race has obtained Arabia and part of Mesopotamia. This is quite ample for its full self-realization. For the Jewish race, on the other hand, to which both Christianity and Islam are so deeply indebted, and which has contributed so much to the sum total of civilization, there is not, outside of Palestine, a single spot upon this globe where it can reconstitute its national, spiritual and cultural centre. Surely this historic race, of such hoary antiquity, of so venerable an origin—which helped to build the pyramids of Pharaonic Egypt, which has survived the mightiest empires of the ancient world, has outlived its tormentors and would-be destroyers by the sheer force of its immovable faith in the Divine, of its sublime, spiritual idealism—is entitled to one littld deserted corner somewhere in this wide world.

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Great Britain And The Jews

Although Great Britain has whittled down the promise made to the Jews in the BALFOUR Declaration and so belittled a great act of statesmanship and squandered the friendship of the Jews, we should do nothing to lose the friendly feeling between the Jews and Gret Britain, Dr. HAIM WEIZMANN declared before the recent Zionist Congress in bringing to a close the general debate with an address in which he defended his administration against numerous bitter attacks by many speakers at the Congress. It is hard to say how far Dr. WEIZMANN was justified in suggesting that world Jewry should be meek and submissive and return the other cheek to the smiters. It is clearly a case of default on the part of the British Labour Government and it would be infinitely prudent to tell England to return the Mandate to the League of Nations than continue to trample upon the treaty rights of an oppressed nation. The British Labour Government have to account for many backslidings for which they are responsible. The day of atonement will yet come and fill the government with a sense of anguish and remorse. We echo the words of *The Jewish Echo* of Glasgow, when it says, "Determinedly and resolutely we shall go on with the work in spite of all obstacles, in spite of all circumstances. Perhaps our faith in the nations will be weakened, the latest events having proved the truth of the Psalmist's words, 'Put not your trust in princes, nor in the son of man'; but never shall we lose faith in our people or in our destiny, for there is someone above all the peoples and all the nations and we trust in Him!" That sort of spirit should sway us all and impel a nation-wide response to the call to put our shoulders to the wheel and resist the march of our would-be friends and false sympathisers.

Jews And The Muslim Powers

A correspondent elsewhere in this issue, tells us that the Iraq Government discriminates between her Jewish and Mussulman subjects when offering them jobs, and that the former are practically excluded from the list and come nowhere in gaining a foothold in the country. The same is true of the Turkish Government where the Jews have been economically ruined by the arbitrary actions of the Angora Government to hinder and suppress the Jews in their struggle for existence. Why the League of Nations should not be appealed to against the insolence of governments which pretend to be civilized and pursue a code of ethics which are supposed to give a square deal to all, is incomprehensible to us. And yet in the face of such callous disregard on the part of two Muslim Powers, our Arab neighours raise vociferous alarms against the Jewish citizens of their homeland, harbouring imaginary fears lest the latter increase in number and expel (*sic*) their Arab friends and curtail their means of living! Whilst holding imaginary grievances for which there can be no basis in fact against the Jewish people, the Iraq Government and the Angora Government are actually bent upon to drive away their respective Jewish subjects, and give them no chance of earning their living and stand self-supporting! Here is a case which should be probed deeply by the civilized nations. It is against two Muslim Powers which aim to destroy the economic strength of their respective Jewish subjects who stand no chance of immigrating into another country and save themselves from extinction. There is nothing so lamentable in the modern history of our people than the attempt to crush our talents and subdue our propensity to become honourable citizens of the country of our adoption. How long this game of bluff and treachery is going to last, how long, O Lord?

"Hold The Fort! I Am Coming."

The problems of Jewry are intricate and manifold. Hardly a kahal worthy of the name is free from them. The question of Hazanuth is disturbing a large number of congregants in the Diaspora. In London an institution was recently formed for the training of Hazanim, which is a hopeful symptom. The conception of a *Shaliyoh Sibbur* was glowingly depicted lately by the CHIEF RABBI OF THE BRITISH EMPIRE. Consecrating a new Synagogue in June last, Dr. HERTZ very appositely remarked:—

"A Synagogue without a teacher, a leader, a shepherd, was indeed an incomplete, an empty synagogue. But the selection of the true teacher, leader and shepherd was not an easy task. He must be a man whose lips are touched by the burning coal from God's altar; a man endowed with the 'tongue of them that are learned' to translate the spiritual wonders of Judaism into language that will thrill the young, the adolescent and the old. He must not be a man who has fallen asleep in life [*Mr.* CHARLES S. GUBBAY, *please take note!—Ed.*] or of mean intellectual stature and undeveloped spiritual calibre and, therefore, unable to show forth the eternity and eternal timeliness of Jewish Teaching."

The foregoing is a striking plea for a "singing Hazan" whose lips must be "touched by the burning coal from God's altar." Shanghai is blessed with a fine committee of Management who understand more about finance than the effort to secure a genuine *Shaliyah Sibbur*. Perhaps an appeal to the Chief Rabbi of England will help to secure a Reader for Shanghai according to Sephardim minhag, and thus come nearer to the solution of a knotty problem. With the return of the President to Shanghai next month, he will find a plethora of cases in his hand requiring adjustment, and let us hope that he will evince the same courage as he had shown in the recent unhappy incident which was committed under the auspices of the Hebra Kadisha. "Hold the Fort! I am coming," is a faint echo that reaches us from Hongkong, the home of the lay leader of Shanghai Jewry.

Need Of An Indian Zionist Leader

"If there were one forceful first-class leader among the Jews of India and Indo-China, it would not have been a difficult thing to reach an understading between the Indian Muslims and Jews with regard to the Palestine question," writes a correspondent of the Jewish Telegraphic Agncy from India. Needless to say, we have all along felt that way ourselves, and regretted the lack of foresight and ability shown by Indian Jewry who are very closely in touch with the Muslim leaders,

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for not grappling with the problem in a tactful way. The Indian Muslims represent the finest types of Islam: they understand the need of peace and harmony among the Semitic races and greatly deplore the internecine quarrels which are now being engendered between Jews and Muslims by Arab-Christian propagandists. That there are little or no possibilities of any move on the part of Indian Jewry to effect a speedy solution of the matter broached above, is beyond question and it would be a waste of time to hope for the best. As an alternative to this, we would suggest that the question should receive earnest consideration on the part of the World Zionist Organization. The latter should establish a permanent bureau in India and station there a prominent official to organize the Zionist field and defend the cause from being slandered and misrepresented by the press. That is the best way out, to our mind. We earnestly hope that the powers-that-be will give the suggestion the consideration it deserves. While on the subject, we are pleased to note that in the June issue of *The Jewish Advocate* of Bombay, a correspondent suggests the idea of forming a Zionist Federation, with a view to uniting all the groups in India and Burma together and rendering effective service to the movement. With a responsible Zionist official stationed in India, Indian Jewry would be uplifted in its status and great headway would be made to kill the spirit of inertia that is now holding the Jewish communities in its grip. Another point in favor of Zionism in India, is that the Hindu leaders and the rank and file are in deep sympathy with the Jewish nation to break the yoke of their oppressors and revive their statehood and nationhood in the land of their forefathers. It is for the Zionist Organization in London to move first in the matter, and we venture to predict success to the movement if a duly qualified leader were given a post to serve the cause in Hindustan.

The Agudists And The Grand Mufti—A Hillul Hashem!

Having read in the local press a Reuter's mail service anent the football matches which were organized on Sabbath days in Jerusalem, in defiance to the Ecclesaistical authorities and the queer role which the Agudists had played by invoking the help of the Grand Mufti, that arch enemy of Zionist Jewry, it is refreshing to read a striking contribution on the subject in *The Jewish Echo* of Glasgow, which should help our readers to winnow the wheat from the chaff and weigh the Hillul Hashem which the Agudists had wantonly committed in our homeland. Our spirited contemporary says:—

In our comments last week we showed how failing is the Agudist policy of sowing dissension between brethren and breaking the unity of the people. As we have already said, the bulk of the Jewish people, irrespective of their religious views, are on the side of our orthodox brethren in their battle against public and *en masse* desecration of the Sabbath. The late Moshe Leib Lilienblum (author of the famous anti-religious book, "The Sins of the Youth"), once wrote that freethinking nationalists must not smoke on a Sabbath, at least in public, out of respect to the historicity of the day and also in order not to hurt the feelings of the more orthodox classes, and so estrange them from the Zionist movement. "Surely," insisted the learned publicist, "to restrain from smoking a cigarette is not such an enormous sacrifice!" Neither is the abandonment of a football match a terrible sacrifice, we may add. The Jerusalem Maccabis should abandon their Sabbath Football if only for the sake of peace within the community. But if the Agudists are right in their protest, their methods of combating the evil are decidedly harmful and to be condemned. As we have already pointed out last week the Agudists taking the football incident as an excuse, have withdrawn their representatives from all the Vaad Leumi Committees, including the Census Committee. This action may lead to political disadvantages for the Young Jewish community of Jerusalem. But the Agudist fanatics did not satisfy themselves with the above mentioned disservice to their people. They have now added insult to injury by sending a deputation to the Grand Mufti of Jerusalem in order to secure his to-operation in the fight for the sanctity of the Sabbath. The Grand Mufti, the greatest, fiercest and most relentless enemy of our people; the man who is responsible for so many black pages in our sad history, and whose name is so tragically connected with the Jewish martyrs of Hebron and Safed—the Grand Mufti of Jerusalem, a protector of the Jewish Sabbath and a patron of the Agudah! What bitter irony, or rather what a disgrace! Thus the leaders of that hyperorthodox organisation, the Agudath Yisrael, are going from bad to worse in their attitude towards the national interests and honour of their people!

The Jewish Echo is to be commended for its outspoken criticism of the Aguda which had done immense disservice to the whole House of Israel. We are bound to say that those who are responsible for the action of the Aguda have committed a serious offence which should be condemned by every *bar Yisrael*. Their attitude is inexcusable and we hope every community will dissociate itself from the Aguda and repudiate the high-handed action taken in the matter. We, on our part, condemn the Aguda and its vicious and malicious policy which will not help to bring peace and unity in our camp. However, wrong and foolish the football players proved to be in their profanation of the Sabbath, the Aguda cannot be held blameless for the greater profanation which it had created in lending aid and comfort to an implacable foe. We despise the method adopted by the Aguda and condemn its *rish'uth* before the whole House of Israel.

We Hope—A Series Of Hopes For The New Year

We hope that 5692 will bring about a better system of organization in our community, which stands in need of a wave of new blood. We hope that the spirit of democracy will be introduced and encouraged and autocracy suppressed. We hope that the Tent of Rachel committee will think twice in future before ignoring the wishes of the seatholders and be more circumspect in spending the "trust money" entrusted to their care. We hope that the management will stand firm and not allow the Tent to become another home of *tali bajana* in Simhat Torah. We hope that the Hebra Kadisha will have smooth-sailing in future under the spirited guidance of its hard working President, and not be taken to task any more for introducing *aish zara* in Israel's sanctuary. We hope that the Communal Association will run its affairs more along democratic lines than is the case to-day, and publish annual reports instead of dry figures which impress no one. We hope that our Ashkenazi community will give birth next year to their pet scheme of running an independent Communal Association and secure efficient workers to preside over it. We hope that more and more attention will be given to the needs of the rising generation than the old generation which is strong enough to hold the ballast. We hope that the Beth Aharon will secure the remaining sum of Tls. 20,000 which was promised them by the late founder of their synagogue, so that the sacred edifice may become self-supporting, free and independent. We hope that the Hebrew Relief Society will be happy and contented in its new home and that the community will not let this fine institution to suffer want. We hope that the Hazan problem will be solved for the unfortunate seatholders whose patience are being taxed to the utmost, and that a qualified Rabbi will be engaged to preside over the spiritual welfare of the whole kahal. We have many more such hopes to suggest and pray for, but we have said enough to make the community realise the great responsibility which rests on its shoulder which we hope will be discharged commendably and efficiently. May the New Year prove a blessing to all!

"There's A Divinity That Shapes Our End."

There is a time to speak and a time to remain silent, said QOHELETH. This is a wise dictum to follow in critical times, especially when one's silence is bound to be misconstrued and misjudged. During the recent Great War, the Allied Powers took the necessary steps to muzzle the press, not because they were anxious to restrict the freedom of speech but because the critical times through which they were passing had warranted it. There are occasions when we must refrain from showing signs of liberalism, lest it defeat the very object which it is intended to serve. Ever since the issuance of the BALFOUR Declaration in 1917, there arose certain types of *malshinim*, critics, who had fulminated against the New Magna Charta which Israel has acquired from the nations of the earth, in order to rob the ancient people, which had played a great role in history. Just as things had begun to

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shape themselves, some human mosquitos began to swarm the ancient capital of Judea, and work for the wreckage of New Judea's hopes. It is meet that we should be on the *qui vive* and resist the inroads of our infamous detractors and malefactors. One of these ringleaders is known to us by the name of I. D. ELISSA, an infamous champion of anti-Semitism. He has an innate hatred of Jews, Judaism and Zionism, because he believes himself to be a spiritual descendant of that fiend—TORQUEMADA—of unhallowed memory. ELISSA in his weekly sheet of June 27, wrote a leader under the caption "Iraq and Palestine," wherein he sheds tears because Iraq (an Arab country—thanks to Great Britain for fulfilling her pledges to the Arabs) is about to enter the League of Nations, while poor Palestine is hindered from making such a headway, owing to the desire of the Jewish nation to claim that privilege when New Judea becomes self-supporting in God's own time. ELISSA has the impudence to compare Iraq with Palestine, as if both countries and not only one, belong to the Arabs. Says he:—

Two brothers belonging to the same race, blood and family have gone before that tribunal of the West called the Mandates Commission. One of them represents the Mandatory in Iraq and the other in Palestine. But what a different record have both to show of British statesmanship! One will represent the British honour and the other the British shame. The Mandate system shone in Iraq: it blushes in Palestine.

It is hard to beat such twaddle and vaporings from an irresponsible scribbler, but we present them to our readers in order that they may study the mentality of the man who pretends to know everything in life, except that "there is a Divinity that shapes our ends, rough hew them how we will."

"No Intimidation Will Sway The British Government."

Falastin of July 18, after ventilating an imaginary grievance ends by saying, "It would be an ill day when the Arabs are convinced that the only method of obtaining anything from the mandatory is to abuse and threat." Lord PLUMER, the ex-Commissioner for Palestine, used to tell the Grand Mufti whenever he displays his "sword," "No intimidation will sway the British Government from carrying out the obligations of the Mandate." Happily, Sir JOHN CHANCELLER who is shortly taking his exit and terminating his unpopular regime, will be succeeded by Lt. Gen. A. G. WAUCHOPE, who is a military man. We hope he will adopt the same but equally just attitude as that of Lord PLUMER'S in his relation with a few obstreperous Arab chieftains with axes to grind. A brave governor is needed to administer the country and the recent warning given by the *Manchester Guardian* to the British Government in a lengthy review of the results of the Zionist Congress and the appointment of a new commissioner for Palestine, should have a most salutary effect. This appointment our Manchester contemporary interprets as "an almost complete change in the higher personnel of the Palestine government." It points out that while the results of this change remain to be seen "it is to be hoped that WAUCHOPE will make clear to the Palestine administration its duties towards the Jewish National Home instead of the present tendency of many Palestine officials who favor keeping things as they are, having little in common with the unique Zionist experiment and believing that the generol trend of British policy is gradually to drop the idea of the Jewish National Home." *The Guardian* emphasizes that the essential meaning of the Jewish National Home is increased Jewish immigration as opposed to the tendency of the Palestine administration to regard every additional Jewish immigrant as a fresh complication to an already difficult problem. "The members of the Zionist Congress were drawn from almost every part of the civilized world and most of the delegates therefore have no direct relation with the British government and do not feel any traditional loyalty towards Great Britain," the paper points out. Any laxity shown by the Administration in order to placate the Arabs, is bound to retard the progress, which, happily will not affect our new policy to proceed "under all circumstances and at all costs" under the regime headed by NAHUM SOKOLOW. The Palestine Government should adopt more stern regulations for the press, not with a view to have them muzzled, but in order to establish clean and honest journalism. *Falastin* would do well to refrain from bullying the government as the game of bluff will not be tolerated. The decision of the recent Zionist Congress "to take steps to. . . . strengthen the friendship between Jews and Arabs," is one which we welcome heartily and invite all others to strive for the realisation of such a *rapprochement* between the two Semitic races.

"The Religion Of The Home."

Preaching is an art. It helps to inspire the hearers and imbue them with fine sentiments and ideals. The faithful preacher who has an eye on his auditors will calculate well in carrying into his pulpit a sense of the results which may depend on his presentation of the truth preached by him. In our own time, we have not enough preachments—a defect which we miss to our great disadvantage. We welcome the receipt of two brochures being sermons preached by the Rev. I. LIVINGSTONE, at the Beth-El Synagogue (located at Golders Green, in London) which we commend to our readers. The one entitled "The Religion of the Home" gives a vivid description of the Jewish Home Life which has always been held as a model by our non-Jewish neighbours and praised for its lasting value and merit. A non-Jewish preacher CANON HORNSLEY is quoted as saying, "The Jewish ideal was family life blessed by the presence of God. The tiny child who saw the father touch the glittering Mezuzah at the doorpost as he left his home, soon grew to ask what it contained, and to be told that it held the secret of the family's well-being—the truth that God was one God and demanded that every member of that family should love Him with all his heart and soul and might." Rev. LIVINGSTONE has a style for preaching which is unique. We commend his pulpit discourses which are often the result of serious reflections in the course of their preparations. While the gracious dew of the pulpit is eloquence it should forever remain as the bread of life to those who are inspired by it. We cannot adequately praise the efforts to disseminate Jewish knowledge by means of little publications, and we congratulate Rev. LIVINGSTONE for giving living sermons containing spiritual truths with which to deepen Jewish loyalty and devotion (to use his own words) "for all that is good, for all that is noble, for all that is divine."

New Year Thoughts—Positive Affirmations

Man has always been described as 'a creature who can sin, can miss the mark appointed for his destiny, can transgress the laws ordained for his guidance, can defy the Power who brought him into being'. In other words, he is endowed with what is designated as free-will—*behirec*—or the power of discrimination. He is the world's self-surveying eye, the world's self-hearing ear, the world's self-renouncing voice, to quote an author. To those who argue that the world is an outcome of Blind Force rather than a far-reaching Intelligence we must ask: "How can man be the product of blind evolution? Can feeling be evolved out of materials which are utterly devoid of feelings? Can intelligence spring from non-intelligence? Can justice and compassion be the outcome of insensate forces which remorselessly crush everything that crosses their path? The existence of freedom and intelligence in man, we are sure demonstrates that he has been brought into existence by an Agent who possesses the same qualities. Such are the thoughts which the ancient piyutim in our New Year and the Day of Atonement liturgies serve to inspire us with. We should usher in the New Year in a spirit ready for introspection. In the spirit of the *Neshoner* we should be ready to say, 'Oh, Lord, thou hast searched me and known me: Thou understandest my thoughts afar off. Thou compassest thy path and my lying down, and art acquainted with all my wrongs. For there is not a word in my tongue, but lo! O Lord Thou knowest it altogther. Thou hast beset me behind and before, and laid Thine hand upon me'. Such reflections on the New Year will not fail to quicken the life of the searcher of the Unknown and stimulate the wish for reconciliation. During the period of the Awful Days, we must mobilize all our thoughts and concentrate upon one effort to win the grace of God, so that He may not send us empty away. All worldly thoughts must be eschewed and relegated to the background. On the New Year Day thoughts must rule our mind. One single thought seriously pondered upon helps to make us hotter than fire. New Year is not a day which one can afford to spend in fun and frivolity. It is a day which should awaken in us a longing to catch a glimpse of the spiritual Source and become reconciled to the All-Soul. That is the spirit which should be ushered in for the New Year. Our best wishes go out to our readers, advertizers and friends, for a happy and prosperous New Year, a Year which we hope will open the gate of God's mercy upon this planet and peace and goodwill encircle it with her golden chain.

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GREETINGS FROM ADEN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your journal to which myself and several others here are subscribers, has been found very useful and interesting in all circles, and we heartily wish you long life to maintain its work. Yours faithfully,

SOLOMON TOBI.

ADEN, 5th July, 1931.

From Singapore

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have pleasure in enclosing herein a draft in your favor covering another year's subscription to your valued journal which I always read with vivid interest and pleasure.—Yours faithfully,

H. D. GRAND.

SINGAPORE, 7th July, 1931. 12 Brook Road,

From Weihaiwei

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Previous to the copy you sent me I had not seen ISRAEL'S MESSENGER but as a constant reader of the *Jewish Chronicle* of London, I have often seen you quoted. Comparisons being odious I will now be odious. I have discovered the difference between the two journals to be mainly in the composition of articles. *The Jewish Chronicle's* contributors affect a heavy verbose style of penmanship, preferring to insert Latin and French tags to the English equivalent. I have read your journal from cover to cover and can honestly say I didn't notice a solitary piece of "padding" anywhere and the style is the bright, chatty personal journalese that one enjoys reading. True, you cater for an exclusive community and the *Chronicle's* is scattered over the British Isles. . . . The power of advertising is enormous as you well know and I think we are very well advertised by the enormous amount of racial hatred that still exists. If every Jew went out of his way to impress on his Gentile neighbour the really clean type of men and women we turn out, this anti-Semitism would die for lack of sufficient retailable gossip.

MARK R. HARRIS.

WEI HAI WEI, 31 July, 1931. *H. M. S. "Hermes."*

From Springwood, N. S. Wales

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I must thank you sincerely for your kindness in posting us so regularly copies of your esteemed Magazine ISRAEL'S MESSENGER. In many of the articles I am deeply interested, and have read with much pleasure the lectures given by Miss Lily Noblston, and copy of the pamphlet containing her first lecture on Palestine, that you were good enough to send to me and which I greatly appreciated.

Keeping in view your very vital interest in all that pertains to Palestine and its resurrection since the war, through the return of the Jews to their Homeland, I have carefully watched our daily papers for anything bearing upon this very vital subject; knowing that the return of the Jews to Palestine represents one of the Signs of the Times: insomuch that when that great event takes place in its fullness, as it eventually must and will, then the close of the Age is at hand, and we, who are watching for the New Day, may rejoice and be glad with that Ancient Race that they have returned to their Homeland—the New Jerusalem of Peace, Power and Plenty.

For this reason, dear Mr. Editor, I am enclosing a cutting from *The Sydney Morning Herald* of last month, entitled: "PALESTINE —Its Enormous Vitality." (By Kenneth Wilkinson.) It seemed to be very practical and contained some statistical facts that are in themselves most interesting to even the lay mind; so that I felt that you might be pleased to have it. Not because you are ignorant of the facts or the statements contained therein, but to prove to you and your large following in all parts of the world, that other countries have their eyes upon the progress made in the Holy Land, and that papers even in Australia are publishing whole columns dealing with the present condition of Nationalism going on in Palestine.

Now, Dear Friend, I sincerely hope that all is well with you and your dear ones, and that things are progressing satisfactorily despite the present testing through which the whole world is passing, and of which we in Australia—a young and as yet only partially developed Country—seem to be bearing the heaviest brunt of. Of course we all realize that it is the natural aftermath of the great world war; and the youngest member of the National Family would naturally feel the pressure most heavily. And we certainly are feeling it in every department of our lives. Australia, that has indeed been richly blessed and whose internal resources are so vast that she should lack no good thing, has been compelled to put her people on the dole—a most humiliating state for our glorious young land. But I believe it will be marvellous lesson to our citizens: it will teach them economy of Divine Substance, and the evils of luxury and self-indulgence, while it will engender in the hearts of the people a greater sympathy with their fellowmen and give them a more intimate understanding of the Golden Rule. May we, who are now metaphorically on our knees financially, learn the Great Lesson of Life—to Trust in GOD and not altogether in Gold, for our supply. And once we have been chastened and purified by this experience and consequent suffering as a Nation, we will be able to rise and prove ourselves an example to other Nations which may also have to pass through the fires of affliction. I feel sure, yea positive, that Australia will rise triumphant and yet be the Queen Country of the South as America is the King Country of the North. This symbolizes the New Man and Woman of the new kingdom on earth, out of which shall come the New Adam and the New Eve, or the Divine Man and Woman who will reveal the New Israel of God to the world. You know that I have always affirmed that Australia is the New Jerusalem of the South. Then as Palestine is the centre of the earth from which evolved all Spiritual Light, we shall look for the Great and Wonderful Revelation when the Old World is resurrected, by the return of her purified and chastened children to the Holy Land. And not only in Home shall it be holy, but represent all that the Word HOLY means to Her as a Country and nation, and a People who have stood undauntedly for an Ideal of the One and Only True GOD—Jehovah Almighty.

VENI COOPER-MATHIESON.

SPRINGWOOD, N. S. Wales, July 1st, 1931.
Railway Parade.

THE CRY OF THE ORPHANS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In the name of the over 250 orphaned little inmates of the above great and singular Girls Orphanage in the Holy Land, we beg to solicit your generous help through the medium of your valued periodical.

We are enclosing herewith an appeal under the title "The Orphan before Kol-Nidre" which has been issued by the Administration of this Orphanage in Jerusalem and which we sincerely request you to be kind enough and publish in your valuable columns previous to the Day of Atonement.

By this great act of kindness, you will be greatly assisting us in our holy work to these poor little orphans in Zion, for unless help be speedily forthcoming, this loyal Home stands in great danger of having to close its doors because of lack of funds.

We thank you, the orphans pray for you, and may their Heavenly Father bless you, is our wish to you from holy Zion, Very truly yours,

W. MINZBERG,
D. WEINGARTEN, *Directors.*

JERUSALEM, 30th June, 1931. P. O. Box 297.

[We have already pleaded in our July issue for the support of the above fine institution in our homeland, and drew the attention of our readers that Mr. H. Kammerling had been appointed the local Gubbai for the Orphans' Home. We earnestly hope that the appeal for funds so movingly stressed by the honorary officers of the Home, will be generously supported by the members of our local community, so that the idea of sending again another *shaliyah* to overseas may be obviated.—Editor, ISRAEL'S MESSENGER.]

GOODWILL, JEALOUSY AND INCENDIARISM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Of late, reliable reports have been filtering out from the seat of Government of the New Spanish Republic, graciously inviting Sephardic Jews to immigrate to Spain, while so far, the Cortes has not rescinded the expulsion edict of 1492. It is remarkable that whilst the print of this declaration had hardly dried up, the Mexican element has openly avowed to repeat the celebration of the Spanish expulsion. What a contrast! In this case, it has been proven that anti-Semitism did not play its part; but a venomous jealousy of recent local-birth, has been the primary cause of an outrage committed on Jewish stallholders, in the markets of the Mexican Republic. There, Jews were subjected to indignity. They were unwarrantably ejected from their stalls, beaten, and their goods looted by their fellow-traders, while the authorities gazed on the case with callous indifference. I wish to emphasize that these Jews who originally hailed from Eastern Europe, were also generously invited by the Mexican Government to settle in Mexico eleven years ago, and on their arrivals, had been humanely treated and given an ovation by their host. They came there as labourers; but in course of time and by sheer dint and assiduity, had improved their financial position and social standing—hence the antagonism.

Now, I wish to remark that the attractive offer so thoughtfully made to us by the Spanish Republic, should not influence a hasty effect on those of us who are unhappily placed to-day in the land of their adoption, to inadvertently step out of the 'frying-pan into the fire.' I venture to say, that it would prove more expedient to patiently watch events in Spain, and when peace and order are firmly restored, and if an abiding safety of the Jew is truly assured there, and those who are dissatisfied with their lot definitely conclude that that fascinating-haven—Palestine is not so incentive, then and only then, that a slow and steady influx of Jewish emigrants will be justified. Meanwhile sit tight where you are, Oh Sephardeem, as who knows, that those who wrong you now, may not soon discover their mistake to change their attitude towards you, and accord you a more benevolent treatment in the future. I would like to remind our brethern in Salonika that Greece is still a civilized country and the action of the dregs of her nation who has spitefully burnt down 250 Jewish houses lately in Salonika is really not in agreement with the dictates of Greek philosophy and culture, nor the conscience of her statesmen.

M. MYERS.

SHANGHAI, 28th July, 1931.

PLEA FOR BETTER HAZANUTH

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I admire the persistency with which OBSERVER takes up the cudgel on behalf of the seatholders of the Ohel Rachel Synagogue. In my last letter published in your July number, I made it clear that the committee of management are not in a mood to sacrifice the Hazan in his old age, no matter how valueless and hopeless he may appear to all. I consider this as an unwise decision and should be challenged. The committee which is divided on this question are themselves not so much interested in the service, I am sorry to say. They lack principles and it is impossible to see any enthusiasm on their part. OBSERVER'S suggestion to advertise for the post of a Hazan is a good one. I would, however, suggest that it should be inserted in the London *Jewish Chronicle* also, so that candidates may apply from all parts of the world, especially Salonica or Cairo, where the Sephardim Jews are in great numbers There can be no hope of gaining any response from either India or Iraq. These two countries have a problem of their own, Bagdad especially which was once noted for its spiritual hegemony is to-day a bankrupt country and can give no spiritual sustenance to the Diaspora. I would, however, suggest an amendment to the text of advertisement proposed by OBSERVER. It should be slightly modified thus:—

"WANTED.—A Modern Hazan, highly cultured, well versed in music and Talmud, for a Sephardi Congregation in Shanghai, must be an elderly man, pious and able to conduct the service in accordance with the traditional melodies and organize services for children on Saturday afternoons and Festivals. Also to conduct Hebrew classes for the young and instruct them in the tenets of Judaism. Should be conversant with English and secular knowledge. The candidate must have a diploma from recognized authorities testifying to his fitness as a Hazan with a good voice—kol arraib—to inspire religious devotion and uphold the best traditions of Hazanuth. Salary from $400 to $500.00 per month. Application should be made to the Hon. Secretary of the Ohel Rachel Synagogue."

Now that the members of the committee are returning to Shanghai shortly from their vacation, I hope they will convene a meeting of the seatholders and ask for their mandate to insert the above proposed text of advertisement officially in ISRAEL'S MESSENGER and the London *Jewish Chronicle.*

JOSEPHUS.

SHANGHAI, 7th August, 1931.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Much gratis-space has been given to spasmodic complaints and bickering, jealousies in your valued columns in the past, presumably emanating from the pens of discontented members of the "Ohel-Rachel" Synagogue, who would be, naturally, persons prone to exaggerate conditions prevalent in the Synagogue, and make onslaughts on its committee for alleged innate slackness and lack of interest in the conduct of that beautiful edifice, and on the venerable Hazzan Eliahu Isaac for incompetency; and the idea of his tenaciously holding on to his position, despite his declining age, which has become untenable long ago. But so far, their attempts and carping criticisms to oust the old gentleman from his cushy job, I find, had proved abortive, and brought forth a dead canary, instead of any material results. And in truth, they were treated with the silence they deserved, since we all observe, that the Hazzan is still triumphantly presiding in the Synagogue, and doggedly refusing assistance from voluntary expert readers, available amongst the congregants at all times. Moreover, he encroaches on the Somekheem and insists on reading their part of the service, on Yom Kipoor. AND HE DOES IT! And who is responsible, if any unsatisfactory state of affairs does exist in the Synagogue? None but the authors of the missiles pelted at the Synagogue officials of course. They had the panacea to cure the sleeping-sickness in their own invested power as members of the Synagogue, when they were convinced, that a radical redress to their trouble, could not be countenanced by the easy-chaired Committee. Could they not therefore, have resigned from the membership and found another place for their worship in opposition? I daresay this departure, would not put them into any other expense, but the house-rent and the salary of the Shamash.

Another mitigative point of import, which they had overlooked to carry into effect when they had discovered that their continuous complaints were repeatedly ignored, is that of not taking prompt steps in asking the Hon. Secretary to convene an extraordinary general meeting of all the members of the Synagogue, when this vexatious question regarding the Hazzanuth could have been equitably thrashed out, and a peaceful end consummated. Did they do so? "No!" Do they ever attend the annual general meeting of the Synagogue, to ventilate their *imaginary* grievances? "Emphatically not!" In the entire absence of members at such meetings, what compulsorily happens? The inevitable—the retiring committee with heaving heart, had to re-elect themselves year in and year out. And to fling mud at them at any time is therefore, uncommendable. Their work is varied, and fraught with bristles, and to decry it, would be an insult to their sense of honour and justice. If the discontented are not so pleased with the management, why do they not bestir themselves, and out-vote the undesirables at an annual general meeting of the Synagogue, if they can? Such instances are very common and being successfully carried out daily. Men of higher education and experience have been indiscreetly unseated, out of sheer spite!

I would like however, to remind my fellow-members, that although we have the privilege to regularly pay our subscriptions to the Synagogue, yet we have not got the right to a say in the management, whatsoever. That power lies within the confine of the sphere and boundary of our committee, and it will die there. HAZAR LO IKRAB ALEHEM—even if he happens to be a man above the ordinary mortal, he is not wanted. They select tops which they can spin at ease, with twing of their home-manufacture. Under these circumstances, I consider it unwise, for my discontented friends, to send more unyielding and extravagant correspondence, having bearing on the subject of the Hazzanuth or otherwise, in the future as assuredly, such diatribes would again fall on deaf ears, and prove a waste of energy and time, which one cannot well afford to lose in the sweltering heat of these unusually hot summer days.

Reverting to the thorny question of the Hazzanuth, which has induced all the unpleasant correspondence, I was given to understand, that our esteemed committee, feel hesitative to give the old gentleman his passport to-day, as he was kindly, but without precaution, recalled from his cosy retirement in Palestine last year by them, and he had returned in obedience to their will, and express wishes, *post-haste* to Shanghai to resume his ministration at the Synagogue, at the expense of its (then) meagre funds, without reference to the seat-holders—so that is that! Our amiable friends—the committee, are perhaps under the impression, and in hopes, that the old boy, would voluntarily abdicate in favour of a younger and modern Hazzan, as a successor—some day, some time! What a hope! The Hazzan will never cave in—not so long as he has the whole committee tightly secured in his fist, nor surrender his seat, which is his sole means of subsistence, and especially when he has some orphaned mouths to feed, without a struggle and "war to the last dog and cat!" It would be inconsistent if he does not put up a fight. But on the other hand, he must bear in mind, that his unpopularity with the majority of the members, is to be reckoned with, and he should not blink his eyes to the fact, that he is handicapped by old age, and cannot therefore do the work of a young man, without giving cause to the members to complain.

In carefully reviewing the whole case with an unbiased mind and clear conscience, I find that the best solution to this knotty problem, is to pension the old gentleman, and trust that this suggestion will meet with the approval of all concerned, to mature the long-felt want ere long, and have a salutary effect on Yede Eliahu.

WEHASHOMEAH LANU YISHKONE BETAH.

MISHPAT.

SHANGHAI, August 7th, 1931.

WHAT IS WRONG WITH THE PATIENT?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It is not the fault of the individual Jew, neither is it the fault of Traditional Judaism that the Jewish religion in the East is fading away. It is mere circumstances due entirely to changing environments. It is said: "Wayitharbu Bagoyim Wailmedu Maasehem." In former times when the Jew was isolated in his Ghetto and did not have any such close association with Goyim as we now have, his sole friend and associate was then his Torah. The first thing he was taught when a baby was the Torah and that left an undying impression in his mind. His business did not deem it necessary for him to go to a gentile school and study their language and mode of thinking in order to equip himself adequately enough to enable him to cope with keen business competition. Furthermore, his Ghetto left no obstacles or rather temptations in his way to break the Sabbath—that most important Day in the life of the Jew. In fact it was more or less impossible for him to break it. On the Sabbath, having to stay at home, he had no alternative but the Torah. The Sabbath was a day of meditation and spiritual concentration. It was a day of religion wholly consecrated to God and to His Torah. Now, however, with the advent of civilisation among the Gentiles, the Jew has greater freedom and has full liberty to associate with them in every conceivable manner. The phenomenal increase in the speed of travel and of communications has stimulated business to such a degree, that the Jew cannot afford to spare any time at all in his ever-increasing competition with the Gentiles. The Gentiles do not observe Saturday; they observe Sunday, and they are in the majority; hence the Jew is forced by mere circumstances to break his Saturday in order to earn his living. This is the most severe blow to the Jewish religion. The effect of it all is that the Jew does not find time to ponder upon his religion. Sunday is generally full of other attractions for him and besides, the pressure of business during the week has fagged him so much that he must have rest and recreation on Sunday and he cannot bother his head with religion then. As a result, the little he learnt about his religion after school-hours when he was a boy, is now being gradually forgotten. Further, his business association with the Gentiles drags him into social association with them, and there he is forced to disregard his dietary

laws. His Saturday and dietary laws broken, the Jew then finds no serious obstacles in his way towards intermarriage. What does he care for them? Kasher food? Anyway he is eating taref now. What is there else to prevent him from marrying a beautiful Gentile woman? His lack of understanding the Hebrew language, makes him find no meaning in his prayers, and therefore the last source of inspiration is closed to him and he falls an easy prey to atheism. No! There is nothing wrong with the individual Jew, neither is there anything wrong with the principles of Traditional Judaism; but the wrong lies entirely with the environment. We cannot change our religion to suit our environment, for then it is no longer considered to be a religion but just a man-made law—such as Communism, etc. But we can try to modify our environment in some ways so as to stimulate religion. In Palestine lies our hope for a great Jewish Centre which will stimulate the study of Hebrew and Judaism, at least among the young, and keep the great lamp lit; though it may be but dimly lit outside Palestine. However, this does not mean that we should do nothing here but just sit and wait for Palestine.

I. E. JACOB.

SHANGHAI, 23rd July, 1931.

JEWISH HOMELAND PRODUCTS FOR EXPORT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We have pleasure in sending you under separate cover samples of our Orange and Lemon Juices "JAFFORANGE" and "LEMON SQUASH" brands. Owing to their excellent quality our products became in the last few years one of the main export articles of Palestinian Industries, and have conquered big markets in different European and Eastern countries. (We know that big quantities of similar products are imported into your country, our product being competitive in quality and prices as well, we are interested to start business with your country.

If we apply to you in this matter, we do it for the following reason: Other countries dispose of and are supported by well organized representations abroad; by the lack of similar institutions at the disposal of our Industry we may apply to friends of this Industry abroad and ask same to act as Foreign Trade Officers of our Country with the aim of constituting trade relations between Palestine and their Country.

Could you recommend us an importer and transmit our request at the same time to a respectable gentleman? We insist that the firm in question be well introduced and have best relations to the importers of provisions and beverages and be enabled also by his perfect business organization to reach the utmost possible turnover. Whereas the picking up business in new articles to be introduced requests a special and thorough attention we prefer a firm who has a special interest and a special capacity to introduce new brands in his market.

For your and your friends kind information please note that our original bottles correspond exactly to the small samples sent to you. Our bottles contain one kilogramme nett of Fruit Juice and are packed in strong export cases, each case holding a dozen of bottles. Should your friends require a small sample shipment—we would for the sake of introducing business be ready to ship some cases, in spite of the relative high expenses of small shipments, as we are sure that once tried, our line will be imported continously in your country as it happened in other European and Eastern countries.

Our prices for the above mentioned lines are:

sh. 17|- per case c.i.f. Port Said if 10 cases ordered
sh. 16|6 per case c.i.f. Port Said if 20 cases ordered,
sh. 16|- per case c.i.f. Port Said if 40 and more cases ordered,

Cash against documents in Tel-Abib through a local Banker. Transhipment in Port Said will be effected by our shipping Agent there.—

We beg to point out that we are at the disposal of our friends and clients with numerous references from consumers, trade men, scientificist, Institutions, Hospitals and Authorities, proving the excellent quality of our line.

Hoping to hear from you and your friends, we beg to thank you in anticipation and remain,—yours faithfully.

PALESTINE FRUIT PRODUCTS CO. "ASSIS" Ld
TEL-ABIB, 1st July 193-. P. O. Box 175.

[We commend the foregoing to the attention of our readers, especially those enterprising Jewish firms who watch with no little interest the progress of our ancient country and its future possibilities. It is heartening to us in far-flung China to see that our homeland is starting in real earnest its industrial activities, and every Jew worthy of the name will not fail to give his and her patronage to Jewish products that are exported from New Judea. For this reason we can predict success to the new venture that is represented by the Palestine Fruit Products Co., and hope that the latter will receive the attention which it deserves from the Jewish public.—Editor. ISRAEL'S MESSENGER.]

THE LATE MR. HARDOON AND THE "LONDON FOREIGN OFFICE."

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The obituary notice of the late Mr. S. A. Hardoon in your July issue, provides interesting reading to us who are here from Mesopotamia. Sixty years ago, we lived in a different world and hardly knew of each other's movements and whereabouts. I met the late Mr. Hardoon but once in Shanghai about ten years ago, and he was among many who had left Bagdad for China to establish his career in life. Reading his life's history in your esteemed journal, I was struck with his remarkable achievements in real estate and the vast fortune which he had accumulated. However, what I cannot understand from your statement is, how can the British Government accept him as a British subject in 1925, when he had not lived in a British territory? As a citizen of Iraq, I am curious to know if our Government was consulted in the matter, for I doubt if the attitude of the "London Foreign Office" would be countenanced by my Government. I have heard of some cases of Iraq citizens in Shanghai who found it hard to register at the British Consulate as Iraq proteges, unless instructions are forwarded to the latter from Bagdad. How can then the late Mr. Hardoon enjoy a special privilege from the "London Foreign Office" and be registered as a British subject, just a few years before his death? Is this not in violation of the International law between nation and nation? . . . . As a citizen of Iraq, I feel constrained to ask you, as an organ of Jewish public opinion in China, to enlighten me on this subject, and I hope that you will kindly give this letter some space in your valuable columns.

SILMAN BATSOOS.

SINGAPORE, 15th July, 1931.

THE JEWS IN IRAQ

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—It is nearly two years since I left Shanghai for Austria, and eventually had to return to Iraq., my native country, owing to the depression in trade. Having my family here I am not disposed to return to China in the near future, although I may do so later on. Returning to Bagdad, I found many changes which greatly impressed me. The community has grown and a spirit of modernism is prevailing. Most of the Jewish young girls go about in the streets dressed in European style, bobbed hair and wearing hats. Certain cafes have part of their premises reserved for what they call "families" and you will see men and women sitting in the open chatting and drinking. Once I was taken by a friend to visit the Laura Kadoorie Club, and everything seemed alright, except when dancing one can hardly find a girl's partner, because boys and girls do not mix and every girl is accompanied by an old lady to the club as a 'chaperon'. "Talkies" are being shown in Bagdad and I expect those who attend regularly will soon pick up the ways of modernism. Jews have no chance of holding positions in Government offices because they are monopolized by the Mohammedans. Those who had jobs during the Great War and after, had been discharged and replaced by the Arabs. [*This is as it should be in the eyes of our neighbours. Jews are merely tolerated in the countries of their adoption. The Islam world is happy over the "protection" which it extends to the Jewish people in their dominion, although such a thing as a Jewish State to be formed in ancient New Judea must be viewed with horror. Jews must for ever remain in their eyes as 'lodgers' without a country of their own, hewers of wood and drawers of water, and—well, well, let us not drift.—Ed.*] On the other hand, the commercial business is stagnant and the depression is being felt at its worst, and the Jews find themselves in difficulties to make both ends meet. Recently the Iraq Government had signed an agreement with the Iraq Petroleum Co. on the understanding that within five years they should complete the oil pipe line to Haifa, and the construction of a railway line is being schemed. In the meantime, the oil company pays the Iraq Government £400,000 - yearly for the delay in exporting the oil. With this money the Government intends to construct the country. But imagine a place like Bagdad having no Town Hall, nor University, while the young men who are the backbone of the nation are loafing in the streets in order to see the faces of the flappers, or sit in Casinos killing their time in gambling and swearing. They are too lazy and idiotic for words, and no wonder they did not improve their country since the days of Moses!

HAMABIT.

BAKUBA, Iraq, 18th June, 1931.

AN AGNOSTIC LEADER OF THE LOCAL JEWISH SCHOOL?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—It is a long time since we have had a report regarding the management of the local Jewish school published by the new committee to the members and the general public. In fact, ever since Mr. J. E. Salmon had retired from the chairmanship of this institution we heard very little about the progress made. We are indeed more concerned about the fate of the Talmud Torah classes. One would like to know if the school children were examined this year or last year, regarding their tuition and by whom? Are we not entitled to read some report about it? Rumour has it that there has been some retrogression in the classes and the very poor management must be responsible for it. I am told that the chairman of the local school is an agnostic, who believes in no religion and is not even a Yom Kippur Jew! This does not imply that he interferes with the Hebrew curriculum of the school but the fact that a gentleman of this type presides at a semi-religious institution is bound to create some adverse impression upon the minds of the children. Can this be denied? With our Hazanim tolerating mixed ritual at our

funeral services, with the children of a dead leader attending the Beth Aharon to read Kadish for him and later retire to perform Buddhist rites, and with a chairman of the local school being an agnostic, I begin to wonder how much further we can drift from our communal life and yet expect to bring up a new generation who would be loyal to Judaism. What is wrong with us? Is there no one in our midst to check the inroads of our so-called leaders and point out to them the great harm they are doing? I hope this letter will help to stir up some of the sleeping members of our community and impel them to rectify the wrong policy they are pursuing. Enclosing my card.

ISRAELITE.

SHANGHAI, 11th August, 1931.

STRANGE BURIAL SERVICE IN SHANGHAI

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your correspondent X. Y. Z. in his letter in your August issue under the above caption, had justifiably dressed down the gentlemen of the Hebra Kadisha and the few friends of the late Mr. S. A. Hardoon, for *violating the scruples of our ritual service.* I do not, however, find any mention made in regard to the two Hazanim, who were in charge of the coffin which incased the *meth,* and conspicuously placed on a large table in the spacious ball-room of Hardoon's semi-pagan mansion, awaiting its final disposal. There Buddhistic monks in large numbers, were noticed to rule the day, and solemnly invoke the aid of their gods, to spare Hardoon's soul from the horrors of hell, and grant him a corner in their Garden of Eden. On the other side of the picture, the elderly Hazan was seen fervently eulogizing Hardoon for his philanthropy, and for what he has so benevolently done, and given to the whole human-family, during his life time and high tide of his successful career, (he has done nothing nor given anything worthy of mention to commemorate his name that we Jews and even non-Jews alike, know of.) The Hazanim must have noticed how the innocent little mites were subjected on bended knees, to *kowtow* to the dead body of their adopted deceased parent; and before, and during the progress of the *Maata*—funeral procession, which was more of a Chinese character than Jewish, and attended by several picked military and old fashioned Chinese bands, each taking its alternate turn, had arrived at the site designated for Hardoon's interment, in his extensive and popular garden, hundreds of burning joss-sticks—incense-burners—*aish Zara,* lavishly distributed to Chinese sympathizers, who in turn, had finally deposited them at the head and sides of the grave, while the *Kadish* was being read by Hardoon's two adopted sons, and the *Ma rab Toobkha* and *Mikhlam Le-Daweed* recited by the old Hazan. A Buddhistic seance had, in the complete sense of the word, permeated the whole atmosphere. Yet our worthy Hazanim faced the intrusion of strange fires on Judaism. disinterestedly! ! *Ashrekhem Yisrael!*

From the very outset, their duty was to have fatly refused collaboration with the Hebra Kadisha and the few friends of the late Mr. Hardoon, who unwarily got entangled in a spider's web, and reluctantly deviated from their staunch Hebraic principles, had unluckily committed themselves in accepting taref meat to be minced and prepared together with *kasher* meat for Jewish consumption, which is contrary to Biblical dietary laws It would have been within right and justice, if the Hazanim had deliberately walked out, since they were satisfied that the Jewish ritual-rites were being trespassed upon, and the situation had consequently, become intolerable for Jewish sentiment, to stand up for. But what was that ponderous and serene power which they could not resist, that had won them over, but unfortunately exposed them to this acute criticism, and in addition, ultimate disappointment? Why and wherefore they did not *on any account,* quit the idolatrous scene, and let *Buddhist-Bill,* give the funeral ceremony the last touch? What does it matter after all, if as I understand, they had initiated the obsequy and glorified in their work—*Aboda-zara,* sang the Halaluya to their hearts' content, throughout the night and until the morning of the next day, when they had surrendered the corpse, saturated with idol-worship to the members of the Hebra Kadisha and the friends of the late Mr. S. A. Hardoon to have their turn next? Can they refute this statement? I put it to you, Sir, was Rabbi Ashkenazi present at the funeral? Rabbi Ashkenazi will not sell his birth-right for a mess of pottage. He, with many others, who love and honour their religion did not attend, in anticipation of what was going to follow. Under these circumstances and conditions, how can one recognize these Hazanim as spiritual leaders, and respect them? Now, can you please tell me, what is the fate of the children who have been initiated into the Abrahamic covenant is going to be? Was there an understanding made at the time of their adoption, whether they are to be brought up in the Jewish or Buddistic faith? Now that Mr. Hardoon does not exist, how lady Hardoon is going to bring them up as, Jews or Buddhists? And what steps the Jewish community is going to take in the matter? Will Mr. C. S. Gubbay, the lay-head of our community, kindly oblige

OMAR SABAGH.

SHANGHAI, 5th August, 1931.

THE DISARMAMENT CAMPAIGN.—A PEACE MOVE.

From Rev. F. W. NORWOOD And Others.

Editor, ISRAEL'S MESSENGER.

DEAR SIR.—The next few months are likely to form the most vital period in the history of Europe since 1918. They will precede the holding of the first General Conference for the reduction of armaments, success or failure of which may well determine the Peace of the world. Failure would create a dangerous sense of despair and would greatly intensify existing unrest and suspicion in Europe.

The Conference can only succeed if an overwhelming pressure of public opinion can be brought to bear on the respective Governments. The National Council for Prevention of War, federating most of the Peace Societies of Great Britain, is making a special contribution to this organising and informing of public opinion. Representing an independent and influential section of the Peace Movement it is vigorously advocating bold leadership by the British Government, so as to ensure genuine relief from the menace of armaments.

This year everyone has an opportunity of strengthening the first concerted attack on the system of armed preparation. The effectiveness of the Council's work will depend entirely on the resources at its command. Will you help us to make the Peace opinion of this country so vocal and effective that no Government can resist it? Will you send us a special contribution towards our work in this critical year? Yours truly,

F. N. NORWOOD, *President.*
MRS. GEO. CADBURY *Hon. Treasurer.*
GERALD BAILEY, *Directing Sec.*

LONDON, 13th July, 39 Victoria Street, S.W.I.

[The significance of the above movement is unquestionable. We commend it earnestly to all our readers and hope every ounce of our energy will be thrown in favor of the disarmament campaign and strengthen the hands of the peace-makers. We notice that among the list of Vice-Presidents in the National Council for Prevention of War, the name of the Very Rev. Dr. J. H. Hertz, Chief Rabbi of the British Empire figures prominently.—Editor, ISRAEL'S MESSENGER.]

THE LATE MR. S. A. HARDOON.—A VOICE FROM INDIA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—When I read the obituary of the late Mr. S. A. Hardoon in your July issue of ISRAEL'S MESSENGER, I thought at once of the very interesting article entitled "Posthumous Praise" written by Mentor of the *Jewish Chronicle* appearing in the issue of that paper of the 5th June.

He commenced with a proverb borrowed from the Latin language which reads as follows *De mortuis nil nisi bonum* which means in English "Say nothing but good of the dead." He proceeds by saying that however bad a man's life-conduct may be, he is canonised by the worshippers of the dead. He adds *inter alia,* "What I specially plead here for is something in the nature of a curb being placed upon the posthumous praise passion. It is carried sometimes to a point that is sickening, and which is likely to create nothing short of moral biliousness among the morally sane. Naturally, this fulsome adoration is purchasable most easily by money. I notice, for instance, how good Jews who throughout their lives have been exemplary in their loyalty to the faith, who, at a great material sacrifice, have abided by its tenets, have been dismissed in obituary notices, not least significantly written by some of our Ministers, as having been of what they term the "old school ..... But let a rich man die and the greater his probable "fortune" the more widely will the braying Minister open his mouth and emit gorgeous streams of adoration. The dead man may have ignored every claim of Judaism. He is paraded as a paragon of Jewish loyalty, of Jewish earnestness, of Jewish zeal."

The late Mr. S. A. Hardoon was placed in a most advantageous position to help his fellow-Jews, but he seems to have been entirely oblivious of the fact that it was his duty to help his brethren. Apart from the fact that he gave a synagogue to the Shanghai Jewish community valued at $300,000 and £500|- for the Keren Hayesod, the Jews do not appear to have been blessed any further by his huge accumulations. After all what are these contributions when we consider the large assets he left behind which is more than $150,000,000? It is like a mere drop in an ocean. Of what use will all this money be to him now? A man placed in his position could have done much more for world Jewry, let alone Shanghai Jewry. At a time when the Zionist Funds are on the lean side and when money is badly wanted, a contribution would have helped immensely in lessening the burdens of our leaders. If only we Jews had to give unstintingly for Palestine 10 years ago, we would not have faced the same difficulties and hardships that we are meeting with now. Perhaps, there would have been no Passfield White Paper, or any Arab opposition to Jewish efforts in colonising the land. But no, we Jews do not realise the value of the adage that charity begins at home. We think of other people's needs where it is possible that the chances of more publicity and credit are greater. It is indeed folly that we should adopt such a policy.

I think of the exemplary life lead by the Grand Old Man of American Jewry, the late Mr. Nathan Straus, who gave ungrudgingly to his unfortunate brethren and died a comparatively poor man. I think of the

very appropriate saying that he borrowed from the Talmud. "When a man gives during his life time, it is gold, when he gives during his sickness, it s silver; but when he gives (after death it is lead." He would add ironically that "some such men do not give even lead."

Contrast this with the late Mr. S. A. Hardoon's life. Mr. Hardoon had it within his grasp to ameliorate the conditions of our brethren in Palestine. He would have been blessed by the halusim and halusoth.

If my memory holds me in good stead, I recollect the criticisms you passed against a clause in the will of the late Mr. Hector Sassoon when he set apart a sum of money for the benefit of unmarried mothers and illegitimate children. You had nothing but condemnation to offer in respect to this wish and there was quite a lengthy discussion in your columns about this clause. It is surprising then that you, Sir, who style yourself as a fearless exponent of Judaism, who gives expression to your convictions, have not raised your powerful pen in even making a mention against all these inconsistencies.

I hope that you realize and appreciate the motive that has prompted me to write these lines. I do not desire to slight the memory of the dead man but when facts are ugly we must strive to remedy them. Perhaps, those who read these lines may reap a lesson from them. Yours truly,

DAVID I. SARGON.

BOMBAY, 26th July, 1931 Rattan Terrace, Wodehouse Road, Colaba.

BASRA JEWS AND THEOSOPHY

Editor, ISRAEL MESSENGER,

DEAR SIR,—I have read in your issue of June last a letter signed by "Observer" under the caption "Basra Jews and Theosophy." There was no need for your correspondent hiding his identity, for he is well known to those who have been the victims of his misrepresentations through the medium of your valuable paper.

Your correspondent says that the President of the Theosophical Society was sending "foolish propaganda of a subversive nature to the press." What can be more foolish than the fantastic statement made by "Observer" that the President and his wife receive a monthly salary of Rs. 1500|- and Rs. 500|- respectively, merely for carrying on Theosophical work in Basra? Being the brother of the President, there will be no use my praising his unselfishnss and noblemindedness. But the enclosed copy of a petition signed by one hundred non-Theosophist Jews of Basra and forwarded to the Chief Rabbi of that place (copies were also sent to H. E. the Mutassarrif and the Bagdad Ministry respectively) speaks for itseelf. Your Correspondent ridicules the Theosophical Society and imagines it a sort of obstruction in our way. Had he been a little more broad-minded, he would have admitted, after seeing the result of the good services rendered by the Jewish Theosophists to their community for the last three years in Basra, that the Society, far from being an obstruction in any way, has shown great tolerance to all.

Jewish Theosophists *study Theosophy in the light of Judaism and Judaism in the light of Theosophy.* By doing so they become not less, but more, Jewish minded than they were before. Why then make a vain attempt to stop Jews from studying something which may help them to understand better their own religion? Those who believe that a Jew should not study anything outside Jewish Scriptures and Jewish books are merely putting themselves and their co-religionists in a cage wherein all progress beyond that cage will be impossible.

It is now an open secret that "Observer" has long been in communication with Dr. Leo Jung, of New York, with a view to frustrating the Theosophical movement in Basra. But with what result? The Jewish Theosophists there have finally been excommunicated by the Rabbis of Iraq. Those who signed the petition against the excommunication have been declared as 'Abaryanim" (transgressors) by the same Rabbis. Already a separate Jewish community is being formed; a burial ground has been provided for the purpose, and the building of a Synagogue is under contemplation. It is a pity that such a "renowned leader" as Dr. Jung should be highly instrumental in bringing about this deplorable result. In his cable (copy attached hereto) to the Chief Rabbi of Basra, denouncing Theosophy, he gave certain quotations from the Bible. wherein it is implied that these Theosophists should be put to death. These have been taken from Deuteronomy, XIII—6 to 9.

If Dr. Jung really believes that Jewish Theosophists worship other gods than the God of Israel—who is the one and only God worshipped by all the great religions of the world—and if he also believes that these Theosophists should be put to death, then I am constrained to say that he neither knows anything about Theosophy, nor is he conversant with the fundamental teachings of Judaism which may be expressed in the beautiful quotation; "Thou shalt love thy neighbour as thyself." It is highly to be wondered at why the great Rabbi of America, while leaving in perfect freedom the Jewish Theosophists of his own country, was cabling out his curses on their brethren dwelling thousands of miles away!

Needless to say this has extremely aroused the fanaticsm of the ignorant masses who now look upon Theosophists as devils rather than men. The Rabbis of Iraq, however, seem to be very pleased with this and are trying to keep the fire burning within this section of the community. But alas! the result will bring harm to none but themselves. For, ultimately truth will prevail, and those ignorant Rabbis will be recognised as the only individuals responsible for this unhappy and deplorable condition of separation, discord and hatred among the different sections of their own community. Yours very truly,

REUBEN E. ANI.

BOMBAY, 20th July, 1931. P. O. Box 231.

[The above communication reaches us under the stationery of "The Association of Hebrew Theosophists," Indian Section, with Mr. Reuben E. Ani, as Hon. Secretary. Some years ago, we had a discussion in ISRAEL'S MESSENGER anent the inadvisability of Jews running away from their own fountain-head and identifying themselves with new cults containing broken cisterns. We were hardly aware of the growth of the "Hebrew Theosophists" in India and Iraq, which is an indication that our young men of the rising generation are growing 'thirsty' and requiring spiritual pabulum with which to feed their souls, and failing to acquire it from the original source owing to the faulty system of education and the lack of it in the East, they are obliged *nolens volens* to revolt and seek pastures anew. We understand the position too well not to be able to appreciate the difficulties of the "Hebrew Theosophists." Mr. Ani assures us that "Jewish theosophists study Theosophy in the light of Judaism and Judaism in the light of Theosophy." Such catch-words do not impress us. The fact is that Mr. Ani and his friends had donned the costumes of beggars in the home of aliens, in the hope of snatching crumbs of bread from other tables when their own table lacks nothing by way of satisfying their hungry souls. Thtre is no question whatsoever that "a Jew should not study outside Jewish Scriptures and Jewish books." The objection

[*Continued on page 22*]

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[*Written for* ISRAEL'S MESSENGER]

THE NEW YEAR.

By JEAN JAFFE, New York.

When the cooled sun begins to shed a softened light turning the vivid green into a pale yellow; when the sharp, resounding throb of the living is hushed into quiescent mood; when nature is bidding the elements to help it prepare for a prolonged rest and slumber, comes Rosh Hashanah, the Jewish New Year. It is the fall of the year; it presages cloudy skies and long nights; it brings meditation and sombreness; it breeds reflection and thought. How different these premises are from those surrounding the New Year of other peoples. Theirs comes with the brisk season of the year and is ushered in by blatant fanfare and joviality. How interesting it is that whereas the universal greeting for the occasion is the glib, euphonious phrase "A Happy New Year," the Jewish greeting is; "L'Shanah Tobah Tikatebu." "May You Be Inscribed in the Book of Life for a Good Year," a most portentous and weighty message. For Rosh Hashanah, while it is part of the "Yamim Noraim" (Terrible Days) period, while it marks the beginning of the revival season among the Jews and while it is known the greatest National occasion, it also bears signal significance to the individual Jew. For it is the time of "heshbon hanefesh" the searching of the soul, the reviewing of the past, and what is still of equal import, the striking of a moral balance. Rosh Hashanah is the day on which the Jew takes account of himself and submits it to his Creator. The entire spirit of Rosh Hashanah is permeated with solemnity and reverence. Whether we find ourselves in an old Ghetto in Lithuania or amidst the renewed life forces in the Holy Land; whether we roam the streets of the East Side, or visit the sumptuous Temple Emanu-El, the ominous sound of the Shofar (Ram's Horn) will reach us and send through our being a poignant feeling of strong, indissoluble bonds with our people, and communion with the great spirits that forever linger in our national life and memory, as well as our own past events. Thus the first day of Rosh Hashanah is known as "Yon Truah"—when the Shofar strikes the signal for every Jew to make a record of what he has done and what he has failed to do in the past year, and present it to his Creator. The second day, which originated in post-Biblical times, is known as Yom Hazzikaron, Memorial Day, where in we pay homage to our great forebears. As a matter of fact a very large portion of the prayers on Rosh Hashanah dwell on the martyrs and martyrdom the Jews have known throughout their history. Even the Scriptural lesson for the occasion is furnished by the chapter of Abraham and Isaac, with emphasis on the Patriarch's piety and martyrdom. Yet in spite of the fact that Rosh Hashanah is designated as the "Day of Judgment" and evokes in the Jew all the austerity in his being, it is interesting that this very day, or these very days, for there are really two, are in the essence significant of life and hopefulness. And strangely enough, just as this Holy Day is consecrated to our Great Dead, and is devoted to the solemn ritual of self-analysis, Rosh Hashanah marks many an integrating and optimistic era in our history. For example, we are told that Rosh Hashanah is considered to be the birthday of our Patriarchs; that it is the day on which Joseph was freed from prison; and we are even told that on Rosh Hashanah marks the anniversary of the creation of man, and, moreover, it is the anniversary of the creation of the world. In short, tradition pours into this festival all the elemental background of mankind, as well as our very own history.

Therefore Rosh Hashanah inspires hopes as well as awe in our hearts. It is our sacred duty to account for our past doings, but we are also given the privilege to take on life for the new year, and make our formulas and resolutions accordingly. And because Rosh Hashanah introduces new life and renewed hope in the face of dissolution and conflict, we therefore all inject into the Holiday all signs of festivity. The occasion is marked by feasting rather than fasting; our homes are adorned, and we don our holiday clothes. We are told that in ancient times the Jews dressed in white on Rosh Hashanah, a symbol of life and hopefulness. A very moving tale is told to us dating back to the days after the Destruction of the Temple. When the two leaders, Ezra and Nehemia, were reading the law to their people on Rosh Hashanah, they noticed them crying. Whereupon they gave word:

"Weep not, mourn not. Go your way, eat the fat and drink the sweet; and send portions to them for whom nothing was prepared. For this day is Holy unto the Lord. Neither be ye sorry, for the joy of the Eternal is your strength."

We are further told that later Abaye ordered the Jews to eat on Rosh Hashanah pumpkins, dates, beets, etc., because these grow quickly, and in Arabic their names for the past two thousand years have come to regard the belated fruits of the season as an omen of good luck. The Jews designated their reliance in the goodness of God for the New Year by partaking of grapes and honey and all sorts of pallatable dishes. More than any other Holy Day on the Jewish calendar Rosh Hashanah causes all Jews to rally to the fold. It unites us all, old and young, rich and poor, those whose Judaism is known by other than the known shadings and forms. If we do not go to the Synagogue to pray, we go as we moderns are wont to express it, to hear the Shofar, which is so impressive. If we do not go to work because we are religious, we take those days "off," because our friends are not going to work, and because of respect to our elders. Be the reason as obvious as it may, or as individualistic and pagan as we wish it to appear, we are swept by the deep significance of Rosh Hashanah and regaled by its festivity. For once on the New Year the border lines of antagonism vanish; the various forms of cleavage among the Jews disappear; and what is still more important, new hope rises in our hearts; new life-springs in our veins; and again we take on courage and strength to continue in a cosmos which often reminds us that it is regretful that Rosh Hashanah comes only once a year, and that its significnce is felt only by the Jews.

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[Special Service by the Jewish Telegraphic Agency]

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Congress and Macdonald Letter

Basle, July 14th.—The Congress takes note of the British Prime Minister's letter to Dr. Weizmann of Febuary 13th and of his statement as to the authoritative character of this document, and expresses its appreciation of the assurances and definitions contained in the letter, which indicate a desire on the part of the Mandatory Government to meet the just demands of the Jewish people, reads the resolution adopted by Congress to-night by a large majority, as drafted by the Political Committee in the early hours of this morning, and presented by its Chairman, ex-Senator Ringel. The Congress at the same time declare, the resolution proceeds, that the letter contains restrictions and principles that afford ground for justified apprehension and omits any reference to a number of important questions that were dealt with in the White Paper of October 1930 in a manner endangering the development of the Jewish National Home, and unacceptable to the Jewish Agency. The Congress regrets to point out, it goes on, that the Palestine Government has not yet implemented the assurances contained in the MacDonald letter, as exemplified in particular in the continuous difficulties attaching to the Jewish purchase of land, Jewish immigration and the employment of Jewish labour on public works. Moreover, the Protection of Tenants' Ordinance has been amended in a manner seriously impeding the Jewish purchase of land. The Congress, it concludes, acordingly does not regard the Prime Minister's letter as a basis of co-operation, but only as a basis of further negotiation of the Jewish Agency with the Mandatory Government, with a view to the effective implementing to the assurances contained in the letter for carrying out the justified Jewish demands in regard to the questions dealt with unsatisfactorily, and those that are still left open, and the creation of such conditions as will secure the establishment of the Jewish National Home.

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Basle, July 13.—After nearly six days of protracted bickering and negotiation the 17th World Zionist Congress this morning unanimously adopted the following resolution as to the ultimate aims of Zionism: "Zionism is a national movement to secure the freedom of the Jewish people. It adheres firmly and unalterably to its aims as laid down in the Basle program (to create for the Jewish people in Palestine a publicly recognized and legally secured home) and to bring about in Eres Israel a solution of the Jewish problem. The homeless and landless Jewish people which is compelled to migrate strive to overcome its abnormal political, economic and spiritual conditions by re-establishing itself in the historic homeland through large and uninterrupted immigration and settlement and recreating in Eres Israel its national life with all the essential features of a people's existence. The Congress emphatically rejects any attempt to minimize this fundamental aim of Zionism."

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Basle, July 10.—In the first decade after the World War some $225,000,000 in Jewish capital entered Palestine, of which about $192,000,000 was introduced by private investors and about $33,000,000 brought in through Zionist public funds, Israel Brodie, chairman of the economic committee of the Zionist Organization of America, told the Zionist ongress to-day in outlining the American Zionist viewpoint on the economic development of Palestine. Of the total sum that entered the country, $25,000,000 was devoted to the construction of dwellings for immigrants, $40,000,000 was used in agricultural colonization, $20,000,000 was invested in trade and industry, hospitals, health institutions and sanitation accounted for $8,000,000 and Jewish education absorbed $7,500,000, Mr. Brodie pointed out. He also asserted that at the close of the War the population of Jewish agricultural settlements was estimated at 12,000 and in 1929 it had increased to 38,777. In 1919 the Jewish population dependent on industry amounted to a few thousand but by 1930 Jewish industry was directly sustaining 33,000. In March, 1930 there were in Palestine 2,688 Jewish industrial enterprises employing 11,349 persons, paying about $3,100,000 in wages annually, producing merchandise (in 1929) valued at $10,500,000 and having a total capital investment of about $17,000,000, Mr. Brodie declared.

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[*Continued from page 20*]

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*Rosh Hodesh Adar ..... Monday, Feb. 8

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Israel's Messenger

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

WANTED: PEACE IN CHINA AND JAPAN

The tension between China and Japan—two friendly neighbours—which took place last week, is greatly to be deplored by all those who love peace and pursue peace and hate war and bloodshed. The two Asiatic countries in the Far East should have strong reasons to cultivate friendly relations and live upon the best of terms. Asiatic countries have never been known to harbour war-like instincts; on the contrary they are known to be peaceful. The appeal by China to the League of Nations to settle the unfortunate dispute should lead to satisfactory adjustment of conditions and avoid war in the Far East. It is gratifying to observe that in the midst of gloom and despondency, there is a tendency to remain calm and cling to sacred treaty pacts instead of an appeal to arms as the final arbiter. The meeting of the Council of the League of Nations in Geneva on September 22, was an indication of a strong desire to grapple with a grave situation and avoid a serious conflict. China's appeal based upon the Kellogg Pact is not surprising. Both China and Japan have signed it and both are accountable for the maintenance of world peace. Gen. Chiang Kai-shek, China's Chief Executive, speaking at a mass meeting of the entire Kuomintang in Nanking last week said, "The organization of the League of Nations and the signing of the Kellogg Pact were steps by the nations of the world to guarantee world peace and to uphold justice. If there is such a thing as justice in international relations, I am confident that the League of Nations and the signatory Powers to the Kellogg Pact will intervene". We take no sides in the conflict between China and Japan, since ISRAEL'S MESSENGER has made it a rule to shun politics and rely upon the spirit of fairness and impartiality which should animate all impartial observers. We cling to the hope that the two great Asiatic nations will not plunge into armed conflicts but settle their differences amicably. We cling to the hope that the best elements of the Japanese nation will not countenance the bellicose attitude of their military party, but repudiate all thoughts of war. War is a science of destruction; it is a day of harvest for the devil. It has no virtue or merit with which to feed and nurse the high ideals of peace and goodwill on earth. All honest men and women must loathe it and denounce it openly. The cry for peace has never been more insistent than to-day. The world cannot stand another titanic conflict. It is bound to wreck our civilization and bring it to disaster and ruin. It is incumbent that both Nations bend their energies to protect the ideal of peace and renounce war. Therein lies the germ of happiness and contentment and to that end all must strive to work for it.

RELIGIOUS REVIVAL—OUR REPLY TO Mr. I. A. ISAAC

Elsewhere in this issue, we publish a vigorous contribution from Mr. I. A. ISAAC, a noted author and publicist, on the above theme. It is not necessary to see eye to eye with him in order to appreciate his efforts and zeal to stem the tide of religious unrest in our camp. Mr. ISAAC worships at the shrine of "Liberal" Judaism, for he is a graduate of the Cincinnati College, and is, therefore, open to prescribe the same remedy in the East which had failed to cure others who have been similarly inflicted in the West. Mr. ISAAC does not share our views that we must engage qualified Rabbis to guide the rising generation into the true spirit of Judaism. "Have we not a stock of such Rabbis. . . . and in spite of these. . . . Judaism in England is in a moribund condition?" says Mr. ISAAC. To this we would say that there is no justification to believe that conditions would not have been much worse to-day, if there were no master minds in England to stand as sentinels for Judaism and wrestle with the menacing foe. T[illegible] can be no question that way out in the East, we are drifting too f[illegible] from our moorings, for the simple reason that we have no quali[illegible] spiritual leaders in whom we can rely to rear a generation of Jew[illegible] Jews. "The East has unqualified priests who are mere readers—[illegible] from being scholars," says Mr. ISAAC. And yet he is satisfied with t[illegible] presence to do the work of mater-minds! These quack Hazanim [illegible] actually burying Judaism alive in the East and sapping the w[illegible] foundation upon which we stand. Away with them! That should [illegible] our first and foremost duty, if we wish to introduce useful refor[illegible] in our synagogal service and re-instate the Aboda and the real Jew[illegible] spirit which is now wanting and fast dying out in our midst. A Tor[illegible]less and Sabbathless generation cannot survive the unrest which [illegible] are noticing to-day. Salvation and deliverance cannot be expected [illegible] of quack Hazanim who stand for mummified Judaism! (We must str[illegible] at the root of the evil and not foolishly imagine that by suspending [illegible] reading of the Pittum Hakstoreth or the Musaf service, we have sol[illegible] by a stroke of the pen the problems with which we are beset. These [illegible] secondary matters and should not worry us in the least. (We wo[illegible] rather concentrate upon Torah-true Judaism, an up-to-date Talm[illegible] Torah classes with qualified teachers to impart the right tuition a[illegible] imbue the child with real zeal and fervour for the lofty tenets of [illegible] Jewish faith. We must strive for an educated and progressive lai[illegible] who would not hesitate to stand for progress and spirituali[illegible] A leading member of our community who takes an interest [illegible] our discussion has characterized the debaters as men who are simp[illegible] "shouting." Well, what of it? What else can they do but "shout" [illegible] order to move the hearts of those who refuse to listen [illegible] the voice of reason and the 'still small voice' which is fast recedin[illegible] and leaving no trace behind? There are, alas, some countries in th[illegible] East where not even "shouting" is heard, the soul having bee[illegible] smothered and the voice of the turtle and the dove is also equally ra[illegible] We must not decry "shouting." "Shouting" today is a sign of life, [illegible] sign that the sick patient refuses to surrender or give up his la[illegible] breath. On the contrary, "shouting" is a healthy sign in our commu[illegible]ity, showing that there are some who are not weary [illegible] resenting the maladministration and lack of vision. While we than[illegible] Mr. ISAAC for his vigorous contribution, we regret we cann[illegible] agree with him that he has given the right prescripti[illegible] with which to heal a sore wound, which sooner or later is bound t[illegible] spread all over the body and hasten its dissolution. (What we really need to day is a strong clergy and a progressive laity, whereby t[illegible] revive the inner light within us, so that the lustre of the diamond ma[illegible] not remain dimmed, buried, and concealed in the dust.

JEWISH-ARAB VIEWS—CAN THEY BE RECONCILED

It is seldom that we come across an Arab's view of Zionism which is tempered with a spirit of tolerance and brotherliness. One such vie[illegible] was given in the July 31st, issue of *The American Jewish World*, Minneapolis, by Mr. SELIM ABBOUD, an Arab leader who apparentl[illegible] understands the need of Jewish and Arab co-operation in the upbuilding of New Judea. Says Mr. ABBOUD, "Only by the joint efforts of all the parties most vitally concerned, could Palestine regain her rightfu[illegible] position as a leader among the civilized and progressive countries o[illegible] the earth." Such views are refreshing and should be stressed in orde[illegible] to bring them to the attention of a wide public. If Mr. ABBOUD wer[illegible] enabled to influence the Arab chieftains, from the Grand Mufti dow[illegible]ward, to his way of thinking, he would no doubt achieve a great victor[illegible] in bringing the two Semitic races closely together. Mr. ABBOUD admits

[illegible]t the Arabs, as they stand to-day, are backward in their status, but [illegible] is mistaken in assuming that the Jews look down upon them on [illegible]ount of that. What we abhor and dislike is their appeal to arms, [illegible]rder and bloodshed as a political weapon with which to terrorize [illegible] rejuvenated Jewish nation now on its forward march to "recon[illegible]ute" their national home, of which the Palestine Mandate speaks, [illegible]ich implies the re-establishment of something which existed before. [illegible]is the Arabs must understand and concede before they can talk of [illegible] *rapprochement* between the house of Israel and the house of [illegible]mael. To quote Mr. ABBOUD:—

I am not unmindful of the present backward status of my people which [illegible]uces the Israelites to look down upon the sons of Ishmael as poor [illegible]ains, but let me remind you of repeated historical facts which proved [illegible]t the Arabs' blood is thicker than water; when the Arabs installed their [illegible]iks as Pharoahs over Egypt, they made Joseph, the Hebrew, second [illegible]er over the Nile Valley, and they gave Israel the choicest parts of the [illegible]d. On the overthrow of the Arabs from power Egypt became a "House [illegible] Bondage," to the Children of Israel.

Some historians have to probe deeply into the matter and find out [illegible]ether the Arabs were rulers of Egypt or not, and how far they were [illegible]tually entitled for the credit for installing JOSEPH, the Hebrew [illegible]ond ruler over the Nile Valley. But we are unable to swallow the [illegible]t pill when we are told, "On the overthrow of the Arabs from power [illegible]ypt became a 'House of Bondage', to the children of Israel." If we [illegible]re to grant this gem of thought without any resistance, our friend [illegible]. ABBOUD would remain a striking personality in the arena and [illegible]ght claim a heavy indemnity from us for favors rendered. He pro[illegible]bly would demand the eternal subjugation of Israel under Arab [illegible]nination, since we were told in Bagdad by an Arab Sheikh, soon [illegible]er the Palestine riots in 1929, that MOHAMMED declared that Israel [illegible]at forever remain under the 'protection' of Islam. What more [illegible]dence is needed to choke the coul of New Judea and harass the Jews, [illegible] they multiply and flourish and become independent and self-[illegible]porting? But Mr. ABBOUD is a plain speaker and does not mince [illegible]rds. He makes it very clear that the Jews owe much to the Arabs [illegible] 'protecting' them from mass murders at a time when Christian [illegible]rope was a reign of terror and bloodshed. Here is his version:—

When the Babylonian armies razed Jerusalem to the ground the Jews [illegible]o were able to escape captivity fled to the Arab Peninsula for safety [illegible]d we have with us today over sixty thousand Jewish Yemenites in the [illegible]uthwestern part of our Peninsula as a perpetual testimony to the Arabs' [illegible]erance and sympathetic attitude towards the Jews.

Mr. ABBOUD is undoubtedly filled with the milk of human kindness [illegible]wards the Jews whom he is anxious to 'protect' but this sort of [illegible]graded life will not do. (We want to live our own national life, [illegible]ee and untramelled, without let or hindrance. The recent great war [illegible]s emancipated many small and weak nations, including the Arabs, [illegible]om their oppression and tyranny, and the Jews who were promised [illegible]e Balfour Declaration are equally entitled to determine their own [illegible]ational fate. Mr. ABBOUD harps upon the Jewish exile and makes it [illegible]ther clear that for considerations shown us in the past, we must for[illegible]ver remain eternally grateful, so much so that we must not try to [illegible]pay the debt in any way, but let it remain accumulated with interest [illegible]d compound interest. Says our friendly opponent:—

When Europe and the countries round about the Mediterranean Sea [illegible]came nominally Christians, the Jews entered upon another period of [illegible]rvitude, but on the appearance of the Arabs on the scene and the establish[illegible]ent of their wide spread empire the Jews were released from their shackles [illegible]d made second rulers over Asia, Africa and Spain. It was under the [illegible]rabs' banner that the Jews attained their golden age when they occupied [illegible]e chairs of philosophies and of various sciences in the Arab Universities [illegible] Bagdad, Damascus, Cairo, Alexandria, Granada, Cordova, and Seville. [illegible]his is the period when the Pope of Rome, who was the spiritual and [illegible]olitical head of Christendom of his day, did not deem it debasing to [illegible]cknowledge his indebtedness to the Arab Universities for his education.

The era of the renaissance to which Mr. ABBOUD refers, is un[illegible]oubtedly one of the brilliant chapters in the history of the two [illegible]emitic races. It is not improbable that history will repeat itself [illegible]gain, when the present artificial turmoil between us will fade way, [illegible]nd New Judea and the New Arab Nation will find much in common to [illegible]ork for the God of all and the good of all. So long as New Judea [illegible]es degraded and her people exiled throughout the world, landless and [illegible]omeless, there can be no tolerable solution to the Jewish problem. Mr. [illegible]BBOUD cannot forget the role which his country had played in the [illegible]ast. He reminds us of the care taken to shield us from persecution, [illegible]nd says:—

I still remember the unbounded sympathy with which we met the Jewish [illegible]efugees who flocked to Jerusalem, Hebron, Tiberias, Safed, and many [illegible]mall little Jewish colonies scattered over Palestine. Here is a personal [illegible]ncident which may throw a little light upon the deep rooted attitude of [illegible]he Arabs towards the Jews: On one of our frequent visits to the Wailing [illegible]Wall, we a group of Arab boys between the ages of 12 and 15 years old, [illegible]found a company of Greek and Armenian boys, by their noise and uncom[illegible]plimentary remarks, embarrassing the Jewish Congregation. We asked the [illegible]rif-raffs to desist or leave the place. On their refusal to comply with our [illegible]request a royal battle issued and we soon had them ejected from the [illegible]narrow street and sent them to their homes with not a few broken noses [illegible]nd black eyes. Yes, Arab boys fought with Christian boys to protect the [illegible]Jews at the Wailing Wall, but this happened before the Balfour Declaration [illegible]was born, and the change that has taken place since you must look for [illegible]t outside the Arabs' camp.

We can understand the trend of Mr. ABBOUD'S mind. He is solici[illegible]tous for our welfare but only on condition that we must remain 'protected' by him and not otherwise. The BALFOUR Declaration which in our Magna Charta to upbuild our ancient country is derided by him. He finds in it an end to the "protection" regime, which we were blessed in the past. Such a misguided friend who offers love on the one hand, and oppression on the other, is hardly a worthy exponent of Islam and all for which it stands. Says he:—

The security of the Jews in Palestine, the rebuilding of Palestine by the Jewish aid, the making of Palestine a center for the Jewish culture can be accomplished only through the good-will of the Arabs. It is possible for the Jews to regain this indispensable factor for the attainment of their spiritual aspiration in Palestine but not through appeals to the League of Nations, or by reliance upon the might of the British Empire, nor by trusting the seductive influence of the American dollars, and above all not by the futile methods of Jabotinsky and his Revisionist colleagues. The Arab, true to his inherent nature, will give the last of his patrimony to his ready neighbor, but to demand it of him as of right, where no right exists then he prefers to die fighting, in which case he is assured of an indisputable entrance to Paradise.

There is much in the foregoing which we can understand. We can assure our friendly critic that if the Arab leaders were to refrain from inciting the frenzied mobs against their Jewish neighbours, and strive for an understanding with the latter, there will be no need to appeal to the League of Nations, or rely upon the might of the British Empire. The taunt that we place our trust in gold rather than in God, is one which we strongly resent and repudiate. None can gainsay the hospitality of the Arabs is proverbial. We have lived long with them to understand them and assimilate their viewpoints. The Jew returning to his national homeland is not encroaching upon his Arab neighbour, as Mr. ABBOUD wishes to imply. On the contrary, there is room for hundreds of thousands of Jews to enter New Judea without displacing a single Arab. In the last analysis, it is Jewish energy, Jewish skill, Jewish muscle and Jewish money, which will rescue the stony soil of our ancient land and transform it into habitable dwelling places for men. The Emek may be cited as a proof of what we say. When Mr. ABBOUD finds out what an ennobling civilizing force Zionism is, he will not stay long in the opposite camp firing volleys against his Jewish neighbours. At present the fog and the mist are too thick to be dispelled, but the time is not far distant when the true state of affairs will be seen in their true perspective. Mr. ABBOUD'S vision of Palestine regaining "her rightful position as a leader among the civilized and progressive countries of the earth," will yet come true. This can be readily achieved when the BALFOUR Declaration is no longer derided by the Arab, but held as a symbol of the new era of the country's rejuvenation, which will have neither equal nor second in the map of the world.

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Hardoon Will Contested In The British Supreme Court

Pleadings To be Ordered.—Each Side Preparing For A Struggle.—Question Of Jewish Marriage and Origin Of Domicile Likely To Loom In The Proceedings.—Other Points May Be Raised.—Ezra Hardoon Stands Firm.

The publication of the Silas A. Hardoon will and the steps taken by his next of kin Mr. Ezra A. Hardoon of Shanghai, to contest it, has aroused great interest in local circles. *The China Press* and the *Shanghai Evening Post and Mercury* (two leading dailies of Shanghai, besides the Chinese press) were the most prominent in giving liberal space to the story which they had lifted from this journal and featuring it in their front pages. Some of the local correspondents have also cabled the news to their newspapers abroad, so that within a few hours from the publication of our last issue, practically the whole world was informed of the possible revocation of the probate as disclosed by us.

In our desire to help the man who is claiming his right to it we were animated by the wish to assist in a case where not sufficient attention had been given to it by those who should have been in the forefront, and also in our desire to aid the relatives of the testator abroad, lest they be deprived of the rights to which they are entitled by law. That was a duty which we could not very well shirk, although we understand that in the principal quarters our action was resented and subjected to some unfriendly criticism. That is perhaps inevitable. Any public duty, be it remembered, must necessarily stir some feelings of unrest which may not be relished. But as stated already, we have performed a public duty and the privilege to do it cannot be denied us. We are hopeful of the outcome of the case which we have championed, and shall keep our readers fully posted in the matter.

Ezra Hardoon Adamant In Claim

On the 3rd ultimo, *The China Press* published some statements relative to the will and the action taken by Mr. Ezra Hardoon. We reproduce them below:—

"The possibility of more thumbs being stuck in the $150,000,000 Hardoon pie loomed yesterday. A legal representative of Ezra A. Hardoon, provision agent, who recently filed injunction against probate of the will by the widow of the late Silas A. Hardoon "the wealthiest man in the Far East," announced yesterday that communication is expected from about four other cousins of the deceased real estate magnate. It is expectd that it would be only a matter of time until they too would demand shares in the immense fortune. Mr. Ezra Hardoon declares that he is next of kin to the late Hardoon, and as such, he is firmly convinced that a share of the property should be his.

Will Fight For Share

"According to his legal adviser, Mr. Ezra Hardoon will for no consideration relinquish his claim to a part of the Hardoon millions. He says he will contest the will on the grounds that during the last few months of life, his cousin suffered from mental debility and that while under stress of illness his wife prevailed upon him to leave every peny of his vast estate to her. According to the story told by Mr. Ezra Hardoon, he came to Shanghai about eight years ago from Iraq, home of the Hardoon family. After his arrival in this city he lived a poor but honest existence as provision merchant. His tribulations in raising a family and maintaining the home are said to have been great. Mr. Ezra Hardoon admits that on occasion, when necessity pressed him, he would enter the domain of his cousin, whose uncounted millions were said to have been idly hoarded, to ask, but not insist on sustenance for his babies. Sometimes he was given help.

Given Thousand Dollars

"At one time, it is said, the wealthy Mr. Hardoon gave his recently arrived cousin a sum, generally quoted at about $1,000, and advised him to leave the city. "Shanghai business customs," Silas Hardoon is quoted as saying, "are foreign to you, Ezra. It would be better if you went to some other part of the world, where you would find competition less severe." Mr. Ezra Hardoon accepted the money, but after thinking it over, decided to give Shanghai another trial, and he has been here ever since. Business, however, has assumed a normal pace, and Mr. Hardoon says he is able to take care of his family in a modest fashion.

Cousins Were Friends

"Relations with his wealthy cousin, Mr. Hardoon claims, were almost always of the friendliest. Ezra says he was an occasional visitor at the office of Silas. He recounts that his last visit with his cousin took place shortly before the latter's death, and just before Ezra left for Peitaiho, where he has since been detained on business. He is expected to return to Shanghai from that city to-day.

Development Watched

"Interest in developments of the Hardoon estate is running high among the local Jewish elements. The late Mr. Silas Hardoon has been editorially censored by certain Jewish publications for his failure to leave part of his estate to charity. Mrs. Hardoon, recently agreed to contribute $600,000 to the Hankow flood relief. Mrs. Hardoon's delayed legal marriage to her husband was discussed in an article in ISRAEL'S MESSENGER, a local Jewish publication published yesterday, in which announcement of the Ezra Hardoon injunction was made. It is believed that the Hardoon estate will more nearly total $200,000,000 than $150,000,000 as at first quoted."

Vast Sums For Flood Relief Fund

Mrs. Liza Hardoon, according to the *China Press*, has contributed $50,000 to the National Food Relief Commission through Mr. Chu Ching-lang, director of flood relief measures at the flooded regions. Up to this date she has contributed $110,000. The $50,000 which the rich widow contributed is to be used for flood relief in the three places specified by her. The sum will be divided into $10,000, $20,000 and $20,000 for the flooded regoins in Hupeh, Kiukiang, and Wuhu respectively. It is reported that Mrs. Hardoon gave another $20,000 for the relief work in Kiangsu, but realising the seriousness of the situation, has consented to contribute more for the benefit of the refugees.

Another Claimant To The Will

On the 24th ultimo, we received the following cablegram from Bombay from a relative of the late Mr. Hardoon, which is self-explanatory:—

Editor, ISRAEL'S MESSENGER.

"I also am close relative to the late SILAS AARON HARDOON."

"ISAAC SILAS JACOB HARDOON."

"BOMBAY, 24th September, 1931."

On August 7, 1931, a prominent advocate in Bagdad, wrote us as follows:—

"You will doubtless remember that I wrote you once about the late Mr. S. A. Hardoon and his relation to our family. Now I hear that he left a large estate and many of his relations would like to make a claim on it. I have been retained by some of them to act as their attorney and look after their interests in the case.

"I shall, therefore, deem it a great favour if you will kindly let me know whether the deceased has left a will and the purport of it, and what sort of procedure must be taken to present our case before the court."

Will Enters A New Stage

On the 15th ultimo, the will has entered a new stage. The move to revoke the probate granted to Mrs. Liza Hardoon, wife of the late Mr. Silas A. Hardoon, on July 7 by the British Supreme Court in Shanghai was made by Mr. Ezra A. Hardoon, a natural and lawful cousin and next of kin of the testator. An affidavit has been sworn and filed together with a citation and a caveat contesting the will by the claimant Mr. Ezra A. Hardoon. On the 24th ultimo, the return day, the plaintiff was to have asked the court for the usual order of pleadings but this was postponed until the present instant.

OUR APPEAL FOR TREES

Amount already acknowledged	$389.[illegible]
Mr. and Mrs. M. E. Dangoor	[illegible]
Mr. and Mrs. James B. Katz	[illegible]
Master Morris Katz	[illegible]
Mrs. C. Katz	[illegible]
	$40[illegible]

Further contributions will be gladly received. We hope to close the list this month.

Delicate Daughters. The Critical Years

At no period of her life is your daughter in greater need of sympathy and watchful care than during those years when she is passing into womanhood. Many girls suffer greatly at this time. Often too, they suffer in silence. The dawning consciousness of sex drives a girl within herself, and in addition to bearing the languor, headaches and back pains that accompany the changes, she becomes morbid, worried and depressed. At this stage there is danger of anaemia developing which may affect her health for the rest of her life. Hence the sympathy and help of a mother are vital at this juncture.

The signs must be watched for and if your daughter shows that she is experiencing difficulty in maintaining her strength you should immediately put her on a course of Dr. Williams' Pink Pills, the blood and nerve tonic which has proved such a boon to women and girls afflicted with those ailments peculiar to their sex. Read the tribute of an English mother, Mrs. Fogg, of 6 Littlemore Lane, Oldham, England, who states: "A year ago my daughter Bessie was so weak and anaemic that we thought she would go into a decline. She would not eat, was always moody and depressed. She seemed utterly lifeless. After many other remedies had failed, I started giving her Dr. Williams' Pink Pills and she began to pick up wonderfully. Her appetite returned, the sense of tiredness and weakness left her, and she grew bright and jolly. In a few short weeks Dr. Williams' Pink Pills made my daughter like a new girl."

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WAS THAT WILL JUST?—A Plea for Fair Consideration, II

[*An Editorial*]

The HARDOON will to which we referred in our last issue, is being discussed freely in all circles, both local and abroad. Leaving an empty will as far as the general public is concerned, the late Mr. SILAS A. HARDOON had broken the best and the finest traditions which had characterised our race from time immemorial. We are, however, strongly of the opinion that the nearest of kin of the testator are entitled by law to claim their inheritance which cannot be denied them. The case that is now pending in the local British Supreme Court promises to be unusually interesting. We understand that each side is preparing for the legal battle and it should not take very long for the proceedings to be heard. There is the possibility of the Jewish marriage of the deceased with Miss LOO CHIA LING being subjected to examination and cross-examination by the legal luminaries. It is up to Mrs. LIZA HARDOON to prove that she is Jewish and a member of the Jewish faith. Contributing funds towards building a synagogue or attending once in a while divine service at the latter, does not make one Jewish or a member of the Jewish faith. The Jewish law is very explicit on this point. To profess a faith one must openly avow and live it in accordance with the fundamental principles which it teaches. We all know that Mrs. LIZA HARDOON is a Buddhist and conforms admirably to the principles of that faith with a loyalty and devotion second to none. We praise her at the gate for her virtues. But that does not allow us to admit her into the fold of Judaism, or tolerate her practice of pagan rites at the threshhold of our sacred sanctuary. It is time that we made that very clear and shown self-respect and dignity for the faith which we are bound to uphold and pass on to future generations in all its purity and essentials. We all know that the Jewish law will not allow a member of an alien faith to be united in holy wedlock, unless he or she has embraced the Jewish faith. To argue that in the case of Mrs. LIZA HARDOON that her father was a Jew of French extraction, and her mother a Chinese-Buddhist, and this makes her Jewish, is puerile. We all know that Mrs. LIZA HARDOON had never avowed Judaism or practiced its principles and essentials. To be in sympathy with the Jewish religion does not make one a devotee of it, any more than sympathy with the Buddhist religion can make one a follower of it. Documentary proof must be produced to remove all doubts, and doubtless the case will present some interesting features. Apart from this, there is also the question of domicile of origin to be raised. The late Mr. HARDOON was born in Bagdad and owed allegiance to the new government which now functions in that country. He had never lived in British territory nor had he become a naturalized British subject. He was accepted in 1925 as a British citizen by a special act of grace by the London Foreign Office. Be that as it may, the British law of domicile of origin will apply in this case. Our conviction is based upon the following citation from the "*Law of Wills*" by H. S. THEOBALD:—

(*Pages 9 and 10*)—*CHINA AND TURKEY*: Every presumption is to be made against the acquisition by an Englishman of a domicile of choice in such countries *as China and Turkey, where is a total difference of religion, customs and habits.* The Indian Chief, 3 C Rob Ad. 22, 29, Chap. 2. Maltass v. Maltass, 1 Rob. 67, In re Tootal's Trusts, 23 Ch. D. 532. *Trading settlements*, Residence in a foreign state as a privileged member of an *Extra-Territorial Community destroys a domicile of choice* acquired elsewhere, but does not create a new domicile, and *persons residing in such communities retain or resume, as the case may be, their domicile of origin.* In re Tootal's Trust 23 Ch. D. 532, *Abd-ul-messih v. Farra*, 13 App. C. 431 P. C.

(*Page 7*)—*Domicile in a country that does not recognize domicile, Renvoi.* A difficulty arises when a British subject is by an English Court found to be domiciled in a foreign country, and the law of that country recognizes only nationality and not domicile. In such a case it has been held that *the law of the deceased person's domicile of his origin applies.* In re Johnson, Roberts, v. A.-G., (1903) 1 Ch. 821.

It is palpably evident from the foregoing that nationality is quite distinct from domicile. One may be registered as a British subject in China and yet cannot be subjected to any other domicile but the country of his origin. On the other hand, naturalization is also quite an independent question and as the late Mr. SILLAS A. HARDOON had not been naturalized as a British subject, the question of domicile of origin in this case becomes a potent factor to be reckoned with. There are other equally strong points which will undoubtedly be raised in the course of the proceedings which we have no desire to discuss in this issue.

Felix Warburg Makes Appeal For Keren Hayesod

In view of the forthcoming local drive for the Keren Hayesod, the following stirring appeal issued by Mr. Felix Warburg, of New York, should indicate the vital importance of World Jewry supporting the natonal Jewish Agency, which is responsible for the upbuilding of our homeland and maintaining the work that has been accomplished by our pioneers:—

With Palestine going through "a period of stress and trial," it is more necessary than ever for "Jews of all sections and viewpoints" to give "devoted support" to the upbuilding of the Jewish homeland in Palestine, says Felix M. Warburg in an introduction which he wrote to the annual report of the Palestine Foundation Fund (Keren Hayesod), which has been made public by the American Palestine Campaign, the fundraising instrument in the United States for the Keren Hayesod.

Declaring that the rebuilding of Palestine is knitting closer all sections of the Jewish people, Mr. Warburg asserts that in regard to the Keren Hayesod "there can be no question, no difference of viewpoint."

His statement reads as follows:

"Ten years have elapsed since the establishment of the Keren Hayesod. During this period it has served not only as the financial instrument of the World Zionist Organization, but since the memorable meeting at Zurich in 1929, the Keren Hayesod has become the fund-raising apparatus of the extended Jewish Agency.

"In a large sense, what the Keren Hayesod achieves, lays the foundation for the progress of the Jewish Agency. Through the channels of this great organization, every man and woman who has an abiding interest in the upbuilding of Palestine, has an opportunity to express his devotion and his loyalty to this great Jewish cause. In serving the Keren Hayesod and its committees, we serve the cause of Palestine. We knit closer the ties which bind together all sections of the Jewish people. To some of us falls the arduous duty of determining the program of expenditures, the policies underlying our common task. So far as the Keren Hayesod is concerned, there can be no question, no difference of viewpoint; there must be only one response—a willingness to serve and to sacrifice.

"We are in period of stress and trial. Many problems press for solution, both within Palestine and in relation to the Mandatory Power. At no time has there been a greater need for clear thinking, for resolution and for a willingness to approach our duties calmly and in a spirit of tolerance, mutual good will and understanding. To the work of the Keren Hayesod which furnishes the sinews of our undertakings, which makes possible the existence of the Jewish Agency and the continuance of the historic work to which our brethren in every part of the world have dedicated themselves—Jews of all sections and viewpoints, it is hoped, will bring their full measure of devoted support."

Day Of Atonement Service.—Record Attendance

The steady influx of Jews from Manchuria and Siberia has made it necessary for the Ashkenazi community to engage the auditorium of the local Jewish school, 202 Seymour Road, to hold religious services during the Rosh Hashana and Yom Kippur, in addition to the services at the Ohel Moshe in Ward Road. The auditorium which has a seating capacity for 500 people was crowded to the door during the New Year, a good many had to stand in the corridor and entrance hall. The record attendance was registered on the Day of Atonement, especially during the Kol Nidre service, when the large crowd of worshippers came to listen to the reading of the traditional melody, the attendance being very nearly one thousand. Mr. Jacob Li Friend, to whom thanks are due for organizing the choir, conducted the service in a manner quite unprecedented in Shanghai, and was assisted by a choir consisting of members of the B'rith Trumpeld sang creditably, with fervour and emotion. Many Sephardim from the Ohel Rachel had "deserted" their seats and went to listen to the choir and the strain of Kol Nidre, which made a great impression upon them. The exceptional turnout of the worshippers is undoubtedly due to the service being prepared by the able Cantor who had to train the choir for several weeks in order to beautify the rituals and give them added lustre and solemnity. Here is evidence enough that unless our synagogue services are properly conducted under efficient Hazanim and proper committee of management, there will be no lack of worshippers to attend them regularly and derive spiritual joy from them. We hope the tendency to improve upon present conditions will be continued hereafter, and that the noteworthy example shown by Mr. Friend will be emulated by others.

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SOCIAL AND PERSONAL

We regret to chronicle the death of Mr. A. Saphiere which took place on August 28 at his residence at the age of 61, after a lingering illness. The deceased was an old resident of Shanghai and a well-known figure in our community. He is survived by his widow, one daughter and two sons, for whom deep sympathy is felt.

Among those who returned to Shanghai from Tsingtao last month, include Messrs. D. E. Sassoon, Moise Ezra, J. A. David, M. Benjamin, R. H. Elias and Mrs. E. M. Ezra

Mr. and Mrs. Arthur Flashman have arrived here from Japan for the High Holydays and left for Hongkong last week.

Dr. Alex. Renner, a local medical practitioner, has removed from Astor House to Cathay Hotel. His office address at Sassoon House, first floor, room 110, remains unchanged.

Mr. and Mrs. Ezra Hardoon have moved to 141/1 Avenue Haig.

Mr. and Mrs. J. E. Simon and their children have arrived in Shanghai from Java and hope to make their home here. Mr. and Mrs. Simon are staying at Max Friedman's apartment, Ferry Road.

Mr. Alec Jomah, a son of Mr. and Mrs. Jacob Jomah of Calcutta, arrived in Shanghai.

Information has been received here of the death at Saigon of Mr. Harry Landau, son of Mr. and Mrs. Adolph Landau, and who was well known in this city. A telegram received by relatives of the deceased stated that at the of residence on a shooting trip. The telegram did not give detailed information but it is believed he succumbed to heat or possibly was accidentally shot. Mr. Landau, who was born in Shanghai, was known to his wide circle of friends as "Fatty" and was representative of the Fox Film corporation, being sent by the concern to Saigon four months ago. His parents are now in Hongkong and have been informed of their son's death.

Mr. John Solomon returned to Shanghai last month on the *President Hoover*.

Information has been received in Shanghai of the death at Hollywood, California of Mr. S. Hertzberg, pioneer theatrical man of China and a former well-known resident of this city, where he established the Apollo Theater.

Dr. F. Reiss who has been holidaying in Europe has returned to Shanghai and resumed his practice.

We are in receipt of $30.40 from the Ohel Rachel Synagogue being box collection for the Jewish National Fund.

Mr. James B. Katz returned to Shanghai on the 17th ultimo by the *President Hoover* after visiting America on business. Mr. Katz is head of a leading transporation company in Shanghai and noted for his great commercial ability and enterprise.

Mrs. Gustin and her daughter arrived here from Singapore last month, and are staying at the Palace Hotel.

Mr. and Mrs. R. M. Joseph, Mr. and Mrs. Ellis Joseph have returned to Shanghai, from their vacation in Europe.

The engagement is announced of Mr. Anatole Krieger, youngest son of the late Mr. A. T. Krieger and Mrs. Krieger to Miss daughter of Mr. and Mrs. Jack Brick. Both returned students from America, Mr. Krie having graduated at the university in Francisco as Mechanical Engineer and M Brick at the university of New York Laborant of Bactereology. The wedding take place on the 15th November next.

Mrs. M. Katznelson and her child returned from Tsingtao on the 25th ulti where they spent their summer vacation.

Mr. and Mrs. R. J. Moalem who left Bagdad in June last, returned to Shanghai week with their infant son.

Mr. J. A. Nathan, son of Mrs. E. Nathan of Singapore, who was here fo few months in the firm of Messrs Asia Re Co. Inc. left for London via Siberia on 20th ultimo, to enter the London Univer Mr. Nathan hopes to study law and estab a career of his own. We wish him good l

Mr. and Mrs. L. Blum announce engagement of their daughter Paulette Mr. Meyer-Heine of Paris. Mr. Bl who is a member of the French Munic Council, has just returned to Shanghi f France.

Mr. James B. Katz has forwarded contribution of $50.00 to the local Jew Educational Aid Society.

At a meeting of the WIZO held September 24, it was dcided to have a Day on November 2nd, for the WIZO in Palestine for women and children. matter was carefully discussed, it being cided that the Keren Hayesod would be national a fund for the Shanghai public.

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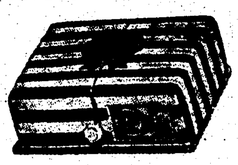

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[*Written for* ISRAEL'S MESSENGER]

THE POWER OF EMULATION

By N. S. BURSTEIN, Cardiff

"Happy he, on the weary sea,
Who hath fled the tempest and won the haven.
Happy whose hath risen free
Above his strivings: for strangely graven
Is the orb of life, that one and another
In gold and power may outpass his brother. . ."

(EURIPIDES. TR. GILBERT MURRAY)

An earnest observer of human affairs has well said that it is *emulation* that has moved the world forward in waves, just as the coming tide creeps in from the sea. The ordinary man in the street does not often use the word *emulate;* and he often does not know its real meaning of it. Nevertheless he gives its definition by his actions and his mode of life. His ambition has always influenced to effort to equal or excel the example of others. Rivalry, accompanied by a desire to outstrip and defeat, is generally the urge of his life. This is exactly the case with nations.

Mr. N. S. BURSTEIN

It is perfectly true that the processes by which Providence, through man, is developing this world, are innumerable and varied; but none of them is more important than emulation. It has given impetus to statecraft, to philanthropy, to science, to goodness and to charitableness. But, alas, it has often been the momentum in causing badness, unfairness and cruelty. The Jews, therefore, were given three conceptions of emultation: emulate, do not emulate and fear emulation. Emulate the good and lofty ideals in life; avoid and do not emulate the wicked, the immoral and the incompetent; be cautious in showing a doubtful example for fear of others emulating it.

One of the noblest of human attributes is that of the emulation of God. God actually ordered His people to imitate Him: "Sanctify ourselves and ye shall be holy; for I am holy." "Even as I am merciful, be thou merciful; even as I am gracious, be thou gracious," and so on and so forth. As our revered Chief Rabbi, Dr. Hertz, so beautifully said in one of his sermons: "The idea of the imitation of God became the loftiest possible motive to humaneness and charity in Israel. It made each Jew, in rabbinic phrase, a co-worker with God in the creation of the moral universe." Throughout the ages, the Jews, as a nation and as individuals, always tried with their utmost power to emulate the Divine Pattern of holiness and goodness. "Give us understanding, O Lord our God, to know Thy ways," has always been the pre-eminent feature in the Jew's daily prayer. This divine attribute has lifted the Jew out of himself; it has endowed him with an almost superhuman endurance and made him master of his own faith. Faith, said a certain philosopher, is not belief in spite of evidence, but life in scorn of consequences. It is just the sublime yearning after the imitation of God that has imbued the Jew with a life in scorn of consequences of man's inhumanity to man.

Senator Guglielmo Marconi, inventor of wireless telegraphy, said (J.T.A., March 1931): "I admire the exceptional abilities shown by Jews in the field of mathematics and physics. If the Jewish people were not possessed of such abilities, of such a desire to know and such an ambition to determine the truth how then could we interpret the fact they have survived twenty centuries of persecution?" The true Jew has always been uninfluenced by the doubts or questions of others. The world still cannot realise that the Jews are a race with a destiny. Take them as a whole, their generous human emulation has been one of the greatest driving forces of all time. The Jews build their moral standard of life and living on the foundations laid down by their predecessors. To paraphrase Johnson—of the ancients enough remains to excite their emulation and direct their endeavours. and that is just why the Zionists are trying with their might and main to emulate the spirit of the Maccabeans of old. They mean to save the Jewish nation and the Jewish dignity.

A great Zionist addressing a mass-meeting of Jewish youth some time ago, said something to this effect: The path will be steep; but for the bold and resolute spirit of youth, it can hold no terrors. . . So the old country, Eres Yisrael, once more calls on the Jewish youth for its succour. The future is ours. I propose that our young men and young women unite to form a League of Crusaders—a spearhead of the Land of Israel Crusade. This has always been my heart's desire. My hope, Israel's hope, lies in our Jewish youth! It is for them. I have racked my brains, written and worked all my life. For it is they—our modern Maccabeans—who will have the courage to stand by their *lawful rights* and at last become the holders of a *commonwealth of possessions.* The foundations are there—and it is to our youth that we Zionists are looking to establish that Golden Age, the age in which neither danger nor care will invade mankind. "Babes and sucklings hast thou ordained strength." (Ps. 8, 3.) And, as a matter of fact, strength begets strength.

Dr. Leonard Lockhart, speaking at the British Medical Association Conference at Eastbourne (July 22nd, 1931), made the following thought-compelling remarks: "While science has revolutionised the economic life of man, it has also gravely disturbed his spiritual life. Man has been propped up by theology. Dogma is collapsing and he finds himself in the dark, a prey to fear and neurosis. Here the Church can help to set him on his feet." These are words which our spiritual leaders should regard with continued attention. There is no gainsaying that the spiritual life of our people is gravely disturbed by the spirit of emulation. Jewish customs, Jewish ways, Jewish aspirations are collapsing. The Jewish theological prop that supported the Jew throughout his precarious life is perilously swaying to and fro. And, alas, the average Jew and the average Jewess find themselves in the dark, a prey to fear and neurosis. Can the Synagogue help to set them on their feet? . . . When I look east or west, north or south, I find Synagogues with Ministers, *Parnassim, Gabbaim* and officials galore, but all of them—to use the words of Bacon—though they help by their utility, yet they trouble by their *importunity.* And the congregations? They are left to emulate, not the divine pattern, but the ostrich, for they bury their heads in the sand and—Heaven help us—the Synagogues have no message for Jewish youth. They—our youth—simply drift helplessly! The position is almost desperate.

But, as the Rabbinic saying goes, God sends the *Refuah* before the *Makah.* Zionism has sent the right message for Jewish youth. Zionism has put a new strength, a new dignity, a new sincerity into the Jewish soul and has straightened Jewish backs. The true Jew has now something to live for, something to fight for and hope for and something really great to achieve. Mr. Wickham Steed, Editor of the *Review of Reviews,* once said (May 1930): "World Jewry 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' who fear their own shadows; and 'Benighted Jews', who do not at all comprehend their position in the world." It is in this last element that Jewry's real trouble consists—the "Benighted Jews" who have grown torpid with lazy enjoyment of years of security and freedom and whose Jewish manly feelings are benumbed! But what does the Synagogue do to help to set *them* on their feet? The answer is—*Nothing!* There are some synagogues (and large synagoguges at that) which absolutely do not justify their existence. One can almost hear the Synagogue cry aloud,

"Nature within me seems,
In all her functions, weary of herself."

A little while ago, I read that a certain Rev. E. A. Sandifar, in a Baptist church, had delivered a 48-hour sermon on: "What's Wrong with the Church," without a break. He maintained his strength with eggs, chocolate and coffee. I am sure there are many Jewish Ministers in this country who possess the ability to emulate him and preach incessantly on "What's wrong with the Synagogue?"—not from a desire, *kas w'shalom,* of getting eggs, chocolate and coffee, but from a realisation of the tremendous importance of this question and from a desire to train and encourage our "glorious youth" to take full possession of its holy inheritance and responsibilities.

Yes, it is quite true that when we take a retrospect of Jewish life, it is seldom unattended by uneasiness and shame. For all that, there is no cause for despair. Judaism, as I said on another occasion, is like the sea—it has its ebbs and flows. While in one part of the world, the tide of "Yiddishkeit" flows back, in another it rises with increasing vigour. Generations may come, generations may go, but Israel live for ever. "For thou art an holy nation unto the Lord thy God." The power of emulation is not lost by the average Jew. The Divine Pattern is still constantly before his eyes. Many of Israel's sons and daughters—the *halusim*—are endeavouring to emulate the Maccabean spirit of determination. Look where we may on the horizon of Jewrydom, I think we may now safely say with the Psalmist: God has brought us forth into liberty and freedom, He saved us because he delighted in us. With a united strength the Jews of the world can now fight for their rights and get them. Without the force of the powers of emulation, we should be a sordid, money-grubbing crowd of people, with no other motives but to feather our own private nests. With all the power at their command, the Jews of the world should emulate the English Government and carry the slogan: "Equal sacrifices and equal effort for all." Then will the year 5692 surely be a year of Great Awakening for the House of Israel, for "behold, He that guardeth Israel will neither slumber nor sleep!"

THE PROPOSED MOSLEM CONGRESS IN JERUSALEM:

OUR REPLY TO VEILED THREATS

Shaukat Ali is at it again. This time he appears in the role of a defender of Islam. Mr. SHAUKAT ALI is receiving some advertisement from the press and consequently some lively 'skirmishes' may be expected. A Reuter's telegram from Jerusalem was all that was needed to bolster up his vision of a Pan-Islamic Congress and to organize a movement with a view to undermine the Jewish National aspirations. The Arabs in founding four States after the conclusion of the Great War —thanks to Great Britain for fulfilling her pledges to them—met with no resistance from anyone: on the contrary the Jews were the first to give them their encouragement and support. We are now about to witness a general raid from Commander SHAUKAT ALI, who is supposed to represent the Islamic world, and possibly imagines that he would be able to browbeat his Jewish neighbours to whom he is indebted for all that is best in Islam. Well, let that pass. Our history is replete with examples of those who had retaliated with ingratitude to Israel and the recent move to bully the oldest nation of the world will yet be survived by Jewry. In our aim to present our case before the world, we make it a point to refer to principles upon which the Zionist case stands and not vilify anyone. If New Judea is to revive her ancient glory, it will be done not at the expense of trampling upon the rights of others, but rather upon just means with which to create a new civilization from which the world will benefit. Not by might, nor by power but by my Spirit, is our slogan and this will be Jewry's aim to the bitter end. The challenge of a Moslem Congress in the City of Peace against us will be accepted and the right road mapped out in the end. We do not despair. Nothing will be done to check the progress of the impending Congress but it will be our duty to stand firm and watch our rights lest they be jeopardised by misstatements and wilful exaggerations. To this end, we shall be on our guard and endeavour to state the Zionist case before the world impartially and forcefully. The following letter which we sent out to the press on the 22nd instant, was published in The North-China Daily News, The Shanghai Times and The China Press of the following day:—

SIR,—Reuter's telegram from Jerusalem under date of September 21, published in your to-day's issue regarding the Moslem Congress to be convened at Jerusalem on December 7, to consist of "delegates from all over the world" to protest against "the attempt to convert Palestine into a Jewish State" will be watched with interest by those who are interested in the future welfare of the Holy Land. To my mind, it will help to bring about some new developments which may not be unwholesome to the cause which the Jews represent as an outcome of their age-long dream to regain their ancient country and restore its former fertility and glory.

There is nothing secret about the Jewish endeavour to establish their national homeland in Palestine. A brief review of definition of Zionist aims, as definned by leading authorities is necessary to clarify this essential problem and drive away pessimism from the minds of your readers.

The term "National Home," used in the Balfour Declaration, was interpreted by Viscount Cecil, a member of the British Cabinet in 1917, to mean "Judea for the Jews." At the Peace Conference in Paris on February 17, 1929, Dr. Haim Weizmann, in response to Robert Lansing, U. S. Secretary of State, stated that he understood the term "Jewish National Home" to mean "that here should ultimately be such conditions that Palestine should be just as Jewish as America is American and England is English".

The attempt on the part of Shaukat Ali to revolt against the decision of over fifty nations which had ratified the Balfour Declaration and the Palestine Mandate, after fourteen years, is a new phenomenon in the history of Islam against their Jewish cousins to whom they are indebted for their Holy Koran, their religion and all that is best and noble for which Islam stands. But it is a mistake to suppose that there is a "growing solidity of opinion in Islam in support of the Palestinian Arabs in connection with the development of the Jewish National Home", as wired by Reuter. On the contrary, there is a "growing solidity of opinion" that the best and progressive elements of Islam are growing tired of the agitations and the agitators alike, and are open to come to a clear understanding with the Jews in their future relations with the latter.

"The Jewish Chronicle", London, of September 4, just to hand, contains the following item, which is noteworthy in the light of recent events cabled by Reuter:—

"The Arabs of the Lufta village, who in August, 1929, were the originators of the attack on the Jews in Jerusalem have now informed the Jews that not only will they refrain from making further attacks on them, but that they will defend them against any attacks on them, contemplated by the extremists in nablus."

In the same issue of the above leading Jewish journal, we are told that "All is not going well with the Grand Mufti recently, and the predominating influence he wielded over country two years ago appears to be shrinking. Not only has he failed in his recent attempts to create trouble in Palestine, but he has also suffered severe personal defeats. Following the action of the Hebron Arabs against what they termed his misuse of the Wakf funds, the Moslem notables in Jaffa, including the Mayor, have petitioned the Government to abolish the Grand Mufti's control of the Jaffa Wakfs, at the same time complaining his unlawful use of the funds".

In view of the foregoing the impending Moslem Congress at Jerusalem sponsored by Mr. Shaukat Ali will be watched with interest. For every insolence shown to Jewry's national aspirations, the Arabs will receive fresh manifestations of genuine Zionist strivings to upbuild the "old wastes, raise up the former desolation and repair the waste cities, the dsolations of many generations". New agricultural settlements will continually be founded and the barren soil will be covered with roads and trading centres, with orange groves and vineyards, with schools and hospitals and colleges, our pioneers will continue to drain marshes, introduce electricity, raise the social and cultural standards of all the inhabitants of the country, regardless of race, colour or creed. It will be made more and more abundantly clear that the Arabs will benefit immensely by the wealth which will be continually poured into the country, where they will find employments (as they are finding now) in Jewish settlements, acquire improved agricultural methods, secure growing markets for their produce in Jewish settlements and find the doors of every Jewish hospital continually open for their sick people.

This is the Jewish reply to the Moslem Congress to be convened in December next. Jewry's conscience is clear. Nothing has been done to trample upon Arab rights nor deprive them of their civil and religious rights which were accorded them by the Balfour Declaration. Opposition to the Zionist Movement not kill the enthusiasm of world Jewry rather enflame it. With Burke we may say, "He that wrestles with us strengthens our nerves and sharpens our skill. antagonist is our helper".

N. E. B. ESRA.

Shanghai, September 22, 1931.

Mr. Arthur Sopher Escapes Abduction

The plot to kidnap Mr. Arthur Sopher well-known member of our community week by five Russians, has happily failed thanks to two Russians and the local po We congratulate Mr. Sopher upon his narrow escape, the consequences of which would been too serious had the cleverly-laid plot his abduction proved successful.

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CORRESPONDENCE

GREETINGS FROM RABBI EPSTEIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Many thanks for your kindly thought in sending me the number of your valuable publication containing your generous review of 'Judaism of Tradition' and gratifying notice of the 'The Response of Duran'. It is most charming of you. You have my appreciation and gratitude. With renewed thanks for your courtesy and kindness,—Yours truly.

I. EPSTEIN.

LONDON, June 25th, 1931. Jews' College

From Mr. Joseph Gould

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have pleasure in enclosing herein a draft covering my subscription to your journal. In addition to being the medium of full information on Jewish matters, ISRAEL'S MESSENGER always speaks with a refreshing candour, and I always look for and to its arrival with very great pleasure.

Yours faithfully,

JOSEPH GOULD.

HONGKONG, Aug. 21st, 1931. Exchange Bldg.

From Mr. David I. Sassoon

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I always think of your worthy contributions in your publication in carrying the arduous task that you have placed on your shoulders. You offer your best to your people with little or no thanks in return. Yours is a selfless task; you have no axe to grind and nothing to gain. . . . Yours truly,

DAVID I. SASSOON.

BOMBAY, 26th July, 1931. Rattan Terrace.

CULTURAL PROGRESS IN RANGOON

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—During the past few days, we have successfully opened a new society for the Jewish youths of Burma. This is the only institution of its kind in Burma, and has already done remarkable work in spreading the spirit of the Torah and Truth among the Jews here. Weekly lectures, debates, friendly discussions are some of the most promising features of the programme of the Young Judean League.

We also intend to publish occasionally pamphlets illustrating Jewish life and culture, and propagating Zionist aims and ideas. In short we have a very ambitious scheme. But at present we are handicapped for want of sufficient funds to carry out the work fully. We shall be very grateful if you will kindly patronise our League by supplying us free of charge your interesting journal until such time as we are able to pay for it.

Herewith attached the minutes of the first meeting for publication in your esteemed journal. With greetings from the Young Judean League.

M. H. JACOB, *Hon. Secretary.*

RANGOON, 27th July, 1931.

[ENCLOSURE]

The Young Judean League

The first meeting of the Young Judean League was held at the premises of Mr. J. E. Joseph, Barr Street, on the 26th July, 1931. Mr. J. E. Joshua was voted to the Chair. Introductory speeches outlining the aims and ideals of the League were delivered by the organizers.

Mr. J. E. Joshua delivered the opening speech and stressed his views regarding the necessity of having a League in a place where the Community was very disorganised. He appealed to the pessimists to stop insulting the Jews of Burma by saying that the Jews of Rangoon are incapable of maintaining a Society. The Youth of Burma has awakened from their age-long sleep which would have meant death to them and now the lion of Judah has been fully aroused. He then concluded his speech by saying "Let Peace be Our Creed, Unity our Faith and Love our Strength." Mr. Jacob then spoke, thanking the audience for being present on that unique occasion. Many attempts were made to establish a League but failed; a League can only be established when there is Unity and co-operation. Mr. A. George then spoke on the importance of having such a League which shall act as a defender of Judaism and educate the Jewish boys and girls.

Mr. E. Cohen and Mr. E. Isaac then made a very strong appeal to the members for unity and brotherly feeling. The meeting terminated with cheers for the chair and the founders of the League.

JEWS AND THEOSOPHY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I commend you most heartily on the stand you have taken with regard to the unfortunate unpleasantness that has occurred in Iraq between the Jewish theosophists there and the members of the more traditionally minded community?

It is almost unbelievable that in this age of enlightenment, excommunications and similar fanatical measures could be directed against Jews who show every desire of remaining within the circle of their Judaism. It is heartening, however, to see a conservative paper like yours take up the cudgels in favor of liberal-mindedness.

In one point especially you seem to hit the nail on the head. Let the official Jewish institutions give their people the spiritual light that is needed for an understanding of life, and there will be no need for the theosophical movement, as far as the Jews are concerned. Theosophists, I venture to say, would be the first to rejoice in such an event, for, above all, the true theosophist does not proselytize. With kindest regards, believe me to be, Very sincerely yours,

A. HORNE.

SAN FRANCISCO, Aug. 23rd, 1931. 240-22nd Ave.

Mr. HORNE has favored us with a copy of a letter which he has forwarded to Rabbi LEO JUNG, and which is published below. In our last issue, we expressed a hope that Rabbi JUNG will see his way to bring about peace and reconciliation in Iraq Jewry, which faces a problem that is not within its power to solve adequately. Iraq has not enough stamina to brave a schism: the backward nature of the country and the persecution to which the community is subject from without, is enough to sap her power and strength and render her hors de combat. Rabbi JUNG is in a better position to act and advise the Rabbinical leaders in Iraq how to control the present temper of some of the "enthusiasts" who see something of value in Theosophy. They have been apparently enamoured with the slogan, a clever slogan we admit, that "Jewish theosophists study Theosophy in the light of Judaism and Judaism in the light of Theosophy." Perhaps this is regarded as a safeguard against apostacy, and no wonder it is attracting attention. Our duty is simple. When we ourselves are able to look after our own and supply the spiritual food to which our rising generation is entitled, then we may very well be proud of having done something to to satisfy the spiritual cravings of those whose souls yearn for more light inspiration. At present we are simply drifting from our moorings and do not actually provide spiritual shelter and protection to those who wish to 'educate' and and remain Jews within a certain area from which they derive little or no comfort. Our Rabbis in America are among the most enlightened in our country. They sit at the feet of renowned Rabbonim and drink from their fountain of living waters. We rely mostly upon them to guide Diaspora Jewry in the path in which they should go. May we hope that that Rabbi JUNG will solve the serious problem for Iraqian Jewry and heal the breach that has been created and have the Herem removed? After all that happens is not a healthy one for us to use. It has remained of us and chapter in our history which we forever strive to forget and regret. Rabbi JUNG is an ideal spiritual leader. He must understand the grieving of the conscientious who should step forward as erstwhile saviour of Israel's cause. The letter referred to follows Mr. HORNE, follows:—

DEAR RABBI JUNG,—With reference to my letter of July 19th, I take the liberty of directing your attention to an editorial in this month's ISRAEL'S MESSENGER on the subject of the unpleasantness between Jewish Theosophists and the Iraq Jewish community. It seems to me that when such a conservative and traditional inspired paper, as ISRAEL'S MESSENGER, takes the broad-minded stand it does, that its editorially expressed opinion is worth considering. I trust that the reputation of this paper and of its editor will have some weight with you in the consideration of the problem referred to.

One can easily understand a numerical narrow-minded community threatening to excommunicate those of liberal tendencies but how an enlightened English or American rabbi can support them in such an attitude is utterly beyond comprehension, unless indeed the same attitude is carried out against English or American theosophists or the Jewish faith. And as such attitude has even been hinted at over here—then why in Iraq? One must certainly be consistent—in religious matters as well as mundane. The requirement of self-consistency would necessitate the excommunication of every Jewish theosophist in Europe and America.

I should be glad indeed to hear that, through the influence of such men as yourself, the breach in Basra has been healed, and that Jewish theosophists, not wishing to forsake their ancestral faith, have been allowed to take active part again in the life of their co-religionists.—Sincerely Yours,

A. HORNE.

SAN FRANCISCO, Aug. 23rd, 1931. 240-22nd Ave.

RABBI MILLER'S SECOND MESSAGE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your MESSENGER of July 3rd reached me. I have noticed on page 18 the reprint of my message, to you and to my other bretheren of Shanghai, China. I have also noticed with great interest your kind preliminary remarks about my work. Indeed, I was pleased to learn that my labors for the revival of purity of the Jewish family are appreciated by you.

Your remarks are very encouraging. They are to me like refreshing water to a tired traveller in a desert. They are my spiritual food. I have gained self-confidence seeing that my estimates about the character of your person are correct; that my views expressed in my work about the greatness of our Jewish precepts, Nidah-Tebilah-Mikwah, have touched the strings of your heart. Indeed, you must possess a big, warm Jewish heart. Your efforts have borne fruit already. I have received calls for my work from far distances, referring to your remarks in ISRAEL'S MESSENGER.

I would be extremely happy, had I had such a publication as yours and such an editor as yourself in my own vicinity. Unlike other publications, when they notice my slogan, "I have nothing to sell," there is nothing to interest them, while in your case it worked to the contrary in the right spirit. Because I have nothing to sell, you picked it up and gave it such prominent publicity. It seems that you do not live on money alone, but also do a Godly spirit.

I withheld the above acknowledgment until I received the copy of ISRAEL'S MESSENGER of August 1st, waiting to see your review about "The Secret of the Jews," as you have indicated it will appear in this number; however, I am rather disappointed in not finding it. I pray that you should make that review at the very nearest future. I have good reason to believe that you, with your valuable publication, will be of great assistance to me in spreading my work, among the readers of your publication.

There is something in a name. You are fortunate to bear the same name of the great Ezra, the prophet of old. You resemble him in your efforts to rehabilitate the Jewish Homeland. You are fortunately occupying a strategic position where you can do great good for the cause to which my work is dedicated. I beg of you that you shall use your best offices to that end.

You probably know, there is only a limited number of far-seeing, devoted Jews, as yourself, who realise the tremendous importance of Jewish family purity as concentrated in Niddah-Tohilah-Mikwah; that the Jewish life depends on this vital precept. The fewer in number, the great is the duty imposed on them, on you—to act; to uphold, and to propagate this humane, holy cause.

There is good material in my work commencing with the first paragraph on page 225, and page 226, and 227, for the next Day of Atonement. This material is highly appropriate for the occasion, and particularly will it look good under the rays of your Jewishly inspired intellectuality if you will apply to it your leads and remarks. I will also highly appreciate it if you will kindly deliver through your publication my greeting, my blessing, and good wishes to my far distant, but close at heart brethren in your vicinity, the recipients of the services of the MESSENGER on the occasion of the coming New Year.

May the Almighty grant you all a Happy New Year, physically and spiritually. May He in His great mercy, soften our hearts and open our eyes to see and comprehend the greatness of our inherited treasure—the Torah—the rock of ages, our salvation, our three of life. Awaiting to hear from you, and with best wishes, I remain Sincerely and truly yours,

DAVID MILLER.

OAKLAND, Aug. 25, 1931. 127 Sheridan Road.

[The delay in giving an extneded review of the book, "The Secret of the Jew" referred to above, was unavoidable. Owing to the fact that it was loaned to some of our readers, we were unable to get it back, although we are pleased to say that we have ordered 50 copies from the author for free distribution in China, and hope to receive the consignment shortly. Needless to say, we shall give a review of the book in our next issue. All those who wish to read the work should apply for a free copy to Mr. I. A. Toeg, 5 Kiukiang Road, who was generous enough to defray the cost of the postage in the hope of giving the work a wide circulation and helping the author to achieve the aim which he has in view. Rabbi Miller has rendered a great service to Judaism by publishing a book which will not fail to bring its message to all those who are interested in preserving the purity of Jewish home life and upholding the best traditions of our race.—Editor, ISRAEL'S MESSENGER.]

RELIGIOUS REVIVAL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I read with great interest Mr. Charles S. Gubbay's long article in your esteemed journal for July and your comments on the same. In my humble estimation neither of you have hit the mark for the solution of the present deadlock and desertion in Judaism. Mr. Gubbay wants to ethicise the ritual and ceremonial ordinances moreover superstitions, myths and fairy tales in religion as they fail to create spirituality. He emphasises the fact that the world has moved far from its old moorings and gone forward. Accordingly, we also must move onward to keep pace with the times by introducing in other words such reforms as would produce spirituality. I say "Amen" to all what he has said, but unfortunately he has not given us any hint on the line of action necessary to achieve the desired end. If one suggests destruction of an old edifice or a part of it, he must tell us how to construct the new one or repair the condemned portion.

You, Mr. Editor, have been harping on a qualified Rabbi from abroad, who, you think will be able to put the house in order. May I ask, "Will such efficient and proficient Rabbis as you desire drop from heaven as the manna of old?" Have we not a stock of such Rabbis and a surplus in England and in spite of these full-fledged, British-brand Rabbis, Judaism in England too is in a moribund state?

The East has unqualified priests who are mere readers—far from being scholars. The West possesses fully qualified Rabbis as priests to teach cut and dry and stereotyped Judaism with no option of their own. If one would attempt to cross the rubicon he would be constantly in dread of losing his robe. Eastern and Western Judaism are both sailing in the same boat at present.

The mystery lies here. The present generation is dissatisfied and disgusted with the present form of prayers which is boring. The ritual and ceremonial ordinances moreover are unworthy of our age. The whole system requires pulling and over hauling and weeding out of the outgrown rubbish which crept into the religion by our contact with other nations and has dimmed the lustre of the fundamentals of Judaism.

The prayers are lengthy and should be abridged to fit modern needs and modern aspirations as these lengthy "mumbo-jumbo worship half superstitions and half ignorant" is rocking and rending us to pieces. The meaningless prayer, the vindictive prayer and the prayer for the return of sacrificial system should be eliminated from our prayer books as they are out of date and out of harmony.

It is better to have a short service with devotion than a lengthy one without. True prayer should be short; and it is a psychological fact. The rituals and ceremonies should be reconstructed on modern lines so that they would delight one's heart and not be burdensome and disgusting. They might have given delight to our forefathers when they were hermitically sealed in Ghettoes, but we look upon them as obsolete, as they fail to satisfy our spiritual longings and are unsuitable for and at variance with existing circumstances and conditions.

The dilemma is, 'who is to cut the Gordian-knot?' The Anglo-Jewish preachers are fighting shy of the problem and afraid to tackle it lest they endanger their positions. Max Muller rightly says, "Layman builds a religion and priest destroys it." It requires laymen of some courage and tenacity to stand for and with the aid of those few sincere ministers who have the courage to stand by their conviction, to bring forth a true renaissance, after hammering out all the pros and cons, and by devising means and methods to exit irreligion from the precincts of Judaism. The orthodox members if they make up their minds are capable of reconstructing the new edifice on the lines of historical and traditional Judaism, keeping the essentials intact, instead of merely gaping and gazing over the dissolution of the past. This is imperative.

The late Mr. Zangwill was all the days of his life against Institutionalised Judaism and insisted on a Jewish religious revival. Jewish Nationalism was to succeed.

Every thing undergoes change. Let us play our part as progressive people, or be satisfied with a place in the museum as curio of antiquities. Religion means to live life and every thing that helps us to produce good life is religion. For example take the ten commandments. Are they not unimpeachable? No power on earth can obliterate them or tarnish their lustre. They are indestructible. But the laws and ceremonies and rites which have no vitality must die a natural death. Our forefathers did away with many such laws when they found them unnecessary and declared them obsolete. The whole of Judaism is an evolution of religious principles and practices. Our liberty in this direction remained unchecked even at the time of the great Maimonides. The modern trend of education is such that we cannot help but shed the ephemeral and the accidental from the essential and the vital. There must be a complete purging of worn out doctrines. The past has only historical value. To us the present is of much more importance than the past. Why should we fear to question and fear to reject what is useless? Some of our hereditary past has almost suffocated us and our progress is choked by the rope of the past. We have wounds round our neck and we are now gasping for breath. Accept nothing that does not prove its utility or ethical value and you will find you will have to relegate much to the dustbin that we to-day unreasonably hold sacred. It is high time we dropped our beautiful mask of the past which we have put on to hide our ugliness. (Why should we be automatons having no will or judgment of our own? It is religion that interprets the Scriptures and not the Scriptures religion. Let us all pray and work unceasingly for the Renaissance of the Jewish faith in which lies our salvation. Yours sincerely,

I. A. ISAAC.

BALUGAON (Dist Puri) India. 11th August 1931, Tolstoi College.

[We refer to the above in our leading Notes elsewhere in this issue.—Ed.]

HARDOON'S WILL AND MARRIAGE.—Mr. R. D. ABRAHAM CRITICIZED.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The intense sorrow that Mrs. Hardoon had undergone during the burial ceremony had later memorial-service held in memory of the magnate at his princely residence, was one that becomes a truly devoted wife. She was grief-stricken to the extreme indeed, and to have seen her draped in deep mourning and supported by two foreign ladies following the funeral procession of her late husband with the little adopted kiddies in her trail, was touching. A lady-like conduct in this respect was in evidence and denotes that she had unbounded respect and unalloyed affection for him. But, unfortunately, her love and respect for him has proved to be rather defective, when she had on no occasion displayed any commiseration towards her husband's indigent relatives, who have been striving to eke out a bare living in Shanghai for the past ten years, and the fact

these unlucky people have been living in a reservoir of misery, was not unknown to their affluent relatives, who were living in their luxurious mansion, rolling in plenty and profusion, with Mrs. Hardoon wielding the reins of state, and believing that since charity begins at home, it must end within the limits of her sumptuous abode.

THE WILL.—In the last issue of your esteemed journal, you gave your readers to understand, that the will has virtually made Mrs. Hardoon, the sole heiress to the gigantic fortune left by the testator, as she has outlived the period of fourteen days after the demise of her husband, as stipulated in the said bill. I put it to you, Sir, did the late Mr. Hardoon truly believe that his spouse would die of grief, so soon after his death? And did his expectation been realised, who would then have become the beneficiary to the fabulous wealth, Mr. or Mrs. Hardoon's immediate relatives, since as you state, there were no bequests made in the will for the next of Mr. Hardoon's kin, nor any charitable institution, local or abroad? In challenging the arbitrary will, Mr. Ezra Abdullah Hardoon, who is the nearest kinsman of the deceased, will have the sympathy of the Jewish public, and the fair-minded citizens of Shanghai, Christians and Chinese alike. It is a question now, whether the late Mr. Hardoon who was a poor English scholar, whilst in the grip of death, understood all the legal points read out to him, before he had annexed his signature a week or two before he died (as rumoured) to the said will, and further if the dominating home-influence, was not another factor that played a momentous part at a critical moment, for the deceased to submit to the inevitable? He was no doubt, too ill to gainsay any suggestion, set forward by his surroundings.

THE MARRIAGE: I notice you have been criticising this subject without giving any proof to corroborate your statement, with the exception of a Jewish point of law of great import that forbids wedlocks to take place between Jews and non-Jews, worse still idolators.—But the case under review differs in part from the common. Mrs. Hardoon is a half Jewess. Her father, a certain Russ Levy, was a Jew of French extraction. He died in Shanghai many years ago, and was buried at the Pahsenjao Cemetery, and the little adopted Jewish boy 'Russ' was named after him. This is Mr. Hardoon's own statement made to me six years ago. This information would peradventure, come down like a bolt from the blue, and as an unpleasant surprise to you. But recent events, and the clouds of smoke emitted by *Esh Esh*—*Yeroboam ben Nebat's* legacy to the idolatrous world—the strange fire that invaded the skies of the stately mansion, had put a different aspect to the whole case, since we have now discovered to our entire satisfaction that Mrs. Hardoon ever was, and still is a staunch and loyal Budhist through and through, and unto the back bone *and was never Jewish!* I tell you, Sir, that notwithstanding the verified intelligence that you have assiduously collected from different sources, it is possible that the late Mr. Hardoon had married Miss Loo Chin Ling in 1886, *Bayameem kahem en melekh weyiersel eish kayashar beagnaw yassay*—when the Jewish community was in its infancy, and there were absolutely no constituted organisations to render any spiritual help to the Jewish layman, by giving her a ring or coin and simultaneously repeating the *Hareath*—in the presence of two Jews, a marriage certificate was written out at the same time and signed by the contracting party, and the said two witnesses. Such a procedure, you will admit, is binding—*Bedat Moshe weyiersel*—according to Jewish rites, irrespective of any final confirmation of the synagogue. But obviously the deceased was unable to register his marriage with Miss Loo Chin Ling at the British registration office at that time, owing to his being a British protege and his wife a Chinese subject. The law of England, however, permits a union, where one of the party happens to be a British subject. Now we find that the deceased had allowed the question to drag on for such a long time until sometime in 1926, when he was legally advised to go through a civil marriage at the British Consulate at Shanghai, for some object best known to his legal advisers, and Mrs. Hardoon, and when it has become possible for him to do so, in virtue of his having been accepted as a Pseudo British subject by the London Foreign Office some time back.

MR. R. D. ABRAHAM:—I infer from your statement made in the last issue of your esteemed journal, touching upon the marriage question, that this gentleman was the only Hebraic witness to the civil ceremony which took place at the British Registration Office on the 23rd August, 1926. The assuming intelligence of his having agreed to participate in the civil ceremony before satisfying himself with the declaration made by the deceased in the presence of the British Officials that he was married to Miss Loo Chin Ling in accordance with Jewish rites, has given rise to much unmerited criticism in the local Jewish circle, where you will generally observe *eneke mishmar*—Coastguards—on the qui vive, to censure the unwary upon the slightest pretext. In justice to his name and untarnished character, he should step forward and tell us, what he exactly knows about the deceased's Hebraic marriage—if he has any knowledge of the fact at all, to clear up the cloudy atmosphere generated by hasty and unstable minds, and remember that modesty is not the best policy, sometimes. I vouch however, that if Mr. Abraham had lent his good service to the marriage contract, it was done with a spirit of good intention and purpose. The idea that you have elected to spring upon us had never occurred to him. And why it should? Had not the deceased until the hour of his death been introducing her as his legal wife, to the general public and before Mr. Abraham had heralded his arrival to this world with his infantine squeals, and become a member of the human race? The deceased had during his life time beyond any doubt, impressed us with the idea, that he was married to her, according to Jewish rites. Has this age-long evil and social introduction alike been a merely deliberate hoax played on the mind of the unsuspecting public? It is inconceivable in a case where a coveted position is concerned. And in all probability Mr. Abraham was thoroughly convinced, that the cornerstone was well and truly laid, before he took any responsibility of a shady character. Let us grant, that this gentleman had innocently trodden on forbidden ground. Do such common oversights on the part of the best of men, not thievishly creep in, at the spur of the moment, and moreso, when a person's attention is entirely immersed in one object, and his mind absolutely concentrated on a solemn moment, upon that sole object, which defiantly faces his vision uninterruptedly, and urges him to believe that there is no other world besides the momentary one, that he lived in? I can safely remark that you or any other member of our community, would have made the very identical blunder, if were placed in his position. Tell me, sir, who would have dared to probe into the remote past of the deceased, who was a man of considerable fortune and trust, and seriously interrogate him at the British Consulate, in regard to the very delicate question of his marriage—would you? Under the queer circumstances, to criticise Mr. Abraham's action, and august character, was uncharitable and unscaled for. A willing trespass on his good nature, I presume that he, [illegible] to be traced down to the question. And I would like to draw the attention of Mr. Ezra Abraham, that this is not going to be an isolated case, since the Shanghai Jewish public is invariably demanding much of his valuable time. At the moment, there is no one in Shanghai who can calculate to upset the truth and fall on what had actually happened [illegible] five years ago. Mrs. Hardoon will [illegible] over this complicated point of law, that has cropped up overnight. If it is within her power to ratify my theory, having [illegible] the subject of her matrimony, by production of important document signed [illegible] about half a century ago, which can [illegible] had left under lock and key, as [illegible] were of every Jewish wife to privately [illegible] to her *Ketuba* in order to safeguard her rights, whenever an emergency arises, failing which, we have to turn our attention to the other quarter for reliable information. [illegible] the only personal friend of the deceased, who has survived his Hebraic entanglement, is that I know of, is that grand old man Mr. R. E. Toeg, who perchance will be able to give an inkling to the true version of the affair. The others are dead—all dead.

M. MYERS.

SHANGHAI, 17th September, 1931.

Common Ailments of Childhood. Croup and Convulsions

There are few ailments more distressing to see than these, and when attacks come parents often do not know what to do until the doctor comes. Croup is caused by the formation of a false membrane in the throat and unless this can be removed there is danger, in severe cases, of suffocation. As a first aid measure, the child should be made to vomit, by the administration of ipecacuhana wine or other emetic. Then Baby's Own Tablets should be given to allay the feverishness, settle the stomach, cleanse the bowels, and act as a gentle restorative.

Similar treatment will also relieve convulsions. As a general rule convulsions are due to indigestion, especially to the accumulation of gas in the bowels, and are likely to occur during teething.

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GENERAL NEWS: See Page 24

EDITORIAL NOTES & COMMENTS

NOTICE

As from date, our office address will read 696 Avenue Road, and no longer 58 Avenue Road as heretofore, owing to the new method of numbering houses instituted by the Revenue Office of the Shanghai Municipal Council. Will our correspondents kindly take note of this?

Letters Of Thanks

We are in receipt of letters of thanks and appreciation, one from Dr. C. T. WANG, the Chinese Minister for Foreign Affairs, on the occasion of his fiftieth birthday anniversary, and another from Mr. NAHUM SOKOLOW, on his election at the last Zionist Congress to the Presidency of the Zionist Organization and the Jewish National Jewry. Both of these eminent men were eulogised in our August issue and praised for their achievements.

The Honour Roll Of American Jewry In 5691

Despite the business depression the Jews of the United States contributed (G$6,305,870) to Jewish philanthropies in America and abroad and to various non-Jewish causes in the year beginning September 11, 1930 and ending August 31, 1931, according to a survey made by the Jewish Telegraphic Agency for its annual Honor Roll of American Jewry. The figures are based on individual gifts of G$50,000 or more given to various causes, and on the funds raised and expended by various national Jewish religious, educational, philanthropic, health and relief organizations, together with their local units.

Prof. Harold Laski And Zionism

Prof. HAROLD LASKI who is coming out to China next year in the service of the Nationalist Government, is an outstanding economist and authority on Governmental Science. In an article published in the London *Daily Herald*, Prof. LASKI appraises Dr. WEIZMANN whom he considers for shaping the Zionist dream. The contribution is unhappily marred by Prof. LASKI saying Zionism is making the following uncalled-for slur:—"I am not a Zionist, and I do not appreciate the glow of enthusiasm it arouses in its adherents." Prof. LASKI could easily be answered and silenced in many other ways. But our reply will be courteous. "We are Zionists to the core, Prof. LASKI. We do not appreciate the apathy and the lack of enthusiasm which the so-made theology of "Liberal" Judaism arouses in its adherents." Prof. LASKI should be told that the day of taunting Zionism has passed. We are in the midst of realities which should silence the croakers and dry their opposition.

Jewish Eagerness To Redeem Their Ancient Soil

Commenting on the advisability of providing credits for Arab cultivators and Jewish settlers, *Falastin* of July 25, remarks, "There is no lack of credit for the Jews. Their banks, co-operatives and national institutions are all at their back" All of which goes to show that world Jewry is in earnest to redeem their ancient soil which has for remained fallow under the Turkish regime, and that there is no artificial enthusiasm surrounding the Jewish attitude towards the Fatherland. *Falastin* has made a candid confession which should fail to impress the world which is watching with interest Zion strivings to upbuild their country.

A Distorted Version

Evidently someone has blundered. *The Jewish Daily Bulletin*, New York, which is noted for its accurate dissemination of news to its constituents, has sent out in its issue of August 6, a distorted version of the story given in our July edition, regarding the translation of the Quran and the Jewish Bible into Chinese, out of funds supplied by Mr. and Mrs. HARDOON. It was made to read that the amount of $20,000 was actually set aside in the will by the late Mr. HARDOON for this purpose, which is certainly not so and is news to our readers. Here is the version given out by the *Jewish Daily Bulletin*:—

SHANGHAI, China (J. T. A.)—The sum of $20,000 is bequeathed by Silas Aaron Hardoon, the late Shanghai Jewish millionaire, for the translation into Chinese of the English text of the Hebrew Bible as published by the Jewish Publication Society of Philadelphia. This curious bequest became known when Hardoon's will was made public here.

As several of our American exchanges have given currency to the foregoing, we hope *The Jewish Daily Bulletin* will, in the interest of truth make the necessary correction on receipt of this categorical denial.

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Jews and France

France has always been well disposed towards the Jewish people. Her statesmen were seldom known to harbour any illwill towards the latter. It was, we believe, the first country in Europe which granted the Jewish people equality of citizenship and removed all the disabilities in their way. Of late our attention has been drawn to a striking speech delivered at a meeting in Paris arranged by the League to combat Anti-Semitism, by JOSEPH CAILLAUX, former Premier of France, where more than 8,000 Jews attended in connection with the recent anti-Jewish riots in Saloniki. Ex-Premier CAILLAUX said on that occasion, "Anyone who is opposed to war should also combat anti-semitism which is an expression of the low instincts of humanity." We welcome this latest recruit to the rank of fighters for our common civilization, and hope that the voice of this great statesman will go reverberating down the corridors of time, gaining strength as the distance become greater. Anti-Semitism is a curse of our age and is truly "an expression of the low instincts of humanity." It is aimed to undermine the fabric of the Jewish nation and destroy the people root and branch. But such a movement will never reach its goal. The Jewish nation is not destined to remain the shuttle cock among the nations of the earth. The day of reckoning is near by and the doom of anti-Semitism is imminent. Mankind must ascend and resist the movement which stands for "an expression of the low instincts of humanity."

The Jews In Iraq

In our last issue, we commented upon the tragic plight of our co-religionists in Muslim countries, especially in Turkey and Iraq. Since then our attention has been drawn to the Hebrew Labour organ, *Dabar*, published in New Judea, which states that the declaration made in the House of Commons by Dr. DRUMMOND SHIELS that the Jews in Iraq were in a satisfactory position is incorrect. The *Dabar* points out that the Jews are heavily taxed in that country, that they do not enjoy equality; that Zionism is prohibited and that the language of instruction in the Jewish schools is Arabic and not Hebrew. It is fair that the actual condition of the Jews in Iraq be made known before Iraq is given a seat on the Council of the League of Nations. Iraq is sub-day a mandated territory, and thanks to Great Britain for fulfilling her pledges to the Arabs, Iraq is emerging slowly but surely as an independent nation, but before she is granted that equality among the comity of nations, it behoves us to see that the minority rights of the Jews in Iraq should not be sacrificed and jeopardised. There is no question that the position of the latter is growing more acute and critical, consequent upon the discrimination shown by the Government in offering jobs to her subjects of the Muslim faith only, while leaving the Jews to suffer and languish and their position undermined economically. In the last issue of ISRAEL'S MESSENGER, we published a wail from Iraq, depicting the serious plight of the Jews in that famed country, and we hope that the powers-that-be will wake up and see that the persecution and the oppression from which the Jews suffer in Iraq, and we may add in Turkey as well, be removed and the grievances redressed. We shall watch future developments with great interest and hope to chronicle the progress, if any, made in our future issues.

Rejoicing In The Law

The Law that MOSES gave us is the inheritance of the congregation of JACOB. It is a tree of life to those who cling to it. Once a year, Israel celebrates with the Torah and renews his fealty to it. Simhat Torah is a day instituted by our Sages whereon to demonstrate our abiding faith and loyalty to its teachings. It is a day of solemn import to Israel. The best way of demonstrating our reverence to it is by upholding tenaciously the principles for which it stands. Simhat Torah is a manifestation of Israel's obedience to the Law and his readiness to make abundant sacrifices for it. In these days when the law of the jungle is making bold to supersede and undermine the Law of Righteousness, as is symbolized by *Torah Moshé*, it behoves us to look backward and forward and weigh well the great responsibility which we are called upon to shoulder. Atlas-like we carry on the burden and stand ready to face the menace of the foe who is working hard to undermine the fabric of human civilisation. Not by dancing or *tali bajaut* can reverence to the Law be shown, but by the solemn determination to live in accordance with its teachings and the interpretations of our Sages of old. Israel is unique in history. His fealty to the Torah has been unsurpassed in the history of the world. To borrow the words of the PAITAN: "We have stormed heaven to snatch down this heavenly gift, we threw ourselves into the breach and covered it with our bodies against every attack. We allowed ourselves to be slain by hundreds and thousands rather than become unfaithful to it; and we bore witness to its truth and watched over its purity in the face of a hostile world." What a unique role!

Not Penitent But Penitance Must Be Shown

Falastin of August 8, publishes an appeal for clemency addressed to the High Commissioner on the eve of his departure from New Judea, by the Executive Committee of the Arab Women Congress, on behalf of some Arab prisoners who participated in the outbreaks of August 1929. Our contemporary prefaces the appeal with the following:—

> The step proposed is not unusual and precedents could be found in many countries of pardon in cases of crimes committed in exceptional circumstances. If this appeal is treated with consideration and sympathy it will achieve its object. It will be a stroke of statesmanship to pardon these unfortunate people and may well be considered Government's contribution to ease the tension in the country.

Our readers will note that there is an allusion in the foregoing to some justification on the part of the condemned Arab culprits for the crimes committed by them, otherwise *Falastin* would not plead for leniency for them. It is to be hoped that the Palestine Administration will turn down any such proposals in future, and pay no heed to the voice of revolt in the country. *Falastin* has to show some courtesy of spirit when pleading for the Arab murderers and not remain silent of the misdeeds committed. *Penitance* is necessary in this case, *Falastin* should remember this when making another plea in future on behalf of the condemned prisoners.

China Wins Seat At The League Of Nations

A United Press cable despatch from Geneva on the 14th ultimo published in the local press, states that by a unanimous vote and amidst evident enthusiasm the Assembly of the League of Nations elected China to membership on the Council of the League of Nations. We offer our sincere congratulations to China upon her recent success which is a striking indication of her rapid advance in every sphere of activity in economic, social and political problems. All things come to him who waits may be a little ancient but it is true nevertheless in the life of the oppressed nations. China had to wait for her turn and so will other nations. New Judea which has a civilization as ancient as that of China, will not waver in the dawn of her own day of victory, when the Powers will by a unanimous vote elect her to membership on the Council of the League of Nations. New Judea has suffered long from this discrimination and her sons undergone great hardships and martyrdoms on account of it. The admission of China on an equal footing with other nations will bring about a further acceleration of forces to the nation and recognition which has long been denied to her. That this will be the case with New Judea as well we have not the least doubt. All things come to him who wait may yet be said of the latter ancient State, which is now bravely struggling for a place in the sun. Our congratulations to China and best wishes for her future greatness and prosperity.

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"The China Press" Celebrates Twentieth Anniversary

The gala edition issued by the *China Press* on the 15th ultimo, on the occasion of its twentieth anniversary is a journalistic feat of which the Publishers and the Editor may well be proud. Consisting of 100 pages with superb illustrations, the edition is a memento of the happy occasion and should be preserved by its readers as an indication of the growth and advancement of journalism in China. A year ago, the *China Press* was taken over from the EZRA estate by Mr. T. B. CHANG, General Manager of the *Shun Pao* and publisher of the *China Times*, which reflects the spirit of modern and progressive China to handle a weapon with which to present China's national aspirations before the English speaking world. Edited by a noted Chinese scholar and publicist, Mr. HOLLINGTON K. TONG, the *China Press* maintains the high standard of journalism which characterizes the local leading Chinese dailies published in the vernacular. We cannot help saying that the policy of the *China Press* is one which stands for union and progress in the international world. There is need to-day for such an understanding between nation and nation and between individual and individual of diverse races and nationalities in China, and the *China Press* fills that role admirably. It has already come to be looked upon as the first power in the land. It mirrors daily the life of modern China. It educates and moulds public opinion and conquers prejudices. It helps to maintain the equilibrium among the local international community and fosters, to use the words of its Editor published in the Anniversary Number, "the gospel of national progress and international goodwill." HEINE said, "Newspapers are our fortresses." Such a 'fortress' is the *China Press* which symbolizes Young China, Modern China and Republican China. It is a guide to the teeming millions of China. *The China Press* has a big future before it. To its Editor and Publisher we offer our congratulations on the happy occasion and wish it every success and prosperity in its mission.

Shaukat Ali Plans Demonstration On Balfour Day

The Jewish Telegraphic Agency carries a news item from London under date of August 20, according to which an "Anglo-Arab-Moslem demonstration" has been arranged for November 2, at Albert Hall under the auspices of the National League of London. Viscount BRENTFORD is expected to preside and Mr. SHAUKAT ALI, Indian Muslem leader will be one of the speakers. It is to be hoped that the meeting will be orderly and that Mr. ALI who is noted for his violent outbursts against the Jewish national aspirations, will not on this occasion repeat the same mistake when he told a reporter of *The Times of India* that the Zionists have sinister designs upon the sacred places of Islam, and wish to dominate "the whole middle East and the whole Jazirat ul-Arab." The manner in which this firebrand was castigated for his insensate folly by two noted Jewish correspondents, Messrs DAVID I. SASSOON and J. J. GUBBAY, in the above-named Anglo-Indian daily, is heartening indeed and should make Mr. ALI look very small in the eyes of his gullible followers, who are bound to distrust him in future for making reckless and sweeping statements in the press. Jewish Nationalists in London and elsewhere would do well to watch the utterances of Mr. ALI on November 2nd, and not allow him to disturb the peace of the England of BALFOUR by snatching an inglorious victory for the England of PASSFIELD. It is palpably evident that Mr. ALI is not a fair student of Zionist politics and does not understand the A. B. C. of the Jewish national movement. His swell head impels him to run away with the idea that he can bully the Jewish nation and do with them as he pleases. We would do well to resist the inroads of this misguided Muslim and make him undertand that we are not prepared to tolerate his bluff and miscarriage of justice.

"Falastin" Faces Financial Loss

Falastin finds itself in financial difficulties. It issues a farewell note on August 1st, putting the blame upon its readers for failing to keep their pledges to give monetary support. A deficit of £300|- has been announced. It says, "A friend went so far as to guarantee any loss which may occur annually. . . . Later it appeared that promises were only made to be broken." Continuing, *Falastin* says, "If the Arab leaders with all their grandiloquent expressions of patriotism want to prove to the world at large the bankruptcy of practical efforts for the sake of the Arab cause it is not for us to force them." Although we dislike the policy of the *Falastin* and disapprove of its methods in alienating the goodwill of the Arabs towards the Jews and *vice versa*, we would yet feel very sorry if our Arab-Muslim-Christian contemporary were to cease to appear regularly in future. *Falastin* will yet live to acknowledge the civilizing influence of political Zionism and see in it a movement for the betterment of the Arabs and the Jews alike. There should be no antagonism between brothers and half-brothers, but, unfortunately, the mists which envelop the gaze of our contemporary's are too thick to be removed quickly. For the present we can see no hope of reforming *Falastin* although we shall watch its movements and criticize it whenever necessary. We hope it will overcome its financial worries and not succumb to the forces of apathy.

Berith Shalom Sharply Rebuked By "The Jewish Echo"

The fearless manner in which our esteemed contemporary *The Jewish Echo*, a weekly journal published in Glasgow, comments on Jewish topics of the day merits praise and admiration from its readers. In its issue of August 14, *The Jewish Echo* administers a sharp rebuke to the B'rith Shalom Society of Jerusalem, for its innate folly in flirting with the Arab agitators in the hope of placating them. This pseudo Zionism and winning a questionable victory for the Jewish national cause. The Society is a poor specimen of Jewish ability, cowardice and incapacity to stand for principles. We are sorry to observe that its sponsors are still impudent enough to conduct the *B'rith milhama* which has been condemned by Kol Yisrael (minus, of course, the withered branch). Nevertheless, it is refreshing to note the valiant stand of the *Jewish Echo* in castigating the Society for its unwarranted action in meddling in Zionist politics and creating chaos and disorder in Israel's camp. The need for vigilance to drive away the sinister forces is very pressing, and we hope that the example of *The Jewish Echo* in standing firm for Jewish principles and Jewish unity will be emulated everywhere. The editorial comment referred to above, follow:—

The gentlemen of the "Brith Shalom" and our other "pursuers of peace" will probably learn a lesson from the recent article in the "Palastin," an influential Arab paper, which deals with the appointment of Dr. Chaim Arlosoroff as successor to Col. Kisch. Pointing out that the duty of Dr. Arlosoroff will be a two-fold one: to represent the Jewish community before the Government, and to reach an understanding with the Arabs, the paper says: "We shall never make peace with the Jews as long as Zionism exists. We shall never come to an agreement with them as long as there is a Zionist Executive and Zionist branches in all parts of the world." Of course the Jews will not be frightened by such violent outbursts. Either our claim on Palestine is a just one and we shall achieve our National Home despite the wild Arab threats and infuriated Press articles, or there is no justification for the Jewish claim, and then an understanding with the Arab is futile anyway. But we maintain that this audacious and impudent talk of the Arab agitators is considerably encouraged by the defeatist policy of our "peace at any price" seekers. Why should the Jews seek for peace with the Arabs? Have the Jews declared war on them? Have they attacked their defenceless women and children? It is the Arabs who ought to seek peace with the Jews, but not contrariwise. The Jews did not come to Palestine to wage war and to conquer. They came to rebuild the historical National Home and to restore to the country its former prosperity for the benefit of all the inhabitants. When the Arabs will come to their senses and realise the great good they derive from Jewish immigration, they

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will themselves strive for an understanding with the Jews. But for the Jews to ask for peace is an act of indignity, faint-heartedness and political incompetence.

Hindu Nationalism And Jewish Nationalism

MAHATMA GANDHI, the man of the hour, is a hero of the people to whom he belongs. He is being idolized for his self-sacrificing spirit and brave struggle to win liberty and home-rule for India. His career is romantic and worthy of the great men who have figured in history. His arrival in London to represent the "dumb millions" is in itself a thrilling episode in the life of the great Hindu Nationalist leader, which has much in it to commend to us. The world admires a hero and in the case of GANDHI there is nothing lacking by way of self-effacement and self-abnegation. (We had one such hero in the personality of THEODOR HERZL. His career, alas, was too short and he was cut off in the prime of life. But that is nothing in comparison to the great foundation which he had laid upon a solid edifice. True, we had a HERZL, but HERZL had us not as a whole, but this too, can be said of the Hindu Nationalist leader. He, surely, cannot claim the whole of the Hindu people to stand behind him. No leader or prophet or statesman had ever such a distinction of success in life. Opposition cannot be escaped by anyone. Perhaps it is to the good. "Opposition," says SCHILLER, "always enflames the enthusiast, never converts him;" and so it is with every movement that is national in its bearing. Our present Jewish Nationalist leaders need not be daunted if world Jewry is not united on political Zionism. No one can expect unanimity in world movements. Only in the case of countries when they are attacked by foes, can the rank and file be expected to subdue their passion and suppress their views. With us there is only one way of securing unity, and that is, when Israel faces a perilous position, especially when we are persecuted and massacred in benighted countries. GANDHI may well plead to-day for his "dumb millions" although many of these millions are not dumb and are opposed to his leadership. Jewish Nationalists may yet learn something out of the life of the Hindu Nationalist leader and study his valiant stand for principles which he is expected to uphold. Our WEIZMANNS may yet see the folly of surrendering principles when principles are at stake. Our case is not a sad one. It stands upon solid and vital foundations which the tooth of time cannot knaw nor the arrows of outrageous fortunes destroy. GANDHI is a pillar of strength to his people. He is a symbol of a rejuvenated Hindu Nationalism. Jewish Nationalists may yet have another HERZL to symbolize the unity and the strength of a rejuvenated New Judea. For the present we must wait and watch, and rear a new generation of Jewish Jews to stand valiantly for their national welfare and ideals. (We must ever strive to march onward and forward and rest not until our national hero can receive the homage and respect from the world, which is ready to recognise our claim to join the family of nations and secure the same equality of rights as others have in the sun.

The Torah—The Jew's Magna Charta

The history of Israel from the dawn of civilization has been without parallel. It is a grand history replete with devotion for the uplift of humanity and giving it the text-book of high thinking and noble actions. For this Israel has been treated not with gratitude and goodwill but with hatred and illwill. This reminds us of a story in the Talmud which is appropriate to the case before us. Once a man journeyed from Palestine to Babylon. While at his meal he noticed a fierce fight between two birds, which ended in the apparent death of the one. When the other, however, noticed that its companion was dead, it hastened to search for a special kind of herb which it brought and laid on the beak of the corpse, and soon thereafter the dead bird revived. The traveller saw this with astonishment and procured a sample of the herb. In journeying further, he met with a dead lion, and concluded to make the experiment on him. He succeeded in reviving the lion, but no sooner had the latter regained his strength than he tore his benefactor to pieces. Many are the nations who make frantic efforts to tear Israel, their benefactor, to pieces and rob him of his patrimony, but upon all occasions their designs have failed and proved abortive. To this day, Israel is faced with hatred. It has been proved that hatred is stronger than friendship. Unfortuntely, the world has just enough religion to hate but not enough to love. The history of Israel, while grand and noble, will not be envied on account of the hardships which he is called upon to face and the cruelty he is called upon to brave. And yet Israel is happy in his unique position. He will neither surrender nor change his position with others. His Torah remains the Magna Charta to the world. It remains the *vade mecum* of man on his march from the cradle to the grave. It is this unique gift which he has presented that consoles him in his dark hour and helps him to tower above all his detractors. Is it any wonder that in his religious calendar there is a day set aside for rejoicing in the Law?

Man.—What Is Man?—Every Man Has His Time

HUMBOLDT said, "The finest fruit earth holds up to its Maker is a finished man." That sums up in a nutshell the philosophy of the creation of man as narrated in Genesis. Man was created in the Image of God in whom the Divine spark was ignited and made perfect. "Man is man, and master of his fate," sang THOMPSON. That makes him with a faculty and a choice of his own—behave—and entitles him to be reckoned as "lords of mankind." Man's praise was rapturously sung by the Psalmist, who praised the Lord for having created him "but little lower than the angels, and hast crowned him with glory and honour." Man was ever regarded as "the precious porcelain of human clay." His infinite variety was sung by poets and lauded by sages and prophets. Our ancient Rabbis ever ready to extol the virtues of human nature, *vis-a-vis* man, gave vent to their feeling when they exhorted us to take note of the following, "Eleven we may humbly and consider nothing impossible; every man has his time, and everything has its place." What a wealth of philosophy lies buried in this short utterance! (Who can fail to see beneath it an admonition to refrain of trampling upon the rights of the downtrodden man who is not well protected by society nor guarded securely by the aims of the law? In our craze to worship riches and wealth we hardly realize the disservice we are rendering to the poor and the oppressed unless we always have an eye on those who are at ease in life, lest they be provoked and angered and slighted by our action! The admonition of our Sages of old serves as a lesson to this day. "It has a [illegible] significance of which dare not be underrated. "Eleven [illegible] and consider nothing impossible." The truth of this wise saying should sink a little deeply into our conscience and impel many to wake from their stupor. There is a Divinity that shapes our ends. The lofty conception of our ancient Sages who thanked God "who changes the times and alereth the seasons" should not fail to impress us with the responsibility we hold in our relation to the less happily situated man. "Every man has his time, and everything has its place." Man need not be born with a silver spoon in his mouth in order to be favored. The fallacy of this philosophy is killed instantaneously by the admonition given by our Sages of old. We would do well to heed the message and hearken to it for our own sake.

Zohar Rendered Into English—An Epochal Literary Event

The translation of the Zohar into English for the first time by HARRY SPERLING with an introduction by Rabbi J. AMRAM, M.A. as advertised elsewhere in this issue, is an epochal event in the Jewish literary world. It ranks in achievement next to the Jewish Encyclopedia which was published three decades ago. The Zohar has its charm which in most fascinating to those who adore Cabbalistic lore. It has a history of its own which is unparalleled. The Zohar, in its original form, was written partly in Hebrew and partly in

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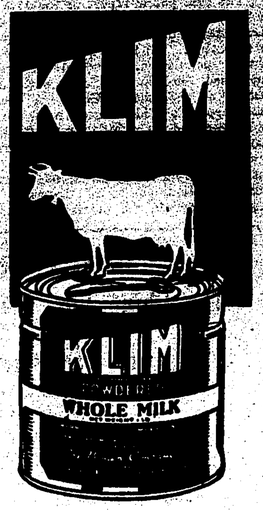

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Aramaic. It first appeared in Spain in the 13th century; its authorship has been much disputed, but the variety of its contents seem to indicate that it is the production of more than one writer. It is probable that the nucleus of the work was formed in Persia, for traces have been found in it of the mystic theories of the Vedanta School of Hindu philosophy, which exerted great influence there in the eighth century. It is written in vivid intimate language which carries the reader rapidly from one strange experience to another; powerfully stimulates the mind and the imagination and senses; and arouses ultimately feelings of uneasy awe as it reveals hitherto unsuspected spheres of nature and super-nature. The Zohar forms in its entirety the most amazing combination of both rational and intuitive knowledge. There is scarcely a by-path of human thought which it leaves unexplored. Psychology, astronomy, philosophy, medicine, cosmology, ethics, palmistry, and material relations are all treated in a way which will startle and stimulate. To say nothing of primitive cross-word puzzles and magic. The Zohar is not merely a book; it is a gorgeous series of mental and emotional experiences such as have rarely been found between the covers of the same volume. No effort has been spared to make this translation both accurate and literary. The Zohar will be issued in Five Volumes (each of about 400 pages), and the edition will be limited to 1,250 numbered sets for the whole world. The price per volume will be 21s. net. Here is a chance for some generous members of our community to donate a set each to the Ohel-Rachel and the Beth Aharon libraries, and may we add to the Shanghai Municipal Public Library as well? It should be considered a privilege to make this additon to any library here, and we hope that way out in China there will be not a few who would book their orders through us, and thus be in time to secure the Edition, ere the entire limited output is sold out.

"Rab Shemuel" On The War-Path

"Rab Shemuel" of New York, the dean of the American Reform Rabbinate, is accustomed to doing things in his own inimitable way. He is ever on the alert to stab the Zionists whenever he finds a chance for it. His innate hatred of Jewish Nationalism impels him to roam alone like CAIN of old and with a *cain* in hand strike his brother ABEL. Returning from Europe to New York last month, he brought with him *dibba ra'ah* which he had published in the press, attacking the Zionist movement and predicting its dissolution in the near future. Poor Zionism! How often it was killed and revived and again killed and revived and again killed by the official spokesman of the withered branch of Judaism in America! What a soul it must have to be killed so often and yet live again to defy those who wish to kill it! Himself a 'die-hard' he believes that the rightful soulition of the Jewish problem is the dissolution of the Jewish people and their virtual assimilation to alien peoples and hostile civilizations. What a prophet of woe, to be sure! We are not, however, in a mood in this issue to cross swords with 'Rab Shemuel' and for some obvious reasons prefer to pass him unnoticed. Answer him not! *Hathom pay Satan!*

Mr. Percy P. Baker's Note Of Optimism

The first public report of the 17th Zionist Congress was delivered in London by Mr. PERCY P. BAKER at Jews' College on the 8th ultimo. Mr. BAKER is an ardent Zionist leader having rendered yeoman service to the cause. We learn from his address that "countries with small Jewish population, provided 10 per cent. of that population purchased Shekalim are now entitled to send their own delegates instead of as hitherto having to combine with other countries for that purpose". This is good news for Shanghai and we hope it will be appreciated all round. One notable passage in the report by Mr. BAKER deserves to be mentioned. Says he:—"The building of the Jewish National Home depends upon the will, the energy, and last but not least on the commonsense of the Jewish people, and not from mere resolutions passed at Congress". This is a wholesome tonic and should strengthen the Zionist ideal immeasurably.

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SOUL—SOLITUDE

By Rabbi JULIUS J. PRICE, New York City
[Sinai Congregation of Bronx, N.Y.]

Once more do we welcome Dr. PRICE's scholarly message, w quite a number of our readers look forward to every month. Dr. P asserts that the one great and eternal want of man is to feel his neglected in the souls of his breth Further that men of this temperament easily induced to withdraw from so scenes and shut themselves in seclusion. such souls the peace and quiet of seclu is beneficial. In the natural world notices that God works by quiet and visible agencies. He silently elevates mountains, excavates his valleys, levels plains, dimples the bosom of expansive gives beauty to the heavens, guides sun in their orbits, guilds the flowers w beauteous hues. No man hears a sound sees a motion and yet how gently forms dew, how silently travels the sunbeam, privately is formed the rainbow or noiseless is electricity in all its movem Thus what is true in the realm of Na is especially so in the growth of man's s

Dr. J. J. PRICE.

In solitude the ideal comes into play. A man is what his ide are, and yet the life of the ideal is in the practical. In solit our thoughts set up a magnetic centre within us. Like attra like just as good thoughts attract corresponding thoughts. T saying well goes that if we think well we cannot act ill. Sh a writer: "Our ideal is the hinge upon which our future turns In fact great actions are only transformed great constructive Desire expands the will. Action clinches it into strength, and character is made in solitude. With these preliminary remar our readers may well turn to Dr. PRICE's learned essay.

The one eternal want of man is to feel himself neglected the souls of his brethren. If too great a quantity and too high a quality of sensibility, render him too unlike his neighbors, h desires are constantly disappointed and he is in danger of d liking men, because they hurt him. The following lines are revelation from the heart of poor Gerald Griffin, the Irish novelis The lines are obviously morbidly sentimental: but in the genuineness they are touching to a gentle spirit, who will respo to them with grieving sympathy and deem it inhuman to sneer at th experience they express:

"I would I were the lonely breeze
That mourns among the leafless trees,
That I might sign from morn till night
O'er vanished peace and lost delight.

I would I were the murmuring shower
That falls in spring on leaf and flower,
That I might weep the live-long day
For erring man and hope's decay."

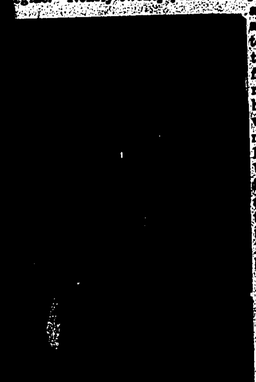
It is impossible that such a spirit should be otherwise than solitary amidst the hard hearts that make up the majority o the world. He says, describing the life he led, "I used not to sa a face that I knew, and after writing all day when I walked the streets in the evening, it actually seemed to me as if I were of a different species from the peoples about me."

Men of this tempeamment are easily induced to withdraw from social scenes in grief and despair, and shut themselves up in such protecting seclusions as they can find or make. An extract from the diary of John Foster—who certainly was no weakling—betrays such an experience. "I can never become deeply important to anyone; and the unsuccessful effort to become so costs too much in the painful sentiment which the affections feel when they return mortified from the fervent attempt to give themselves to some heart which would welcome them with a pathetic warmth. My heart then shuts itself up and feels a painful chill. I am glad to be gone to indulge alone my musings of regret and insulation." Even the noble Shiller sank for a time into a state of disliking sourness toward his kind. "I had clasped the world," he says, "with the most glowing emotions, and found a lump of ice in my embrace." He then proposed to translate Shakespeare's Timon, affirming that no other piece spoke so eloquently to his heart or taught him so much of the science of life. Bulwer a little exaggeratedly remarks, in allusion to this unhapy passage in the life of Shiller. "It is state common to all good men in proportion to their origninal affection for their species. No man ever was in reality a misanthrope, but from too high an opinion of mankind, and too keen a perception of ideal virtue."

NEW YEAR'S MESSAGE

By Dr. STEPHEN S. WISE, Rabbi, of the Free Synagogue, President of the Jewish Institute of Religion, New York.

One wonders at times whether in our generation it will ever come possible again to write a New Year's message that shall not be elegiac. Nearly twenty years have passed since the World War began, and the story of every year during and since the War has been attuned to threnody. It is not that the Jewish people, unbelievably flexible, is incapable of yet another readjustment. It is as if mankind had suffered an upheaval upon which there follows no hope of moral order and redisintegration. For us, as for no other people, the War goes on,—waged on nearly all fronts, from Leningrad to Bucharest and Salonica, from Jerusalem to Mexico City. And we have been most hurt where most we trusted. Palestine, despite all we dared and hoped, is become another battleground. And Peace brought us little more than War. For the Minority Rights Clauses of the Versailles Peace Treaty, which might have proven a Maxima Carta to earth's most cruelly disinherited and dispersed people, threatens to become another illusion, unless the world's conscience is to revive.



Dr. STEPHEN S. WISE.

True it is that the world is still rocking to its very foundations. Witness the Hoover and other international efforts at world stabilization. Nor do we Jews expect security and serenity in the midst of a world of economic unrest and political insecurity. We are prepared, as always, to bear an equitable share of the world's burden. But we rebel against the eternally recurrent inequity of making the Jew the scapegoat whenever peoples are harrassed by new difficulties and are called upon to bear new burdens.

The lot of Jews in the Soviet Republic is not easy, for they were the middlemen of an empire which forbade them access to the land. Inevitably though not arbitrarily the Jewish lot is harder than that of any other grup or race of the ancient Muscovite regime. The cruelty that cries to heaven, if not to the Soviet leadership for redress is that Jews may not cherish and safeguard their racial and cultural integrity without becoming suspect and even punished as counter-revolutionaries.

The German Republic is being shaken to its depths and its economic difficulties beset all its people. Thanks to the rise of a maladroit adventurer and the confused disciples of Hitlerism, German Jews are in danger of being regarded and penalized as the authors of the nationwide woe which weighs most heavily upon them.

Jews of Salonica, a centuries-old isle of measurable security in the seas of Eastern strife, were fallen upon by the organizers of a raid which ravaged Jewish homes and property and life. And all on the spurious and even ludicrous charge that Salonican Jewry was in league with Macedonian intransigeants. As if Manchester Jews should be punished on the charge of giving aid and furtherance to Sinn Fein separatists! Acute economic distress assails Mexico, together with the rest of the world, and almost immediately the weapon of economic boycott is raised against the wretched little Jewish shop-keepers and peddlers, as if these were answerable for an economic visitation which is world-wide in range.

Poland is in the depths of economic misery, perhaps in part because its new economic and industrial problems have not been steadily and wisely faced. Lo and behold! the framers of Polish policies impose crushing taxes upon the Jews, denying them in a thousand ways their share of access even to the minimal opportunities of a land and government yet to be saved from the consequences of administrative irresponsibility.

One reverts to Palestine, most authentic of Jewish rights and hopes! And, as if the adventure of pioneering were not sufficiently exacting of our sons and daughters, the Palestinian Government, with the sanction or risking the mild displeasure of the Colonial Office, "facilitates the establishment of the Jewish National Home," by brutally cynical disregard of mandatory obligations and Jewish rights.

Whence shall come our help? Not through impatient insistence upon a miraculous reversal of mankind's mood! If the heart of humanity is to be softened toward the Jew as symbol of its eternal challenge, it will come about in part through insistence on the Jew's part that justice and righteousness are not copybook precepts nor prayerbook formulae, but imperatives which for mankind to violate is to invoke irretrievable moral disaster. Too long have we stood only as signs and tokens of the world's searing injustice! If spiritual power and ethical passion still survive in us, the hour is at hand for the Jew in all lands and under all circumstances to lift up his voice like a trumpet on behalf of righteousness that will not compromise with the unrighteousnesses of the present social order as these affect all men and not merely himself; on behalf of justice that will never, never again, whatever the consequences, assent to the horror of war wherein men slay their brothers.

Our own way is clearly marked. To stand for and with humanity in the pursuit of the loftiest ends of life! Firm and unbowed, together to insist upon the cessation of injustice to the Jew! That the Jew, every Jew be equal to himself, "denying not the God in himself" thus helping to affirm and achieve God in human lives and works.

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OUR BOOKSHELF

THE ORIENTS: Pioneers of Western ences and Civilisation. By I. A. ISAAC, lugan (Puri) India.

The above work presents the cultural ationship between the East and the West. Isaac has long been a pioneer in the field his pen has been kept busy in bewailing sad lot of the East and its degeneration. one time, the East took the lead. "Eng nmen, Frenchmen, Germans, Italians and ers flocked to them (the East) for instruc s and at their feet to learn," writes Mr. ac. Today the East sits solitary and needs eone to console it. "It is sad," says Mr. ac, "that such a remarkable history, of still more remarkable peoples, the intellect giants of the world, the torch bearers of ence and civilisation, the Moors and Jews of ain, should be allowed to go to oblivion thout any efforts on the part of classical holars to unravel the priceless Arabian asure. One wonders what Islam in doing d if she has lost her scholarly instinct for er? How many Arabic scholars can she unt amongst her teeming millions? Their ucity indicates the intellectual slumber she in." Mr. Isaac refers to the expulsion of e Jews from Spain and the fall of the latter a first-rate Power in consequence. He presses faith in the vitality of the Jew to tlive his persecutors and detractors. Says :—

"The Jew is indestructible. The people chosen the Almighty God to be His priest people nnot die. After four hundred years of banish nt, Spain recalled the Jews. She found out r fatal mistake. She sought to repair her rongs to the people who were her benefactors. r eyes were opened and she again held out the nd of friendship to them".

REPORT OF THE EXECUTIVE OF HE ZIONIST ORGANIZATION Submitted the 17th ZIONIST CONGRESS at Basle ne 30th—July 10th, 1931. Published by the entral Office of the Zionist Organization, 77, reet Russell Street, London, 1931. Price 2 illings.

The first chapter in the foregoing deals ith Organization and Administration, show g the prodigious task that is undertaken in ll parts of the world. Statement of monies ceivd and disbursed and audited by charter d accountants help the reader to gauge the xtent of the work done by the Central Office. he financial institutions such as the Jewish olonial Trust, the Anglo-Palestine Co., the ewish National Fund, the Palestine Land evelopment Co., all appear in their glory, pre enting accounts of their standing and the ork undertaken by them. One cannot under tand why the leading financial concern, like he Jewish Colonial Trust should year in and ear out fail to give dividend to the share olders. We are told on page 84, that the net profit after making provision for all ex enses, amounts to £13,147 18s. 8d. which, as n previous years, the Directors propose to use or the purpose of consolidating the position f the Trust." This has been the song every ear and surely the shareholders should not e held in suspense, when the Trust is showing et profits every year which should not remain ocked up in the vault. The political report overs all the grounds and should be read with interest by those who have watched the recent developments in Jerusalem and London. The chapter on Federations and Separate Unions covers the entire Jewish globe and presents the unity of the Jewish people into one solid compact. China takes a prominent position covering a page and a half showing on pp. 148 and 149 the political work done by the local Zionist Association and its official organ ISRAEL'S MESSENGER. The Report is handsomely printed and makes an excellent impression worthy of the State in its embryo which the Jewish nation is sponsoring and upholding throughout the world.

THE JEWS AND THEOSOPHY

A correspondent writes us from Iraq under date of August 20, as follows:—

The controversy here in connection with the new theosophical cult continues unabated, each side showing no disposition to yield to the other. What is needed is a strong hand to cope with the situation and restore peace and harmony in our rank. Meanwhile, the only source from which we can derive some inspiration and guidance is from Rabbi Leo Jung, of New York, who is tireless in his efforts to show us the right way in order to offset he inroads of the "Hebrew Theosophists." The latest contribution made on the subject by Rabbi Jung is noteworthy. It reads thus:—

"Theosophy is a fraudulent connection which does not deceive men and women who can think for themselves. It is an insult to the intelligence of the People of the Book to assume that those nebulous phrases, those "special revelations granted" to Madame Blavatsky, could possibly interest them. (1) Theosophy is but foggy speculaion, based on mendacious authority. The life of Madame Blavatsky in itself cancels any faith in her as transmitter of any kind of truth. But neither is there anything in her system of theosophy that could arrest the attention of the thoughtful. Men of science will agree with Prof. Max Muller of Oxford as to her utter irresponsibility, of the fraudulent jugglery of which he has convicted her.

(2) The women of Israel—the noble spirit of our home, the strong guider of their children, the sturdy helpmates of their husbands, whose life is ennobled by duty and whose sentiments are ever enriched by the fountain of God's word—what can they gain from such empty phrases, from such unclear thought, as Theosophy represents? "The heavens declare the glory of God"—we need no outsider to lead us to our Father through Nature. But "The Law of our Lord is perfect" and no substitute will ever do for us.

The Bread of Life

(3) Our adolescent boys and girls need honest bread of life. They need the stern stuff of moral law, to prevent them from pitfalls, to make them reach maturity without regrets, without shame, but with the consciousness of worthwhile effort. "Thou shalt have no other Gods before me, "Thou shalt not lust" Such admonitions, such cognitions, such milestones on the emotional and intellectual path of youth help, encourage, lead to fine manhood, pure womanhood.

(4) One cannot imagine any step for a Jew more foolish, more futile, more degrading than going over to Theosophy. By the very nature of Theosophy with its dissolving of personal duty, with its watering down of solid principles of conduct to sentimental platitudes, Theosophy leads the Jews to the ancient pagan attitude which craves for intoxicating music and would have no categorical imperative of social constructiveness.

Machinations

(a) Theosophy, removes from the day the sustaining and encouraging faith in the Lord, the trust in Happiness to Deserve, Patience to let love become seed, flower, fruit by turning man's heart and bewildered mind to the machinations of Madame Blavatsky, towards neither for straight thinking nor for sane living. It is like turning from wholesome food to fluffy indigestible foods. (b) Theosophy jeopardizes our unique spiritual heritage by its own vaporous universalities. Can we permit such claims, enormous presumption, the generations of Israel, who to save them from folly and wickedness, have bled, suffered, laboured, suffered every [illegible] brought every sacrifice and thereby accomplished that Israel remained the divine [illegible] preaching God through noble living, [illegible] the totality of a life motivated by [illegible] love. (c) Theosophy causes the [illegible] card the deathless message of the [illegible] to ignore the heights of Judaism [illegible] heroes of mind and heart had [illegible] Messianic era is in the future, [illegible] by the grace of God, but essentially as His blessing upon the work of Israel.

Abraham and Moses

(d) Because Abraham had [illegible] God, he brought healing to [illegible] Moses was His true servant, he taught Humanity that "it is not above in Heaven [illegible] the sea," but one must seek God in [illegible] heart, family, Synagogue and in [illegible] of Israel. Not in the sense—[illegible] of the woods and vales nor in [illegible] stic lore in the duty of love is true worship. The whole of Jewish life, as the Torah of Moses, described it, demand it is such duty of love.

Through Moses was Mankind led from ignorance, cruelty, corruption to enlightenment, kindness, humanity. To deprive man of the Torah and to endeavour to supplant the system of Madame Blavatsky is to commit the greatest crime against the welfare of Universal Humanity. The Jew rejects Theosophy:—(1) As the fruit of fraud. (2) As an assault upon man's intelligence and commonsense. (3) As a system of meaningless platitudes. (4) As an attempt to drug the single-minded and to drug them away from the path of duty.

The Jewish Rabbi condemns Theosophy because it implies apostacy against Israel, treachery against universal humanity, denial of the Jewish past, destruction of the Jewish present, abandonment of the Jewish future.

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APPEAL of the Executive of the Jewish National Agency

EMERGENCY COLLECTION FOR PALESTINE

FELLOW-JEWS,—Despite the extraordinarily severe economic crisis by which the Jews in all countries have been affected, the Jewish Agency considers it to be its duty in this time of distress to address the following earnest message on the situation in Palestine to the Jewish public, confident that it will receive a sympathetic response.

The positions in Eres Yisrael that we have built up with such difficulty have lately become exposed to serious danger in consequence of the failure of our normal financial receipts, and compel us to appeal to world Jewry to make a sacrifice for Palestine by contributing to an emergency collection.—Nothing is further from our intentions than to misrepresent the character of Jewish achievements in Eres Israel by emphasising the gravity of the present moment. The work of reconstruction in Palestine has made steady advances until quite recently. Now, at a time of economic catastrophes in the whole world, at a time when Jewry in all the land of the Diaspora is suffering serious economic losses, the will of the Palestine Yishub to build has performed great things in the economic and cultural spheres, despite political difficulties.

In agriculture, the consolidation of our settlements has progressed. Another final effort is necessary in order to make these colonies, in which the experiences of a long period of reconstruction find expression, entirely independent. In the Coastal Plain, the centre of orange cultivation, Jewish ownership is extending more and more. The rooting of the Jew to the soil, the return of the Jew to agriculture, is now an accomplished fact.

Hand in hand with this, urban *settlement* has also developed. Supported by the requirements of the agricultural hinterland and also by the economic development of the Near East, there is growing up a young industry full of promise, which is beginning to acquire markets both at home and abroad. Large prospects are opening up for the future. The construction of the harbour and the projected pipe line, as well as the new railway connections with Traq and with Syria, will place Palestine in the centre of development in the Near East.—Our Yishub has become strengthened from year to year and is preparing to take upon its own shoulders the burden of its social welfare and educational work, with which it will serve not only itself, but the Jewish world as a whole.

All this—the achievement of endless endeavours and heroic sacrifices—is now in extreme danger. The great historical task of the Jewish Agency is to-day severely threatened, because the material contributions for Palestine of certain Jewish communities, affected by the critical conditions in the countries concerned, have declined in recent months to a catastrophic degree, and caused a gaping breach in the finances needed for our plan of construction. Thus our work in Palestine may be thrown back for years, whilst it is just these years that are of decisive importance and demand a redoubling of our energies. Despite all sacrifices already made, the position of our colonies and villages is still very serious. Little is needed in order to make our settlements economically independent. But if we do not succeed in raising the necessary means almost immediately, the important points which to-day are still in the course of development will be faced with the danger of decay and collapse. Immigration into Palestine, which we have been demanding incessantly and which is of such farreaching importance for the Jewish masses, would have to cease for lack of means. Our educational work, the strongest bulwark of a new Jewish youth and an indispensable prerequisite for the revival of the Hebrew language, would be brought to a standstill.

The Executive of the Jewish Agency, therefore, while fully appreciating the serious position of every individual, addresses a solemn appeal to the Jewish world in this grave hour to secure our economic and cultural position in Eres Israel by making an extraordinary sacrifice. The Jewish Agency needs up to the end of September, apart from the regular income of the Keren Hayesod, a minimum amount of £100,000. This sum can suffice, although with great difficulty, to bridge over the unusually dangerous situation which at present faces the work in Palestine.

FELLOW-JEWS, we expect that everybody, mindful of what is at stake, will immediately respond to our appeal. Many tens of thousands of Jewish men and women have devoted their lives to the reconstruction of Palestine. Success almost crowns an achievement which fills us with pride and which should evoke from a progressive world acknowledgment and admiration. This historic work of reconstruction should be maintained and continued in order to ensure our existence and our future. Upon you and your willingness to make a sacrifice will depend progress or stagnation. In this hour of serious trial, we call to you: Let every Jew fulfil his duty to the Jewish National Home which is being rebuilt! Let nobody refrain from giving his contribution in the emergency campaign for Palestine!

NAHUM SOKOLOW, *President of the Jewish Agency and the Zionist Organisation,*

O. E. d'AVIGDOR GOLDSMID, *Chairman of the Council of the Jewish Agency, and others.*

LONDON, September 1931.
JERUSALEM, Ellul 5691.

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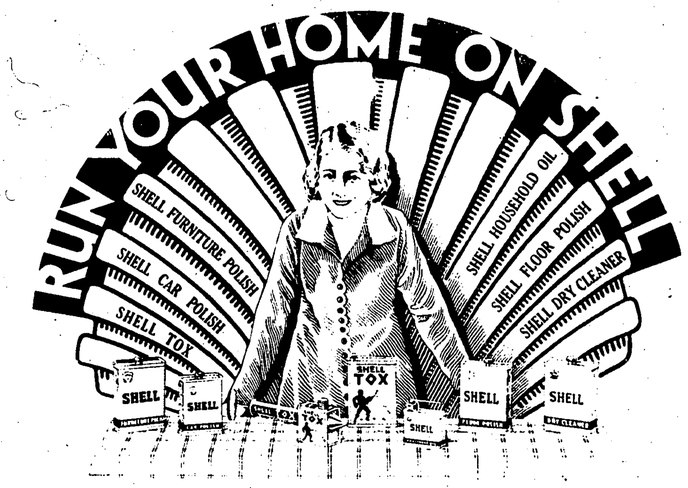

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Our Obligations To The Keren Hayesod.

The recent tension between China and Japan—two friendly neighbours—has led to grave consequences. Patriotism has ruled sway in both countries. Both nations have suffered lovingly from its effect and endured great hardships. Some of China's youths committed (foolishly, we believe) selfdestruction owing to their helplessness to assist their country. The anti-Japanese boycott has caused grave dislocation of trade and brought several firms on the verge of bankruptcy. Such is the sway of nationalism which unites the people under one banner and create an undying love for the country and the flag under which they live. Here is food for thought. Jewry must begin to learn something out of the travails of other nations. Jewry must continually cultivate a love for their ancient soil, art and culture and impregnate it in our rising generation. What worth has any nation without a soil of her own? How can any nation be assessed when her people are not trained to love their country and work for its rejuvenation and make abundant sacrifices for it? Two thousand years of Israel's homelessness has practically undermined us and choked us and has almost destroyed our spirit of chivalry and patriotism. The wave towards assimilation was, happily, checked and nipped in the bud with the advent of THEODOR HERZL and the creation of modern Zionism. We Jews have still a long way to go. Our country is to-day rising Phoenix-like from her ashes and calling her exiled children to return to the soil and save her from stagnation and extinction. We have a chance to recover our national pride and revive our nationhood. We have a chance to overthrow the yoke of our oppressors and become again a nation among the nations and contribute some of our precious wealth for civilization. For this we must make ample sacrifices. We know too well that in some quarters the spirit of listlessness and intertia has taken a firm hold without any hope of revival to life. We have our gains and our losses as well. We must not grumble too much. We must take what we can get and lose what we cannot reclaim. Two thousand years of exile from our Motherland is not a small tragedy to undermine any people and sap their energy. Happily, we stood the storm well. But there must be a limit to it. We cannot endure everlastingly without being crushed by the buffeting waves that pass over our heads. We must be prepared for a hard winter. Without struggle and trial no nation can expect a victory. There is healing in the bitter cup. Adversity makes men, and prosperity makes monsters. We must learn something out of the life of other nations. Lo and behold! The national call

that comes to us to revive our ancient country must not fall on deaf ears. We must win more adherents and rally them to the Jewish standard. The Keren Hayesod and the Keren Kayemeth are the two Jewish national agencies which must be supported and given our maximum help. True, economic conditions are bad, but it is not bad with all. To take advantage of this general cry is not the act of a hero or a patriot. The rank of shirkers should not be increased in our midst. We do not expect any falling-off in the response to the appeal for the Keren Hayesod this month. In the words of MORRIS ROTHENBERG, of New York, national chairman of the Keren Hayesod drive in America, "In the last analysis, what will endure are the colonies that will be built, the immigrants who will be brought into the country, the children who will be trained in the new Jewish spirit. It is to the creation of these permanent values that we Jews must dedicate ourselves." Such a call for duty, such a call to enlist in the service of the country, such a call for patriotism dare not be unheeded without the sacrifice of honour by world Jewry, which has now the unique privilege of working and striking a blow for her liberty. We live not to ourselves, our work is life.

THE JEWS, SHAUKAT ALI, AND THE ARABS

It is generally assumed that Mr. SHAUKAL ALI speaks in the name of 70 million Muslims in India. We shall not endeavour to discount this fallacious idea since we are not worried over it. Our attention has recently been drawn to a statement made by the Jerusalem correspondent of the London *Jewish Chronicle*, of September 11, according to which SHAUKAT ALI was reported to have said, "I emphasise the fact that the Moslems of India are increasingly interested in Palestine and that any sign of British partiality to the Jews would meet with an unfavourable reaction from the Moslem world." Here we see a veiled threat which is characteristic of the man who leads a minority movement in India. He squeals against the Hindus for depriving him of his rights and fights the latter with all his strength and might. And now behold the role which he wishes to play in a sphere in which he is not wanted! He assures us that "Moslems in India are increasingly interested in Palestine." We are happy over it. It has been said that the instinct of interest is the universal instinct of mankind. We would have been sorry if the Moslens in India had shown less interest in Palestine. As a matter of fact, the Holy Land is reverenced by all mankind and "the Moslems of India" should not be an exception. But when Mr. ALI comes to the next point we are somewhat amazed at his audacity. He states that the Moslem world will not tolerate any "sign of British partiality to the Jews in Palestine," which is another way of showing repugnance and hostility to the BALFOUR Declaration and challenging the Palestine Mandate. And so we are asked to believe that the "Mulsim world" will declare war against their Jewish cousins the moment they start in earnest to work for their liberation and realise their national aspirations. We do not know with whom to sympathise most. With the Jewish people in their struggle for liberty or with the "Muslm world" for interfering with the destiny of the latter. Our history is not a sealed book which may not be accessible to Commander SHAUKAT ALI, who we hope will find time to study a bit of it and understand something of Israel's past and his hope of the future. We do not mind wrestling with an intelligent opponent and throwing all our spare ammunitions in the field for conquest. If GENERAL SHAUKAT ALI imagines that he can bully his Jewish cousins he will soon find his tragic mistake. No trial is dangerous on our part when there is courage to meet. The firing of crackers with which to terrorize Israel is an obsolete weapon which has long been discarded as useless and ineffective by civilized nations. Happily, Islam stands for pacifism, unless it is provoked by the invasion of an alien foe. If the Jews can be looked upon as "an alien foe" then we are open to learn the truth from such a towering personality as MAULANA SHAUKAT ALI. After all is said and done, may we not hope for a round Table Conference? Is there no way to arbitrate our case and settle the feud which is doing no good and adding no honour to Islam, nor benefitting the cause of mankind in any way? We are reliably told that Mr. ALI is favourably disposed to "an Arab-Jewish understanding independent of the mediation of Great Britain," but that the Grand Mufti is opposed to it. Well, here and there the movement for the liberation of Jews and Judaism may suffer a setback but the ultimate triumph is certain. Co-operation between Jews and Arabs will not be delayed long when the latter will find that the former have no desire to oust them from the country and that both have the same right to live and expand and thrive and prosper. With courage and an open mind the problem which now bristles with difficulties may yet be solved, and the two Semitic races will find to their advantage that they are brothers united in their aims.

DR. LANDMAN, JEWISH QUESTION AND RUSSIA

Israel's condition in Eastern Europe is still causing much anxiety and distress. Despite the millions of gold dollars which the J. D. C. had poured there, in order to relieve the sufferings and the privations, we still stand aghast and helpless to remedy the bad and sad plight to which our oppressed brethren are subject under their inhuman rulers. Recently Soviet Russia was visited by Dr. SAMUEL WOHL, of Cincinnati, and returned to America dejected in spirit fully convinced that Russian Jews cannot adapt themselves to the new political and economic dispensation. He is, therefore, of the opinion, that Jews in Soviet Russia must find a new home and migrate *en masse*, otherwise they are doomed to extinction. It took Dr. WOHL a long time to come to this conclusion, altough the Zionists as a body have long ago proclaimed their belief that there is no hope of solving the Jewish Question so long as we remain scattered and defenceless without a national home of our own. The Jewish National Movement was a reply to the solution sought for to remedy an old wrong and create a new life for oppressed Jewry. The re-creation of the Jewish Commonwealth was pressed forward until the movement to-day stands in a better shape to press onward Israel's claim to right the wrongs of centuries. Dr. WOHL'S candid admission referred to above, came as a bolt from the blue to *The American Hebrew*, which is still edited by Dr. ISAAC LANDMAN. Instead of reasoning calmly with Dr. WOHL, our contemporary has seen fit to castigate him for advancing such 'Zionistic' views as a solution of Israel's problem. *The American Hebrew* has, of course, no faith in mass emigration of Russian Jews, since it says, "into what ever country any large number of Russian Jews might migrate, they would inject a series of new questions, which would call for new and painful solutions." Rather than do that, it counsels death in the wilderness, a slow but painful dissolution of the body politic of Israel. Enjoying immunity from persecution and living on the fat of the land, Dr. LANDMAN offers free counsel to the hounded folks in benighted countries, in the following immortal words:—

> "No! The Jews of Russia must fight it out in the Soviet Union until they win their rights as citizens to pursue their quest for happiness; and the Jews of Hungary must do likewise in Hungary; the Jews of Roumania in Roumania; the Jews of Poland in Poland. Permanent solutions of Jewish problems must be found by the Jews in the countries wherein they live; they cannot be solved durably anywhere else."

So after nineteen centuries of exile, the kind-hearted editor of *The Amrican Hebrew*, can offer nothing but *lehem oni*, a slow but sure death to those who are oppressed and exiled from their homeland. What a great pity there is no law that can compel Dr. LANDMAN to exchange his present luxurious home to that of Roumania, or Poland, or Hungary! Tolerant America should not be the abode of Dr. LANDMAN but Soviet Russia where he "must live until he wins," to use his own phrase, "his rights as a citizen to pursue his quest for happiness." Why not practice that which you preach? Dr. LANDMAN cannot pretend to be so soul-less as not to be able to realise the need of

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becoming a martyr to the man-made theology of 'Liberal' Judaism? When will the latter cult produce one single martyr for the newfangled creed which it preaches? Dr. LANDMAN is certainly a victim to the false theology which was preached a century ago, and which is discredited to-day by the bulk of Jewry. He presents a sorry figure when he pleads for the perpetuation of an untenable creed, especially when the Jews in Soviet Russia, or Rumania, or Poland, or Hungary indignantly repudiate it. Dr. LANDMAN in his present frame of mind shows that he hungers for 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 actually 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." Every word in that pathetic but foolish plea has been uttered, as it were, by Dr. LANDMAN himself in the editorial referred to above; he pleads that the Jews in Roumania, in Hungary, in Poland and in Soviet Russia should wear out the wretched remains of their life in their present degraded state; the walls of their present dungeon should be (so says Dr. LANDMAN) more pleasing to them than the splendid sunny hills of Judea; the Jews in the above-named countries have not long to live, anyway, and should be unhappy except if they were to spend (so argues Dr. LANDMAN) the rest of their days where their youth was passed—in that prison from whence political Zionism is prepared to release them and make them *beney horin*. We are not quite sure whether Dr. LANDMAN would thank us for embarrassing him and making him look ridiculous in the eyes of Kol Yisrael, but he must blame himself for making himself a nuisance in advancing a very foolish solution of the Jewish Question and discouraging Dr. WOHL from taking another feasible course. It is courage that conquers in war, and not good weapons. It is time for Dr. LANDMAN (he is getting old now) to discard his rusty weapens and adopt one that is more modern and up-to-date. After all, it is not a question how much a man knows, but what use he can make of what he knows. That sums up our attitude towards Dr. LANDMAN who, we hope, will be able to revise his antiquated ideas and preach a more hopeful message from his new pulpit in Brooklyn.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

The movement to hold an interdenominational service in celebration of Rosh Hashanah, was repeated again this year in New York on September 13, at the Methodist Episcopal Church, by the Fellowship of Faiths. Bishop FRANCIS JOHN MCCONNELL of the Federal Council of Churches of Christ in America, spoke as the representative of Protestantism; Col. WM. J. DONOVAN, for the Cathloic Inity; SWAMI BODHANANDA of the Vedanta Society, for the Hindu creeds, and SYUD HUSSAIN, former editor of the *Bombay Chronicle* and of the *New Orient*, internationally known authority in cultural relations of East and West, who represented India at the Near East Peace Settlement in London and Paris in 1920, for those of the Moslem faith. He said as follows:—

> "I think this is pre-eminently a time when the historic bonds that have united Israel and Islam for more than a thousand years should be recalled and reaffirmed. It was part of the recent tragedy and continuing deadlock in Palestine, Mr. Hossain said, that both Jewish and Arab leadership had been remiss in a proper and adequate recognition of the community of their fundamental ideals and cultural traditions, as well as their racial kinship. Extraneous issues and artificial political considerations had been allowed to obliterate for the time being the solid basis of Jewish-Moslem amity upon which alone New Jerusalem could be builded. Mr. Hossain called upon the Jews to remember that for successive centuries when they had been persecuted and hunted through Christendom, they had found not only political asylum but religious sanctuary and fraternal hospitality in the lands of the Moslems. The Moslems, on the other hand, Mr. Hossain said, would be singularly ungrateful not to recognize their immortal debt to Judaism, and the wonderful and loyal co-operation that Jews had accorded them in the halcyon days of their imperial and cultural ascendancy in Bagdad, in Constantinople, in Cairo, and above all in Moorish Spain. That memorable collaboration, Mr. Hossain said, could, and should, be renewed and repeated on the sacred soil of Palestine."

We welcome this pronouncement and give it a place of honour. Both the Jew and the Moslem must be prepared to unite their forces and work for their common cause. Both must be ready to acknowledge the debt which each owes to the other, and the division of opinion on politics should be settled on the basis of reciprocity and humanity. The landless and homeless Israel should not be grudged the tiny territory by his cousin Ishmael who is rich in vast territories over which he rules with none to make him afraid. We hail the able address delivered by SEYED HUSSAIN referred to above, and hope that his views will be broadcasted in India and the Near East, in order that all may know and understand the easy road to reconciliation between the two Semitic races. Another striking speech was made by a Hindu leader SWAMI BODHANANDA, who said in part:—

> "There are seven or eight great religions in the world. The goal of them is God—conceived in various forms and expressed by various names. Just as different rivers rising from different sources, coursing through different channels ultimately flow into the same ocean; even so all religions like different roads leads to the same goal—God. The chameleon puts on various colors, but it is always the same animal. So the basic principle and the final goal of all religions is the same behind all forms and names. We must realize it and be tolerant and respectful toward all religions."

The New Year was well begun. The Goodwill movement should receive further impetus when such brotherly feelings could be aroused and racial prejudices expelled in a mixed audience. It has long been our fortune to give prominence to the views of our Christian neighbours, but it has seldom fallen to our lot to take note of the utterances of the Moslems and Hindus towards our people, which we must not falter on the way. The wisest man may be wiser to-day in society but by reciprocal concessions. When men of goodwill are prepared to concede to each other the rights to which they are entitled, we must not despair of the future ascent of man. We do hope that we are witnessing a new era in our modern relations with each other, and that we are right in saying that we are all of one undying, one immortal family. The road to progress may be long and tedious but we must not falter on the way. The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day. He only is advancing in life, to quote RUSKIN, whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace. We do hope that we are catching a glimpse of such a dawn and that we are marching towards greater freedom, and along an endless succession of ideas.

"GOODBYE."

> "The day is done, and the darkness
> Falls from the wings of the night."

It is with regret that we read the farewell leading notes from the pen of Mr. LAURIE MAGNUS, M.A., in the final number of The *Jewish Guardian* of August 14, 1931. Our contemporary in making such a

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hasty exit has taken its overseas friends by surprise, and in spite of its assurance that its 'task has been done, and it is time to say goodbye' we believe that too abrupt an ending has been made of our nine-year old controversy. We admit that it has been a one-sided affair and in spite of the disabilities under which we were compelled to submit our case, we are satisfied that we were instrumental in curbing the over-zealous activities of our liberal contemporary. Those were days when the very atmosphere was surcharged with electricity. In the earlier years we were on familiar speaking terms with the *Guardian*, and on some occasions its Editor—that Briflsher of the Jewish persuasion—to use his own coigned epithet, occasionally wrote us to adopt his point of view and as the years rolled by and our ways parted, our contemporary seceded from the Jewish Nationalists' ranks and hoisted the "Jolly Roger" and "robbed from Peter to pay Paul." Our contemporary walked arm in arm with such celebrities as Dr. CLAUDE G. MONTEFIORE, who advocated the eating of rabbits, tortoises, and turtles wholesale and we are not surprised that the whole Jewish world did not in itself turn turtle,—and Dr. RUBEN BLANK of Paris, that savant who fired 'blank' bullets through the medium of the *Jewish Guardian*, thereby bringing London and Paris nearer to each other by reason of the sympathetic heartbeatings of two Yehoodim—one a Parisian and the other a Londoner. Truly the trio were a "mixed company." Our contemporary also was fond of embarrassing the Zionists by siding with their non-Jewish opponents, such as *The Morning Post*, LORD NORTHCLIFFE *et. al.* and saying 'Amen' to almost everything they said. In fact, it would seem that the *Guardian* was always prepared to run with the hare and hunt with the hounds, provided, of course, that both the hare and the hounds were anti-Zionists. Our contemporary had shown remarkable courage in overlooking our controversies and declined to take note of them. On many occasions we had to intervene and pick up the cudgels on behalf of our cause and others, whom it had attacked for disagreeing with it. The discussion on 'Galuth', 'Nationalism' 'Trees,' 'Zionism' which we had carried on will, no doubt, be recalled by our readers. The manner in which the *Guardian* is forced to take its exit is regretted by us. We can truthfully aver that we had enjoyed every bit of the discussion which we had with the latter, and believed with GOETHE's "To make a young couple love each other, it is only necessary to oppose and separate them." That viewpoint was uppermost in our mind in our struggle to win over our adversary and we are almost sure that our success was not sown on sterile soil. We regret the demise of our contemporary on many grounds, although its policy was injurious to our national cause and detrimental to our interests. *The Guardian* says, "Our task is done, and it is time to say goodbye." A thousand times, no! Whose task can ever be done while we sojourn so briefly on earth? Saying 'goodbye' savours of death, and although in a sense the *Guardian* may be said to have joined the 'choir invisible', still we hope that its scholarly editor will not retire forever and shirk from aiding the people whom he loves and in whose welfare he fought many a battle with honour and distinction. Farewell! "But not for ever."

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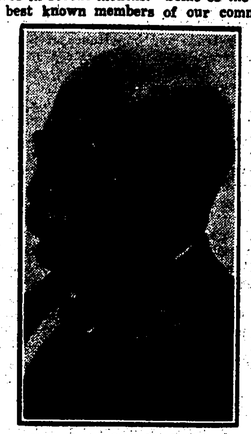
DEATH OF MR. R. E. TOEG

The Grim Reaper has taken a heavy toll of lives in recent months. Some of the oldest and best known members of our community



THE LATE MR. R. E. TOEG.

have been summoned, crippling the latter to a large extent. N. S. Levy, S. A. Hardoon, E. M. Ezra, A. Saphiere who passed away recently, were all advanced in years and noted for their long residence in Shanghai. They had been pioneers in the local field and exerted much influence in their respective spheres of activity. And now we have to record the death of another well-known member, Mr. Raymond Elias Toeg, who passed away on the 12th ultimo, at the age of 80, at his residence No. 211 Yu Yuen Road, in the presence of his sorrowing wife, two sons and two daughters. The international community of Shanghai mourns for him; he was known by a large circle of friends chiefly for his interest in pony racing and all kinds of sports. Those who knew him, intimately were fascinated by his genial smile, his affectionate nature and his unassuming modesty. In recent years he took interest in local Jewish affairs and contributed to Jewish funds. His widow is a well-known communal worker, in Jewish and non-Jewish circles, and her acceptance of the Presidency of the Shanghai Zionist Association and the WIZO is an evidence of her devotion to Jewish institutions and her readiness to serve the cause. The late Mr. Toeg was a man of diversified activities; he built a fine reputation for himself among the international community here. He was a staunch member of the Shanghai Race Club and the International Race Club and following his retirement, devoted most of his time to stables. Born in Bagdad 1851, the late Mr. Toeg worked his way eastwards by stages which commenced with his departure from Bagdad for Bombay where he attended the Alliance Israelite Universelle school and acquired the bulk of his education, including English and French. After about three years in Bombay he came to Shanghai in the service of Messrs. David Sassoon and Co., with whom he remained for seven years. Upon leaving this firm he joined Messrs. M. S. Gubbay and Co., taking charge of their local branch, and later started on his own account as a share-broker and later, as a bullion-broker at which he continued until his retirement in 1922. He was one of the founders of the Shanghai Stock Exchange which was closed in the afternoon on the funeral day. The funeral took place on the 13th ultimo, in the Baikal Road cemetery, Hazan Eliahoo Isaac officiating. The arrangements were under the supervision of Mr. R. O. Scott of the International Funeral Directors. In addition to a beautiful floral heart the gift of the grief-stricken widow which completely covered the elaborate coffin of copper, other wreaths wore sent by the following:—

Nora; Edmund; Dora and Paul; David and Barbara; Bobby and Valentine; Mary; Ellis; Mrs. E. W. Tisdall; Mr. and Mrs. M. M. Sokoloff, Mrs. L. A. Hardoon; Mr. and Mrs. E. Ott-Durio; Mr. J. Schmitt; Ah Chuen and all House Servants; Head Mafoo; Guinevere, Vere, Dave and Pat; Jim; Hannah and Solomon; The Shanghai Race Club; Hongkong and Shanghai Banking Corporation; Banque Belge Pour l'Etranger; Nederlandish Indische Handelsbank; Committee and Members of Shanghai Stock Exchange; Messrs. White and Co.; Messrs. J. Llewellyn and Co., Ltd.; Committee of the British Womens' Association, Dramatic Section; The Committee of the Ohell Moishe Synagogue; The Committee of the Shanghai Hebrew Relief Society; Shelter House; Stewards and Members of the Shanghai Race Club; The Exchange Brokers Association; The British-American Tobacco Co., Ltd.; E. D. Sassoon and Co., Ltd.; O. B. Gainsborough; Mr. and Mrs. C. H. Arnold; Mr. and Mrs. Jack Levy; Mr. W. D. Chen; Ah Neon; Mr. and Mrs. C. A. Brady; Mr. and Mrs. H. Browett; Mr. Robert Evans Salmon; Mr. C. L. Wong; Chevalier Ulric de Schaetzen; Mr. F. R. Davey; Mr. K. K. Wang; Mr. and Mrs. F. R. Vida; Mr. Charles John Doughty; Mr. Leopold Strastman; Mr. and Mrs. W. B. O. Middleton; Mr. and Mrs. A. W. Olsen; Mr. and Mrs. William E. Harle; Major and Mrs. J. T. Ford; Mr. and Mrs. Robert Bailey; Sir V. Sassoon, Bart.; Mr. and Mrs. R. O. Scott; Mr. and Mrs. Robert Buchan; Mr. F. S. Collett; Messrs. V. D. and T. T. Yuan; Mr. G. T. Yuan; Mr. and Mrs. W. G. Crokam; Mr. W. R. Lemarchand; Mr. Jean Lafontaine; Mr. and Mrs. Victor D. Geneburger; Mr. and Mrs. Leonard Everett; Mr. G. E. Tucker; Mr. and Mrs. F. V. Reilly; Mr. Angus Ferguson; Mr. and Mrs. Harry E. Keylock; Mr. and Mrs. H. H. H. Priestly; Mr. and Mrs. Michael Speelman; Mr. and Mrs. E. C. Allen; Mr. and Mrs. J. Rosenfeld; Mr. and Mrs. Myron Simon; Messrs. T. and Sam Wallace; Mr. and Mrs. A. N. Dallas; Mrs. Baker and Miss Shaw; Mr. Hugo Rice; Mr. and Mrs. Leo Saphiere; Mrs. A. Saphiere; Mr. H. M. H. Nemazee; Mr. W. N. Scott; Mr. P. H. McKay; Mr. and Mrs. H. O. White; Mr. and Mrs. G. F. James; Mr. and Mrs. H. E. Gibson; Mr. and Mrs. N. L. Sparke; Mr. R. E. Sassoon; Mr. and Mrs. Chester M. Wentworth; Mr. E. W. Hazzard; Mr. and Mrs. R. Pote-Hunt; Mr. and Mrs. Franklin Scott Gibbings; Mr. C. M. Koo; Mr. D. E. Sassoon; Mr. and Mrs. D. W. Crowford; Major Trever F. G. Strubell; Mr. and Mrs. A. T. Heuckendorff; Mr. and Mrs. C. R. Burkill; Mrs. Gonzales; Mrs. Finkelstein; Mr. J. Em. Lemiere.

The sympathy of the whole community goes out to the widow whose good work in the field of philahthropy has endeared herself to all, irrespective of race and creed, and the two sons and daughters in their sad and irreparable bereavement.

DONATIONS TO CHARITY.

The following donations are acknowledged in memory of the late Mr. R. E. Toeg in aid of local charities:—

Sir Elly Kadoore and sons $25, Mr. and Mrs. D. J. David $20, Mr. and Mrs. M. Simmons $50, Mr. and Mrs. A. E. Moses $20, Mr. and Mrs. Ellis Joseph $25, Mr. and Mrs. A. M. Sopher $15, Mr. and Mrs. E. E. Moses $20, Mr. and Mrs. G. J. W. Morgan $10, Mr. and Mrs. G. J. F. Fitzgerald $10, Mr. and Mrs. A. Hillaly $10, Mr. and Mrs. V. D. Gensbuerger $25, Mr. and Mrs. A. V. White $10, Mr. and Mrs. A. W. Reynell $10, Mr. and Mrs. J. A. Sudka $20, Mr. and Mrs. Ellis Hayim $50, Mr. and Mrs. S. E. Levy $10, Mrs. H. Hayim and A. J. Hayim $50, Mrs. E. M. Ezra and Moise Ezra $10, Mr. R. H. Elias $25, Eddie and Freddie $20, Mr. R. E. Kadoorie $10, Mr. J. Pote-Hunt $10, Mr. E. E. Shahmoon $25, Mr. Albert Shahmoon $10, Mr. D. B. Judah $10, Mr. M. David $10, Mr. S. David $10, Mr. and Mrs. Edward Nissim $20, Mr. and Mrs. W. R. McBain $10, Mr. and Mrs. E. B. McBain $10, Mr. and Mrs. F. Milner $20, Mr. C. S. Gubbay $20, Mr. M. Myers $5, Mr. R. Julian $10, Mr. S. M. Joseph $10, Mr. and Mrs. N. E. B. Ezra $5, Mr. and Mrs. H. Kammerling $5.

Mr. and Mrs Maurice Benjamin $25.00, Mr. and Mrs. N. H. Rutherford $10.00 Miss K. Sudka $5.00 Messrs. S. J. David and Co. $50.00 Mr. Evelyn David $25.00 Mr. Archibald David $25.00 Mr. D. Jephson $10.00 Mr. H. J. Clark $10.00 Mr. S. Sudka $10.00 Mr. H. A. Meyer $5.00 Mr. J. E. Salmon $10.00 Mr. D. E. Sassoon $100.00 E. T. Jones $10.00.

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Round which we Phantom Figures come and go."

OMAR KHAYAM.

Another old landmark has been removed from our midst, and added to the eternally sleeping millions. The angel of Death, I regret to say, has claimed another victim in the person of Mr. Raymond Elias Toeg whose passing away would be keenly felt by the Shanghai general public. His genial and simple disposition had endeared him in all walks of life, and the large concourse of friends and sympathizers that was in evidence at the funeral at Baikal Road Cemetery, testified to the high esteem and respect in which he was held by them. Although he took no active part in the management of our communal affairs, albeit, he had at all times the interest of our institutions at heart, and upheld the tenets of Judaism whenever an opportunity had presented itself. The many good services that he had rendered during his life-time, to those who needed his help in time of pressing need, were seldom brought to light—he did not believe in ostentations. I would like to record my heartfelt gratitude in appreciation for what the deceased had personally done for me in the past, and do ascribe my present position in the Shanghai Stock Exchange as a sequel to my having been associated with him in business, to his unremitting kindness and influence. To his widow, sons and daughters, I wish to extend my deepest sympathy and condolence in their sad bereavement and trust that in the fullness of time, their grief will be tempered with the knowledge, that he has only passed on the Great Beyond where suffering is unknown, *weshab heafar il haarets Keshehaye, weharuuh shaba il haeloheem asher nethana.* "The dust returned to the earth as it was, and the spirit returned unto God who gave it."

M. MYERS.

NEW ZIONIST PRESIDENT THANKS MRS. R. E. TOEG

MRS. R. E. Toeg, president of the Shanghai Zionist Association, is in receipt of a letter of thanks and appreciation from Mr. Nahum Sokolow, whose election to the presidency of the World Zionist Organization has been favourably received by world Jewry. The letter in question reads :—

"DEAR MRS. TOEG,—I was very moved by your kind letter of July 17th, and by the good wishes which you conveyed to me on behalf of the Shanghai Zionist Association on the occasion of my election to the Presidency of the Zionist Organization. I am gratified to know that our fellow-Zionists in Shanghai are determined to assist the new Execuive in its endeavours for the reconsturction of the Jewish National Home, and am much heartened by their message of confidence and goodwill. Please convey my sincere thanks to the members of your Association.

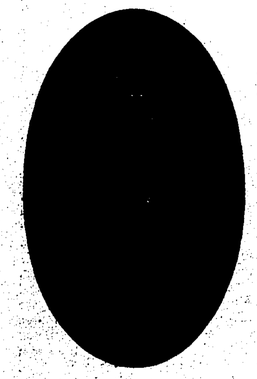
"With all good wishes for the New Year which, we all hope, may be one of peace and progress for Eres Yisrael, I am, with Zion's greetings,—Yours sincerely,

"NAHUM SOKOLOW."

"LONDON, August 25, 1931,
77, Gt. Russell St. W. C. I."

THE LATE Mr. DAVID S. GUBBAY.—A TRIBUTE

The death of Mr. David S. Gubbay which took place in Hongkong on the 17th ultimo, after a protracted illness, at the age of 66, is a distinct loss to the Jews in China, where the deceased was well-known and respected for his nobility of character and amiable disposition. Hailing from a family noted for its distinguished service to Judaism, he lived to an age where it was his privilege to serve his community and advance its interests. A scholar noted for his wide learning and outlook on life, he was zealous of Israel's precious heirloom and contributed much of his time in disseminating the beauties of the faith in which he was reared. He read a scholarly paper on "Peace and Its Significance" at a meeting of the Literary Circle of the Shanghai Zionist Association on June 15, 1919, when he was here on a visit; this was published *in extenso* in our issue of July 4, 1919. The late Mr. Gubbay was a student of Rabbinic lore; he wore his Judaism as a badge of honour and felt proud of being called upon to serve his people. He was a great asset to the community and held the post of Hon. Secretary in every local Jewish institution on which he was called upon to serve. He often visited Shanghai and by this means kept his interest alive in the welfare of our community. When the Beth Aharon Synagogue was consecrated in June 1927, the deceased sent us a moving message which was published in our issue of that month, conveying greetings from the Ohel Leah Synagogue, of which he was Hon. Secretary. He was full of enthusiasm over the joyous event and expressed some spiritual truth which was characteristic of him. Said he:—



THE LATE MR. D. S. GUBBAY.

"What is the significance of consecrtting a Synagogue? The purpose of the ceremony is to instil in the minds of the worshippers the realization of the presence of God more vividly in the holy structure, to feel a soothing ray, wipe out the wrinkles and gladden the heart. But we must bear in mind the fact that it is not the synagogue, the empty shell that makes the difference, but it is really the spirit, the unfolding of the holy nature within man, and this is made possible solely through the ethereal atmosphere of the Beth Hakeneseth."

The late Mr. Gubbay was aften invited to lecture before non-Jewish Societies on the Principles of Judaism, and his addresses were frequently published in the Hongkong press. He also spoke from the pulpit of the Ohel Leah synagogue on important occasions, and contributed much of his talent in uplifting the status of the rising generation. Living in a Colony where there is no qualified Rabbi (this is the misfortune of every Jewish kahal in the East), he took it upon himself to organise Hebrew and Religion Classes for the young ones and instil in them the love of the faith in which they were born, David Gubbay was always willing to serve any good cause which was represented to him. Nothing Jewish was foreign to him, nothing human was alien to him. He looked upon the Jewish problem from many angles and deplored the weaknesses from which we had suffered and are still suffering. In his private and public life, he demonstrated a synthesis of Jewish idealism and cultured refinement. He stood for progress and advancement in everything appertaining to Jewish life. As a Zionist, he entertained high hopes of the future of the Jewish homeland and the ability of the Jewish people to overcome their difficulties, and serve once more the cause of humanity and civilization. His death will be keenly felt by a large circle of friends by whom he was esteemed and venerated. He is survived by his widow, a daughter, three brothers (Aaron, Charles and Joe) and two sisters for whom deep sympathy is felt. The end of a life spent unselfishly on earth is always a consolation to those who feel the wrench and the separation. That man lives twice that lives the first life well. And so it is with David Gubbay. His "life's poor play is over." He stands at the gate of Eternity where nothing is eternal but that which is done for God and others. That which is done for self dies and death is the crown of life.

A Lover of Mankind

The late Mr. David Gubbay was one of the most popular figures in the Far East and there was not a Jewish institution, no matter what its functions, that never had at one time or other to appeal to him for his co-operation and guidance if it desired to raise funds from China or secure some other assistance. He was one of them, on whom it could rightly be said by virtue of his piety, clean living, charitable disposition, kindliness, exemplary conduct, the pillars of Judaism of present day rested. He practised without a break in the long period of his sojourn in Hongkong those virtues to merit his being classed among the worthies for gemiluth hassadim.

The loss of such a leader will undoubtedly be felt in the southern colony where we expect to see the ranks of workers for Judaism extremely thin by reason of the steady exodus that has proceeded for some years of our brethren from there to this Settlement, attracted no doubt by the rapid growth of the trade and importance of Shanghai.

Of a very modest, humble, sincere type, the late Mr. Gubbay was one of the most pleasing personalities one could ever meet. In his company one did not require to guess long of the stuff the man was made of. Always solicitous of the welfare of all Jews, with a burning desire in his heart to assist every poor no matter in what particular form that help had to be translated, always willing at any time of the day or night, whether his health or work permitted it, to any charitable act, he was ever ready to run the whole gamut to achieve as much as lay in his human power. He always had an appeal that needed fulfilment and his mind was a storehouse of information regarding the requirements of the poor.

He brought to his task a wonderful knowledge of mankind and no matter how recalcitrant an individual in need of some charity, he was never daunted, and even those who came to scoff him in this task had eventually to agree that he was endowed with wonderful patience and forbearance.

An observant Jew, a regular Synagogue goer, he gave much of his time to conduct Hebrew classes for the young, and like a father he watched the progress of individuals and the community. He was an ardent Zionist, a good Hebrew scholar, a vivacious conversationalist, and a student of theology. He took a particular interest in Theosophy and was one of the keen organisers of drives for the Holy Land.

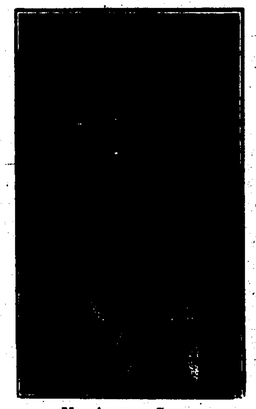
The Torah teaches us that the righteous never die, it is the wicked who are considered dead. The good deeds of the late Mr. Gubbay will ever live in the memory of the community and treasured by all Israel. He had endeared himself to one and all and we feel positive that the loss will never be bridged in the southern colony.

The deceased was for many years in the firm of Messrs E. D. Sassoon and Co., from which position he retried a few years ago giving practically all his time to ameliorating the condition of his brethren. To his wife and daughter, to his brothers and sisters, we offer them on behalf of Jewry in Shanghai our deepseated condolences tinged with extreme sorrow at the demise of a righteous co-worker in the fold.

DAVID ARAKIE.

Plan to Secure $500,000 For Safe Return of Mr. Arthur Sopher Thwarted By The Police

The plot to kidnap and hold for ransom, Mr. Arthur Sopher, senior partner in the firm of Messrs Theodore Sopher & Co. 1 Kiukiang Road (Bank of Taiwan Building) by a gang of eight Russians, reported



MR. ARTHUR SOPHER.

MR. THEODORE SOPHER.

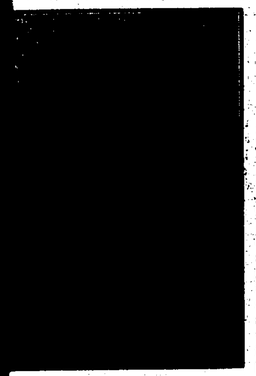
briefly in our last issue, was heard in the Shanghai Special District Court on the 15th ultimo, Mr. Paul Ru, police prosecutor prosecuting. A letter was discovered in the possession of one of the accused addressed to Mr. Theodore Sopher, complainant's brother, demanding from him $500,000 ransom for the release of his brother Mr. Arthur Sopher after the latter had been kidnapped, failing which they would send him their captive's head. Important evidence was given by Messrs N. S. Isaacs and Samson Isaacs, complainant's friends, who was represented in the court by Madam Flora Rosemberg. The hearing was continued on the 29th ultimo, and it is expected that a verdict will be given after a few days.

DR. C. T. WANG TENDERS RESIGNATION

Chinese Minister For Foreign Affairs Pro-Zionist

The political situation in China is changing with kaleidoscopic rapidity. Nothing is stable; all is in a state of flux. Well-wishers of China will not, however, appear less hopeful of the future of this country, or fail to foresee a better era of peace dawning upon her people.

Last month witnessed an unpleasant incident upon the life of China's able diplomat, Dr. C. T. Wang, by some misguided students, which happily failed to bring about fatal results. But the inevitable has happened. After serving the Nationalist Government for four years, with a devotion and loyalty that is remarkable in the annals of the history of modern China, Dr. Wang has tendered his resignation to Gen. Chiang Kai-shek. The chorus of regrets which greeted his decision must have impressed the Minister. Notwithstanding this, he remained firm and his resignation was accepted with regret. Thus a great chapter in the history of modern China was brought to a close. Dr. Wang terminates an office which was admirably filled by him. He pursued a policy which is rare in the annals of modern diplomacy. We offer him our best wishes for the future. We know, however, he will be called upon again to serve his people and country. Meanwhile, he must be entitled to his rest after serving and handling China's most intricate portfolio for four years.



DR. C. T. WANG.

It will interest our readers to know that just two years ago, Dr. Wang sent us an optimistic message on the occasion of the twelfth anniversary of the Balfour Declaration, which was published in our issue of November 1st, 1929, and which we reproduce below. China and Judea have a good record of distinguished reins in the history of the world. China and Judea are oldest surviving nations live to this day, while the other empires have vanished and taken their exit. Dr. Wang is able to foresee in the future of the Jewish Commonwealth in Palestine, an ally which will not fail to modernise Asia and raise her from the slough of despond. That Asia needs an awakening goes without saying. The future is pregnant with possibilities. We must all be firm and hopeful to realise the dream of a regenerated Asia; Asia the cradle of the three great religions of the world, and all that is best in human civilization. Dr. Wang's message of two years ago referred to above, follows:—

Statement By H. E. Dr. C. T. Wang, Minister For Foreign Affairs, Republic Of China

It is gratifying to learn from reports of various sources that the Jewish people have during recent years made great progress in rebuilding their ancient country and restoring it to its former position of importance. The people of China are also undertaking the task of reconstruction and have therefore profound sympathy for others who are working toward a similar goal. I highly admire the Jewish race for their past contributions to civilization and, on the occasion of the twelfth anniversary of the Balfour Declaration, I wish to express my sincerest and best wishes for their success in the upbuilding of a modern and greater Palestine.

CHENGTING T. WANG.

HARDOON WILL CASE.—Pleadings Ordered

A successful application for pleadings in his action for a revocation of the will of the late Mr. Silas Aaron Hardoon, who left $150,000,000 was made before Judge Sir Peter Grain in H. M. Supreme Court on October 5, by Mr. Ezra Abdullah Hardoon, the natural and lawful cousin and next of kin to the testator, who has named Mrs. Liza Hardoon, widow of deceased, as defendant in the case.

Petitioner was represented by Mr. M. Reader Harris, of the law firm of Messrs Platt, White-Cooper and Company, in association with Judge C. S. Franklin of the law firm of Messrs Fleming, Franklin and Allman, and Mr. Paul F. Faison, of the local American bar, while Mr. A. C. Holborow, of Messrs. Hansons, appeared for Mrs. Hardoon.

Mr. Holborow raised no objection to the application. Mr. Harris explained that the pleadings would follow the usual form, that petitioner would file a statement of claim to be followed by the defence. Counsel intimated that the statement would be filed within three weeks.

The case promises, says *The Shanghai Times* of October 6, to be another outstanding legal battle involving intricate points of law and will probably be a long-drawn-out affair.

Shanghai Race Club

AUTUMN RACE MEETING, 1931

SATURDAY	OCT. 31ST	
MONDAY	NOV. 2ND	
TUESDAY	NOV. 3RD	The First Bell will be rung
WEDNESDAY	NOV. 4TH	promptly at 1.15 p.m. each
SATURDAY	NOV. 7TH	day.

MEMBERS AND THEIR WIVES AND DAUGHTERS WHO REQUIRE BADGES ARE ASKED TO NOTIFY THE UNDERSIGNED WITHOUT DELAY

Members desiring for their Friends SPECIAL TICKETS OF ADMISSION TO THE MEMBERS' ENCLOSURE must apply for same in accordance with the rules detailed in Notice dated 24th March, 1931

Applications must be made on Special Application Forms which are obtainable from the undersigned; all applications otherwise submitted will not be considered.

Tickets giving Admission to the Guests' Enclosure, Pari-Mutuels and Stands may be obtained on application to the undersigned.

Prices ..... { For the five days..... $25 each / For one day only..... $ 5 each

Notice:—No Guest Ticket will be issued unless the name of the Guest is first declared. It is particularly requested that all applications should be forwarded to the undersigned before 5 p.m. on Friday, 30th October, 1931.

ALL BADGES AND TICKETS MUST BE WORN VISIBLY

TICKETS GIVING ADMISSION TO THE UNRESERVED PART OF THE ENCLOSURE MAY BE PURCHASED AT THE PUBLIC ENTRANCE GATE, No. 14 MOHAWK ROAD.

Price .....for each Race Day .....$2.00 each.

TIFFINS, TEAS AND REFRESHMENTS WILL BE OBTAINABLE AT THE COURSE

For Members .. .in the Members' Tiffin Rooms, 2nd floor, The Administration Building.

For Guests .....in the Guests' Tiffin Room (Guests' Stand)

For the Public .....in the Public Refreshment Rooms.

ADMISSION WILL BE REFUSED TO THOSE UNDER 17 YEARS OF AGE FOR THE FIRST FOUR DAYS OF THE RACE MEETING.

MEMBERS REQUIRING TICKETS FOR THEIR CHILDREN FOR THE FIFTH DAY MAY OBTAIN SAME ON APPLICATION TO THE UNDERSIGNED.

BY ORDER OF THE STEWARDS,
A. W. OLSEN,
Secretary, Shanghai Race Club.

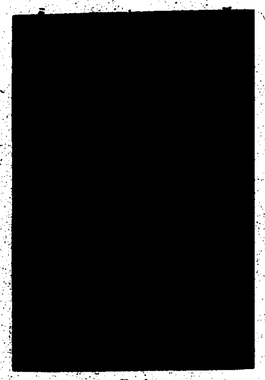
20th October, 1931.

[Patronize Our Advertisers]

TALMUDIC CIRCLE MAKES PROGRESS IN SHANGHAI

Banquet By Rabbi and Mrs. Ashkenazi.—Progress of Hebrew Education in Shanghai.—Address by Mr. N. E. B. Ezra Stressing The Need of Advanced Classes For The Youth Of Shanghai.—The Need To Re-Organize The Hebrew Classes.—Banquet Closed with A Definite Idea.—Enthusiastic Gathering.

The "Circle for the Study of the Talmud" in Shanghai gave a banquet on the 22nd ultimo, at the home of Rabbi and Mrs. M. Z. Ashkenazi, 8 Chusan Road, where fifty people sat to dinner after a splendid darush given by the Rabbi, who is the founder of the 'Circle' six years ago. It was established for the study of Mishna, Ein Ya Akob and the Talmud. The celebration this year was conducted on a lavish scale, there being present some of the leading members of the Sephardim and Ashkenazi communities, which proved a great success. Rabbi Ashkenazi and Mrs. Ashkenazi acted as host and hostess and the guests were shown great hospitality. At 7.30 P. M., the Siyum of Seder Nezikin was started, and a short passage from the tractate Moed was read, which will be the next portion of study for the ensuing year.



RABBI M. Z. ASHKINAZI.

It was a lively gathering and the atmosphere was nothing short of a yom tob. Rabbi Ashkenazi took almost an hour in delivering his address, which was listened to with rapt attention by those present. After reading the Hadran, Kadish was recited by Mr. Hilel Epstein and Mr. R. S. Poliak, after which the invited guests sat to dinner. Mr. N. E. B. Ezra was called upon to address the gathering, which he did. He congratulated Rabbi Ashkenazi and his co-workers for fostering Jewish knowledge and keeping the lamp of Judaism burning coruscatingly in Shanghai. Mr. Ezra also deplored the inefficiency of the Talmud Torah classes here, and stressed the necessity of inaugurating advanced Hebrew classes for the young ones. He viewed the future pessimistically, unless drastic steps were taken to reorganize the Hebrew curriculum and adjust it along modern lines. The full text of Mr. Ezra's address, is as follows:—

The Talmud: Its History, Its Contribution And Achievement.

RABBI ASHKENAZI AND FRIENDS!

It is a beautiful custom, consecrated by ages, to celebrate a Siyum of Talmud by gathering together to dwell up its significance. It is a privilege cherished by every *kahal* and regarded as a sacred obligation to organize Jewish classes for the dissemination of Jewish learning and the perpetuation of Jewish ideals. The study of the Talmud has been responsible for the development of a Jewish standard of education and the preservation of our race. The Talmud has had a sad history of its own. It was persecuted and burnt in public streets in many centuries by the enemies of progress and enlightenment. Foes from within and without, had sought to undermine and belittle it and to condemn it. Our history is replete with sad instances showing the troublous times through which the Talmud has passed. We, however, owe much to it. Our enemies who were aware of its value and great strength to us worked hard to obliterate it from our daily life as a source from which to draw inspiration and comfort to withstand the cruel fate of persecution and overcome our adversaries. The Talmud has made us realize the unique goal of Judaism and to stand as a flint before our advancing foes. It has developed our *pilpul* and harifuth serving as a means to strengthen our nerves and sharpen our skill. I can well imagine how pleasant the hours are spent when one finds himself buried in exploring the knotty passages of *halaka*, eager to catch the points raised by Rabbi So and So, and accept his decision and sometimes no decision until the advent of Tishbi who will help us to understand the kishyoth and the tirrussim. It is by no means a light task to conduct a Talmudic class, to swim into the vast ocean and study all the abstruse problems. Such a *kebi 'uth* conducted daily is worthy of every *kahal* in the congregation of Israel, which is in duty bound to preserve the Torah w'Orah.

I am sure we are all indebted to Rabbi Ashkenizi and others, for what they have done in Shanghai in this direction. At a time when we are witnessing the destruction of Jewish centres of learning and the extinction of kehilloth in Soviet Russia, it is some consolation to know that a band, albeit a small band, of idealistic men in our community have kindled and are kindling daily the lamp of Jewish learning and oiling the soul of Jewish life. In ages gone bp, our people have made great sacrifices for the Torah; it was considered a privilege to preserve it and uphold it in the face of hostile surroundings and strange environments. The history of a Jewish martyr in the Middle Ages who was condemned to be burned at the stake for his fealty to the Torah and his love for Jewish learning, comes to us as a reminder of what our people have suffered when faced by a hostile world. When this great martyr was asked to face death, he showed no resentment but blesed his misguided tormentors by saying, "Blessed are our enemies, who permit us never to forget that we are Jews. Blessed are their fires, whose tortures keep us mindful that we are Jews even in our last breath. Blessed are all who revile us, for in the day and in the night, on the road and in our houses they remind us that we are Jews." What a sublime tale of heroism and martyrdom for *Kiddush Hashem* which our history records! Is it any wonder that Israel has gone through the furnace of affliction through the ages consumed with a holy and undying fire to uphold the Torah and watch over its purity in the face of an inimical world? A fine Rabbinic parable may well be cited to illustrate our people's attitude in the matter. An old woman, once came to a Rabbi and said to him, "Rabbi, I am very old, life is a burden to me; I want to die. Tell me how I can find death?" And the Rabbi asked her by what means she had succeeded in attaining such an advanced age. She said. "I have always been attached to the Torah—no matter how busy I have been, it has been my wont to go to the synagogue every day without fail." And the Rabbi said to her: "Withhold from the synagogue for three days and thou will die. So she did, and she died. This is a beautiful parable which should help us to find a moral and adorn a tale. The old woman represents the Keneseth Israel who has attained her maturity because of her attachment to the Torah and the synagogue. If Israel wishes to die and disappear from the stage of life, he has but one alternative before him and that is, to repudiate the Torah and the synagogue—two spiritual strongholds which were responsible for his immunity from extinction in the face of a hostile world. If Israel refuses to die, he must accept the other alternative by remaining steadfast and loyal to his past and "in the heart of fire, with the flame of fire" resist his foes and prefer death to spiritual slavery and disgrace.

While on the subject, may I say a few words regarding our duties to our rising generation in our midst? Are we satisfied that we are doing our maximum best in securing efficient teachers to foster advanced classes in Hebrew and impart the true essence of the Torah in our Talmud Torah classes? I wish I could strike an optimistic note and say that all's well with us. But I shall not cry peace when there is no peace. I know from a reliable source that our Talmud Torah classes have not been adequately maintained to strengthen our hope for the future. We are all of us responsible for any decline in spirituality; every man has his obligation to himself and the greater a man, the greater is his responsibility. If I venture to strike a jarring note to-night, it is not because I wish to spoil your *simha* and upset your *seuda*, but because I think that our duty must not begin and end with the old. The Talmud says "Wine cheers the heart of man, but only for a little while." If we have taken enough wine to-night, let us remember that our joy is but a temporary one, one which should not begin and end with the *Zekenim*, but with the *yeladim* and the *bahurim*. We must go away to-night swayed with a determination to solve a great problem for Judaism in China. We must dwell upon the fact that the future mainstay of Judaism rests not with the old but with the young. We must remember that when we are out of sympathy with the young, then our work in this world is over. We vanish automatically and seal our own doom. We must not despise the great opportunity to serve the young and to stimulate in them an urge to study the Torah and maintain those principles which stand at the "height of the world," *brumo shel olam*. The Talmud enjoins upon upon us the necessity to educate our young and be responsible for their upbringing. It says, "The instruction of youth may not be disturbed even to build a temple." Again, it says, "The law has been given to men, and not to angels." But the way we all go about to-day is to show that our young men are really "angels" and that the Torah was not given to them as an inheritance to the Congregation of Jacob. How can we expect to rear a generation of Jewish Jews when our Talmud Torah classes in Shanghai are paralyzed for lack of efficient teachers? I am not speaking of the junior classes where every effort is made to bring them up-to-date, but of the advanced classes where the need of initiating the young men into the Talmud is imperative. We must really begin to take a serious view of life and not treat the subject lightly. Our literature should not remain sealed to our young men. (We are celebrating to-night a joyful function which should stir every heart with hope and pride. Israel has remained invincible because of his ardent love for the Torah. "As the dove is saved by its wings," says the Talmud, "Israel is saved by the Torah." And now let us drink to the health and the perpetuity of the Torah,—Shello tish takah m'Yisrael. I will conclude with the following lullaby by a noted poet in Israel, J. L. Gordon:—

L'hayim, my brethren, Le'hayim, I say!
Health, peace and good fortune I wish you to-day.
To-day we have ended the Torah once more.
To-day we begin it anew as of yore.
Be thankful and glad and the Lord extol.
Who gave use the Law on its parchment scroll.

Mr. Lipkovsky Speaks.

Mr. M. Lipkovsky, chairman of the Jewish Educational Aid Society, said that inasmuch as the Ashkenazim had no say in the management of the local Talmud Torah classes (meaning the Shanghai Jewish school), they could not be held responsible for the inefficient manner in which the Hebrew classes were conducted in Shanghai. He appealed to Mr. Ezra, as a man of culture and a champion of Jewish education and nationalism, to use his influence with the community to bring about a radical improvement in the present system which lacked efficiency.

Mr. H. Kammerling endorsed the views of the last speaker and pointed out certain weaknesses to which the Hebrew education was subject. He felt that with unity they could do much in improving upon the present state of affairs, and saw no reason why a special committee to look after the Hebrew tuition should not be formed by mutual consent.

Mr. Ezra said that his remarks were not aimed at any particular section of the community but as a whole. He disliked the idea of dividing the community into two sections and appealed for unity to grapple with the problem which, if not adequately handled would lead to serious consequences and disintegration in their rank. A spirit of solidarity was needed and it should not be difficult to secure a strong committee to face the whole question.

During the meal suitable Zemiroth were sung by some of those present, among whom being Mr. Reuben Aronovsky (who has just returned from Haifa) who sang lustily "Sur M'Shello Akalnu" which was much appreciated.

Mr. R. S. Poliak, president of the Synagogue Ohel Moshe, referred to the present inadequate arrangements to hold services in the present edifice and the necessity of taking steps to secure a suitable site for a new house of worship in the western district. He hoped that a general meeting will shortly be convened for the purpose, so that they could come to a decision in connection therewith.

With the traditional Birkat Hazimun performed by Rabbi Ashkenazi, the happy function was brought to a close just a little before midnight.

Mrs. Hannah Abraham's Gift

The "Circle for the Study of the Talmud" expressed its sense of appreciation to Mrs. Hannah Abraham, (wife of Mr. Ezra E. J. Abraham, of Poona), who was in Shanghai a few years ago, and is now a resident of Calcutta, for her gift of a set of Talmud Babli, which was expressed in the form of a letter and signed by Rabbi Ashkenazi and all those present at the banquet. The letter in question reads thus:—

"SHANGHAI, 11th Heshwan, 5692.

DEAR MRS. ABRAHAM,—We, the undersigned, members and friends of the "Circle for the Study of the Talmud" at the Ohel Moshe Synagogue, Shanghai, having assembled tonight to celebrate the completion of the section "Nezikin" and the commencing of the tractate "Moed" deem it our pleasant duty to put on record that the set of the Talmud Babli, which you have kindly donated to our Synagogue in memory of your late parents, Joseph Meyer and Sophie Sassoon has been in constant use—thanks to your generosity the regular study of the Talmud by our "Circle" has been made possible and was carried on daily.

We regret that you are not in Shanghai to grace the function by your presence, but we assure you, your precious gift is greatly appreciated and valued by the "Circle" and the local Community in general. Needless to say, you have given the latter a great opportunity to foster Jewish knowledge in Shanghai, which, it is hoped, will be kept up and maintained for the benefit of our Congregation, especially, the rising generation.

Wishing you and your family happiness and joy and may the Zekuth ha Torah and its reading stand you in grace, and hoping that you may be spurred to achieve more and more lasting services for Judaism,

We remain, Yours sincerely,

RABBI M. Z. ASHKENAZI, *and others.*

Social and Personal

Mr. Reuben Aronovsky, eldest son of Mr. and Mrs. D. G. M. Aronovsky, arrived in Shanghai last month from Haifa, where he had been a student in Dr. Bearum's school for five years. Mr. Aronovsky took his Palestinian papers before leaving for Shanghai, and it is not improbable that he will return to Jerusalem later on. Meanwhile, he has joined his father's transportation business as a partner. Mr. Aronovsky is 21 years of age, and speaks Hebrew fluently. He is saturated with Hebraic culture and is prepared to lead the Young Judeans here and imbue them with the Jewish national ideals as he found them expressed and stressed in the Jewish homeland. Mr. Aronovsky will doubtless be an asset to the young men here, and his readiness to serve their cause should help to foster the Zionist ideal among our rising generation. The Zionization of our local institutions should be a theme for frequent discussion in Shanghai, and it is hoped that the progress to which we all look forward will be productive of much good in our community. A genuine Zionist atmosphere is needed to stir the dormant spirits, and check the assimilation movement in our midst, and thereby revive the Jewish enthusiasm which is sadly lacking in a community which stands in need of a strong leader.

After an absence of three and a half months on a business and pleasure trip in Europe. Dr. O. Fischer, prominent Shanghai lawyer, connected with the law firm of Messrs. Musso, Fischer and Wilhelm, returned to Shanghai last month. Dr. Fischer has been briefed to plead in several important cases pending before the First Special District Court, including a collision case involving a number of intricate legal questions.

We regret to chronicle the death of Mrs. I. B. Cohen (daughter of Mrs. Lulu Nissim) which took place on the 24th ultimo, at the General Hospital after a short illness.

Mr. A. M. Mordohovich has arrived here from Harbin to meet his son who left on the 24th ultimo for Paris. Mr. Modohovich is one of the leaders of Harbin Jewish Community being Chairman of a string of Institutions such as: The Jewish People's Bank, The Talmud Torah, Gmiluth Hessed, The Building Committee of the Synagogue and vice-president of the Jewish Community. He is one of the oldest residents of Harbin and owing to the present depression in trade, he came to investigate conditions here. It is very likely that Mr. Mordohovich will make Shanghai his home in future, which would mean a welcome addition to the strength of the Social workers of the Ashkinazi community.

Sir Elly Kadoorie and Mr. Horace Kadoorie left for Hongkong on the 28th ultimo, aboard the *Empress of Japan.*

APPEARANCES DO NOT ALWAYS DECEIVE

The man or woman whose skin is clear of blemishes, whose cheeks are evenly coloured with the glow of health, whose eyes are clear and bright, is presenting an appearance which is by no means a deception. These things are all indicative of internal health and cleanliness.

When the internal organs are doing their duties, when the waste matter is being regularly and completely eliminated from the system, the bloodstream is kept clean and pure.

Poor complexion, blotches and eruptions, dull yellowish eyes, are the direct results of incomplete elimination of waste matter from the intestines. This accumulation contaminates the blood; particles of waste matter are set into circulation to become lodged near the skin. These particles accumulate and cause skin blemishes.

Apart from the havoc it plays with personal appearance, incomplete elimination is one of the greatest menaces to the general health, for it is in the congested intestines that most disease germs find their ideal breeding place.

The greatest safeguard you can take is an occasional dose of Pinkettes, the all vegetable liver and laxative pills. Pinkettes are the latest product of science in the field of aperient research and represent a great advance on all other known laxative agents. The reason for this is that they are not habit-forming. You do not always have to be taking Pinkettes. Every now and then is sufficient to keep you in perfect tune. Pinkettes are indeed Liver and Laxative Perfection, and are a great aid to complexion beauty. All chemists can supply you.

A TIME OF TRIAL

Australian Clergyman's Experience

After an illness, when the vitality has become depleted, there often follows a period when health still hangs in a balance.

Some people recuperate more quickly than others, but there are those who, seeming to have used up all their reserve strength, are unable to regain their former vigour. These after-effects may menace the health for a life-time.

During this time of trial, the convalescent period, Dr. Williams' Pink Pills are a wonderful aid. By enriching the blood and increasing it in quantity, they invigorate the whole functional, nervous and muscular system. Dr. Williams' Pink Pills provide just that revitalizing treatment which is the essential need after the ravages of serious illness have pulled the patient down.

A case of many where this remedy has been remarkably successful under these circumstances is recorded in Australia.

A Methodist minister, Rev. D. A. C. Packett, of Natimuk, Victoria, states:

"After having been seriously ill with double pneumonia, I was, for a long time, in poor health, chiefly through impoverished blood. I could not perform my duties, could not regain my appetite nor sleep well. Dr. Williams' Pink Pills were recommended to me and after taking them for three weeks I notice definite improvement. I am glad to say that the course of these pills did me much good and remedied these distressing conditions. Dr. Williams' Pink Pills have done for me all that is claimed for them. Otherwise I would not give this testimonial."

Dr. Williams' Pink Pills, the most genuinely successful blood and nerve tonic in the world, are obtainable from all chemists. There is nothing else just as good.

Rabbi Dr. Drachman Sends Stirring Message

That "Mixed" Funeral Service in Shanghai.—The Hazan's Regret And Admission.—The Controversy Terminated.—

RABBI Dr. BERNARD DRACHMAN, dean of the American Orthodox Rabbinate, is a dynamic force in American Jewry. He writes us on some absorbing topics of the day which cannot fail to interest our readers. His views upon the "mixed" funeral rites conducted here should not surprise our readers, since they are based upon Jewish Din and require no further comment. We are, however, pleased to say that the unfortunate incident has now been closed, owing to the fact that the Hazan of Ohel-Rachel who took part in the "ceremony," has expressed his regret by admitting to us the false position into which he was placed and the violation of Jewish principles which followed in consequence. Such being the case, we hope all further controversy anent this unsavoury subject will be closed and avoided in future, and the Honourable Mr. SHALOM AL KOL YISRAEL will reign supreme. Any community which is torn by strife and dissension must be most unhappily situated, and we may say, in Rabbinic phrase, hayya aina hayeem. Shanghai Jewry is too weak and too small to be divided upon any question, although we admit that this is not a wholesome tonic for progress and advancement. Peace, for many years to come, must be purchased at any price, although not at the sacrifice of principles—those principles which stand on the "height of the world"—B'RUMO SHEL OLAM. Regarding the share in the estate which was left behind by the late Mr. HARDOON, what Dr. DRACHMAN says is no doubt true, but this matter will have to take a back seat to-day until new developments shape themselves in a manner to alter the whole aspect of the case and create new souls, new spirits, new minds and new hearts to take care of the future. The world is still young and we must always strive to learn something from the past and regulate our life accordingly. Jewish sympathy with China, to which Rabbi DRACHMAN refers, is universal. We all hope that this great country, which is next to Judea in age and civilization, will not suffer a setback, but maintain her progress and develop her resources for the weal of her people who have suffered long and who deserve a period of rest and tranquility and happiness. The message of Dr. DRACHMAN, follows:—

DEAR MR. EZRA,—I was much pleassed to receive the copy of ISRAEL'S MESSENGER of August 1st, and thank you for your courtesy in sending it to me. I always admire your paper for its staunch adherence to Judaism and for the energy and vigor with which you advocate the cause of Zionism. I also admire the neatness and technical excellence of its get-up, in which respect it can be a model for some of our American Jewish newspapers. This issue is crowded with interesting material, of which your account of the strange and peculiar Hardoon funeral is, in my judgment, the most interesting. Of course we had read about it in the American press, but naturally, without full detail which you give. Buddhism and Judaism together in the same service! What a bizarre combination! A Jew of orthodox origin, who dies with the Shema on his lips but whose wife is a devoted Buddhist and who had adopted twelve youths, also apparently of non-Jewish origin. It is all very strange and inexplicable. However, it seems to me that at least a part of the vast fortune which he left might be obtained for Jewish purposes. That out of $150,000,000 belonging to a Jew not one dollar should go to benefit his people and his religion does certainly seem very wrong. His widow appears to be a very reasonable woman and if it were represented to her by Jewish persons of influence and standing that her husband was a Jew it would be only right and proper that a moderate portion of his great fortune, say, in accordance with ancient Jewish custom, a tithe (Jacob said, kol asher tittain li asser a'assernnu lak). She might see the justice of this claim and act accordingly. A few millions from this vast estate for the purchase of land and the establishment of Jewish colonies in Palestine would be a fine fillip to the cause of Zionism so precious to every loyal Jewish heart such as yours. I leave this suggestion to your judgment, as to whether there is any value to it.

China takes a great place nowadays in the attention of the world and universal sympathy has been aroused by the awful flood calamity which has overwhelmed the district of Hankow. Might I, however, suggest that this terrible misfortune was avoidable and is due to the shortsightedness and neglect of the Chinese government? It is a case of "Rivers in populous districts must be so walled in and run offs, for surplus water should be provided" so that in cases of floods no inundation should take place. Also forests should be conserved as trees are great absorbments of water. A few American Jewish young men, skilled in engineering and forestry, would be a great help to the Chinese government. Hoping to hear often from you and wishing you shana toba tik'kateb w't'hathem.—Very cordially yours.

BERNARD DRACHMAN.

NEW YORK, Sept. 3rd, 1931. 128 West 121st st.

Jewish National Fund boxes will be cleared every quarter by the Shanghai Centre of the WIZO. The first clearing will take place sometime during the middle of this month. All those who have these blue boxes are kindly asked to have them ready so as not to inconvenience the ladies who have kindly volunteered to empty them.

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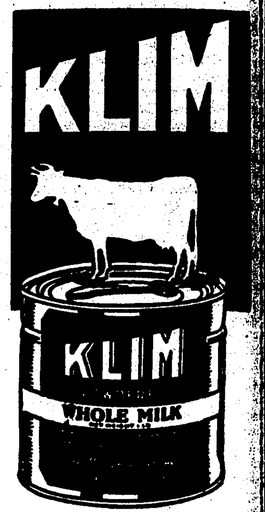

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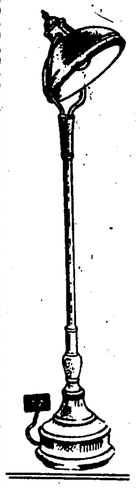

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[*Written for* ISRAEL'S MESSENGER]

WHAT'S IN A BEARD?

The Beard in History Has Been Line of Demarcation Between Saint and Warrior, Good and Evil. By Dr. S. M. MELAMED, New York.

The writer of this article had the ingenious idea of plunging into what might be termed a new branch of study. The Shakespearan question: "What's in a name?" assumes engaging interest when it is paraphrased by: "What's in a beard?" Dr. Melamed has approached the subject with a delightful nonchalance that lets the leaders of men pass before us for scrutiny by a new standard. The examination recalls many interesting details of the great in the history of the human race.—Editor, ISRAEL'S MESSENGER.

There may be nothing in a name but there is the dividing line between the Orient and the Occident, geographically it is an important line of demarcation; it is also the dividing line between the saint and the warrior. The beard has its own logic which a clean shaved humanity often fails to understand. We moderns look upon the beard as upon a remnant of gray antiquity. To us it is something superfluous and ridiculous. In the best cases it embodies something grandfatherly, something patriarchal. The patriarchs as described in Holy Scripture appear to us as heavily bearded gentlemen. It is perhaps for this reason that we look upon the beard as upon a remnant of the dim past. To-day only Santa Claus is entitled to a long beard. Modern humanity is beardless. But even to-day there is a whole lot to a beard. It is destiny. Only the Occident is beardless. Asia is to the present day the bearded continent. The bearded man, as a rule, the saint, the "father" of a movement, of a party, of a great tendency in life. The fathers of the two greatest tendencies in the nineteenth century, Marxism and Darwinism, were both heavily bearded men. The beard stands for deep earnestness, austerity, gravity, dignity, holiness, mysticism. And beardless humanity is as unable to produce a new religion as bearded humanity is unable to invent a new system of strategy or of new art.

The Beard in Religion

Asia produced all the great religions and Asia is the bearded continent. Europe produced all the great conqurors, and all of them were beardless. Alexander the Great, Caesar, Selim I., Peter the Great, Napoleon, Hindenburg had their beards shaved, while the founders of the great religions with the exception of Buddah were bearded gentlemen—Moses, Jesus, Mohammed. Even the fathers of the various religious sects like Zwingli, Calvin and so on looked with contempt upon the razor. The beard represents saintliness. We cannot imagine Moses or Jesus or Mohammed as clean shaven. But not only the founders of new religions or sects, but even men with great messages to humanity were, with few exceptions, all heavily bearded. For the beard represents not only saintliness; it also symbolizes manhood. Thus Zeus is represented as a long bearded gentleman. The Greek tragedians and philosophers like Sophocles and Plato were also long-bearded men. Even old Homer, though not a saint, appears to us as bearded. Only a few representatives of religion have succeeded in their mission without beards. The newest Indian Messiah, Krishnamuri, is a fiat failure, mainly because he loves to make use of his razor. Tagore, however, is still the great representative of Hindu wisdom. He is heavily bearded. We moderns though we ourselves can no longer do without the razor, have no confidence in a saint or Messiah who shaves his beard, for the beard is the great symbol of religion. The warriors, however, have always held the beard in high contempt. Alexander the Great ordered his soldiers to shave their beards lest the enemy seize them by it, and Peter the Great taxed the beards of his subjects. Selim I., abominated it and tried to prevail upon his faithful subjects to do away with it. However, he did not succeed. The Synagogue is represented by the beard, so is the Mosque, but not the Roman Catholic Church. The Roman Church is after all the heir to the Roman Empire and the Romans who may be considered the Americans of Antiquity, hated the beard. So far as the Church was influenced by the Orient, it made a valiant fight for the beard. The fourth Council of Carthage ordered the priests to grow their beards. The Eastern Church is to the present day heavily bearded. The Pope is clean shaven. He is not only the Pontifex but he is in addition heir to the Caesar, holding in his hand both swords, the spiritual and the temporal.

Rulers and Beards

Rulers, in general, can do without beards although most of them let their beards grow. William II used to take a shave twice a day. But now that he is no longer a sabre rattler, but believes himself a man of "religion," a "saint," he grows his beard, for saints must have beards. The Saint despises life, and it is in good form that he have a beard which expresses a certain contempt for earthly life. The Saint is not only bearded but also shabbily dressed. His externals must be in conformity with his basic idea of life, namely, that it is not worth while. Why go to the trouble of shaving, dressing, furnishing one's exterior properly, if earthly life is in the end meaningless? The warrior, the hero, despises death. It is in good form that he remove the beard. As Alexander the Great told his soldiers, it is not a requirement of war, therefore not a requirement of the warrior. The hero, in contradistinction to the saint, loves life, otherwise he would not fight for it. He is so much in love with life that he is ready to sacrifice himself for it. The saint says the Hereafter; the warrior or hero says the Present. The artist, the adventurer shares the view of the hero, and hence these types too despise the beard. The easy-going, light-hearted, adventure loving man, in love with the present and less worried about the future, will remove his beard. The heavy personality, he who takes life very seriously the father, the teachor, the founder of new schools of thought or the mystic will let his beard grow, for it connotes something grave, serious. It is symbolic of a hard struggle with the forces of the spirit.

Marx and Lassalle

There are again historical personages whom we cannot possibly imagine with smooth faces, and others again whom we cannot imagine otherwise than bearded. We cannot for instance imagine Karl Marx without a beard. It is not an exaggeration to say that without the beard he would not have exercised the influence on hungry humanity he did. Without a beard he would have exercised no more influence than Ferdinand Lassalle, who was surely the abler of the two. Both men are the fathers of modern socialism. Lassalle was the more brilliant, the more learned, the more versatile and the more creative mind. Lassalle was a veritable Homo universale—economist, philosopher, jurist, historian, orator, poet and politician. After all it was Ferdinand Lassalle who fooled Bismarck and who placed the proletariat on the map politically. Karl Marx, on the other hand, was a single track mind. There is very little originality to his communistic manifesto. What he said in his famous manifesto was already said a thousand times before him. His materialistic conception of history was not new, nor are his views on the economic process original. He was the great systematizer. As such he, like other systematizers, was one sided and not brilliant. But in Red Russia, Marx and not Lassalle is the patron saint and even outside of Russia to-day nobody speaks of Lassalism but everybody speaks of Marxism. Lassalle is not the recognized founder of the socialistic church. He is not even recognized as one of the founders of that church, mainly because he was not a saint. Because he was no saint, he had no beard. Marx was temperamentally a patriarch, a saint, a father and he was cannonized after death. Lassalle, on the other hand, is already forgotten; he was not taken seriously even during his lifetime. And how did he die? In a duel over a woman. Can anyone imagine patriarchial looking Karl Marx duelling over a woman? Lassalle was a hero and despised death. Marx was a saint and could not do without a beard. No saint can. To the present day the pious souls in the East swear by their beards.

Beards Among Zionists

The father of modern Zionism, Theodor Herzl, looked with his long black beard like an Assyrian king, and remained the father of Zionism. Max Nordau, with his well cultivated white beard, was another father of the new movement, but Israel Zangwill who was probably the most able of the three, and as staunch a Zionist as both Herzl and Nordau, is not one of the fathers of the movement. As a Zionist he is already forgotten. At the Zionist Congresses he was the entertainer, the joke-maker, the producer of bon mots. He was beardless. Theodor Herzl with his black and Max Nordau with his white beard were the two most striking personalities of the Zionist Congresses, and devotion to the cause, did not count. The bearder person commands respect, even if all that he has at his command is his beard. He is awe inspiring, he will be held in high esteem, he will be taken seriously. But the beardless will be listened to as an entertainer, an actor, an adventurer, not as a teacher, priest or saint. It is not a rare phenomenon to meet a bearded man who is neither educated nor especially gifted, nor very wealthy nor socially well connected, but who nevertheless commands respect provided he can live up to the dignity of his beard. For is not the beard symbolic of wisdom, piety, saintliness and all that goes with it? The beard itself is to the present day an object of religion in the East and to seize one by his beard is a capital religious offense. The disrepute of the actor throughout the ages can be ascribed to his clean shaven face. In days gone by people were more pious and more naive then they are to-day, the actor was the sinner par excellence. Beardlessness was tantamount to Charlatanery. The reverse of actor was the bearded saint.

Tolstoy and Zola

There is a great deal to a beard. Many a great movement in history owes not only its origin but also its success chiefly because of the long flowing beard of a man. As a novelist and playwright Tolstoy was one of the greatest figures of the nineteenth century; as a religious teacher, he was shallow and superficial. He tried to give Western Socialism an Eastern garb, and there was nothing original to him as a religious personality except his long, flowing beard, the beard of a veritable saint. Because of his long beard he succeeded in creating the

(Continued on Page 22)

EDITORIAL NOTES & COMMENTS

The Problem of Education

It has ever been our boast that education formed part of our warp and woof in life. Many are the instances recorded in history when the Jewish passion for learning exceeded expectations. "The love of learning," says a Jewish thinker, "has always been characteristic of the Jews. While other people worshipped the aristocracy of birth, the Jew venerated an aristocracy that has its basis in scholarship and in learning." This estimate can hardly be said to be excessive. Unfortunately, there is a tendency in our age to fall short of this ideal and neglect learning. We would do well to check this falling off and maintain our high standard of education which must be looked upon as the apprenticeship of life. "The world is only saved by the breath of the school children," says the Talmud. How true!

Sir John Chancellor's Farewell Address

"I realise how much there was to do and how little was done," said Sir JOHN CHANCELLOR, British High Commissioner in Palestine, in his farewell address to Palestine, on August 27th, his domain for three years. Let us breathe a sigh of relief. SIR JOHN was in the wrong place, for he was pro-Arab and a rabid anti-Zionist. He believed that the BALFOUR Declaration was a mistake and as such he encouraged the Arabs to revolt against it. Sir JOHN's departure from Palestine will not be regretted. We are glad that he has delivered his farewell address, an addrss of anguish and remorse. Nevertheless, we can afford to forgive him and even forget him. Israel may forget the hours of his distress, but he will not forget what they taught him. We pity Sir JOHN. Lost time is never found again.

A Great Thought

The London Jewish Bulletin, of August last, contains the following *dibrey musar* from Rabbi Dr. M. AUERBACH, which should not fail to be of interest to our readers:—

To those within the circle, who remained true to God's law, there has come the realisation that the individuality of the Jewish people does not lie entirely in the fact that they were a nation, nor in that they were all of one religion. And, recognising this, there came to all the millions of loyalists a desire to unite, and in an organised effort to express the will of the Jewish People—not to be assimilated either individually or collectively with the other nations, but to assert themselves in their own historical right; to show the world that they were deserving of the name: the People of God.

"A Jew Speaks."

JAMES WATERMAN WISE, son of Dr. STEPHEN WISE, New York, has prepared an anthology of the works of LUDWIG LEWISOHN which was published by HARPER & Brothers on September 16th under the title "A Jew Speaks." Mr. WISE declares that the excerpts which he has selected from the writings of LUDWIG LEWISOHN are both a statement of and an answer to the Jewish problem. They deal with such issues as Jewish unity, race hatred, Zionism and anti-Semitism and disclose what the Jew believes about himself, his God, and the Mission of Israel. In his introduction to "A Jew Speaks," Mr. WISE writes: "To the Jew these passages will parallel and confirm much that he has intimately senses, though at times dimly grasped. They will seem to be a part of his own life—life passed through the fire of thought. To the Gentile they may seem strange, in certain instances unacceptable. If so, these excerpts will partake of the experience of the people they represent."

New Year Editions

The New Year Numbers issued by several of our American exchanges are noteworthy and quite rich in contents. Quite a wealth of sermons and appropriate contributions mark the occasion, which are well worth preserving as mementos. We congratulate our contemporaries on their productions, which must have occupied a great portion of their time and energy in the preparations. Among those who issued gala editions are: *B'nai B'rith Messenger* (Los Angeles); *The Indiana Jewish Chronicle* (Indianapolis), *The Texas Jewish Herald* (Houston), *The Jewish Standard* (Toronto), *The Canadian Jewish Chronicle* (Montreal), *The Intermountain Jewish News* (Denver) *The Jewish Independent* (Cleveland), *Canadian Jewish Review* (Toronto), *The American Hebrew* (New York), all of which deserve commendation both from the typographical and literary point of view.

A Great Celebration

The Australian Jewish Herald, of Melbourne, celebrates its fiftieth anniversary by issuing a gala Rosh Hashanah edition in commemoration of the event which merits heartfelt congratulations. Our esteemed contemporary is always a welcome visitor to our sanctum and admired for its valiant espousal of Traditional Judaism and Jewish Nationalism. The array of Rabbis in the Antipodes who have joined in the celebration indicate the high value of the journal in filling a great want in the community and keeping it linked with the rest of Jewry all over the world. The history of fifty years which *The Jewish Herald* narrates is one full of struggles and trials, but it makes pleasant reading after the storm had subsided and the sun shining overhead. (We wish our valiant contemporary further success and prosperity, and hope it will continue to serve the cause of Jewry and Jewish Nationalism with unabated strength and vigour.

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The Best Is Yet To Be

Rabbi LOUIS I. NEWMAN writing in *The Scribe*, of Portland, his weekly comments under the caption "Telling It In Gath," conveys the following intelligence:—

Ten thousand Jews have been made legal residents of Palestine by the action of the Mandatory government. Jewish immigration still continues; but for the present the influx is relatively small. Defeatists ought look at the figures of Palestine's increasing Jewish population. It would make them sing a different tune. When the economic depression subsides, the upbuilding of Palestine is certain to go forward with renewed vigor. It may yet be that in our own times we will see close to 700,000 Jews in the Holy Land. The international notice which has been taken of the Basel Zionist congress is ample proof of the deep roots which the movement has struck in modern life. Now if only Jews would assist in the economic aspects of the enterprise, its success would be a matter of only a few years.

The joy with which we greet the foregoing is inexpressible. How beautiful upon the mountains are the feet of him that bringeth good tidings. Perhaps 'Rab Shemuel' about whom we wrote in our last issue, will now see the futility of preaching sedition in the Zionist camp and holding out pessimistic views. Rabbi NEWMAN has given an encouraging forecast which is as wholesome as the morning air. It is the best of wine and the best of tonic for our Keren Hayesod drive.

South African Jewry Leads The Way

The sum of £7,000|- was received by the Jewish National Agency in Jerusalem from South Africa as the contribution, in advance, of the Jewish community there to the campaign of the Keren Hayesod. The sum was described in honour of Dr. HAIM WEIZMANN who, it is announced, will shortly proceed to South Africa to conduct the campaign there. The announcement of the Zionist leader's imminent visit has been received with great enthusiasm in South Africa. If any evidence were needed that the Jewish spirit is not dead but alive in connection with the upbuilding of Eres Yisrael, the action of South African Jews is abundant testimony to the contrary. In spite of the economic depression which prevails in South Africa, the latter has answered nobly the call for self-sacrifice and demonstrated their undying faith in the Zionist ideal. It is indeed welcome news that reaches us from South Africa which should be emulated by Jews in all parts of the world. We often hear the cry that 'business is bad', although none can deny its force, but, nevertheless, where there is a will to make sacrifices there is a way to overcome the false force which takes hold of us. It is undoubtedly a great struggle to overthrow it and cross the other side of the bridge where we may learn the truth, "Who dare to love their country and be poor?"

Gandhi Urges Peace In New Judea

In a message received in Jerusalem from MAHATMA GANDHI, leader in the fight for Indian freedom urges all Palestinians to unite in the interests of peace. His message, sent while on his way to the London Round Table Conference on India, reads as follows:—

"Palestine has, since ancient days, been equally sacred to Jews, Christians and Moslems. It is in the light of that fact that I humbly urge the inhabitants of Palestine to preserve the sanctity and the way of peace, which is dependent on the unity of all races and religions and the spirit of equality and justice."

The leader of non-violence may appear strange to the war-like Arabs who rely upon the sword as the aribter to decide the fate of nations, weak or strong. GANDHI'S message is bound to attract attention and suppress the craze to win a victory by force of arms instead of by spirit. The man who denied the Arab canard, in a postcard sent us last year that he had ever pledged to the Viceroy of India to mobilize an army of brave Hindus to proceed to Jerusalem to protect the sacred shrines of Islam against alleged Jewish aggression, will soon find out for himself the real situation in the Holy Land and judge for himself the value of the vicious propaganda that is being conducted by the Arab press to enlist his sympathy. GANDHI, the liberator, will not take long to frown on the appeal of SHAUKAT ALI and others, to oppose the Jewish nation in its aspiration to secure a place in the sun, and we look forward to some statement from him to allay all doubts in the matter. The Hindus in India have already expressed their interest in and sympathy with the Zionist movement, and Mr. Ali has, therefore, a very poor chance of converting the latter to his side.

Those Bosom Friends!

The Jewish Telegraphic Agency carries an item from London under date of September 9, according to which SHAUKAT ALI, Indian Muslim leader, who is supporting the anti-Jewish policy of the Grand Mufti in Palestine, was embraced and kissed by Mahathma GANDHI when he boarded the steamer which is taking them to the Indian Round Table conference in London. It is reported that Mr. ALI may succeed in influencing the latter to support his policy with regard to Arab interests in Moslem countries. As to this we have our doubt, as GANDHI has an open mind on the whole question and is fully aware of the rights and wrongs of the case. SHAUKAT ALI is obsessed with the idea that he can browbeat the small Jewish nation by imagining that he has the might and the power of 70 million Indian Muslims behind him. (He forgets that there are 230 million Hindus in India whose leaders have proclaimed their sympathy with the Jewish national aspirations.) The man who is weak in India in his minority movement shows his military prowess in a country where he is a stranger and not wanted. He, however, stands in glaring contrast with GANDHI, whose modesty and simplicity is pronounced in every step he takes in life. In its issue of September 5, *Falastin* publishes SHAUKAT ALI'S portrait with a statement concerning the Jews and Arabs in Palestine. With an air of braggadocio, he tells us that he will do all sorts of things as soon as the work of the Round Table Conference in London is completed. The manner in which he looks upon himself is as if he is a super-man and his antagonists are pigmies before him. *Falastin* extols him to the sky and believes that he will be able to destroy the BALFOUR Declaration and save the Arabs! Well, let us remember the aphorism, "If there were no clouds, we should not enjoy the sun."

A Plea For Belligerency."

Under the above caption the *American Israelite*, of Cincinnati, publishes a vigorous letter from Dr. TOBIAS SCHANFARBER, wherein he makes a strong plea for polemic insofar as 'Liberal' Judaism is concerned in its relation to Orthodoxy. We were struck with the following concluding lines:—

Indeed, I would sooner see the vituperative discussions that took place in the early life of the Reform movement in America return to us than the death-like indifference and let-matters-go-to-the damnition-bow-wow-attitude of our present generation.

There is much in the foregoing which should strike the ordinary observer. What Dr. SCHANFARBER says is literally true. There is to-day a death-like silence in the two camps in the United States, and a sort of truce has been declared. Time was when Dr. SCHULMAN would think twice before launching his tirade on Zionism, knowing full well that there is Dr. Pool in the opposite camp to censure him

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for it. Time was when Dr. KOHLER would not easily attack the Bible without meeting with a severe opponent in the person of Rabbi Dr. H. PEREIRA MENDES (happily, still with us and in the enjoyment of good health and strength). To-day both Drs. POOL and MENDES have retired, with the result that Dr. SCHULMAN can deliver a number of anti-Zionistic slogans from his pulpit and Dr. PHILLIPSON can attack the Bible without any remonstrance. Dr. SCHANFARBER is undoubtedly right and sincere in his plea for belligerency and we would like to see his challenge accepted by the other side of the camp. Controversy *Tahem Shamayim* should not be discouraged. It is a healthy symptom of life and vigour carrying the mind from that calm temper which is so necessary to contemplate truth. To begin with, Orthodox Judaism in America must have a forum of its own to foster its ideals and expose the hollow pretensions of 'Liberal' Judaism. At the rate in which we are going to-day, Orthodoxy spells disintegration, creating nothing of real and lasting value for the rising generation. Dr. SCHANFARBER's challenge should have come from the opposite camp as well, but since he was the first to proclaim it, it should not fall on deaf ears. "Stand and see the salvation of the Lord," may not be an inappropriate hope and prayer in these days of world upheaval and unrest.

Man—The Aristocrat Amongst The Animals

From the dawn of history man was found struggling to accomplish deeds of valour. He was ever ready to snatch victory from the bowels of the earth and ascend to the highest peak. Rising from the animal world he succeeded in developing the god-like nature within him. He prepared himself for a real struggle. He made for himself a code of morals and ethics which make him a tiny god, *m'at m'Elohim*, to use the Psalmist's phrase, and even to wrestle with angels. Our Sages of old seldom failed to depict the value of man. They compared him to the highest and the noblest creatures of God. In their picturesque language they said, "Israel is compared to the stars of the heaven and the dust of the earth. If he rises, he rises high, even to the stars; if he falls, he falls very low, even to the dust." Here we see a noble illustration of man's ambition and his capability to master his passion and destiny. CARLYLE said, "The Highest Being reveals himself in man." Our prophets, sages, seers and bards gave a faithful picture of God's attributes and helped us to realise that man is "a piece of the universe made alive." But for man this visible world would have remained in a state of chaos and disorder and only darkness would have filled the earth. When our ancient Rabbis compared man to the stars of the heaven and the dust of the earth, they intended to depict him both from a spiritual and the material point of view. Man has two ingredients in him and as such he is capable of rising higher than the angels; he was born for two things—thinking and acting. This is a treasure, the value of which is above rubies and precious stones. POPE expressed a sterling truth when he said, "Vast chain of being, which from God began, Nature's ethereal, human, angel, man." What a lofty conception of man, to be sure! Verily, the words of our Sages seldom seem to wither with age when they compared man to the stars of the heaven and the dust of the earth. Here is a lesson which is not meaningless to us living in this advanced age of thought and action. We should ponder well over it and realise that man is capable of "rising high, even to the stars, and falling very low, even to the dust." It is up to him to use his faculty and choose between good or evil, life or death.

Dr. Claude Montefiore and Jewish Nationalists

"The majority of Zionists who count, at least in this country, are more temperate than they were. They have shed their cruder nationalism, and the idea of a Judenstaat, that out-of-date survival of the past, has been handed on to the Revisionists. It is going too far to hope that they are on the road to believing that the only Zionism worth having is a spiritual Zionism, and that the Jews are essentially a religious people; that, in other words, it is religion which unites, or should unite, them; not descent, not blood?"

The foregoing is an excerpt from a *h^esped* and *widduye* and *Al Het* delivered by Dr. CLAUDE G. MONTEFIORE, High Priest of 'Liberal' Judaism in London, which appeared in *The Jewish Guardian of* August 14, when the latter publication had made its last and final appearance. Elsewhere in this issue, we are writing an "in Memoriam" to our London contemporary whose extinction, so unexpected, is a distinct loss to us. (We mean it when we say this.) We cannot, however, congratulate Dr. MONTEFIORE when he endeavours to gloss over his 'bereavement' by imagining that his task is over when Jewish Nationalists have abandoned their creed and "handed it on to the Revisionists." As if the latter are an insignificant body in the movement. Have not they succeeded in mustering over fifty delegates at the last Zionist Congress? Have they no hope of achieving more victories at the next eighteenth Congress which will assemble two years hence? While we sympathise with Dr. MONTEFIORE over his great loss we cannot help saying that his fling at political Zionism is entirely uncalled for, and is bound to be resented to by the Jewish Nationalists. Time was then it was the fashion to decry political Zionism and stress "spiritual" Zionism, but it is patent to all that such an invisible creed which places our feet and our heads in the clouds is not the heritage of men but of angels. We want Israel's head to be in the clouds and his feet *firmly planted on the earth*. We are amazed that this untenable 'doctrine' is still upheld by Dr. MONTEFIORE, although its folly has been exposed times beyond number. Dr. MONTEFIORE who is widely known as a secessionist from the rank of Israel, is the last to stress the "religion" which "unites or should unite us." He who has created a schism in Israel is surely not the right man to speak on a subject which he seldom practices. If only his ears were to hear what his mouth is saying, there may be some hope of this disrupter in Israel to being heard one day.

"Iraq Casts Longing Eyes on Fortunes Of Subjects Here."

Under the above caption, *The China Press* of September 30, gave currency to the rumour which may not prove to be wholly unfounded, that in the not distant future, Iraq will send out a consul to Shanghai to represent her growing interests in China. The resurrection of this new Arab nation is one of the happy phenomena of the Great War—thanks to Great Britain for redeeming her pledges to the latter and helping the country to become self-supporting. Jews everywhere have shown sympathy with the Arab nation to revive their nationhood and no Jew has opposed the idea of this race being given her just due. It is well that the world should take note of this, and realise how far the Palestine Arabs have gone in working against the Jewish national aspirations and endeavouring in vain to thwart them. But that is not a grievance which will hamper the forward march of the new Iraq nation, which has Jewry's best wishes and sympathy. Should the day come when China will give an official recognition to an Arab Consul deputed by his government, we are sure local Jewry will accord him every welcome and assistance in his work here. The article referred to above, in *The China Press*, is as follows:—

> Persistent rumors among Iraquian subjects of Shanghai that the Iraq government will send a consul to Shanghai next year were voiced by local subjects of that country yesterday. The British consul-general, under whose authority Shanghai Iraquians have placed themselves, yesterday declared that he knew nothing of Iraquian politics generally and the possibility of a representative of that country coming here next year particularly. Although there are not many citizens of Iraq residing in Shanghai, their financial and real estate interests in the city comprise a considerable part of the total wealth. Shanghai's richest families include many of those of Iraquian lineage. Iraquian subjects view with pleasure the possibilities of being represented here. It is felt that their interests will receive more sympathetic attention than they now do, of their wealthy natives residing here. Iraquian representation here would call for a reciprocal arrangement to

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send a Chinese consul to Iraq. Iraq is a British mandate according to treaty agreement until 1932, when she will become an independent nation and send delegates to the League of Nations.

The Seven Blunders Of The World

A novel competition is suggested by the *American Forum* in the way of selecting the seven blunders of the world. An illustration of what they should be is given by the Editor, which is barred to competitors. Among the seven items, one is to the following effect:—

> "The destruction of Jerusalem by TITUS, A.D., 70, which drove the Jews into exile all over the world."

The foregoing may well serve as a sharp reply to "Liberal" Judaism which foolishly claims that Israel's dispersion was an act calculated to benefit humanity. Of course, this is a new gospel which is preached by the withered branch of Judaism, but it is comforting to know that from a non-Jewish centre there comes a sane decision in the form of an indirect rebuke to the latter. Jewish traditional belief has held tenaciously that the dispersion was one of the greatest disasters that befell to us and the world at large. The fact that there is to-day a nation-wide movement to remedy this great wrong should lend an impetus to the sponsors thereof and help to accelerate its speedy realisation. Another blunder committed is also mentioned by the American magazine, referred to above:—

> "Refusal of the Jews to make common cause with MOHAMMED, thereby throwing away their last chance to make Judaism a world-wide religion."

Few, we imagine, will disagree with the above summation of the position of Judaism *vis-a-vis* Islam. We must concede that a unique chance was spurned by both sides. Instead of being an ally, Judaism is greatly misunderstood and misjudged. Islam is equally weak in consequence. With the Jewish people supporting it arm-in-arm it would have become a universal religion, in a much stronger sense than it is to-day. However, the blunder of the past is not irrevocable. It is by no means a difficult job to form an alliance provided there is mutual tolerance and an eagerness to reach a better understanding. Islam has much to gain from Judaism and *vice versa*. The two great religions do not clash on fundamentals and should therefore assume a friendly attitude and not remain aloof. We hope our readers will share this view and see in the present effect of aloofness no hope of effecting a *rapprochement*. Islam is an offshoot of Judaism, or as Maulvi MOHAMMED YAQUB KHAN, Editor of *The Light* would like to have it, a sister religion. That should help to bring about a better understanding and real brotherhood.

American Jewish Journals

In our last issue, we had occasion to animadvert "Rab Shemuel" for his onslaught on Zionism, and the manner in which he seeks to kill the movement. We observe that our American weekly exchanges had given rather unusual prominence to the squib issued by this noted clergy, carrying with it a sensational headline: "Rabbi SCHULMAN Sees Disintegration Of Zionist Movement." With the exception of *The Detroit Jewish Chronicle*, and *The Jewish Standard* not a single journal of note took issue with "Rab Shemuel" for his fanatical onslaught, thereby showing the impotency of Jewish publications in the United States to safeguard Jewish interests. It is a matter for regret that Jewish organs in America are somewhat retrograding which is not a happy augury of the future. We hope to see a revival of bright Jewish newspapers edited by able writers who have a wide grasp of Jewish politics, and may be relied upon to defend Jewish rights and interests. To rely upon a columnist to do the writing, as is now the case among eighteen Jewish weeklies in America, so we are assured, is a most ugly symptom and not a sure road to uplift journalism in any way. When it is conceded that journalism has already come to be regarded as the first power in the land, it is a pity that there is such a woeful falling off in a country which has over 4 million Jews who need virile publications to serve as models to the world. We do hope that our criticism will not fall on sterile ground but rather stimulate an urge to remedy a great defect from which our cause is suffering.

Wanted: Peace In China And Japan

The Sino-Japanese crisis in Manchuria was at its height last month, giving cause to grave apprehension. Friends of China and Japan were greatly alarmed over the prospects of a conflict between the two countries. The attitude of the League of Nations in the matter was praiseworthy and contributed much to curb the bellicose attitude of the militarists. In a way the League has vindicated itself and justified the confidence which men of goodwill and peace have entertained in its potency. But for the League, War in China and Japan would have been long declared and the peace of this planet greatly disturbed. We are thankful to the League and desire to congratulate it and all other peaceful societies which worked hard to avoid war and bloodshed in this part of the world. Our leader in the last issue of ISRAEL'S MESSENGER on peace in China and Japan was commended by our readers. Mr. T. FUNATSU, ex-Consul General for Japan and President of the Japanese Cotton Millowners' Association in China, in a letter under date of October 9, expressed his appreciation of our stand for "universal peace and international friendship," which should be the aim of every society and institution to foster. War is no solution of any question: on the contrary, it aggravates it. It is the corruption and disgrace of man while peace is the masterpiece of reason. From that point of view, we must all look at it and foster it in season and out of season. China and Japan—two friendly neighbours—must not live on terms of inequality, both have much in common and both must preserve and maintain peace and goodwill in their respective territories. This in itself is a hard task and every ounce of energy should not, therefore, be dissipated on thinking of war and preparing for war. It is time that the position of the Minister of War be usurped forever by the Minister of Peace. We hope the time will come when every nation and every country will have no portfolio for a Minister of War but invite a Minister of Peace to take his place. As a man thinketh so is he. Why not among nations as well?

New Judea's Hope

The following cable flashed by the *Transocean Kuomin Service* from Damascus under date of October. 15, has been published in the local press:—

> At a meeting of all Syrian parties here to-day, it was decided to invite King Feisal of Iraq to occupy the throne of Syria and to appoint a viceroy to reign in his stead. A deputation of nobles will leave this week for Baghdad to present Feisal with the crown which will probably be accepted and passed on to Feisal's younger brother, who was driven from his domains by Ibn Saud. It is understood that the French Mandate authorities have sanctioned the proposal. At the same time, it is anticipated here that the Italian government will offer strong objections to any change in the status of the Mandated Territory without the approval of the League of Nations.
>
> It is evident from the foregoing that history is being made very rapidly in the Arab world. What was once a dream is to-day a reality—thanks to Great Britain for fulfilling her pledges to the Arabs. A kingdom in Iraq, a kingdom in Hedjaz, a kingdom in Transjordania and now a kingdom in Syria crowns the achievements of a backward race, which should not be lost sight of by those who are interested in the march of events. New Judea has yet to see her dream fulfilled. Her people were promised their liberation as well, simultaneously with the pledges given to the Arabs. So far the latter got the best of it, while the Jews are marking time. Harassed and embarrassed from unexpected quarters, they are expected to make bricks without straws. And yet New Judea will not despair. Our new economic policy which was adumbrated by ISRAEL B. BRODIE, Chairman of the Executive Committee of the Zionist Organization in America, at the Zionist Congress, will yet develop and create solid values in our homeland. "In the next five years," Mr. BRODIE says, "we must bring into Palestine at least 100,000 manly and self-supporting Jews." That is the crux of the whole situation. Our man-power in our homeland must be increased rapidly.

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New Judea will not falter in her determination to rise from her ashes. Where God helps, nought harms.

Jews, Arabs, Judaism, Islam and New Judea

Our Muslim neighbours after realising with envy the little progress which was made by Jewry in New Judea, have been stirred to take action by way of making some demonstration in the City of Peace with a view to overawe us. It would appear that a sort of tug-of-war is likely to be staged in the near future, thanks to Commander SHAUKAT ALI and the over-zealous MUFTI. The trend of events indicate that come what may, the little territorial treasure which the Jewish people possess must be envied by the whole world, as if there is none like it. Bagdad, Hedjaz, Transjordinia and now Syria are Arab countries to-day, and yet these are deserted and left in their primitive state and the eye is focussed upon the Jewish soul and soil. If the latter is blooming and recovering from the sloth of the ages, the eye of envy is rivetted there and the desire to wrench it from the rightful owners thereof is insuppressible. Hence the artifical agitation to stage a big demonstration in the City of Peace, and to forget Mecca the spiritual home of Islam for the time being. A Reuter's message from Jerusalem under date of October 19, was published in the *North-China Daily News* of the following day, reads thus:—

The eyes of scattered Islam are now rivetted on this city where a "Conference of Kings" on a greater scale than those of Biblical times is being arranged. It is to open in December to discuss vital problems concerning the future of the Near East and will probably tackle the big question of the establishment of a Caliphate. Invitations have been sent to all Moslem Kings, Princes, and other rulers in North Africa the Near East, Arabia and India. Rumour is now busy with the name of the ex-Caliph Abeen Majid, who is supposed to be contemplating proclaiming himself Caliph again. Such a move, however, is likely to be opposed by Indian Moslems. Arab nationalists are confident the outcome of this conference will be a great united Arab state by the junction of Iraq and Syria under King Feisal, who recently visited Amman and emphasized that he was crowned King of Syria in 1920 and has never abdicated.—Reuter.

Jewry will watch the proceedings with interest and extend a hearty welcome to the sons of Ishmael in the City of Peace. Is it too much to hope that out of the welter of politics, a note of peace and harmony will be struck, so that the new Arab Nation and New Judea may work together for the peace of Jerusalem and the uplift of mankind? Friendship must be based upon some understanding. Without it, it cannot last and endure. We have had enough of the religion of hate, why not practice now the religion of love? Love your neighbour, but don't tare down the fence.

America's Great Loss

THOMAS EDISON, the darling son of America, the greatest of all inventors, and the greatest man of science, has died at the age of 84, in his home in West Orange, New Jersey, wept, honoured and sung. His is a loss not only of the country which produced him, but of the whole world. Humanity is eternally grateful to those master-minds who come and go and leave their imprints upon the sands of Time. EDISON had left no hundreds of millions of gold dollars with an empty will behind him, but a rich legacy of inventions which will fill the world with the perfume and the radiance of his noble achievements. Such a great personality will not be forgotten from the stage of human life in which he had unceasingly and fruitfully laboured, but remembered by grateful posterity for his great work of genius and art. While the whole world pays a deserved tribute to his remarkable inventions, it is at the same time thankful that a man of that calibre was given to us to wrench from nature her secrets with which to increase their use for man. We care not what sort of a religion Edison has professed, although his humanitarian instincts were enough to cover the cloak of any religion, but the fact that he was not an atheist should be stressed, when atheism is running rampant and gaining some foothold in our midst. Replying to numerous questions as the whether Mr. Edison changed his faith on his death bed there was issued a bulletin inspired by the family which said: "Mr. Edison did not change his belief. But he was never an Atheist. He believed in a Supreme Intelligence and he adhered to a code which provided 'love thy neighbour as thyself." Although Mr. EDISON subscribed to no orthodox creed he was not without faith." "Love thy neighbour as thyself" was first taught and proclaimed by MOSES. It is the be-all and end-all of every true religion. It is worthy of being the text of every religion and from that point of view EDISON, the scientist, will be rated as a religious man, who believed in a Supreme Intelligence and adhered to His laws and precepts.

The Jews In Iraq

The London *Jewish Chronicle* of September 25, publishes a lengthy communication from Captain A. HORMUZD RASSAM, depicting the pitiful plight of the Jews in Mesopotamia and the need of bringing their case before the League of Nations. We cull the following passage from his letter, which we are sure our readers will read with interest:—

"The proposal made is to set aside in the Mosual Vilayet (within the Kingdom of Iraq and without breaking up its unity) as an integral part of the Kingdom of Iraq, an Enclave in which the non-Moslem and non-Arab Races will be able, under such form of self-government as the wisdom of the League of Nations may decide, to preserve their National Entities, Faiths, Languages, Schools, Laws and Customs. In the area suggested, the non-Arabs are in a vast majority, and include 100,000 Jews. In my opinion herein lies the salvation of the Jews of Iraq, and once established a safe refuge will be available for all Jews outside its area, to leave the scenes of their present oppression, and settle down in a land where they will be welcomed and at long last find peace and freedom, and take their rightful share in the Government of the Territory.

"I consider this proposition well worthy of the support of Jewry and the aims of THE IRAQ MINORITIES (non-Moslem) COMMITTEE, which I formed by me for the purpose of placing this proposition before the League of Nations, are cordially approved by some of the most distinguished Leaders of Jewry. I therefore appeal to your Readers to support this Committee in every possible way, as it is not too much to say that on the success of this work largely depends the future of the Jews in Palestine. Every information will be supplied on application to the Secretary at the below-mentioned address, and financial aid will be gratefully received by the Hon. Treasurer, Paymaster Rear Admiral H. Seymour Hall, C.B.E. at the same address.

"13, Powis Square, W.11." "A. HORMUZD RASSAM."

In our September and October issues, we drew the attention of our readers to the sad plight of our co-religionists in Muslim countries and are now pleased to observe that in certain quarters measures are being taken to ameliorate their lot and change their status for good. The Arab countries must be fore-warned that Jewry will not tolerate any kind of persecution of Jews under their rule. There is ample provision in the Mandates to secure this immunity for the minority subjects, and we hope that full advantage will be taken of this, and to avoid further trouble. We agree with the Editor of *The Jewish World*, London, when he says in its issue of October 1:—

"What we see in Iraq ought, I think, to make us cling the more tenaciously to the terms of the Palestine Mandate and its spirit, if only for the sake of our brethren who live under its aegis, and apart from all political implications, so-called."

The foregoing is a fine summation of what our duty is and must be to-day in the face of widespread persecution and ill-treatment. Persecution is not wrong because it is cruel; but it is cruel because it is wrong.

Sir John Hope-Simpson Arrives Here

Sir John Hope Simpson who was last year facing severe criticism on account of his unfavourable report based upon inconclusive evidence which he has taken in Palestine, arrived here on the 23rd ultimo. Sir John was deputed to China by the League of Nations at the invitation of the National Government to act as director-general at the headquarters of the Flood Relief Commission. Sir John left immediately for Nanking, and it is not known when he will return to Shanghai and how long he will stay here.

A son was born to Mr. and Mrs. David Abraham on the 29th ultimo.

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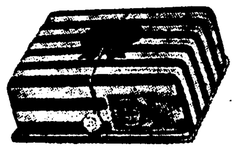

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GREETINGS FROM JAVA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have much pleasure in sending you herewith a draft to cover my annual subscription to ISRAEL'S MESSENGER, which I always read from cover to cover. It is a splendid visitor to my home with children in a country where there is not much Jewish life to evidence to stir one's heart to things Jewish. I would very much like to receive a copy of "The Secret of the Jew" by Rabbi David Miller, of Oakland. [*This has been duly forwarded by us.—Ed.*] I am glad to learn that you are in close touch with Mr. S. Van Cleveld, Editor of "Eretz Israel" of Sandoeg, whose monthly publication visits every Jewish home in Java and is a splendid advocate of our national cause. Wishing you a happy and prosperous New Year and may you and your spirited journal go *m'kowah l'kowah*, strength to strength.—Yours sincerely.

S. M. COHEN.

BATAVIA, 8th September, 1931.

WANTED: BETTER UNDERSTANDING OF JUDAISM AND ISLAM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We will be highly obliged if you could send us for our library an authorative English translation of the Jewish Bible and possibly of the Talmud and Jewish History. We can, in exchange, supply you our English translation of the Holy Quran and other literature. Thanking you in anticipation.—Yours very truly.—

MOHD. MANZUR ILAHI, *Hon. Secretary.*

THE AHMADIYYA ANJUMAN-I-ISHAAT-I-ISLAM.
LAHORE, 31st Aug. 1931. Ahmadiyya Buildings.

[It gives us great pleasure to publish the foregoing letter and to note its contents. It is a fair proposition and should elicit a liberal response from our readers, both local and abroad. If our Holy Scriptures have remained sealed to our Muslim neighbours, so is the Holy Quran to the Jewish readers. It is time that we begin to cultivate a better understanding of each other. The desire to study the riches that each side has stored up and to expel the racial barrier which is playing havoc will be a step in the right direction. We would particularly prefer our Rabbinical authorities to turn their attention to the Quran and review its contents from the pulpits. The Quran presents a wonderful adoration of the Most High and extols the Supreme Being and His Unity to the extent that both Jew and Muslim may well stand side by side and recite the ordinary prayer without realising any difference. When we think of the vast opportunities which we are missing by keeping aloof and firing volleys at each other (although it can be said that we Jews are ever on the defensive), we cannot help regretting the great harm and disservice which we are rendering to the ideals of Judaism and Islam. It is within our own power to change this and the request that reaches us from Lahore is a happy symptom of the times. We welcome the letter from a leading progressive Muslim institution, and shall do our best to reciprocate the wishes which it conveys to us.—Editor, ISRAEL'S MESSENGER.]

LEVANT FAIR IN TEL-ABIB IN 1932

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We would be much obliged if you would insert the accompanying notice in your esteemed journal. Thanking you in anticipation,—Yours faithfully,

LEVANT FAIR.

Tel-Abib, (*Land of Israel*) Sept. 9, P. O. Box 21

[ENCLOSURE.]

It is definitely announced that the Levant Fair 1932 will take place in April next year in Tel-Abib, the commercial and industrial centre of Palestine, which is rapidly becoming an important distributing centre for the countries of the Middle East. The Fair is under the Patronage of H. E. the High Commissioner of Palestine. It is expected that the Fair of 1932 will by far excel in scope and variety the four exhibitions and fairs held in former years in Tel-Abib and may prove the most important event of this kind which has ever taken place in the Levant. There is a long-felt want among the commercial community of the Near East countries for a meeting-ground between manufacturers and merchants which could be attended without the inconveniences and difficulties of a lengthy journey to Europe. A large attendance of businessmen from Egypt, Syria, Iraq, Persia, Turkey, etc., is expected and all steps are taken to facilitate this movement. Firms interested in extension of their export-trade should give serious consideration to this Fair, which, first of its kind, is being held in the very heart of the huge market of the Middle East with an import capacity of £80,000,000 per annum.

In connection with Levant Exhibition and Fair plans are under consideration for inviting to Palestine delegations of Jewish manufacturers and businessmen from various countries and possibly of holding an economic conference devoted to the discussion of practical problems of Palestine reconstruction. The Levant Exhibition and Fair which will include besides the commercial section many features of interest to the general visitor will prove, it is hoped, a strong inducement to the many friends of Palestine in all parts of the world, to plan a visit to Tel-Abib in 1932. Special facilities will be afforded. The Director of the Mishar w'Taasia Co. Ltd., Mr. S. Jaffe, has been delegated by the Committee to visit Italy, France and some other European countries in connection with the Levant Exhibition and Fair. Mr. Katz, General Secretary of the Jaffa Chamber of Commerce will visit Belgium for the same purpose.

Information regarding the Fair may be obtained from the Department of Trade, Government of Palestine or directly from the organisers, Mishar we "Taasia (Trade and Industry) Co. Ltd. Tel-Abib, P. O. B. 21, Palestine. The General Management is in the hands of a Committee under the Chairmanship of Mayor Tel-Abib, Mr. M. Dizengoff, O.B.E.

ADATH HABABLIM AND SEPHARDIM

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We wish to thank you for your kindness in publishing our advertisement in your esteemed paper which we have previously sent you.

We beg to inform you that the Jewish Lay Council and the Religious Court of Bagdad, owing to their warm sympathy towards the poor state of our Iraquian community in Jerusalem which is left destitute, have deputed two Rabbis to Jerusalem, in order to settle all misunderstandings between the sephardic committee and our committee in the following manner. That the Sepharadic committee must allot a certain share of the donations which they are receiving from their Iraqian brethren throughout the world, so that our committee may be placed in a position to help the poor and the needy.

The said Rabbis spent twenty days here to accomplish their work but, to our regret, all their efforts and energy proved futile as the Sephardic Committee refused to agree to the arrangement. Therefore, they were obliged to return to Bagdad and regretted the state of our community which they have witnessed.

When the Bagdad Rabbis realised that the Sephardic committee did not pay much attention to their fair suggestions, and even did not pay attention to the needs of our community, they took the law in their hands and decided that all donations from our Iraqian bretheren which are intended for Jerusalem, should in future pass into the hands of our committee for the benefit of our community. We have accordingly secured the full amount of money which is available to-day in Iraq and India from the Kupoth and from all the income of donated buildings etc. etc. meant for Jerusalem. It is understood that in future our Committee will be entitled to all such donations.

Enclosed please find a copy of the said judgment and we shall be very much grateful if you will be kind enough to publish same in your popular paper together with the informations given. We kindly request you to urge our brethren to come to our help to improve the status of our community, both spiritually and financially. We trust that a source of progress will result through your kind help. Thanking you in anticipation.

SALEH JOSEPH,
President, Adath Habablim.

JERUSALEM, 4th September, 1931. P. O. Box 678

[ENCLOSURE.]

BAGHDAD, 10th Siwan, 5691

JEWISH RELIGIOUS COURT,

We, the undersigned, the religious committee of Baghdad hereby declare that all we have written to the Sephardic Committee through the Chief Rabbi Yacob Meir to come to an understanding and to settle with Adath Habablim committee of Jerusalem, and to pay them a certain sum monthly to cover the need of their community has proved abortive. Therefore, we have decided that all donations and donated buildings given by our Iraqian brethren which are meant for Jerusalem must in future be handed over to the Adath Habablim committee of Jerusalem.

Signatures of the Religious court.

SULMAN HUGI ABOODI
Chief Rabbi, Baghdad

ZIONISM, ITS JUSTIFICATION AND OPPORTUNITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The distinguished Jewish publication, *The American Israelite* of Cincinnati, printed recently an article by Rabbi Joshua L. Liebman of that city, on "Challenges to Zionism". I commend it heartily for general perusal as a splendid program for the great world-movement in Judaism known as Zionism. This enterprise interests and concerns Christendom as well as Jewry. One phase of Rabbi Liebman's presentment wins my enthusiastic support as expressive of what I have long held with increasing conviction to be the purpose and justification of the chequered career of storm, strees and sunshine of the Jewish people. Rabbi Liebmen wants the settlement and continuance of Jews in Palestine as a means of altruistic benefit of Arabs as well as of themselves. Here are his splendid words:—

"We must become the friend, the partner, the ally of the Arab fellahean—we must become inevitably, not our own liberators from the tyranny of Eastern and Western Europe, but end givers of freedom to the whipped dogs of the Orient, the many poor robbed and oppressed by the few effendi landlords and usurers. Indeed, for the Jews en masse to become the liberator of another people from oppression would be a unique and immortal achievement."

In other words, the Jew must measure up to the standards of Abraham, Moses, Issiah, the Book of Jonah and other exponents of God's endowment and appoint-

ment of Israel to be a light of leading and a source of spiritual and moral inspiration to God's other children of every country and clime. Persecution of the Jews by demoralized majorities has diverted them from this divine purpose by making them primarily and naturally solicitous of their own safety. This, however, has left too many Jews continuously and exclusively self-concerned and self-centered. Zionism as presented and practiced by many of its followers is predominately a self-centered obsession and passion. Their confession and proclamation is: I have a right to live for myself apart from any consideration of a claim of or for others.

I am wholly out of sympathy with this contortion and diversion of the sublime idealism of God's Election of Israel as abundantly indicated in Biblical lore. All of us, individually and in groups, are part of a universal nexus from which we cannot separate ourselves, upon when we are dependent and to which we must consciously and reciprocally be contributory. Otherwise we degenerate from prophets or priests of humanity into parasites upon humanity.

In a cooperative relationship of Jews of Arabs in which the former shall with avowed and active purpose try to be helpful where desirable to the latter, Zionism may have its greatest opportunity and justification and be entitled to the most liberal possible contribution of the Jews of the entire world. Only as the Jew and others consciously work for world-progress are they entitled and should receive world cooperation and congratulation.

ALEXANDER LYONS.

NEW YORK, 11th Sept. 8 Avenue Temple.

[While we are very much in sympathy with the idea of raising other people's status and co-operating with them, we cannot help saying that it is asking us too much to neglect our own state of affairs and run after those who do not care to give us recognition. Whether right or wrong, we submit that Israel must be allowed a temporary respite, until he is able to attend to his own pressing needs. Jews are perfectly willing to co-operate with the Arabs, but it is no use asking them to waive their main rights in order to come to the rescue of the latter. While we are bleeding to death, it is unfair to preach a new standard of ethics at the expense of our own interest. Israel may be compared to the position of a mourner and no one should attempt to comfort a mourner (to quote the Talmud) "as long as his dead still lies before him." We hope Dr. LYONS will not mind if we were to go out of our way and preach a radical doctrine to-day. The hour calls for it and we should not be blamed for it. The Talmud says, "No man should be made responsible for words which he utters in his grief". When the whole House of Israel, or a great portion of it, are happily situated, then Dr. LYONS will be justified in demanding the maximum from Israel.—Editor, ISRAEL'S MESSENGER.]

THE WIZO: STATEMENT BY THE EXECUTIVE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We send you herewith a copy of a Statement issued by the Executive of the W. I. Z. O. We should be deeply grateful if you would be kind enough to give this Statement publication in the next issue of your valuable journal, as it is of great importance to our Organisation that this Statement should reach as many of those interested in Palestine and our work for the rebuilding of the Jewish National Home as possible. Thanking you in anticipation for your courtesy. Yours very truly,

B. E. GUDANSKY.
Secretary.

LONDON, 18th Sept. 1931. 75 Gt. Russell St. W. C. I.

[ENCLOSURE.]

The Sixth Biennial Conference of the Women's International Zionist Organisation will hold a significant place in the history of our Movement. The Conference was called upon to demonstrate its ability to deal with questions of internal procedure and organisation and of the administration and financial control of our institutions in Palestine, and the delegates in their deliberations which were rendred extremely difficult by the nature of the problems presented to them, displayed their grasp of the situation. It is to be deeply regretted however, that the proceedings of the Conferenc led to the withdrawal of certain highly estimated members of the WIZO Executive from active participation in Executive work. The main principle of the aim and policy of the WIZO, its scope of development and its relation to other women's organisations in Palestine and in the Diaspora have been safeguarded. Our Palestine programme, as affirmed by the Conference, defines the WIZO as an integral factor in the general life of Palestine, working in close harmony and co-operation with the Jewish Agency and the Kenesseth Israel. In the Galuth, our widespread programme of organisation and propaganda in the fullest sense of Zionist and pro-Palestine endeavour, associated as we are with the Keren Hayesod and the Keren Kayemeth Leisrael, gives our Organisation its true status of a "Zionist Women's Movement." From the stress and strain of Conference activity there has emerged a strengthening of the conviction that in the thousands of Jewish women united within our Organisation (represented by their appointed delegates at Basle) our Women's Movement has at its disposal material of the highest order. We feel that we have not yet made the fullest use of our women; they need organising, educating and training, so that each and every one of our members shall learn to recognise and to bear her individual share of the responsibility that is ours as a whole, and shall herself become an indispensable factor in the fabric of our organisation, contributingg by her energy and active participation, to its expansion and development. Beyond the bounds of our organised groups are yet to be found the greater masses of Jewish womanhood still unresponsive to the call of their sisters in Eres-Israel. It is more than the duty of each of us—it is our essential task—to carry the standard of the Zionist idea into the innermost recesses of Jewry, inspiring and arousing the world of Jewish women to a consciousness of their duty as guardians of the traditions and fundamentals of Jundism and Jowish lifo and as bearers of the ideals of Zionism. The situation of our Orgnnisation at present is one which calls for immediate and concentrated action on the part of our constituents. During the past two years the progressive development of the work of our organisation in Palestine and in the Diaspora, has been vitally affected by the world economic crisis, which has had a very serious effect on our income. Yet our work in Palestine must go on. Our institutions must be maintained at the standard of excellence they have now reached, and the opportunity must be affordod them to develop of themselves. Our commitments must be met, for failure now will spell disaster to the achievements we have already wrought in Palestine to the lasting benefit of the women of the Yishub, and will have its repercussions on the wider movement in the Diaspora. At this juncture, critical for the whole Zionist Movement, we dare not shirk our own appointed task. We appeal to our friends and workers for concerted and concentrated action, for determination, devotion and courage. We appeal for practical and [illegible] endeavour, for organisation, discipline and co-operation. Given the promise of wholehearted and self-sacrificing sympathy on the part of our constituent Federations and Groups, we confidently look forward to a session of work which will not only prove to the world at large our capability to meet and overcome obstacles and difficulties, but to result in the material furtherance of our aims and aspirations, drawing us ever nearer to our ultimate geal.

ROMANA GOODMAN
VERA WEIZMANN,
Joint Chairs.

[*Written for* ISRAEL'S MESSENGER]

ALL, ALL ARE THINE

All that this world owns belong not to Man,
Let any dare deny it, if he can.
God made Man when he created the world,
By His world things formed, so can they be hurled!

Those who say, 'There's no God, 'let them take heed
That when His vengeance falls they'll change their creed.
Russia holds the 'no God' creed with mania,
And now, on her wake, follows little Spain!

Instinct is His, will power His alone,
Without Him no being these on earth own.
Those who believe God is myth, will soon
That none on earth wields the power but He.

O Heavenly Father, as in the past,
Show Thy Will alone over Man shall outcast
Let portals of Thy gateway ever be
The passage to lead these atheists to Thee!

With Thy help alone can we point the way;
We, who believe, for that help to Thee pray
Thou dost note the acts and thoughts of men here,
Show Thy Sign, that those who disbelieve may fear!

Each scoffing tongue Thou alone canst still,
Each knee shall yet bend to Thee at Thy will
We faint not, despair not, whilst we believe
That Faith shall in the end conquest achieve.

B. J. H. SOMAKE.

BOMBAY

LOSS OF APPETITE

indicates the need for a dose of Baby's Own Tablets, the pleasant-tasting stomach and bowel regulators for children. This popular household children's health-safeguard can be given with absolute safety and confidence to the youngest infant and children up to [illegible] years of age.

By their gentle cleansing and stimulating action Baby's Own Tablets soon restore the appetite and make the child happy and cheerful once more.

BABY'S OWN TABLETS

are the ideal combination of the finest known ingredients for the treatment of children's ailments. They correct infantile indigestion and constipation, stimulate flagging appetites, check diarrhoea, expel worms, allay fevers, colds and croup. During teething they ease the pains instantly and thus induce sound natural sleep although they are guaranteed to contain no opiate or narcotic elements. As a general health safeguard for babies and infants they are relied upon by millions of parents in all parts of the world.

SOCIAL AND PERSONAL

During the year 5691 (i.e. from September [illegible], 1930 to September 11, 1931) there were in [illegible] 28 Jewish weddings at the Ohel Moshe [illegible]nagogue among our Ashkenazim community, besides four which took place in private [illegible]sidences.

Mr. and Mrs. A. E. Solomon announce the [illegible]rth of a son.

Mrs. J. M. Joseph and her daughter [illegible]gina returned to Shanghai from their [illegible]cation in America last month.

MAJOR W. S. NATHAN,

[illegible]ho lately returned to Shanghai from [illegible]urope. Major Nathan is head of the Kailan [illegible]ining Administration, the main office of [illegible]hich is in Tientsin. He took an active part [illegible] the recent China Flood Relief Fund and was [illegible]e first to head the contribution list.

TOKYO, Oct. 8.—The Dowager Broness [illegible]waythling, who is now on a visit to Japan, [illegible]d an audience of the Emperor and Empress [illegible] Japan this morning. A dinner will be [illegible]ven in her honour this evening by Prince and [illegible]rincess Takamatsu, whom she entertained [illegible]uring their visit to Britain last year.—

A daughter was born to Mr. and Mrs. [illegible]A. Toeg.

MR. MALCOLM MACDONALD,

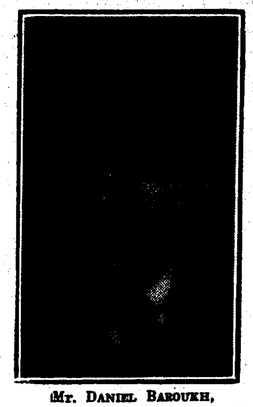
has distinguished himself as an ardent [illegible]ponent of Jewish rights to upbuild their [illegible]tional homeland in accordance with the [illegible]rms of the Balfour Declaration. Mr. Mac[illegible]nald has been made Parliamentary Under [illegible]cretary for the Dominions in the Nationalist [illegible]vernment. Two years ago, he was in Shanghai and received a Zionist delegation headed by Mrs. R. E. Toeg.

Mr. and Mrs. Ellis Hayim returned to Shanghai last month via Siberia.

Mr. I. C. Perry was among the passengers who arrived here on the Dollar liner from 'Frisco last month.

We are in receipt of $30.00 from Mr. D. J. David being box collection for the Jewish National Fund.

Dr. David E. Kaufman, United States Minister to Siam, left on the Dollar str. President Van Buren for his post in Bangkok. During Mr. Kaufman's stay in Shanghai, he was the guest of Mr. and Mrs. William Golding. After having spent many years in the practice of law, Mr. Kaufman served as American Minister to Bolivia, receiving the decoration of Grand Cross of the Order of Condor of the Andes. He was the first American to receive this honour. Mr. Kaufman was organizer and honorary president of the Press Club of Bolivia. He was accompanied to Bangkok by his wife.



MR. DANIEL BAROUKH,

enterprising proprieter of Baroukh Trading Co. which is celebrating its tenth anniversary of its establishment in Shanghai.

The Hon. Treasurer of the Hebrew Relief Society wishes to acknowledge with thanks a contribution of $50.00 from Mrs. E. M. Ezra for the Shelter House.

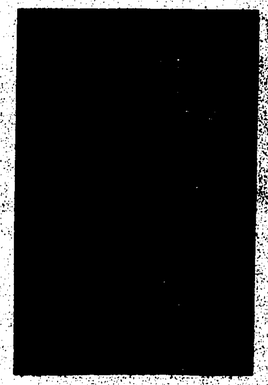
Mr. and Mrs. Edward Nissim and family have returned to Shanghai from their holiday spent in Singapore.

Mrs. Silas Hardoon who had made the greatest contribution to the flood relief fund, donated 20,000 suits of winter clothes and 250 boxes of cakes for relief purposes. It is learned that her gifts, which are now taken care of by the National Food Relief Commission, will be sent to Hunan, Wuhu, and Ningpo.

Mr. D. G. M. Aronovsky wishes to acknowledge with many thanks the following contributions in aid of Mr. Israel Segal who left for Jerusalem last month:—Messrs A. Katz & Co. $5. H. Kammerling $5. Berkman $5 H. Auslander $5. Brailowsky $5. and Astoria Confectionary $5.

Sir Victor Sassoon, Bart, arrived here from Bombay last week.

An application by the WIZO to hold a "Flag Day" on November 2, to collect funds for welfare work, has been submitted to the Shanghai Municipal Council for approval. In view of the recent considerable increase in the number of applications for collecting funds by this method, the Council was obliged to withhold its consent to the new application.



MR. VICTOR LEVY,

whose recent work entitled "Hebrew Solar Calendar" is reviewed elsewhere in this issue. Mr. Levy was educated in the local Public School and took keen interest in Mathematics for which he was awarded first prize in every class. In 1913, he carried an award of $50.00 from the Engineering Society of China. He was the first in winning the above, which was awarded annually to the candidate in Shanghai who, in the opinion of the Cambridge University, put in the best paper in mathematics in the junior examinations. In 1924, Mr. Levy copyrighted in Stationers Hall, London, a card from which any number of cwts, qrs, and lbs. could be read off as a decimal of a ton or vice versa.

If You Are Going On Home Leave

or

If This Is Your First Visit To China

You Should Inspect Our Large Stocks of Silver Toilet Sets, Tea and Coffee Services, Gold Cigarette Cases, Silver Fruit Stands, etc., etc.

Tuck Chang & Co., Ltd.

Established 1901
67 Broadway, Shanghai
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We have a Large Assortment in Stock of Cups and Trophies suitable for Prizes

OUR BOOKSHELF

PICTURES AND FIGURES FROM ERES YISRAEL. Issued by the KEREN HAYESOD, Jerusalem.

The above leaflet which is a second edition issued last year under the same title, presents the statistics concerning Israel's national homeland with new and superb illustrations. It is a potent weapon in the hand of every Jew and Jewess to disarm criticism, in regard to Zionist strivings to make Palestine as Jewish as England is English. Facts and figures given in the leaflet cannot be disputed; they stand as a challenge to every critic who seeks to disparage the work that is being done by the Keren Hayesod in New Judea. The leaflet should be given wide circulation so that the voice of slander may be hushed and silenced forever. It has been printed, we are told, in English, Hebrew, German and Yiddish and may be had at a price of 5 shillings per 100 copies from the headoffice of the Keren Hayesod, in Jerusalem. May we suggest to the latter to publish the leaflet in Arabic as well? A circulation of it in Iraq, Egypt and Hedjaz would prove a healthy propaganda with which to enlighten the misguided Arabs in their fanatical opposition to a movement which is doing much to better their social and economic life in the Near East. We congratulate the Keren Hayesod for issuing such a useful leaflet and showing the actual work of ennobling influence that it is doing in the Land of Israel.

HEBREW SOLAR CALENDAR, By VICTOR E. LEVY, Published by Messrs KELLY AND WALSH, Ld. Shanghai, China. Price $2.

To Mr. Victor E. Levy we are indebted for a very ingenious compilation of a Hebrew Solar Calendar which has just been printed by Messrs Kelly & Walsh, Shanghai. With the aid of this work and the guidance for arriving at a Hebrew equivalent date for any given solar date it is now possible to know without any difficulty when a particular Yahrzeit would fall, if one is ignorant of the Hebrew date. The tables can be put to various other uses than that of finding Yahrzeits and we commend this book to all Jews. Mr. D. E. J. Abraham has given his blessing to the enterprise by a commendatory letter to the printers, Messrs Kelly & Walsh. This Hebrew Solar Calendar is compiled in such a manner that the corresponding solar date to any given Hebrew date including the day of the week between the years 5611 and 5810 (solar 1850 and 2050) or vice versa can be read off with ease. The price charged is Mex. $2.00 and may be ordered direct from the publishers.

[*Further reviews of books will appear in our next issue, including "The Secret of the Jew" by Rabbi* DAVID MILLER, *which has just come to hand.*]

[*Continued from page 23*]

in his pamphlet, "Realitaeten und Moeglichkeiten Parlestinas," just published by Messrs. E. Laubsche Veragbuchhandlung of Berlin. Based on inquiries of experts, the pamphlet is a new attempt to refute Sir John Hope Simpson, whose inquiry the author characterizes as "not objective." Mr. Kaplansky considers the next stage of Palestine's development to be the doubling of the present agricultural population. He is of the opinion that owing to its climatic, geographic and other conditions. Palestine can absorb a population greater by four, five or even more times the present number of inhabitants, that is, Palestine can in the future provide a livelihood for four to eight million inhabitants. Professor Franz Oppenheimer, the German economist, has written a preface to the pamphlet.

"THE FLAG OF OLD"

By S. Chaiet (15th U. S. Inf.)

Oh flag of old
Flag of glory;
Unfold; Wave once more
With might and glory.
Wave o'er thy scattered Nation
Who long and live for thee,
In years of darkness, persecution,
Yet: Lived! and died for thee.
Wave o'er thy ruined land
Gained with our blood and deed
Wave! Wave! For thy people freed
Our "Flag Of the Holy Land!"

[*The foregoing was originally published in The North China Star, a daily in Tientsin, in 1918, when Mr.* CHAIET *was serving in the American army. Its reproduction to-day in* ISRAEL'S MESSENGER *helps to recall the faith which we had when the* BALFOUR *Declaration was promulgated and which sways us to this day, notwithstanding the frantic efforts made to whittle it down and destroy its effectiveness. Mr.* CHAIET *is now a resident of Shanghai and is unquestionably a Hebraic scholar having studied at the Jewish Theological Seminary, New York, in many years gone by.—Editor,* ISRAEL'S MESSENGER.]

[*Continued from page 18*]

impression of a modern Saint Augustine. He lived up to his beard after he chose to play the part of a saint. There was a time when he went about beardless. Then he was not only not a saint, he was a great sinner. But upon embarking on a career of saintliness he threw away the razor and became Lev Tolstoy by whom deeply religious men swore and who was considered the founder of a new religion. For a great many years Tolstosim was a regular cult in Russia. Tolstoism never converted a literary school or a philosophic scholl of thought or a political doctrine but a religious cult. But Emil Zola, who was a contemporary of Tolstoy and who was probably as great a master as Tolstoy, was forgotten soon after his tragic death. There were no Zolaist colonies all over France as there were Tolstoist colonies all over Russia, because Zola was not a saint, did not care to be considered one. He made ample use of the razor.

The Beard of Rasputin

Beards help to hide the features and expression of the face; they serve the purpose of a mask. Such a beard was that of Rasputin, who was the immediate cause of the downfall of the Romanoffs. His was the veritable world-historic beard. Rasputin, an ignorant, arrogant and cruel peasant, succeeded in winning the favor and confidence of the Czarina because of his long, flowing beard that gave him the appearance of a patriarch. He became within a short time the greatest political power in Russia. The Russian Empire was ruled by the Czar and the Czar was ruled by Rasputin. In the end he brought discredit and disgrace upon the court of the Romanoffs and was directly instrumental in alienating the love of the Russian people from the reigning dynasty. When the revolution broke out the Romanoffs stood without fr owing to the nefarious activities of the bearded Rasputin.

Several months after the abdicati Nicholas II, the family of the Czar was p death by the Bolsheviki and the Empire by the Romanoffs underwent a process o solution. Just as Tolstoy's beard crea new religious cult in Russia, so Rasp beard caused the downfall of the Rom and the ruin of the Russian Empire. question asked since time immemorial, would have happened if Cleopatra had a ferent nose, can be substituted by the que what course would the history of the Ru Empire have taken if Rasputin were a without a beard? There is a great d a beard. It is both a creative and destr power in world history.

GIRLISH CHARM
by a
SAFE METHOD

BEAUTIFUL women have now an opportunity to gain and preserve figure loveliness in an entirely harmless, easy way!

As a result of extensive research, modern chemists have formulated this highly effective reducing preparation

LEICHNER SLIM FIGURE AND BEAUTY BATH "1001".

Added to a warm bath, doctors have testified to a reduction in weight of as much as 3 lbs. after a single treatment. Already world - famous, LEICHNER "1001" is widely used by attractive women.

It is rejuvenating to the skin, making it lily-white and restoring its elasticity.

Obtainable from your Chemist.

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The above leaflet which is a second edition issued last year under the same title, presents the statistics concerning Israel's national homeland with new and superb illustrations. It is a potent weapon in the hand of every Jew and Jewess to disarm criticism, in regard to Zionist strivings to make Palestine as Jewish as England is English. Facts and figures given in the leaflet cannot be disputed; they stand as a challenge to every critic who seeks to disparage the work that is being done by the Keren Hayesod in New Judea. The leaflet should be given wide circulation so that the voice of slander may be hushed and silenced forever. It has been printed, we are told, in English, Hebrew, German and Yiddish and may be had at a price of 5 shillings per 100 copies from the headoffice of the Keren Hayesod, in Jerusalem. May we suggest to the latter to publish the leaflet in Arabic as well? A circulation of it in Iraq, Egypt and Hedjaz would prove a healthy propaganda with which to enlighten the misguided Arabs in their fanatical opposition to a movement which is doing much to better their social and economic life in the Near East. We congratulate the Keren Hayesod for issuing such a useful leaflet and showing the actual work of ennobling influence that it is doing in the Land of Israel.

HEBREW SOLAR CALENDAR. By VICTOR E. LEVY, Published by Messrs KELLY AND WALSH, Ld. Shanghai, China. Price $2.

To Mr. Victor E. Levy we are indebted for a very ingenious compilation of a Hebrew Solar Calendar which has just been printed by Messrs Kelly & Walsh, Shanghai. With the aid of this work and the guidance for arriving at a Hebrew equivalent date for any given solar date it is now possible to know without any difficulty when a particular Yahrzeit would fall, if one is ignorant of the Hebrew date. The tables can be put to various other uses than that of finding Yahrzeits and we commend this book to all Jews. Mr. D. E. J. Abraham has given his blessing to the enterprise by a commendatory letter to the printers, Messrs Kelly & Walsh. This Hebrew Solar Calendar is compiled in such a manner that the corresponding solar date to any given Hebrew date including the day of the week between the years 5611 and 5810 (solar 1850 and 2050) or vice versa can be read off with ease. The price charged is Mex. $2.00 and may be ordered direct from the publishers.

[*Further reviews of books will appear in our next issue, including "The Secret of the Law" by Rabbi* DAVID MILLER, *which has just come to hand.*]

[*Continued from page 23*]

in his pamphlet, "Realitäten und Möglichkeiten Palestinas," just published by Messrs. E. Laubsche Verlagsbuchhandlung of Berlin. Based on inquiries of experts, the pamphlet is a new attempt to refute Sir John Hope Simpson, whose inquiry the author characterises as "not objective." Mr. Kaplansky considers the next stage of Palestine's development to be the doubling of the present agricultural population. He is of the opinion that owing to its climatic, geographic and other conditions, Palestine can absorb a population greater by four, five or even more times the present number of inhabitants, that is, Palestine can in the future provide a livelihood for four to eight million inhabitants. Professor Franz Oppenheimer, the German economist, has written a preface to the pamphlet.

"THE FLAG OF OLD"

By S. Chaiet (15th U. S. Inf.)

Oh flag of old
Flag of glory;
Unfold; Wave once more
With might and glory.
Wave o'er thy scattered Nation
Who long and live for thee,
In years of darkness, persecution,
Yet, Lived! and died for thee.
Wave o'er thy ruined land
Gained with our blood and deed
Wave! Wave! For thy people freed
Our "Flag Of the Holy Land!"

[*The foregoing was originally published in The North China Star, a daily in Tientsin, in 1918, when Mr.* CHAIET *was serving in the American army. Its reproduction to-day in* ISRAEL'S MESSENGER *helps to recall the faith which we had when the* BALFOUR *Declaration was promulgated and which sways us to this day, notwithstanding the frantic efforts made to whittle it down and destroy its effectiveness. Mr.* CHAIET *is now a resident of Shanghai and is unquestionably a Hebraic scholar having studied at the Jewish Theological Seminary, New York, in many years gone by.—Editor,* ISRAEL'S MESSENGER.]

[*Continued from page 14*]

impression of a modern Saint Augustine. He lived up to his beard after he chose to play the part of a saint. There was a time when he went about beardless. Then he was not only not a saint, he was a great sinner. But upon embarking on a career of saintliness he threw away the razor and became Lev Tolstoy by whom deeply religious men swore and who was considered the founder of a new religion. For a great many years Tolstoism was a regular cult in Russia. Tolstoism never converted a literary school or a philosophic scholl of thought or a political doctrine but a religious cult. But Emil Zola, who was a contemporary of Tolstoy and who was probably as great a master as Tolstoy, was forgotten soon after his tragic death. There were no Zolaist colonies all over France as there were Tolstoist colonies all over Russia, because Zola was not a saint, did not care to be considered one. He made ample use of the razor.

The Beard of Rasputin

Beards help to hide the features and expression of the face; they serve the purpose of a mask. Such a beard was that of Rasputin, who was the immediate cause of the downfall of the Romanoffs. His was the veritable world-historic beard. Rasputin, an ignorant, arrogant and cruel peasant, succeeded in winning the favor and confidence of the Czarina because of his long, flowing beard that gave him the appearance of a patriarch. He became within a short time the greatest political power in Russia. The Russian Empire was ruled by the Czar and the Czar was ruled by Rasputin. In the end he brought discredit and disgrace upon the court of the Romanoffs and was directly instrumental in alienating the love of the Russian people from the reigning dynasty. When the revolution broke out the Romanoffs stood without friends, owing to the nefarious activities of the long-bearded Rasputin.

Several months after the abdication of Nicholas II, the family of the Czar was put to death by the Bolsheviki and the Empire built by the Romanoffs underwent a process of dissolution. Just as Tolstoy's beard created a new religious cult in Russia, so Rasputin's beard caused the downfall of the Romanoffs and the ruin of the Russian Empire. The question asked since time immemorial: what would have happened if Cleopatra had a different nose, can be substituted by the question: what course would the history of the Russian Empire have taken if Rasputin were a man without a beard? There is a great deal in a beard. It is both a creative and destructive power in world history.

GIRLISH CHARM

by a

SAFE METHOD

BEAUTIFUL women have now an opportunity to gain and preserve figure loveliness in an entirely harmless, easy way!

As a result of extensive research, modern chemists have formulated this highly effective reducing preparation

LEICHNER SLIM FIGURE AND BEAUTY BATH "1001".

Added to a warm bath, doctors have testified to a reduction in weight of as much as 3 lbs. after a single treatment. Already world - famous, LEICHNER "1001" is widely used by attractive women.

It is rejuvenating to the skin, making it lily-white and restoring its elasticity.

Obtainable from your Chemist.

EAD IN THIS ISSUE.—THE SECRET OF THE JEW: A REVIEW; A VISION OF WHAT JUDAISM CAN BE; LOCAL ZIONISTS CONGRATULATE MALCOLM MACDONALD; MRS. LUNA ENJAMIN DONATES A SET OF THE ZOHAR TO BETH AHARON LIBRARY; THE MERCHANT OF VENICE D BE REMOVED FROM THE SHANGHAI PUBLIC SCHOOL; LARGE BEQUEST FOR THE JEWISH NATIONAL UND; HANUCCAH FESTIVAL; NAHUM SOKOLOW'S APPEAL TO THE JEWS OF THE FAR EAST; LADY WAYTHLING FETED BY THE JAPANESE ROYAL PARTY; JOSEPH MOALEM DIES, ETC.

1st December, 1931
21st Kislew, 5692

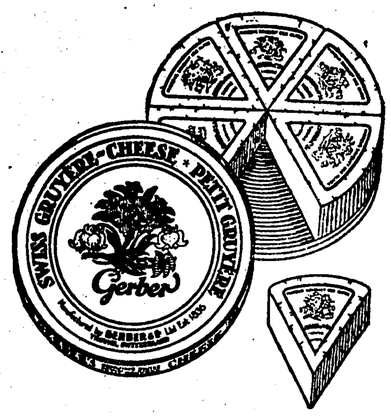
SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
28th 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

GERBER'S PETIT GRUYÈRE CHEESE



has no crust, hence every morsel of this delicious Swiss cheese can be eaten.

Used by itself or with other ingredients it makes delicious Hors-d'oeuvres.

Welsh Rarebit, Cheese Omelette, Toasted Cheese, Sandwiches, etc., have an appeal and piquancy you would hardly credit, when Gerber Cheese is used.

But you are the judge—give it a trial!

PRINTED BY THE SHANGHAI TIMES

OUR ERES YISRAEL LETTER

JERUSALEM, October 15th, 1931.

Fluctuations Of The Pound In Palestine

The latter part of September and the first week in October saw some hectic financial scenes in Jerusalem, Extravagant rumours had gone the round of Arab villages and gained credence among the illiterate section of the population that Great Britain had gone bankrupt and that paper currency was valueless. Consequently there was a run on the principal cities, Jerusalem, Tel Abib, and Haifa, of peasants and others trying to get their paper money exchanged for gold, silver and nickel. Prices for English sovereigns, French gold francs, and Turkish gold pounds immediately rose by 20-25 per cent. U. S. dollars were much sought after, and sold for twenty-five and twenty-six piastres in place of the former 204 mils. The banks sold no foreign currency, and most of the frenzied buying was concentrated with individual money-changers. A clamour for silver coins, 50-mils and 100 mil-pieces, resulted in a real scarcity, and the Anglo-Palestine Bank had to rush two carloads of silver to Haifa to meet the contingency. For this excellent piece of work, it received the official thanks of the Haifa Jewish Chamber of Commerce. The Government issued a public notice on October 1st to the effect that apparently some misapprehension existed on the subject of the relative value of Palestine currency notes and silver coins, but pointing out that both the paper and coin currency is fully secured above face value in London, and that the Government desired it to be known that there was no difference in value between a pound paper and one pound silver or nickel. This fact was emphasised by reason of the facilities that were given by banks to their customers for exchanging notes for coins. Prices of both imported and locally-produced foodstuffs rose as a concomitant condition with the fall of sterling values. Profiteering in staple articles was a decided feature at the end of the month, and aroused a great amount of interest in statements made by English bankers here that British and locally-produced goods would be sold in larger quantities as a result of the favourable terms obtaining due to the suspension of the Gold Standard. In Tel Abib, a meeting of the Palestine Jewish Manufacturers' Association decided to send a special deputation of three local industrialists to England in order to negotiate with Chambers of Commerce and the Federation of British Industries to remove present trading obstacles and to secure better commercial relations between both countries. It is felt that the present chaotic situation will result in the cementing of more cordial business ties with English producers of raw materials and machinery than has hitherto been the case, owing to strong Continental European competition.

Important Rally At Nahalal

About fifty or sixty journalists from different parts of Eres Israel, as well as twice that number of visitors from other *moshabim* and *Kbutzoth*, met on October 5th at Nahalal in order to be apprised on the tenth anniversary celebrations of settlement on Jewish National Fund land in the Emek and Jordan Valley areas. Mr. Eliezer L. Jaffe, veteran agricultural labour leader, spoke on the work and prospects of the Keren Hayesod, while Joseph Baratz, leader of famous Dagania, gave a description of twenty years farming in the vicinity of Lake Kinnereth. The relative merit of *moshab* and *kbutzah* colonisation were consequently depicted. The guests had an opportunity of visiting that same afternoon other neighbouring settlements G'bath, Sarid and Ranat David, named in tribute to David Lloyd George, friend of the Jewish national movement. The occasion was not lost of inspecting at close quarters the Masary Wood, the J. N. F. Forest named after another great friend of the Jewish movement for national emancipation. It is perhaps interesting to remember that Nahalal is the first place in Eres Israel in which a woman has been elected a member of the Committee of Management administering the local rural co-operative agricultural society. There are about 800 such societies throughout the country, practically all of which (with one or two exceptions) are Jewish. It falls to Nahalal, first of the colonisation points in the Emek, to be the pioneer of Palestine Co-operation in opening the way to active feminine participation on governing bodies of the societies.

Citrus Development In Palestine

One of California's leading experts in citrology has been visiting Palestine in the person of Professor Hodgson, of the College of Agriculture at the University. Professor Hodgson came to this country at the invitation of the Farmers' Union of Judea and Samaria, the organisation federating pre-war plantation colonies. In his report, he stated that he had found fruit-growing here to be carried on under most suitable climatic conditions. While the initial period of development is longer in Palestine, the fruit is of excellent quality. The expert's main strictures were directed against, curiously enough, an over-zealous practice on the part of growers in irrigating and fertilising their groves far too extensively, resulting sometimes in unhealthy trees.—It has been estimated that Jewish growers of Palestine planted 10,000 dunams more of orange groves last season. A reduction of about 40 per cent. in the Spanish orange crop, forecasted by the manager of an important co-operative society at Petah Tikwa handling fruit shipments, augurs well for the coming season. No restrictions on Palestine orange imports into Germany are expected, which gives the assurance of a good working year.

National Conference Of J.N.F.

The tenth National Conference of the Jewish National Fund in Palestine has just been held at Tel Abib. The statement was made at the Conference that not only had Palestine fulfilled its obligations for raising £25,000 in two years but had collected more than this amount. Meir Dizengoff, Mayor of Tel Abib, addressed the conference and thanked the Fund for promising to donate public sites to the township. M. M. Usisichkin, Chairman of the Fund, received a rousing ovation when he rose to speak, the main part of his address being devoted to the achievements by the Fund in the immediate past (Wadi Hawareth and the central Sharon Plain). There were enthusiastic scenes when Mr. Usisikin concluded his speech and an important pledge for the future. In Eres Israel, where the work of the Keren Kayemeth is so evidently fruitful, appreciation of the institution reaches its peak.

The Development Scheme

The local political issues in connection with the agricultural Development Scheme are still obscure. Neither the Jewish Agency or the Arab Executive have appointed their Advisers to the Director of Development, nor does there seem to be any likelihood of their doing so within the near future. "Haarets," Hebrew daily of Tel Abib, struck the main note of Jewish objection in a recent leading article when it referred to the Government's official announcement concerning the functions of the Development Director. "They around come surprise and deprive Jews of any confidence or faith they may have had in the good will and good intentions of that Department," says the paper, An essential first condition for Jewish co-operation in the Scheme is complete equality of both purposes and the interests and rights of both parties. No dictatorship or any plan imposed by those in authority will be accepted, it is intimated.

JULIAN L. MELTZER, F.R.G.S.

THE ZOHAR: MRS. LUNA BENJAMIN'S GIFT

As a result of our appeal to our readers in our October 1st issue, to contribute a set of the Zohar in English to any of the local libraries, we are pleased to say that we have received a generous response from Mrs. Luna Benjamin in Singapore, enclosing a draft for £5-5-0 for the whole set on condition that we should place it in any of the local reading rooms. As the choice has been placed with us, we have decided to place the set in the Beth Aharon Library, and trust that the Committee of the Synagogue will appreciate the kind gift of Mrs. Benjamin, who is not unknown to our community, having lived here for many, many years and that only the climate of Shanghai compels her to remain in Singapore.

While on the subject, we are pleased to add that two more sets were ordered by us on account of our readers, and it is gratifying to note that Shanghai will in future contain this storehouse of the Kabalah in Jewish homes, where the urge to study Jewish occult science will be stimulated.

Owing to the advent of the winter the need for mens' suits, overcoats, Ladies' and children's as well as blankets has been accentuated. An appeal is earnestly made to our readers to see into their wardrobes if they could spare some of their discarded clothings and forward them to the office of ISRAEL'S MESSENGER 696 Avenue Road, or will be sent for if necessary.

Trouble-Free Babyhood

Is there anything in life which can compare to the thrill of happiness which the sight of a really happy contented baby brings to his parents? He lies there crowing in his cot, tugging at his pink toes, a picture to delight the eye—and the heart.

But what an unfortunate contrast is the sickly child, alternately moping or crying, a source of constant worry, anxiety and trouble.

Most childhood ailments arise through derangements in the stomach or the intestines. When these are in normal health the child is well, vigorous and happy. For babies and children up to six there is nothing that offers a better safeguard to health than Baby's Own Tablets.

This pleasant tasting, gentle and guaranteed pure and harmless infantile medicine is ideal for all stomach and bowel troubles. An ideally balanced prescription for the prevention and relief of childhood ailments, Baby's Own Tablets are relied upon by parents all over the world. They are the remedy that have made a million babies happy, healthy and contented.

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HARDOON WILL CASE ENTERS ANOTHER NEW STAGE - - - - - - - - SEE P. 6
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During the first week of every month.

A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

A VISION OF WHAT JUDAISM CAN BE

The condition of Judaism in the Diaspora is engaging the attention of the foremost minds in Jewry. Matters have reached such a pass that action has to be taken to stem the tide of spiritual decay in our camp. While it is true that the whole world is witnessing a decline in spirituality, there can be no question that our own position is one which calls for drastic measures to arrest the disintegration that is fast taking hold of us. It must be conceded that our Galath-life is threatened with extinction, both from within and without. Being in the minority and exposed to the terrors of economic life in the dispersion, we suffer most on account of the oppression to which we are subjected in benighted lands and the persecution which hunts in its wake greater responsibilities to which others are immune. One of the greatest minds in Europe today, Dr. ERICH GUTKIND, of Berlin, is sponsoring a movement with an aim to preserve the age-old Jewish tradition for world unity, and this is certain to make a strong appeal to Jews in every part of the world. In July 1914, just before the outbreak of the World War, Dr. GUTKIND, upon his own initiative, called a private conference at Potsdam of the most prominent philosophers, thinkers and leading personalities of the time for the purpose of safeguarding the world's peace and culture. The outcome of the war, unfortunately, scattered the conferees in all directions. In 1928, again at the urgent request of Dr. GUTKIND, a similar conference was held, which inspired a greater synthetic realization of life's values. Dr GUTKIND himself is a very modest and retiring personality, but spiritually a big man. He is fully alive to the disease from which the patient is suffering and is prepared to prescribe a remedy. He does not, however, wish to leave the patient to his fate and linger until life becomes extinct. He is prepared to inject a new life and help him to rise up again and perform mere miracles. Diagnosing the case of the sickly patient, Dr. GUTKIND has this to say:

> The Jewish people are today passing through one of the most difficult moments of their history more difficult than many an actual hour of external persecution. It is the inner problem of Jewish existence. Borne in upon the chaos and the fullness of the world development, is the fact that we have lost our own centre and unity. If what Jehuda Halevy says is true: "The Jewish people are the heart of humanity," it follows that all human existence has become doubtful, when this heart of the human world fell sick. Here, perhaps, the deepest insight is necessary since the terrible cataclysm of our times. Where is the cure? There is infinite wisdom preserved in our tradition, in our powerful literature, and in our history. But, this great wisdom, this deep tradition, the ritual full of wisdom, was handed to us in a rigid form. Tradition had to become rigid in order to preserve itself, and not be lost in the variegated world. Incomparable capabilities slumber in our people. A great passionate will has newly seized the Jewish people, not to become part of the surrounding world, but to exist as the "eternal people." It is now a case of renewal awakening this ancient tradition not in the sheer way of modern shallowness, but, by a continuous renewal of deep traditional thought and concentration. It is a case of bringing this tradition, the tradition which becomes more and more understood in a living connection with everything, into our actual affairs of the moment. There has always been a connection between ancient wisdom and experience and the actual present time. This was the original meaning of Judaism—Judaism, whose task it is to establish the world of unity (the "Yihud") the "Coming World" (olam ha ba). For this reason the Jewish people have created the grand institution of the Talmud.

Here is a fine presentation of the case in which all are vitally interested and should help to initiate one and all into the problems which affect the soul of Jewry. The golden age in Spain which produced a brilliant galaxy of great minds should not be a memory only. We must continue to create spiritual values and connect the present link with the past. The heart of the human world is sick to the core and a qualified doctor must be found to prescribe the right remedy. The "eternal people" must not lie low and vanish from the world's stage. Such a fate was not destined unto us. We have a vital mission and a duty to perform. However dark the outlook may be, ours is a problem which must not be shirked or passed on to others. Dr. GUTKIND bewails the decay of Jewish spirituality and points out the defect from which we are suffering. Says he:

> The Talmud is the protocol of discussions—those discussions which always continued the tradition of the primary wisdom which God breathed into the human being from generation to generation, right through the changes of time, in order that the "golden chain of tradition" (Shalshelet ha Kabbalah) should never break. But for centuries now, these exalted discussions have become mute—or, at best, limited only to exceptional cases. If tradition is only transmitted in such a way, it becomes mechanical and lifeless. The true sense is often misunderstood and mixed with non-Jewish elements, which waste the Messianic strength. The ritual full of wisdom, which formerly united the Jewish race and kept it alive and indestructible, is decaying. More and more of the Jewish people have dropped the old customs, because they do not understand them any more, and only look upon them as a hindrance. Having recognized this danger and having at the same time deep confidence in the wisdom of our teachings, our traditions, and also believing in the wonderful abilities of our people to renew themselves eternally, we—a few Jews have united in order to take up again the chain of tradition and to continue the infinite discourse of the Talmud. The grand Messianic goal of the holiness of the workingday, of work, of concrete life, must continue. Although, we know that we ourselves may only begin this gigantic work with the purest of intentions and the deepest modesty, we aim for the ultimate goal—the "Continuation of the Talmud." We begin, therefore, according to the teachings of our wise men, to connect concrete tasks, matters and situations of our times, with the Teachings—the Torah—and to reflect the reality of our times, by its divine light. We therefore ask for meetings between judges of our literature, of the people and its history, judges of our present philosophic science—economy, jurisprudence, psychology, physical culture, that is judges of practical life, and we will try to find the Jewish answer to all problems and to lighten the tension which arises. This proposed research, covers theoretical questions as well as the concrete things of life: housing, clothing, proper food (laws relating to food), rhythm of life (laws of the Torah relating to the day, Sabbath Years). The right relating to the position of property in society, and the ideas of property as expressed in the Torah and the Talmud. It is intended to establish the relationship, apart from all assimilative tendencies, between modern physics (Einstein), psychology (Freud), biology, the changes of life induced by time in order to investigate in, how far these events may meet the revival of Judaism, and in how far they contain points which may be discarded from the world's view of Judaism. (For example in relation to psychoanalysis, whether the analysis of the soul does not destroy the soul in the Jewish sense "to exterminate it out of the people").

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The condition of Judaism in the Diaspora is engaging the attention of the foremost minds in Jewry. Matters have reached such a pass that action has to be taken to stem the tide of spiritual decay in our camp. While it is true that the whole world is witnessing a decline in spirituality, there can be no question that our own position is one which calls for drastic measures to arrest the disintegration that is fast taking hold of us. It must be conceded that our Galuth-life is threatened with extinction, both from within and without. Being in the minority and exposed to the terrors of economic life in the dispersion, we suffer most on account of the oppression to which we are subjected in benighted lands and the persecution which brings in its wake greater responsibilities to which others are immune. One of the greatest minds in Europe to-day, Dr. ERICH GUTKIND, of Berlin, is sponsoring a movement with an aim to preserve the age-old Jewish tradition for world unity, and this is certain to make a strong appeal to Jews in every part of the world. In July 1914, just before the outbreak of the World War, Dr. GUTKIND, upon his own initiative, called a private conference at Potsdam of the most prominent philosophers, thinkers and leading personalities of the time for the purpose of safeguarding the world's peace and culture. The outbreak of the war, unfortunately, scattered the conferees in all directions. In 1928, again at the urgent request of Dr. GUTKIND, a similar conference was held, which inspired a greater synthetic realization of life's values. Dr GUTKIND himself is a very modest and retiring personality, but spiritually a big man. He is fully alive to the disease from which the patient is suffering and is prepared to prescribe a remedy. He does not, however, wish to leave the patient to his fate and linger until life becomes extinct. He is prepared to inject a new life and help him to rise up again and perform more miracles. Diagnosing the case of the sickly patient, Dr. GUTKIND has this to say:—

> The Jewish people are to-day passing through one of the most difficult moments of their history—more difficult than many an actual hour of external persecution. It is the inner problem of Jewish existence. Borne in upon the chaos and the fullness of the world development, is the fact that we have lost our own centre and unity. If what Jehuda Halevy says is true: "The Jewish people are the heart of humanity," it follows that all human existence has become doubtful, when this heart of the human world fell sick. Here, perhaps, the deepest insight is necessary since the terrible cataclysm of our times. Where is the cure? There is infinite wisdom preserved in our tradition, in our powerful literature, and in our history. But, this great wisdom, this deep tradition, the ritual full of wisdom, was handed to us in a rigid form. Tradition had to become rigid in order to preserve itself, and not be lost in the variegated world. Incomparable capabilities slumber in our people. A great passionate will has newly seized the Jewish people, not to become part of the surrounding world, but to exist as the "eternal people." It is now a case of re-awakening this ancient tradition—not in the cheap way of modern shallowness, but, by a continuous renewal of deep traditional thought and concentration. It is a case of bringing this tradition, the tradition which becomes more and more understood in a living connection with everything, into our actual affairs of the moment. There has alfays been a connection between aged wisdom and experience and the actual present time. This was the original meaning of Judaism—Judaism, whose task it is to establish the world of unity (the "Yihud") the "Coming World" (Olam ha ba). For this reason the Jewish people have created the grand institution of the Talmud.

Here is a fine presentation of the case in which all are vitally interested, and should help to initiate one and all into the problems which affect the soul of Jewry. The golden age in Spain which produced a brilliant galaxy of great minds should not be a memory only. We must continue to create spiritual values and connect the present link with the past. The heart of the human world is sick to the core and a qualified doctor must be found to prescribe the right remedy. The "eternal people" must not lie low and vanish from the world's stage. Such a fate was not destined unto us. We have a vital mission and a duty to perform. However dark the outlook may be, ours is a problem which must not be shirked or passed on to others. Dr. GUTKIND bewails the decay of Jewish spirituality and points out the defect from which we are suffering. Says he:—

> The Talmud is the protocol of discussions—those discussions which always continued the tradition of the primary wisdom which God breathed into the human being from generation to generation, right through the changes of time, in order that the "golden chain of tradition" (Shalshelet ha kabbalah) should never break. But for centuries now, these exalted discussions have become mute—or, at best, limited only to exceptional cases. If tradition is only transmitted in such a way, it becomes mechanical and lifeless. The true sense is often misunderstood and mixed with non-Jewish elements, which waste the Messianic strength. The ritual full of wisdom, which formerly united the Jewish race and kept it alive and indestructible, is decaying. More and more of the Jewish people have dropped the old customs, because they do not understand them any more, and only look upon them as a hindrance. Having recognized this danger, and having at the same time deep confidence in the wisdom of our teachings, our traditions, and also believing in the wonderful abilities of our people to renew themselves eternally, we—a few Jews—have united in order to take up again the chain of tradition and to continue the infinite discourse of the Talmud. The grand Messianic goal of the holiness of the workingday, of work, of concrete life, must continue. Although, we know that we ourselves may only begin this gigantic work with the purest of intentions and the deepest modesty, we aim for the ultimate goal—the "Continuation of the Talmud." We begin, therefore, according to the teachings of our wise men, to connect concrete tasks, matters and situations of our times, with the Teachings—the Torah—and to reflect the reality of our times, by its divine light. We therefore ask for meetings between judges of our literature, of the people and its history, judges of our present philosophic science—economy, jurisprudence, psychology, physical culture, that is judges of practical life, and we will try to find the Jewish answer to all problems and to lighten the tension which arises. This proposed research, covers theoretical questions as well as the concrete things of life: housing, clothing, proper food (laws relating to food) rhythm of life (laws of the Torah relating to the day, Sabbath Years). The fight relating to the position of property in society, and the ideas of property as expressed in the Torah and the Talmud. It is intended to establish the relationship, apart from all assimilative tendencies, between modern physics (Einstein), psychology (Freud), biology, the changes of life induced by time—in order to investigate in how far these events may meet the revival of Judaism, and in how far they contain pioints which may be discarded from the world's view of Judaism. (For example in relation to psycho-analysis, whether the analysis of the soul does not destroy the soul in the Jewish sense "to exterminate it out of the people").

(We see here a master mind grappling with the serious problem which affects us all. He points out the disease and diagnoses the cure as well. He does not mince words, being conscious of the enormity of the task that lies before him, and the need to start the real work in earnest. Dr. GUTKIND could not have launched his movement too early. There is vital need for a leader to "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." Israel is growing impatient in Galuth, and is on the verge of losing hope in the redeemer to end the days of his homelessness. Any movement that helps to revive our hope of a spiritual and physical redemption must be welcomed and encouraged. Dr. GUTKIND has before him a colossal task from which we hope he will not waver. However, the movement now initiated should be supported by *k'lal Yisrael*. It is not one confined within a narrow zone to benefit a section of Israel, but rather a world-wide surge to gather the resources of all Israel in order to "sound the great horn for our freedom." In the past, we have had too many quack leaders who were wont to prescribe non-efficacious solutions. We must return to the original fountain and drink from the pure waters which gushed out for us from *Har Sinai* and leave the other *Hars* alone. Dr. GUTKIND is enthusiastic in his mission. Comments he thus:—

Even the working out of a program of the most urgent questions to be put before this forum is an extensive task. All the work connected with it can only be carried out in communities in which knowledge and talent supplement each other. First of all, the various tasks will be gone through in smaller meetings and from time to time will be further discussed before a somewhat larger audience. Minutes of these discussions will be kept. Other pourparlers and researches must be carried on by detailed correspondence. Reports will be duplicated and sent to all people taking part. They will also be sent to Jews outside of this circle who may presumably be suitable as co-workers. A list of persons will be made out who may be useful to the cause and who are looking for this human and Jewish contact. The great treasures of the past will be opened up by commentaries and will be made to appear before us astonishingly alive. A special committee will be devoted to the investigation of the ritual. The life-forming strength of the festivals will be examined. The Hebrew language will be renewed, not only as an ordinary means of intercourse by which it easily becomes shallow, but, as a world aspect which expresses itself in the original meaning of the roots of the words, of the syntax and in the style of speech.

The learned gentleman does not ignore Zionism. He sees in it a formidable weapon with which to restore the lustre and glory of Judaism. The homelessness of Israel for two thousand years was a real drawback for Judaism, which had failed to carry out its real mission and contribute to the wealth of the world. Persecution undermines the health and saps the energy. The late Dr. J. LEONARD LEVY, although a non-Zionist, once gave vent to an inspiration which is not unwholesome as a fine expression of his Jewish sentiment. In his lecture on "Religion and Social Theories: The Isle of Dreams," delivered eighteen years ago, he said:—

"Consulting history we find that prophecy appears only in ages of prosperity. Only when a nation is rich does it give birth to prophets. Only when a people is prosperous do men arise who dreams and see visions. This may be a new thought to many, but investigation will prove the truth of it. When a nation is degraded by poverty; when its people are obsessed by the urgency of getting bread; when bodily existence can scarcely be maintained, men are not given to dreaming dreams and seeing visions."

How true! Here is a picture portrayed by one who was a non-Zionist, but yet few will deny that it is fully applicable to the Jewish nation which is "degraded by poverty;" it is the Jewish nation whose people "are obsessed by the urgency of getting bread;" it is the Jewish nation whose "bodily existence can scarcely be maintained;" it is the Jewish nation whose life in the diaspora, "is not given to dreaming dreams and seeing visions." Obviously it is our duty to turn over a new leaf in our exilic life and work for the spiritual and bodily emancipation of our nation. It is a task from which Dr. GUTKIND does not wish to swerve and we see in it a hopeful augury for the future. Concluding his fine analysis of Israel's problem in Galuth, Dr. GUTKIND makes the following striking observations, which we are sure will impress our readers, and impel them to follow the lead of one who is in earnest in his desire to do full sacrifice for the cause which he has at heart:—

Zionism in its original meaning will be shown, and the relation between man and the soil will be brought into connection, according to the findings of the researches. The modern movement of characterology and physionomics, which has lately gained in importance will be treated in connection with their original sources, which are, as is well known, Hebraic, and which, in a great part, lie in the Kabbalah. Views and ritual customs of life, which are in danger of being lost forever, will be gathered together in one ark. Important books, articles, discoveries of our times, which are useful for Judaism, and important, even if they are of a negative kind, will be collected. (We are confident that with all this we shall be able to bring about a vital rejuvenation of Judaism and a strengthening of the centre in Eres Israel. For this purpose it is necessary to establish headquarters, which of course, would work internationally and would be the pivot of the task set. As a name for the society "Ohel Moed" (Tent of Meeting) or "Sukkat Shalom" (the Hut of Peace) is proposed.

'JEWRY DYING WITHOUT A MOAN."

From time to time alarm is sounded regarding the condition of Jews and Judaism in the Diaspora. Those who still believe that the dispersion of the Jews has been a blessing in disguise will have to revise their opinion, otherwise they will be branded as enemies of civilization and humanity. No less a personage than the famous Hebrew poet, Mr. Ch. N. BIALIK, has thrown his influence against this belief. "Jewry is dying without a moan" is the verdict given by this famous son of Israel. Having arrived in Warsaw recently to head the campaign of the Tarbuth Hebrew cultural school organization, BIALIK was invited to address a gathering of press representatives. "The process of assimilation which is going on all over the Diaspora is doubly painful," asserts BIALIK, "because it is not even based on any ideology. The old centres of Jewish learning in France, England, Italy, Bohemia, and even in Germany have lost the Jewish creative spirit. Russian Jewry has been completely cut off from the rest of the Jewish world, so that only Polish Jewry and the young Jewish settlement in America are left." Here we have the studied views of a great dynamic force in Israel which should make us pause and realise the fatal mistakes we are incurring in trying to perpetuate Galuth life, and overlooking the unique chance of upbuilding our nationhood in the land of our forefathers. In Jewish Nationalism there lies an essential force, potent in its outlook and drastic in its solution. Ours is not a narrow nationalism; on the contrary it is a nationalism which strengthens the movement towards internationalism. Judaism and nationalism are inseparable. Judaism lays stress on the universality and the worship of the One and only God as one of the objects of Israel's existence. The realisation of this ideal will constitute the brotherhood of all nations and not the effacement of all nations. For the moment National Judaism must be emphasised in order to save Israel. We must proclaim the old truth in a modern garb and remove the pitfalls which had been dugged for us by the quack doctors in recent years. BIALIK is wholly alive to the seriousness of

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the situation. He calls for "the formation of a rescue legion to save what has remained of Jewish life and thought, and he warns the Jews of Poland and of America not to go to the same road as Jews of Western Europe, who, he said, have given up their Jewish creative spirit as the price of their liberty." The same is true of the Sephardic Jewry. Once they had their star coruscating in Spain, but to-day they present a sorry spectacle with no vision to steer clear from he rocks and shoals that are ahead of them. The words of BIALIK that "the Jews of Western Europe have given up their Jewish creative spirit as the price of their liberty" is fully applicable to Sephardim Jewry. There is not one Sephardi BIALIK who could stir up the dry bones and awake the dormant spirit. The rank is depleted and the process of decay is proceeding apace. Be that as it may, the warning of BIALIK should not go unheeded. We need master-minds to grapple with our problems and the fact that voices are heard in certain quarters, impel us to hope that the fall to which we are heading will be thwarted and arrested altogether. It is time that we woke up to release ourselves from the fetters of galuth life. We must become not *abodaim*, slaves to other nations at whose biddings we must sleep and at whose biddings we must rise, but real *beney horin*, sons of freedom and liberty. "Every bondman in his own hand," says England's bard, "bears the power to cancel his captivity." Here is a captivity of two millenia from which we must emancipate ourselves. It is a hard and uphill task but the cry of the soul is for freedom. It longs for liberty, from the date of its first conscious moments. Is it any wonder then that the Mishna is responsible for the statement that on the day when the Temple was destroyed, the Messiah was born?

ARAB CONTRIBUTIONS TO CIVILIZATION

Elsewhere in the issue, we publish a rejoinder to Mr. OLIVER LOCKER LAMPSON'S statement in the House of Commons in November last year, when he asked: "What have the Arabs done for civilization?" from Mr. SELIM ABBOUD, to which we draw the attention of our readers. It cannot, however, be gainsaid that the Arabs have contributed their share to our civilization. We would refer our readers to the "History of the Intellectual Development of Europe" by WM. DRAPER, which provides sufficient support to Mr. ABBOUD'S claims for his people. But it must be remembered that without the aid of the Jews, the Arabs could not have conquered Europe intellectually. The fact that they count nowhere to-day, should not deprive them of the credit which is their due. Perhaps Mr. LAMPSON was referring to the present day condition of the Arabs and insisted on knowing if the Arabs could "produce any counterpart to CHRIST, or EINSTEIN, or DISRAELI?" Be that as it may, the Arabs are undoubtedly a clever race from whom we should hear more in future. Their past achievements owed much to Jewish co-operation, without which there would have been nothing tangible to record. The present is a unique opportunity to come together and revive the faded glory of the past. Jews and Arabs are a kindred race and they have much in common. A solution to the present tension is very simple. We submit it with no intention of outraging feelings. It is conceded that the source of the prevailing bitterness is due to the MUFTI, whose intransigeant attitude has done much to widen the gulf and perpetuate strife. Eliminate him from the scene as the Zionists have eliminated WEIZMANN. (We find this idea has already been stressed in an effort to win Arab-Jewish unity. It is stated in a letter written by JOSEPH SIMHON, of Jerusalem, and prominently featured in the *Falastin*, Arab national daily. "Let us leave aside the MUFTI of Jerusalem and WEIZMANN at London, and let us co-operate so that the stream of immigrants, of riches and abundance may come in. Free immigration and investment of funds will restore the country to its former position," says SIMHON. He further pleads with the Arabs not to forget "that if there were no Jewish immigrants, you could not have found employment in the Jewish colonies like Petah Tikwah and Rishon le Siyon." In view of this, we respectfully submit that there is a basis for a clear understanding and mutual co-operation. Mr. ABBOUD should dip his pen in intellect and stir up his co-religionists not to miss the present glorioue chance to strike a note for our spiritual freedom and liberty. To wrangle over a tiny territory which the Jews want to upbuild as their homeland, without displacing a single Arab is folly. The Arabs are to-day rich in territories where they can expand, thrive and prosper, without let or hindrance. New Judea will not be in their way but rather stand as a faithful ally for that which Islam treasures as precious. Here is a great opportunity to undo the wrong of the past. The future destiny of the Jewish nation lies in their ancient homeland, and no power on earth can upset and undermine it. "The policy of a National Jewish Home was a policy for the benefit of the World," said the late immortal author of the BALFOUR Declaration. Let the Arab world think twice before spurning the Jewish offer for co-operation. It is up to them to decide whether they prefer the Jews as their ally, or fritter away their chance of reviving their faded glory. True glory is a flame lighted at the skies. Once it had shone and will shine again, if only the Arabs would be more amenable to reason and practice give and take policy.

"GOODBYE".

The leader under the above caption in our last issue, was not complete in the sense that we wanted to have it, owing to an unfortunate mishap in our editorial room, which we hasten to make good. The following supplementary notes should enable our readers to follow the trend of events which transpired, since they cover a wide range of topics which were featured prominently in ISRAEL'S MESSENGER from month to month in the past:—

The Jewish Guardian managed to secure the co-operation of a High Priest who presides amidst pomp and circumstance in a fine gilded temple and of a vestal priestess who spreads the tenets of her *Berith Hadasha* from London via Bombay to far-off Australia. And that was not all. A professor from Oxford, Mr. HERBERT LOEWE of Almoni and Pelonı fame, was placed in high counsels and offered free aid and advice to our contemporary. (We remember well the appeal tendered some years back by the Fleet Street Editor to "Millionaires" to further the cause of an "innocent pastime" by planting trees and thereby providing "shady nooks" for book-lovers. At that time the Editor was a spiritual Zionist, who failed to understand the why and the wherefore of a "Palestine as Jewish as England is English." Turning from the past and returning to the present, we find the matured views of *The Jewish Guardian* summed up as follows:—

"But we think that the time has come to revise our terminology, and to re-adjust our ideas to the facts of to-day and even more of to-morrow."

It was in the midst of such a spiritual upheaval that our contemporary decided to stifle its voice and be heard of no more, and most respectfully do we place a wreath to its memory. We bewail the loss of a playmate with whom we have had so many thrilling mock battle. As this is in the nature of a funeral ode, we cannot help being in a somewhat reminiscent mood. It is with relish that we remember how the *Guardian* girded up its loins and entered the arena to outwit a certain "Rabbi residing in the North" on the subject of Galuth. "How comes it," then exclaimed our impatient *confrere*, "that this victim of galuth is still lingering reluctantly in Edinburgh?" Acting then on the spur of the moment the *Guardian* of 'liberal' Judaism hastily looked up its reference books, and volume after volume were sought and many a dusty page was turned in some dark nook and many a spider turned venomous eyes on this disturber of their peace. All this expense of energy resulted in further bewilderment, namely, the finding of three plain and ordinary words, which referred the hot-headed editor to the still unexplored page of yet other books. We have in mind the time when Mr. MAGNUS advocated "home charities first" and thereby opened to shirkers an avenue of escape leading from the backdoor. Indeed there were times when we bewailed the loss of the potential accountant in Mr. Magnus which Anglo-Jewry had sustained when the latter adopted journalism for a profession. We still remember his plea to the Zionist Organization to clarify its sub-headings in its balance-sheets. In an article on "Zionist Finances" this mathematical editor thus wrote:—

"We can promise nothing in return except to examine carefully Dr. Hans Kohn's statement and the accompanying documents, which we are submitting to expert advise, and to report to our readers the results of this examination, if as we hope they are found to satisfy the criticism which we have expressed from time to tine, to be mindful of such satisfaction in any future references we may make to the financial aspect of the Zionist movement."

We shall treasure the memories of our past associations. Not unlike our contemporary, we shall lock up all these and some more reminiscences in a mental draw of our mind and rather than lose the key, we shall regale ourselves from time to time with memories of our friendly contacts, and use and re-use the key to open and thereby refresh ourselves with thoughts of the past, bearing in mind the wisdom of the saying: "Thought takes man out of servitude into freedom."

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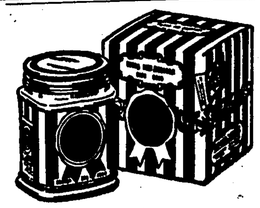

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HARDOON WILL CASE ENTERS ANOTHER NEW STAGE

Progress Made In Shanghai And Bagdad.—Iraquian Law To Apply Owing To Deceased Not Having Renounced Iraquian Nationality.—Court Grants Four Weeks For Pleadings.—Interesting Developments Awaited

The famous Hardoon will case has made further strides last month. From Bagdad to Bombay to Basra to Jerusalem to Shanghai wires were kept hot with claims of relatives of the late Silas Aaron Hardoon, who in leaving the greatest hoard of gold ever gathered by one person in the Far East, instigated a flood of litigation that threatens to tie up the huge fortune for many months. We are in receipt of the following cable from Jerusalem under date of November 8, reading thus:—

Editor, ISRAEL'S MESSENGER.

"I am next of kin to the late Silas Aaron Hardoon whose uncle was my grandfather the late Isaac Hardoon Nassi.

"NISSIM MORDECAI SILAS."

In addition to the foregoing, Reuter has carried the following cable from Jerusalem under date of Nov. 7, which was published in the local papers:—

"JERUSALEM, November 7.—A claimant to the huge estate of the late Silas Aaron Hardoon, real estate magnate of Shanghai, has appeared here. He is a Palestinian Jewish nephew of the late Mr. Hardoon and he claims to be entitled to a third share of the £15,000,000 estate. He has telegraphed a claim to the British Supreme Court in Shanghai."

On the 13th ultimo, Mr. Ezra A. Hardoon submitted an affidavit through his lawyers Mr. M. Reader Harris, Mr. W. S. Fleming and Mr. Paul F. Faison, asking that Iraquian law should be applied to the case, and consequently four weeks for pleadings were granted by the British Supreme Court.

It is now definitely ascertained that the late Mr. Silas A. Hardoon was a British protege of Iraquian nationality, registered in the local British Consulate, and that he had never been naturalized as a British subject, nor renounced his Iraquian nationality. The fact that Mr. Ezra A. Hardoon has raised the question of Iraquian law, proves that the local British court will be called upon to take over jurisdiction of the estate, and accept the plea of the claimants to adminsater it according to Iraquian law. Interesting developments are expected this month, which are likely to put a different complexion on the whole situation.

Claimants Fortune Dispute Rights

The China Press of November 10, contained the following sidelights on the case:—

"Uncounted millions of Mexican dollars left by the late Silas Aaron Hardoon yesterday threatened to bring internal strife to the Hardoon clan which is scattered over the Near and Far East. The vast fortune, which is roughly estimated at about $200,000,000 and which is inviting Hardoon claimants from Bombay, Basra, Bagdad, as well as Shanghai, has become the coveted objective of obscure as well as intimate relatives of the late "Baghdad Caliph of the Far East." Relatives, it was revealed yesterday, besides trying to garner for themselves huge chunks of the Hardoon hoard of gold, are at the same time disputing the rights of other members of the family to stick thumbs in the luscious Hardoon pie.

Widow Denies Petition

"The widow Hardoon, who was made sole heiress of the estate, denies right to the petition of Ezra Abdullah Hardoon, local provision agent and cousin to the deceased magnate, for his portion of his cousin's millions. Ezra, in turn, through his personal representative denies claims of a self-asserted nephew of Silas Aaron Hardoon, most recent Hardoon to cable his identity.

"Look," Ezra Hardoon is said to have declared yesterday, "look, how can this so-called nephew of my cousin hope to claim a share in the estate. In the first place," he enumerated, "I do not believe there is a nephew, since all my cousin's brothers and sisters are said to have died without offspring.

"And in the second place," he continued "if the boy is a nephew he has no right to share the fortune under Iraq law. His mother, he admits, is dead; and she was the only blood relative of my cousin. That, I believe the law will say, lets him and his claims out."

Text Of Cable

"The Hardoon's supposed nephew sent the following cable "I am next kin to late Silas Aaron Hardoon, whose uncil my grand father Isaac Hardoon Nassi." It was signed, "Nissim Mordecai Silas." Ezra stated that, if true at all, the nephew's father, who is not of Hardoon blood, must have married the daughter of the uncle of Silas.

"Ezra Abdullah Hardoon is contesting the right of the widow Hardoon to probate the will in British Supreme Court. Both sides have drawn up a formidable line of legal defense and are awaiting the opening guns in H.B.M. court at a date as yet unannounced by court officials. It was said that pleading was set for yesterday, but according to the fact contesting the will, a plea for postponement for from two to four weeks was entered yesterday. An affidavit asking that Iraq law be applied to decisions in the case was signed yesterday by the complainant. Among the Hardoons preparing to extend their palms for cousins' shares of the estate are Saul of Basra, Ezra Silas of Bagdad, Nahum of Basra, and Jacob of Bagdad."

Iraq Government Have No Record Hardoon Renounced Nationality

A keynote of optimism prevails in the ranks of Hardoon will contestants in Shanghai and in Bagdad, who are attempting to estop Mrs. Liza Hardoon from probating the will, which makes her sole heiress, sole executrix and sole administrator of a $200,000,000, estate. It is now patent that there is no record of British naturalization of the deceased magnate available or known to exist in the archives of the British consulate. This is a score for the complaintants side. It is believed that Iraquian law will apply to the case without question. Furthermore, the Iraquian government has cabled information to the local British Consulate last month, claiming the late Mr. Hardoon to be an Iraquian subject. The Iraq authorities have asked the consul to announce their findings to the local Supreme Court and to hold up probate of the will. Objection to probate of the will was also raised in Bagdad courts by Khan Bahdur Ezra Silas Hardoon, who has begun a fight for his share on his behalf and on behalf of all his cousins.

We are asked to state that the contribution of $500 to the Hebrew Relief Society which was mentioned in our last issue was collected by Mr. S. E. Levy and not actually donated by him.

[Written for ISRAEL'S MESSENGER*]*

Lay Up That You May Lay Out

The ways of making money are but small,
But for spending it there are fields for all.
If you save enough for an hour in need,
Spectre of dreadful want you need not heed.

Spare but to spend, be this your special care,
You'll succeed only if you spend to spare.
He who thinks not of morrow, may compile
But he spends best who spares to spend awhile.

'Tis better to lay up that you lay out,
Than on a day to go begging about.
If you put by some for a rainy day,
You'll have enough to spend and give away.

Remember summer will not ever last,
So what you are able to save, hold fast.
Learn from little ants to lay by a store,
Thus only you will thrive for evermore.

From speculation and law keep away,
The former will work your ruin sone day;
While the latter is a bottomless pit,
Woe betide you if you e'er fall in it!

B. J. H. SOMAKE.

BOMBAY.

[Continued from page 19]

known creeds, including, Shintoism and Taoism has made me see clearly the things that are denied those who are far better Jews then I, but who in their secluded lives have encountered only Jews and Hebraically inclined Gentiles. There are far more of our enemies than our friends in this world and the Jew is never so strong as when he has opposition, so let us have opposition that we may go from strength to strength.—Very sincerely,

MARK R. HARRIS.

HONGKONG, 5th Nov. 1931. *H. M. S. Hermes.*

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OUR BOOKSHELF

THE SECRET OF THE JEW. His Life—His Family. By Rabbi DAVID MILLER. A Marriage Guide—How To Stay Married. What a Married Daughter of Israel Must Know. The Fountain of Youth and Happiness. Author's Address, 127 Sheridan Road, Oakland, Calif. Free on Application, postage 31 gold cents required. Over 500 pages.

Rabbi David Miller, the author of the above work brings home lucidly to every daughter of Israel the secret marital happiness in the observance of Nidah-Tebilah-Mikwah. The author expounds the theory of the purification in a masterly manner, and dwells upon the theme in language most suitable to the reader, making it clear that no Jewess who ignores the Torah in this respect can ever hope to get issues of a happy character. Rabbi Miller lays stress on the fact that the Jewish religion has at all times emphasied the importance of Nidah-Tebilah-Mikwah, and the significance of this purification cannot be exaggerated. The secret of remaining happy in marriage and contented with good children —*banim hagunim*—as the author says, is in the performance of the rites that devolve upon all the mothers of Israel.

'The Secret of the Jew' (*Sod Nessah Yisrael*), should be the guiding light for all those girls—*benoth Yisrael*)—who contemplate ending celibacy. It is written in a superb style which no reader can fail to understand and inwardly digest. It is a mine of information and does not fail to instruct and entertain. It brings home the fact how the Jew has survived the ages of persecution and martyrdom, how his home life was responsible in shielding him from the dark forces with which he was surrounded amidst a hostile world, and how it will yet help to preserve him in ages to come.

Rabbi Miller has rendered a yeoman service to the cause of every Jewish home. He has lifted the veil from off the eyes which has darkened the homes of many a wayward son and a daughter of Israel, and clothed them with strength and vigour to withstand the allurements of the world which shows a tendency towards disintegration and degeneration. We are indeed fiilled with admiration of the whole work of Rabbi Miller, and know not which chapter to commend strongly to our readers. Every section thrills and brings a message of real life—*sam hayim*—to the reader. Taking a passage at random will suffice to describe the character of the instruction which the guide imparts. Here is one which we lift from pp. 100 and 101:—

"The essence of the Jewish religion is to live the 'Jewish life'; that is, to develop the spiritual elements of character, and to hallow the every-day experiences of life. While some religions have considered sexual relations or marriage as a compromise with the devil, the Jews have always looked up to it as sacred. While the Church has SANCTIONED marriage, the Synagogue has SANCTIFIED it. It would be absurd, according to the Jewish conception, to view marriage as any compromise. To the Jew it is the first precept in the Bible. . . . The Rabbis consider marriage as the highest and happiest state in man's life. They give it the most prominent religious value. 'God dwells in the pure and loving home', they say, and 'Marriages are made in heaven'. When man and wife live harmoniously together, the advantageous results are not merely doubled, but multiplied considerably, like two figures placed alongside each other (not one above the other), such as 33; the outcome is more than six, it becomes thirty-three, multiplied ten-fold."

'We regret that we are not in a position to give further liberal extracts from the book; this review is merely intended to draw the attention of our readers and commend the work which Rabbi Miller has published for the consumption of those who are groping in darkness regarding their future home life. We are certain that 'The Secret of the Jew' will help to rehabilitate many a home which has been wrecked and shattered through faulty knowledge. Rabbi Miller has come just in the nick of time to revive the beauty of Jewish home life, and stem the growing tide of impiety and irreligiousness. We cannot adequately praise his task; it is for the reader now to ask for the book and read it and assess its value. It contains a foreword by Rabbi C. E. Hillel Kauvar, of Denver, Col. and a preface by Rabbi Dr. B. Revel, of New York, who is the Principal of the Yeshibah College. Both these worthies in Israel dwell upon the beauty of the Jewish Sanctuary—the Home—and convey some wholesome truths which are worth pondering over. 'The Secret of the Jew' is a masterpiece and is bound to achieve a wealth of good for modern society.—*Pai ullath Sadik l'Hayim!*

A GHETTO GALLERY, By ISRAEL COHEN, Illustrated by Jacob Kramer. Publishers EDWARD GOLDSTON, Ltd. 25 Museum Street, London, W. C. I. Price 7/6d. net.

The author has collected under the title of "A Ghetto Gallery" a number of stories and sketches of Jewish life which he has written at various periods. They deal with all the distirctive characters of the Ghetto, who are portrayed with an intimate fidelity, in which humour commingles with pathos. The stories are mainly concerned with the destinies of humble folk who have met with suffering romance, or adventure, and depict their faith and their foibles, their joys and their sorrows, their ideals and their illusions.

"A Ghetto Gallery" forms an important addition to Anglo-Jewish *belles- ettres*, not only because it presents a variegated and entertaining panorama, but also because the scenes and phases which it embraces have either disappeared already or are slowly passing away. It thus combines historic with literary interest, and should make a particular appea at a time when the once chequered pattern of communal life is giving way to a monotonous uniformity.

"A Ghetto Gallery" has been illustrated by the gifted artist Mr. Jacob Kramer, whose drawings are remarkable examples of his individual and forceful art.

THE LATE MR. D. S. GUBBAY.
A Tribute

As an old friend of David S. Gubbay, I would like to pay a small tribute of affection and esteem to his memory. Both in public and private life a more lovable personality could not be conceived. By his death, the Hongkong Jewish Community is distinctly the poorer for he gave it of his best for a considerable number of years. Whatever work was on hand for the furtherance of Judaism or Jewish ideals, it did not find him in the background. On the contrary the brunt of it fell on his shoulders and it was he generally who had to see it through. Extremely meek and humble of disposition he carried on from day to day without a murmur or a boast. He was not out to seek name or fame, and as far as I know, did not even occupy any definite honorary position in the Community. He was content to remain a common labourer in the vineyard of the Lord.

It can be imagined what unpleasant tasks confronted him when it is remembered how poorly organized Hongkong is for coping with the divers communal exigencies that are continually bound to arise. The fact that he lived in the vicinity of the Synagogue afforded him innumerable opportunities of keeping alight the torch of religious devotion.

Having gone to his well-earned rest, what would be the fate of the institutions he watched and tended with so much care? This would be a very disturbing question were it not for the comforting reflection that his worthy wife and brother Mr. Joseph Gubbay who fully shared his work during his lifetime will not allow them to languish.

May his soul be bound in the bond of life eternal.

J. E. S.

Donations in Aid of The JNF.

We are in receipt of the following donations in memory of the late Mr. David S. Gubbay given for the Jewish National Fund:—

MR. S. JUDAH	$10.00
MR. S. M. JOSEPH	10.00
MR. and MRS. N. E. B. EZRA	5.00
	$25.00

Keren Hayesod Activity In The Coming Year

A delegation headed by Mr. Nahum Sokelow, the President of the Jewish Agency, will leave shortly for the United States. Dr. Ch. Weizmann has undertaken to inaugurate the campaign in South Africa, where the Keren Hayesod drives are biennial. A number of other delegates will proceed with the work in Canada, South America, Poland and other European countries immediately after the high holidays. (JAB).

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Doctors never tire of urging their patients to get as much fresh air as possible. This is because they know that in the air we breathe there is the most valuable health-giving agent—oxygen. Oxygen acts in many mysterious ways but its essential functions are to purify, enrich and increase the blood.

But, of course, fresh air in itself cannot act quickly or powerfully enough in acute illness where the blood has become weakened and depleted, and so medicinal oxygenization in addition is required.

Some years ago an eminent medical man of Edinburgh University discovered an agent which was proved to be remarkably successful in oxygenizing the blood. He used this with great success in the treatment of all ailments which had anaemia (blood impoverishment) as a basic cause, and later this valuable element was incorporated with other proved tonic elements and given to the world as Dr. Williams' Pink Pills.

Everywhere the success of this remedy was electrifying and people who had been suffering for years from anaemia and its allied ailments, neurasthenia, debility and weakness, pallor and emaciation, dyspepsia, rheumatism, women's ailments, found new health through the oxygenizing action of these pills. To-day, after over forty years continued proof of their marvellous efficiency, their popularity is still increasing.

Try them and prove their merits yourself. All chemists can supply you.

SPECIAL INTERVIEW WITH SIR JOHN HOPE SIMPSON

Says Balfour Declaration Not A Mistake But An Act Of Justice.—Disagrees With Leonard Stein.—Agrees With Kaplansky.—Stands Firm On His Report Except On One Point—Praises Jewish Achievements in New Judea—Arab-Jewish Unity Not A Utopia.—Special Message To Jewry.

It cannot be denied that Sir John Hope Simpson whose adverse Report on Palestine last year, which led to the issuance of the White Paper by Lord Passfield, will be remembered in Jewish history for having stirred Jews in all lands to unite together for their rights and for the gaining of their independence. In the last analysis, the Report of Sir John Hope Simpson was not as wholly destructive to Jewish rights and claims, as the White Paper, which simply undermined the very basis of the Declaration and the Mandate. Last year about this time the whole world was in a state of excitement over the Report, and Sir John was receiving no less attention than Lord Passfield in their move to deny the rights and sterilize the hopes of the Jews in regard to their aspirations for a national home in Palestine.

When we first met Sir John at the headquarters of the Chinese Flood Relief Commission at No. 1c Kiukiang Road, on November 10, by special appointment, we were accorded an opportunity to discuss with him the economic and political situation in Palestine, and our conversation was pleasant and cordial through and through. Sir John showed no sign of irritation nor dislike towards the object of our meeting and spent quite over an hour, elucidating points on which there were some doubts and disagreements.

After introducing ourselves as ISRAEL'S MESSENGER, the Zionist organ in the Far East, and assuring Sir John that he was not unknown to us by reputation, he nodded his head with a smile by saying probably he was a most unpopular figure in Jewry to-day on account of his adverse Report and the manner in which it was interpreted by the White Paper. Our assurance to him of our belief that everything would be remedied in course of time was sufficient to introduce a pleasant atmosphere with which to open our discussion and get to business.

Balfour Declaration Not A Mistake

"Do you think, Sir John, the Balfour Declaration was a mistake?" was the first query put to him.

"No, certainly not, it was an act of justice to the Jews to return to their homeland and build the old country."

"Is there any truth in the report that England will ultimately repudiate the Declaration and leave Palestine to its fate?"

"There is no truth whatsoever, and I believe England will remain true to her pledge and help the Jewish people to upbuild their country. At the same time, England will see to it that the rights of the Arabs to which they are entitled will not be compromised in any way."

"Do you not share the belief that the White Paper was a move to whittle down the Balfour Declaration and sterilize the hopes of the Jews in regard to their homeland?"

"I have no desire to discuss the merit or demerit of the White Paper. It was not submitted to me for approval, and I had nothing whatever to do with its preparation. There are points in the White Paper which might, in my opinion, have been more in consonance with the Report submitted by me."

Letter From Sir John Hope Simpson

NATIONAL FLOOD RELIEF COMMISSION
1 KIUKIANG ROAD
SHANGHAI

Telegraphic Address: Floreliep
Telephone No. 15500

12 November 1931

Mr. N. E. B. Ezra,
Israel's Messenger
74 Szechuen Road,
Shanghai, China.

Dear Mr. Ezra:

I return the draft of the interview. You really have a most extraordinary memory. The draft is an excellent account of our interview.

As to state land, what I said was that I had examined the position of every single state property in Palestine and had found that there was really very little state land still available for settlement. The Mesan lands which were the most important of the state lands in Palestine, had been distributed to the Arabs by Sir Herbert Samuel when he was High Commissioner, and it must be remembered that he, himself, was a Jew.

There is a survey and settlement in progress, and it may well be that when the whole of Palestine is actually measured a considerable area will emerge on which the state, only, will have a claim. If that should be so, there will of course be further properties to distribute, and the government will doubtless observe the terms of the mandate in respect of them. No one knows the area of Palestine accurately; there have been guesses varying in size. When I was in Palestine I had a test aerial survey made which showed a considerable reduction of land in the hills. The results of that were attacked, but I still hold that they are the most reliable estimate that is possible at present.

With kind regards -

Yours sincerely,

Signature

Sth

enc.

Nothing To Withdraw

"Have you anything to withdraw or add to the Report?" was the next question put to Sir John.

"No. I stand by it and reiterate my views no matter how harshly they are criticized. I still believe that it was a mistake to oust the Arab labourers from being employed in Jewish colonies, although I fully understand the Jewish viewpoint and appreciate it. To my mind, this discrimination adds to the difficulty of the whole situation and aggravates the Arab-Jewish position for it gives a chance for unnecessary agitation. I repeat again that I am not unmindful of the Jewish attitude in the matter which is anxious not to lay itself open to the charge that it is exploiting Arab labours for the upbuilding of the country, instead of Jewish workers on whom the burden of reviving the country should fall. Views may differ on this point but I adhere to mine and think the Zionist policy is a mistaken one."

Employment Or No Employment Makes No Difference

"Do you think that if this point is waived and Arab labourers are given employment there will be no more friction between the Jews and the Arabs?"

"No. I do not wish to suggest that, but I do say it gives a weapon to the Arabs to discredit the Zionist policy and keep their agitation open."

"What about Arab employment of the Jews?"

"There is in fact no such employment. The Arab population is very backward. They are poverty-stricken people, and besides it is cheaper to engage Arabs than Jews, since the standard of living of the latter is higher."

"So it cuts both ways, the odds are against us, whichever way we go," was our parting word to Sir John, he having admitted the difficulty of the situation and hoped for a compromise. He pointed out that the Rothschild colonies which engage Arab labourers have done remarkably well, and thereby killed the spirit of dissension in a country which needs peace and harmony.

Does Not Agree With Leonard Stein

"What about your views on the Report submitted? Do you still maintain them after Leonard Stein's reply to it?"

"Yes. I do. I see no reason to revise them except in one point in regard to the cost of colonization. On this point the report as originally drafted was misleading. This was quite unintentional and corrected in an errata slip printed in the book of maps which was published as a supplement to the Report.

Agrees With Solomon Kaplansky's Conclusion

We drew the attention of Sir John to Solomon Kaplansky's pamphlet recently published in which the labour leader and former member of the Zionist Executive stated that Palestine is capable of maintaining an agricultural population of over two million people.

Sir John admitted the possibility of Palestine feeding a much larger population in future, provided development of the country is undertaken on a greater scale. He, however, felt that the tendency of the Jews is toward urban population which is growing rapidly.

Palestine: A Country Without A People

Discussing the genesis of the Balfour Declaration, Sir John said that it was issued at a time when the world believed that Palestine was a country without a people, but to-day they hold just the opposite view. The Arabs were becoming landless owing to Jewish land purchases and in this way they are feeling the acute position and the possibility of being driven away from the country. He felt that a serious situation was developingg which required careful handling. The Arabs will

SIR JOHN HOPE SIMPSON.—[*An Editorial*]

Elsewhere in this edition we have pleasure in publishing a report of our interview with Sir JOHN HOPE SIMPSON, who, as our readers will recollect was commisioned by the late British Government to visit Palestine and draw up a report on questions of immigration, land settlement and development. The idea of a commission to report on questions of major policy affecting Palestine was first mooted by the late LORD BALFOUR, Mr. LLYD GEORGE and GEN. SMUTS in their letter to the London *Times* on December 20, 1929. Following this, the PRIME MINISTER stated in Parliament that the proposal would receive his most careful attention. In March 1930, it was suggested as an alternative that one man of outstanding personality and weight should be appointed and consequently on May 6, 1930, SIR JOHN was commissioned "on a temporary mission in order to confer with the High Commisioner on questions relating to land settlement, immigration and development and to report on these subjects to the Secretary of State." The Zionist Organization consequently afforded SIR JOHN every facility to help him in his enquiry. In his exhaustive report SIR JOHN based his conclusions upon four figures which were of vital importance for a correct appraisement of the situation, namely, the area of cultivable land, (b) the number of Arab families dependent upon agriculture, (c) the number of Arabs now landless and (d) the lot viable of an Arab agricultural family. A document was drawn up by the Zionist Organization replying to all the main points raised in the "SIMPSON Report" which was ably compiled and edited by LEONARD STEIN, the political secretary of the Jewish National Agency.

Our interview with SIR JOHN who is now on a special mission in China was a most fortunate one, inasmuch as it has helped to clarify certain points of disagreement. Although the standpoint in the main that has been taken in the SIMPSON Report still remains unaltered, it is most heartening to note that its author regards the BALFOUR Declaration as an act of justice to the Jew, a pledge which England will always maintain and uphold regardless of cost. Such an assurance coming from one who is responsible to a certain extent for impeding the inflow of immigration into our Homeland, which is *per se* the life-flow of any national movement, proves to us the efficacy of the pledge which a great Nation renowned for its conception of justice has given solemnly before the whole world, and which it is determined to see it through to the bitter end. The above coupled with the assurance by the author of the SIMPSON Report that he is no way hostile or opposed to the Jewish national aspirations, will help to clear away the halo of unpopularity which has beclouded the good name of SIR JOHN HOPE SIMPSON in Jewish circles.

It is with no little pride that we welcome the praise given to Zionist strivings in New Judea, whereby marshes and bogs are being transformed into flourishing gardens and smiling towns. SIR JOHN'S description of Tel-Abib which he characterized "a *de luxe* colony, a jewel in the neck of Palestine" should warn Jewish patriots and Nationalists not to rest on their laurels but rather urge them to sprinkle all over their Homeland "de luxe" settlements which will in time be a byword and an example to the adjoining countries.

We cannot conclude but express our thanks to SIR JOHN for allowing us to spend an interesting one hour with him on a topic which is of paramount interest to us and Jewry at large. It is our sincere hope that in the not distant future he will once more be enabled to visit the Holy Land and see the further progress made, and also study the vital problems besetting all concerned there, with greater leisure, and who knows but that with further added opportunities the distinguished investigator may yet revise his views and render yeoman service to world Jewry.

[*Continued from page 8*]

not tolerate Jewish conquest of the soil and the tendency to resist it is bound to stiffen.

We drew Sir John's attention to the development of several Jewish colonies and the consequent improvement in colonisation and the absorptive capacity of the country to feed the new Jewish settlers on their return to their homeland, thus illustrating that Palestine is creating new possibilities for fresh forces to live and develop and expand. This *per se* proves that Palestine is a country *without a people* prior to the return of the Jews to their country. The more you develop it, the more room there is for the newcomers to immigrate and create the new centre which Jews hope to establish. The Arabs' intransigeance is not based upon reason but upon some imaginary fear lest something untoward might happen. So far all their forebodings have proved illusory. The Arabs are still in their place and not a single case of an Arab having been ejected from Palestine has come to the notice of anyone.

Sir John was inclined to concede the rights of the Jews to colonize Palestine and live there in accordance with their rights conceded to them, but he felt that progress must be slow and should not be accomplished at the risk of incurring the displeasure of those who were seeking to intensify points of disagreement rather than points of agreement.

Sir John Believes In A Constitution

The question of the Legislative Council was also discussed. Sir John said that although he did not raise it in his Report, he was in favour of a Constitution, although the country might not be ripe for it at the moment. There was such a thing as Jewish intellect which may conquer even a majority and there should be no ground for opposition and apprehension.

We suggested to Sir John to see the question from another angle. The Jewish case is based upon the fear lest their rights be violated when problems of grave importance come up for legislation, in which case Jews were bound to be outvoted by the Arab majority. There are certain countries which tolerate taxation without representation, such as the Settlement of Shanghai, which is being ruled to-day by a minority. True, time will come when Shanghai will no longer enjoy that privilege, but that means the abolition of extraterritoriality. In the case of Jews, there is no question of extrality but majority which must count. That is possible only when the stream of immigration runs high and no impediment is placed against it, as is being done to-day. It may take a decade or two or even more to get a Jewish majority, and what of it? Is Palestine to-day less prosperous without a constitution? The Jewish opposition to the Legislative Council is bassed upon reason and justice, in no way conflicting with the Mandate, nor with the civil and religious rights granted to the Arabs under the Balfour Declaration. Even then the Arabs are not without representation. They have certain channels where they are allowed to submit their views and alleged grievances—take the position of the Grand Mufti who is given every facility to represent the Arabs and defend their rights.

Arab-Jewish Unity A Possibility

"Is there no hope to bring about an Arab-Jewish reconciliation?" we asked Sir John.

"It is not a remote possibility. I foresee no conflict ahead, and one hopes that differences may be ironed out and the country settle down to peace and progress. Much depends upon both sides being able to give and take and settle their differences in a becoming manner.

Jewish Achievements Lauded

Sir John expressed admiration of the progress made by the Jewish Colonies in turning marshes into flourishing gardens and in cultivating land which had been lying idle for centuries. That was something of which the Zionist Movement may well be proud. He characterized Tel-Abib as a "de luxe" colony, a jewel in the neck of Palestine," expressing the hope that within the next decade or so, there would be great progress made which will make the Holy Land a great centre of art, culture and civilization, provided the Jewish people did not relax in their support of the cause for which their novement stands. Sir John also hoped that his proposal regarding the development of Palestine with a view to providing more land for colonization would be supported by all those who were interested in the upbuilding of the Jewish National Home.

Special Message To Jewry

"Is there any special message which you wish to give to the readers of ISRAEL'S MESSENGER and Jewry at large?" was the final enquiry put by us.

Sir John was touched when we began to make a move from his presence and said:—

"I wish to make it perfectly clear that I am not hostile to Jewish national aspirations, whose viewpoints I understand well, having discussed the matter with the Zionist leaders, such as Drs. Rupin and Arlosorroff in Palestine. Both are remarkable men and creditable to the Jewish people whom they represent. I wish the venture in Palestine well, both in the interests of the Jews and Arabs alike.

"I may also add in conclusion that the Jews have lost in Sir John Chancellor a man of absolute rectitude and a sagacious counsellor. He was not opposed to Zionism, as had been mentioned in the current issue of ISRAEL'S MESSENGER. That was a mistake which should be corrected."

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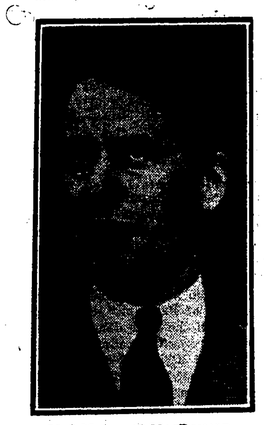
MALCOLM MACDONALD CONGRATULATED BY LOCAL ZIONISTS

New Under-Secretary Of State for the Dominions Noted For His Sympathy For Zionism.—Pledge Given Two Years Ago In Shanghai Scrupulously Observed.—England's Role.

The felicitation offered to MR. MALCOLM MACDONALD *by the local Zionist Association, reflects undoubtedly the sentiments of the community which stands behind it, and watches with no little concern and interest the present economic and political situation in New Judea.* MR. MACDONALD *has distinguished himself in recent years in supporting the Jewish movement for creating a national centre for Jewry, and assisting the Zionist leaders on many occasions at critical times through which they had passed. We are pleased to observe that* MR. MACDONALD *has been entrusted with an important post in the new Government, and we hope it will undo the wrong done by the late Labour Government, and expedite the movement to upbuild the Jewish homeland, which Great Britain has pledged to assist and promote in every conceivable way. The optimism running through the letter to* MR. MACDONALD, *which we publish below, is not unjustified, in view of the fact that the new Cabinet Ministers are known to be conscious of the responsibility which falls upon England to carry out the pledge given to the Jewish people fourteen years ago, and which we are confident will not be disowned:—*



MR. MALCOLM MACDONALD.

SHANGHAI ZIONIST ASSOCIATION.
SHANGHAI, 12th November, 1931.

MR. MALCOLM MACDONALD, M.P. *London.*

DEAR MR. MACDONALD,—We take this opportunity of conveying to you our sincere congratulations upon your recent appointment to the distinguished post of Parliamentary Under Secretary of State for the Dominions, in the new Government, which we hope will contribute much for the weal and glory of the Empire and world peace.

It is two years since we had the pleasure of interviewing you in Shanghai in connection with Jewish Palestinian affairs, and asking you to take a special message to your esteemed father.

The assurance you gave us at that time that you would exert your best efforts towards a happy solution of the problems besetting us, has been so unmistakably demonstrated during the critical times through which Zionism has passed ever since your departure from Shanghai, that we feel it our incumbent duty to express to you our sense of gratitude for your highmindedness and fairness to support a cause which is based upon truth, justice and righteousness.

The Balfour Declaration to this day remains the 'little small voice' of Great Britain, to end the homelessness of our exiled people and vindicate the wrong that was done to us for many centuries, while to us it remains a symbol of our rejuvenated nation which has never abandoned her rights to the country, with which is associated some immemorable traditions which have influenced the nations of the earth and served to promote the ideals of truth and righteousness.

We feel all the more convinced that Great Britain will under no circumstances disavow those principles for which she stood at a time when the world was writhing in intense agony, and thus render an act of service which will not fail to strengthen the bonds of brotherhood and further the cause of equity and justice.

With renewed expression of our thankfulness to you and with best wishes for your future career, We remain, Yours sincerely,

SOPHIA TOEG, *President.*
N. E. B. EZRA, *Hon. Secretary.*

Showing Cold Feet

A CORRECTION.—We are in receipt of a letter from Mr. M. Lipkovsky protesting against the manner in which his speech at the banquet given by Rabbi Ashkenazi was reported in our last issue. Mr. Lipkovsky wishes us to make it clear that he did not speak officially as chairman of the Jewish Educational Aid Society, but in his private capacity. Moreover, he did not deplore the conditions of the local Hebrew Classes, and that he in no way meant to criticize the manner in which the Jewish School is being run by the present committee.

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TO THE JEWS OF THE FAR EAST: THE CAUSE OF ZION

The duties and responsibilities that were entrusted to the new Executive by the recent Congress make it necessary for us to obtain the whole-hearted co-operation of all Jews throughout the world in the important and difficult work in which we are engaged.

MR. N. SOKOLOW.

Whilst we are fortunately able to make personal appeals to Jews living in countries situated within or near to our main regions of activity, we are unhappily denied this privilege in the case of our fellow-Jews living in the more distant parts of the world. I therefore avail myself of this opportunity to address a special message to the Jews in the Far East, through the medium of ISRAEL'S MESSENGER.

The economic crisis that has so seriously affected many countries from which we have hitherto derived the greater part of the means requisite for our work in the Land of Israel, impels us to seek the aid of friends and well-wishers in other lands. I fell confident that you all have our cause at heart and are anxious that the great work of the rebuilding of our National Home should not be hindered or impaired even in the least degree. We are experiencing the greatest difficulty in finding the requisite means to carry out the budget approved by the recent Congress and the Council of the Jewish Agency, and it would cause a very grave setback to our progress and our aspirations if our efforts to cover our budget were denied success.

Our brethren and sisters in Eres Israel have passed through trying ordeals, particularly during the last two years, but they have borne them bravely and patiently in the hope that better times were coming. They have always been sustained by the belief that they can rely not merely upon the good wishes, but also upon the material support of their fellow-Jews in other lands, so that they can proceed uninterruptedly with the continuance of their sacred labours, which are calculated to promote the national welfare and to enhance the dignity of all Israel. I hope that this belief will be justified in the future as in the past.

I earnestly trust that the renewed efforts now to be made in your country on behalf of the Keren Hayesod will be crowned with the utmost success.

NAHUM SOKOLOW,
President of the Zionist Organisation and of the Jewish Agency.

LONDON, October 2nd, 1931. 77, Gt. Russell St. W.. C. I.

LADY SWAYTHLING SPEAKS BEFORE PAN-PACIFIC CLUB

Patriotism includes making the stranger happy in one's own country, which is reflected in the Jewish Bible, in the opinion of the Dowager Lady Swaythling, who was one of the honoured guests at the meeting of the Pan-Pacific Club held at the Imperial Hotel, in Tokyo, on October 30.

In introducing Lady Swaythling as the first speaker, Viscount Inouye, who presided at the session, recalled that, although this was her first visit to Japan, Lord Swaythling was here some 35 years ago, and also that the family had ever been a great friend of Japan. Prince Chichibu had dined at the home of Lady Swaythling and last year Prince Takamatsu was also a guest at her home in London.

View On Patriotism

Lady Swaythling explained that she found it somewhat difficult to speak because she was not quite certain what sort of a speech she should give. She confessed that until she received and accepted the invitation to the luncheon meeting, she had not heard of the Pan-Pacific Club. Lady Swaythling continued:—

"I wonder whether this Society has anything to do with patriotism. I remember on one occasion, when I was with our Queen in England, we were discussing this question, and we each thought of patriotism from a different point of view. My idea of patriotism is to make the stranger happy in one's own country. I have been able to follow that out all my life. On my way to Japan, which I have been longing to visit for over 30 years, I was reading a book and came across this sentence: International friendship has no relation to international uniformity. It is possible to be a good patriot and a good neighbour too. After being in Japan a short time I have been struck by the way you have kept your own characteristic. With Japan changing so rapidly, it is marvellous how strongly the past still influences the present and it is wonderful too, for to lose the greatness of the past and everything that has made the Japanese nation so great, would be like losing one's soul. At the present time the whole world is up against the most difficult problems, and I would not be in the position of a businessman, because there seems to be so little stability. . .

Younger Generation

"In England and America, and I am sure in this country too, there is the tremendous problem of the younger generation. It is a very difficult problem, and perhaps more complicated from the Japanese point of view because added to the modern tendency of the young there is the foreign complication to deal with. In England I am serving on several committees, such as the English Speaking Union, the Japan Society, the Anglo-Belgian Union and others, and it is interesting to note how the councils of all these different societies dealing with various countries are all trying to do the same thing. I find it very helpful to serve on so many committees, because there is something in every one which can help with another. There is a Buddhist proverb which says that 'Treasure laid up in the graden decay, but treasures laid up in the mind never decay.' It has been a great privilege to be with my hosts here in Japan, and I appreciate from the bottom of my heart all the beautiful things they have shown me and all they have done for me. I feel that these are treasures that will never be lost. I have visions of all the lovely places I have visited."

Marquis Tokugawa Speaks

Marquis Tokugawa, who spoke quite briefly, said in advance that he was going to talk about Lady Swaythling. "It is jjust over two months since Lady Swaythling came to Japan," he continued. "Since then she has seen many famous places, and met many distinguished personages, among whom she is very popular and much admired for her charming personality. Here I must particularly call attention to the fact that she has been invited to a great number of Japanese homes, a thing which ordinary foreign visitors could not expect. The reason is that her relations with Japanese are of long duration, and this is proved by the gratitude of the Japanese who have enjoyed her hospitality in England during many years. To-day Lady Swaythling has been the guest of this club, and I am sure she has enjoyed herself very much. I hope this occasion will add to her pleasant memories of Japan. I am very sorry to say that she is leaving us in the quite near future. What impression she has received during her stay in my country I cannot tell, but if we have succeded in giving her a good impression, it is our wish that she will exercise her influence for the goodwill and betterment of relations between Great Britain and Japan when she gets home, as she has great influence in many circles."

Farewell Party

Dowager Lady Swaythling was hostess at a farewell tea and musicale on November 7 at Villa Elisa, the home of Marquis and Marchioness Yorisada Tokugawa. The guests included the chiefs of diplomatic missions in Tokyo and members of the Diplomatic Corps, prominent Japanese, including high officials of the Imperial high officials of the Imperial Household and others. A delightful programme was rendered by Mlle. Miyakawa Yoshiko, who made her dobut at the Opera Comique Paris last year in the title role of "Madame Butterfly" and the well known tenor, Ryozo Okuda. The terrace and gardens of Villa Elisa were thrown open to the guests and, with the perfect weather, made a beauiful setting to a charming social event.

Arrives In Shanghai

The Dowager Lady Swaythling arrived here on the 24th ultimo on the Empress of Canada.

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EDITORIAL NOTES & COMMENTS

Hanuccah Ball

The Hanuccah Ball next week on Wednesday the 9th instant, at the Canidrome should be well attended by the members of our community. It is a unique event to celebrate an historic event in the Jewish calendar, and at the same time support the causes of local education and the conquest of the Jewish soil in our ancient homeland. We predict success for the entertainment given for the thirteenth time by the local Kadmiah. Remember the date, Wednesday the 9th instant, at the Canidrome!

Java Jewry Celebrates Unique Event

The sixth anniversary number of *Erets Israel*, a monthly journal published in Bandoeng, Java, and edited by Mr. S. I. VAN CREVELD, has just reached us. Messages for this special edition were sent by Dr. ARTHUR HANTKE, Director of the Keren Hayesod in Berlin, Mr. J. HOUTHAKKER, Bandoeng, Mr. CATH ASSER, Amsterdam and Mr. N. E. B. EZRA, Editor of ISRAEL'S MESSENGER. *Erets Israel* is responsible for the present lively interest which the Java Jewish communities are taking in the Zionist movement and the upbuilding of our homeland. The unique mission of the Press is unquestionable. It is beginning to be realised more and more that no community of note can dispense with such a useful medium to-day without jeopardising its own interest. Mr. CREVELD is a pioneer in the field and thanks are due for his self-sacrificing efforts to keep aglow the spark of Jewish Nationalism in a remote centre of the world, where the scattered Jewish communities are bound to become assimilated and succumb to the forces of inertia. We wish Mr. CREVELD and his sprightly journal *Erets Israel* continued success in his good work for Jewry and the Jewish national homeland.

A Year Ago!

Last year about this time the Jewish world was seething with unrest and discontent over the PASSFIELD (White Paper. Protest meetings were held everywhere and loyal resolutions were passed. A year has passed since Jewry was stirred to the depths of its soul. We cannot say how far we have travelled in breaking the yoke of our oppressors, and reaching the goal for which we are destined, but this much cannot be denied and that is, our will and determination to conquer the exile and remove all the obstacles in our way is as irresistible as it can possibly be. Within a year, we have lived to see some changes on the dark horizon. We have lived to see the removal of some of the thorns in the White Paper, the election of a new Zionist leader at the seventeenth Zionist Congress and the retirement of Lord PASSFIELD from the British Colonial Office, while Sir JOHN HOPE SIMPSON who was responsible for our setback last year, is here in Shanghai, showing every desire to explain his Report and identify himself with Jewry's national aspirations. So "All's well that ends well" and also we may add, "All will be as God wills." Forward Israel.

American Jewish Journals

Mr. EDWARD E. GRUSD, Assistant Editor of the *B'nai B'rith Magazine*, published in Cincinnati, in an article in a San Francisco paper, scores the Anglo-Jewish press. He calls the weekly and monthly English-Jewish publications in America "sorry spectacles," "unfit for their task" and other such harsh words. Commenting on the editorial policy of the Anglo-Jewish press Mr. GRUSD says, "The editorials are weak, trite vaporizings on the news without a vitile understanding of Jewish life." This actually corroborates what we said in the last issue of ISRAEL'S MESSENGER, although in our opinion we should not condemn wholesale, since there are exceptions which uphold the Jewish case admirably. Within a year or so, we lost a number of good publications such as *The Jewish Tribune*, *Hasefirah*, *The Jewish Guardian*, and their demise is hardly a healthy sign. The Jewish press to-day must be virile and strong enough to aid the Jewish cause. We do hope that the criticism of Mr. GRUSD will be productive of good results. Journalism is an immense power; the Press is more to be feared than many thousand bayonets. What better weapon must we need to-day to withstand the foe who is menacing and undermining our existence? We cannot dispense with the press and the right sort of it. Newspapers are our fortresses.

Our Greatest Need

Shanghai Jewry needs a spritual leader well versed in secular and religious knowledge. He must be a great organizer, a fine orator and a helpful guide and mentor. Our young generation is to-day almost lost to us and we are wholly responsible for it. The present is a fine opportunity to look out for a trained Rabbi and re-organize our communal craft. We must do away with antiquated methods which have proved disadvantageous to us. Our community is in real need of a great spiritual driving force. It cannot, therefore, remain inarticulate too long since forces are growing in our midst, which will compel a straightforward solution of the question. We feel the lack of a qualified university Jewish graduate. On some special occasions we feel his absence and begin to grumble when things go wrong and our community is placed in a bad light. We must not stand still. We must go forward and achieve something good for the rising generation. They deserve to be saved from the pitfalls which face them in their walk through life. A great spiritual force, well conversant with the trend of modern thoughts, will help our community immeasurably in lifting it from the 'slough of despond'. We have relied too long upon unqualified specialists and it is time that they are removed. The solution of the problem lies in our own hands, and with our community growing constantly we will be soon called upon to rebuild the centre and place it in congenial hands for further development and progress.

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Literary Progress In India

"The Position of Women in Rabbinical Literature" is the subject of a thesis written by Prof. EZEKIEL MOSES EZEKIEL, B.A., LL.B., J.P., of Bombay, and the subject is treated very learnedly. The author has traced his subject and in sections in a manner to make very interesting reading, giving passages from the Talmud and elsewhere to add point to his statements. Conjugal fidelity, woman's beauty, respect for one's wife, obligations of a wife, the Sabbath light, how to be happy though married, duties of a mother, re-marriage, etc. are all dealt in a manner to make the reader appreciate the care and thought expended in presenting Jewish law and learning on the various cognate subjects dealt under "Woman." The author is issuing this in a serial order, the tract under notice being the third part of the series, and we have no doubt that eventually they will appear in book form. Prof. EZEKIEL has also written an essay on "Nails among the Jews and the Parsees," which forms a contribution to the Dr. MODI Memorial Volume containing papers on Indo-Iranian and other subjects in honour of Shams-ul-Ellana Dr. Sir JIVANJI JAMSHEDJI MODI, who is now among the Parsee great Iranian scholars. Jews and Parsees hold a common belief, and do so rightly, that anything that has been separated from the body of man is unclean dead matter. The Jews deem the parings of nails impure.

"Vicarious Suffering"

The anti-Jewish wave that is sweeping Warsaw to-day, for which cabled reports we are indebted to the *Transocean Kuomin Serivice*, show that the virus of anti-Semitism is rising and gaining momentum. Germany, Greece, Roumania, and Poland are some of the centres of Europe where anti-Semitism is making "progress," and in this way helping to realise the dream of 'Liberal' Yehoodim that Israel has a special divine mission in the world for creating the kingdom of God on earth. Believing in the efficacy of 'vicarious suffering' that is to say, Jews of orthodox beliefs must suffer tortures in their Galuth for their so-called mission, the 'Liberal' Yehoodim who are not any longer conscious of Galuth must be released from their fetters and allowed to live *al may menuhoth* and be at ease in Zion. Dr. DAVID PHILIPSON, of Cincinnati, is also very enthusiastic about Israel's mission and his sufferings. He calls Israel 'Ebed Adonai' and believes there is some glory in suffering! And yet neither he nor Mahathma SAMUEL SCHULMAN, (another protagonist of the withered branch of Judaism in America) will agree to exchange position with those who suffer! Perhaps every madman thinks all other men are mad!

Hanuccah: A Festival of Redemption

The Feast of Lights this week commemorates the deliverance of Israel from the yoke of his cruel and oppressive neighbour. Three things were required of us by the Malkuth Yawan, namely, the abolition of circumcision, dietary laws and the worship of idols. The first two need not be asked to-day, for the 'Liberal' Yehoodim have discarded them without being forced by the modern Yawan Harasha. Dr. CLAUDE MONTEFIORE, the High Priest of the new cult, we are told, observes Hanuccah, and yet on what ground? Jewish Nationalists observe it on historic and religious reason. They see in it a unique chance to stress Jewish Nationalism and National Judaism and a reminder that Israel will never be vanquished by either the internal or outward foe. Hanuccah is a great occasion to foster Zionist ideals and inculcate Zionist principles. Israel, the landless and the homeless nation, must come into his own and challenge the world that is now practically bankrupt and on the verge of collapse. Hanuccah presents a unique chance to strengthen our national hope for redemption, and its observance lends hope to many a home in Israel to stand firm for the basic principles of Torah-true Judaism and Jewish Nationalism.

Gandhi, Zionism, And Jewish Destiny

A correspondent who is an active Zionist in London, writes us from there under date of October 21st:—

"Mr. GANDHI, as you will probably have noticed by now, made some statements to a representative of the *Jewish Chronicle*, and though some of the remarks were rather unfortunate, I am in a position to tell you that Mr. GANDHI is much more sympathetic to our cause than appears from the published interview. I might add for your information that Mr. SOKOLOW and PROF. BRODETSKY have seen Mr. GANDHI and had a long talk with him."

We have no doubt in our mind that GANDHI had laboured under a great misconception when he was made responsible for the statement issued under his name in the said interview, to which a sharp reply was given by Dr. STEPHEN WISE, as will be seen elsewhere in this issue. We are confident that it will not take the Indian Nationlist leader very long to revise his views, and at the same time realse the great disservice which he has rendered to his own cause by denying the same principles of justice advocated by him to the Jewish people. "Truth, crushed to earth, shall rise again." Jewry need not wait for the verdict of anyone in order to proceed with the task to which Providence has assigned us. ABRAHAM LINCOLN, addressed Congress on some occasion of great emergency with the words, "Fellow-citizens, we cannot escape history." And so do we.

"Adon Olam" Played By Royal Scots Guard

The hymn 'Adon Olam' was chanted for the first time on record by a British Regimental band when the Royal Scot's Guard played it at the second Armistice Rally of Jewish ex-service men on the 8th ultimo, in London, when the CHIEF RABBI OF THE BRITISH EMPIRE conducted a service which preceded a parade of 3,000 to the Cenotaph. The hymn Adon Olam may be said to be Israel's final proclamation of his creed and the attestation of the Unity of the Godhead. The belief in One God, who is an eternal Being, merciful and gracious, slow to anger, and abounding in loving-kindness and truth; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin finds sprong emphasis in Adon Olam. The late Prof. Dr. W. M. HAFFKINE (of revered memory) has very ably and admirably defended this affirmation of Israel. Said he:—

"Alone of all religious and philosophic conceptions of man, the faith which binds together the Jews has not been harmed by the advance of research, but, on the contrary, has been

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vindicated in its profoundest tenets. Slowly and by degrees Science is being brought to recognize in the universe the existence of One Power, which is of no beginning and no end; which has existed before all things were formed, and will remain in its integrity when all is gone; the source and origin of all, in itself beyond any conception or image that man can form and set up before his eye or mind; while all things perceivable as matter and force are subjected to his inquiry and designs. This sum total of the scientific discoveries of all lands and times is an approach of the world's thought to our Adon Olam, the sublime chant, by means of which the Jew has wrought and will further work the most momentous changes in the world."

Discrimination Against Jews In Iraq

In an interview with KING FEISAL published in *Falastin*, on the occasion of his visit to Jerusalem, the King of Iraq denies the statements which appeared in the Press concerning certain discriminations against the Jews in Iraq. KING FEISAL states that the latter enjoy full equality and that they pay only the same taxes as the other inhabitants of the country. He also emphasises that the Jews are well represented in Parliament and in the Civil Service. We are glad to publish this statement, although we must be frank in saying that from independent sources there is a different complexion placed on the whole situation. KING FEISAL is undoubtedly a progressive monarch, knowing too well that good treatment of the Jews in his country will produce a healthy repercussion in New Judea, which will one day come into her own and be as free and independent as Iraq, which is preparing to join the League of Nations next year. Jews everywhere will be happy to greet the new Arab Nation and wish it every success. New Judea is equally entitled to receive the same measure of reciprocity from the latter, and this is as it should be. Life cannot subsist in society but by reciprocal concessions. It cannot be only and wholly one-sided. The truth of this should be indelibly impressed upon individuals and upon nations as well.

Thoughts Rule The World

The London Jewish Bulletin, for September, contains a wealth of interesting clippings culled from many sources with comments thereon, which will not fail to be of interest to the readers. The message of the year 5692, by Mr. JACOB ROSENHEIM, the honoured and distinguished president of the Agudath Israel World Organization, is given special prominence in the *Bulletin*, on account of its intrinsic value and worth. ISRAEL'S MESSENGER in its eagerness to foster the ideals of the Agudah, reproduces the message in question, confident in the hope that it will be cherished by its readers. It runs thus:—

"None of our comtemporaries now living can possibly remember such a world crisis, in which humanity in general and the Jewish people in particular, now find themeselves, when in such grave throuble they are filled with dread at the approach of the New Year, of the Yom Hazikaron of 5692. This tremendous crisis in which the world finds itself is, however, of especial significance to us Agudists. It is generally admitted that the causes of this seemingly purely economic crisis are of a political, and finally of an organisatory nature. Instead of feeling themselves as members of the great organism of humanity, and subordinating themselves to God the King, the peoples of the world have immured themselves within their own interests. For that reason chaos has come to our economic system, and all the technical achievements which should have served to unify our economical organism have now proved themselves useless. This then proves that "organisation on moral and religious principles" is the solution which can alone redeem mankind. Shall we Jews learn nothing from this lesson? The Jewish nation, still the historical-religious centre of mankind, must first unite and organise on the basis of the Torah, as planned at Sinai; then, and then alone, can it fulfil its historical task in the midst of humanity, for its salvation."

"C. H. J.", Gandhi And "Spiritual Zionism"

For some months Mr. Charles H. Joseph has been lying low contributing nothing against political Zionism. Whether this was due to the fear lest we pounce upon him and tear his ideas to pieces, we need not dilate upon. CHJ is undoubtedly a publicist of note. He has a style with which to fascinate his gullible readers, otherwise he would not have succeeded in getting the work of eighteen Jewish editors to think for them and subscribe to his 'Random Thoughts'. Somehow, the dull period has ended with the advent of the winter—thanks to GANDHI for expressing his views only in favor of "Spiritual Zionism." This was enough to revive the hope which was lost in the man-made theology of 'Liberal' Judaism and to secure a fresh convert for it. "I was very much interested in his comment on the Zionist Movement," exclaims CHJ. "To my mind it is a gem of wisdom," concludes the foe of Zionist Jewry. The foe within is chuckling with joy and the Jewish Editors look calmly on and pay him for it! "A Gem of wisdom" because in GANDHI's opinion "Real Zionism which lies in one's heart is a thing to strive for and to die for." We winder if CHJ would be satisfied with this judgment when he faces Dr. STEPHEN WISE's reply to GANDHI, saying "How true! But only as true as that the soul of India is the spiritual India." "What is sauce for the goose is sauce for the gander." But no! It is a one-sided affair. The Jews who are landless and homeless must have a "Spiritual Zion" not the Goyim! Poor CHJ has nothing else to write about with which to fill political Zionism than to quote one convert to his own way of thinking. It has been said that some weak people are so sensible of their weakness as to be able to make good use of it. And this sort of character is the only defect in CHJ which cannot be amended. We are sorry for him.

Arlosoroff, "Falastin" And The Jewish Homeland

Falastin is a clever propagandist, but it does not know how to lie about it. It believes in its mission which is often far from being peaceful. We are yet unable to say who is editing this weekly since although the name of Mr. I. D. ELISSA still figures as "Manager and Responsible editor" when he is known to be away on sick leave from the Holy Land. We are, however, not much concerned with the latter, but with the policy of the journal. Replying to HAIM ARLOSOFF, new *Charge d'Affaires* of the Zionist Executive in Jerusalem, in his recent public statement to the Press, *Falastin* says, "It is pitiable to find the political adviser of the Zionist Executive so ignorant (etc) of Arab sentiment. Our proposal to him to further Arab-Jewish relations is that he and his people should try to understand the Arab first?" This is something of which we should not fail to take note. It is meet and proper that *all* should "understand the Arab first." And then? What about the Jews? Have they no case requiring studying on the part of the Arabs? The world after allowing the latter to create four States since the conclusion of the Great War, will surely not be bluffed by the *Falastin* in its frantic efforts to strangle the soul of New Judea, and dislodge an ancient oppressed race from the ful claims which were conceded by over fifty nations? *Falastin* should not be wholly one-sided. In its eagerness that Jews should "understand the Arab first," it should with equal justice call upon the Arabs to "understand the Jews second." There is such a thing in the world's ethics, as "Live and let live" and again "live not for yourself alone," even though it may put an end to the coveted Arab *regime* of giving 'protection' to the Jews in their land. New Judea will not stand isolated from the comity of nations. It has as much right to revive herself as the four States created for the Arabs—thanks to Great Britain for fulfilling her pledges to them.

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The Union Of Orthodox Jewish Congregations Of America

In a scathing editorial in the October issue of *The Jewish Forum*, (New York) of which Mr. ISAAC ROSENGARTEN is Editor, the Union of Orthodox Jewish Congregations of America is criticized for its lethargy. Mr. ROSENGARTEN calls attention to the hitherto unknown fact that an entirely insignificant number of the 2,500 congregations in America which regard themselves as orthodox, are members in good standing of this Union. He believes that using the all inclusive name, the Union of Orthodox Jewish Congregations of America, prevents all efforts at organizing a real Union of orthodox Jewish Congregations. The Editor finds also that the greatest objection that many congregations have to joining the Union, is the fact that this Union is headed by a Rabbi. On the contrary, we think it should inspire greater confidence and enthusiasm and not the revers. Mr. ROSENGARTEN concludes by saying that "Either the Union must become an effective instrument for strengthening orthodox Jewry, or it must give way to a new organization more adequate to deal with the situation." We do hope that this appeal will lead to something more helpful and beneficial to the cause. The Union has long been tried and found wanting. The fact that last year it did not even bestir itself to protest against the PASSFIELD White Paper (although, if we are not amiss, it was probably influenced to move in the matter when it was long overdue) shows that the criticism levelled at it by Mr. ROSENGARTEN is not unjustified. American Jewry should be the last to set such a poor example to others who are less happily situated in the Diaspora, and we hope that the wrong complained of will be attended to and a live Union with a string of *Pool*—s will be created to serve the sacred cause, for which the Union is supposed to stand.

What Is Wrong With The Patient?

The storm has subsided and *Shalom* reigns supreme in our house of worship. The controversy in ISRAEL'S MESSENGER has ended in smoke, leaving little or no scar or jar behind. It was only a tempest in a tumbler of water, which was necessary (to quote a cynic) to fill up the columns of ISRAEL'S MESSENGER in order to whet the appetite of its readers. And a leading member of our community has characterized it as nothing else but "shouting" on our part with no prospect of moving mountains. And now *Yodu Lashem Hasdo* "peace' reigns in our holy camp—*Shalom b'he laivu*—leaving the powers-that-be fully armed with authority to perpetuate the old dynasty, or perhaps we may say *awwoth rishonim*, and thus maintain the *status quo* and to stifle the "little small voice" calling for progress and reform. Add to this the highly "encouraging" and "illuminating" report brought from Singapore by a leading member of the committee, according to which "conditions" over there are awful and that Shanghai is comparatively better off—*alf rahma*—and we should be thankful! This much-needed assurance coming from a great centre of Judaism which must be held as a model for us, has somewhat stiffened the back of those who follow the lines of least resistance and created the urge to present another financial balance-sheet in March next, with the possibility of a handsome surplus in hand indicating the "progress" and the "healthy" state of Judaism in China and all for which it stands. And now, dear readers, let us be happy and be merry and not fail to extol the virtues of the committee of management over their astounding triumph. And what a "victory" which required not a single shot to be fired! Victories that are cheap are cheap. But in the eyes of the thinking elements only those are worth having which come as the result of hard fighting. We must not give up hope. Our hope for a victory after "hard fighting" is unshaken. "In spite of the drawback to which Jewry in the East is exposed" (we quote the exact words in our leader which appeared in our July 3rd issue), "hope in the redemption will not be abandoned. Our synagogues will yet recover from the quack Hazanim and become 'filled with radiance and glow of spiritual warmth and exaltation."

King Feisal, Chief Rabbi Meir And The Sephardic Jews

According to an item of news carried by the Jewish Telegraphic Agency from Jerusalem under date of October 4, the thanks of the Sephardic community of New Judea were extended to King FEISAL, of Iraq, on the day of his departure for Bagdad, for the full equality granted to Jewish citizens under his rule. RABBI JACOB MEIR, Chief Rabbi of the Sephardic community, in a letter addressed to King FEISAL, explained his inability to be present at the reception on the station. Declaring that he was unable to ride because of the Sabbath and unable to walk because of his age, he expressed profound appreciation for himself and the Sephardic community for the protection given to the Jews in Iraq. Now, we are quite satisfied that the CHIEF RABBI has meant well in his desire to praise the Arab King for "the protection given to the Jews in Iraq," although in our judgment this cringing and fawning attitude on our part to-day is an anachronism worthy of the Middle Ages, when Jews had no rights of any kind but were at the mercy of their oppressors and rulers. To our mind, the Jews in Iraq (as elsewhere) have as much right to enjoy the protection of the country in which they live as the Arabs. Why this should be made an occasion for extending "profound appreciation," is incomprehensible to us. Has the GRAND MUFTI been moved to thank the KING for the "protection given to the Arabs in Iraq?" This somewhat cringing attitude should be relegated to the limbo of the past and not persisted in any longer. We should be fearless to-day as the strong-winged eagle. Fancy a delegation of Arab dignitaries calling in years to come upon the President of New Judea, expressing "profound appreciation for the protection given the Arabs in the Land of Israel." Such a delegation would be regarded as an affront to Jewish standard of ethics and government and be deeply resented. We cannot, however, help saying that the CHIEF RABBI was ill-advised in the step taken by him. His attitude was, at any rate, circumvented by the Zionist leaders who adopted the MORDECAI spirit. The Jewish Agency Bulletin of September 30, carries the following item:—

"H. M. the King of Iraq paid a short visit to Jerusalem at the end of the past week. Dr. Ch. Arlosoroff of the Executive of the Jewish National Agency and Mr. J. Ben-Zwi of the Waad Leumi were among those Present at the station to welcome the royal visitor. The Jewish Agency Executive also sent a letter of welcome to King Feisal."

THE CHIEF RABBI of the Sephardic Community should have acted in a similar manner. "A letter of welcome"—*Baruk Habba*—to the Jewish Homeland should have been sufficient to express the sentiments of Eres Yisrael Jewry, instead of bending the back which was characteristic of our oppressed nation in the Middle Ages. It is time we have killed this Ghetto-spirit. We should fear no one because only the fear of the Lord is beginning of wisdom. Again, fear not O Israel, for I the Lord thy God am with thee.

Bentwich, Passfield, Jews and Arabs

The manner in which NORMAN BENTWICH, the Attorney General of Palestine, was treated by the British Colonial Office, is vividly illustrated by *The Jewish Echo*, of Glasgow. Here we see the hand of PASSFIELD's perfidy (happily, he is no longer in power) to frustrate all the Jewish holds and rights to which they are entitled by the Mandate. The surprising part of it is, that the National Government had to uphold PASSFIELD's perfidy and not repudiate it. All this goes to show that Jewish rights are never secure but are subject to fluctuating fortunes. We must, therefore, vigilantly watch them and resist with might and main any further encroachments upon them. The Arabs had created four States without any opposition, while the Jews who were promised their rights and liberation, have

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to contend with obstacles by the Arabs in their efforts to re-create their national life in their homeland. And yet we must not despair. Opposition strengthens the will of a people and enflames their enthusiasm. *The Jewish Echo's* comment follows:—

The details disclosed in Parliament last week in connection with the retiral of Mr. Norman Bentwich, the Attorney General of Palestine, add a finishing touch to the picture of *Kishut* of the late Colonial Secretary as far as Palestine was concerned. It transpires now that because of "the peculiar racial and political conditions in Palestine and the difficulties with which the Administration has in consequence to contend . . . the late Secretary of State (Lord Passfield) decided that these difficulties would not be diminished by Mr. Bentwich's retention of the office of Attorney General." Mr. Bentwich had a brilliant career in Palestine, where he served since the early days of the British occupation. While answering to Colonel Wedgewood's question the present Secretary-of-State for the Colonies, Mr. J. H. Thomas, was careful to add that the reasons of his retiral "in no way affected the personal character of Mr. Bentwich." The fact that Lord Passfield himself submitted Mr. Bentwich's name for promotion to a high judicial office in the Colonial Service proves that the late Attorney General of Palestine has only been the victim of political machinations and the caprices of Lord Passfield. Incidentally, Mr. Bentwich's high-minded action in making it clear that he would not accept a post outside Palestine will hand over his name to posterity as that of a dignified Jew of whom his people may well be proud.

Israel Among The Nations

A news item from Amsterdam carried by the Jewish Telegraphic Agency, tells us that the fall of Dutch bonds, as a result of the general financial crisis and the abolition of the gold standard, has evoked the first indication of anti-Semitism which Holland has witnessed in many years. The Dutch press reports that anti-Semitic agitation has been launched against Jewish business men who are charged with responsibility for the lower quotations on the Dutch bonds. The Socialist daily of Amsterdam in disclosing the prevalence of this agitation, vigorously disassociates itself from the charges against the Jews. It is hard to study the mentality of the anti-Semites. For every ill under the sun the Jew is made a scapegoat and this pastime is becoming universal. We wonder if it is a compliment to Jewish genius or an affront to their intelligence. The Jewish problem can never be adequately solved when men's minds are prejudiced and are ready at a moment's notice to give vent to their passion and foolish display of hatred. It used to be said that sufferance is the badge of all our tribe. How long is this to endure? Is there any reliance in the security in which we find ourselves in the so-called civilized countries? The anti-Semitic outburst in Germany should serve as a good lesson to all. (We cannot rely upon others to solve our problems. (We Jews must wake up and realise that our safety lies in being united in a national endeavour to solve our problem nationalistically and not individualistically. The force of union conquers all. One country, one constitution and one destiny should be Israel's motto. The plan of a Jewish State should settle all our problems and Israel must enter the comity of nations. Without this his status is prejudiced and he is looked upon as a pariah on earth. How long does it take to learn a lesson from history? Have we sunk so low as not to be able to see any vision with which to slove a simple problem? How long shall we swing round the circle? How long shall we row against the tide? Look up, Israel, and not down; look forward and not back; look out and not in; and lend a hand.

Half A Million Gold Dollars For The J. N. F.

MORRIS I. WOHL, of New York, a noted millionaire and philanthropist, bequeathed half of his great fortune to the Jewish National Fund, the agency of which redeems and reclaims the soil of ancient Judea as the perpetual property of the Jewish nation. His will, recently probated in New York Surrogate's court, revealed his deep interest in securing the basis for the Jewish National Home. No exact figures are as yet available but it is estimated that the former immigrant boy, a native of Hungary, who came to New York in 1902 and started business, has left an estate evaluated at approximately one million gold dollars. After the deduction of a trust fund of G$40,000 for his sister and other smaller bequests to relatives, the residue of the estate is to be shared equally by the Jewish National Fund and the late Mr. WOHL's nephew, MILTON W. TOMBER. Members of the family explained that the former student at Yeshiboth in Prague, Pressburg and Frankfurt selected the Keren Kayemeth as the beneficiary because of his interest in the Jewish soil and as a tribute to the memory of his late parents to whom the Keren Kayemeth ideal was a life-long devotion. Who lives if Judea dies? may well be accepted as a slogan with which to foster the Zionist ideal. MORRIS I. WOHL will live in the history of his ancient people because he had not failed to do his duty towards his Fatherland. Jews everywhere must remember the Jewish National Fund and the Palestine Foundation Fund in their last will and testament. Two great chances were missed way out here in recent years, when the wills of two of the wealthiest Jews in the Far East—Sir MANASSEH MEYER and SILAS A. HARDOON,—had left no provisions for Zionist funds, nor any Jewish philanthropic endeavours. It used to be said that the wealth of one of these two magnates would have been enough to upbuild Eres Yisrael. Thoughtlessness conquers thoughtfulness. The spirit of inertia among Eastern Jews has taken such a deep root that they seem to have lost all sense of proportion in their mental outlook and are unable to see the dawn of a better day for their people. It has been said, that some people pass through life soberly and religiously enough, without knowing why, or reasoning about it, but, from force of habit merely, go to heaven like fools. Happily, there are WOHLS amongst us to break the wall of apathy and darkness which loom before us. To remember Zion—*beth hayem*—in our will is a paramount duty of every *bar Yisrael*. If we cannot give of our worldly treasures while we are yet in the flesh, we should at least give them away when we depart from earth and thus render an immortal service to the people to whom we belong. Who lives if Judea dies? should be our slogan, and let us remember well that no man can be a slave whose will is free. A wreath to the memory of MORRIS I. WOHL, the benefactor of his people and New Judea!

Jews, Arabs, League Of Nations And The Mandate

From Geneva comes an important item of news through the Jewish Telegraphic Agency. We are told that Jewish Nationalism was ably defended by the Polish delegate representing his government at the Sixth Commission of the League of Nations. The session was devoted to a continuation of the discussion of the Palestine situation. M. MUELSTEIN, outlining the attitude of Poland toward Palestine, stated that the government has the liveliest interest in the members of the Palestine population hailing from Poland. It welcomes, he asserted, the efforts of Great Britain to bring peace into the country and to achieve progress there. The treatment of the Jews in Palestine is not a question of maintaining minority rights but rather the rights of a Jewish National Home. Here we see an able defence of Jewish rights under the BALFOUR Declaration, which should go a long way to substantiate the Jewish claims to upbuild our homeland and increase Jewish man-power and develop our national being. Jewry must insist on getting her rights. While the Arabs are to-day able to show four Empires to their credit—thanks to Great Britain for fulfilling her pledges—the Jews must not stand by and see their hopes wrecked by the busybodies whose ill-will towards the Jewish nation is a passion which must be curbed and defeated by all. We are thankful for the least consideration shown us, and the statement of Poland's representative referred to above, should help to show that Israel is not friendless in spite of the hidden hand of PASSFIELD and his co-adjutors. The new government of England should now revise her attitude towards the Jews and the BALFOUR Declaration. The latter cannot be abrogated with impunity. The Arabs must be made to understand that the British Empire will not stand any cajoling in order to placate some of the latter's chieftains in their passion to dominate an oppressed race and throttle their soul. New Judea will not submit to oppression. It has as much right to be revived as the Arab's four States which sprang up since the late Great War. Greed should not be the creed of the modern Arabs. The world will not submit to this game of bluff on their part. New Judea will stand or fall by the BALFOUR Declaration. It will yet be true as ISAIAH foretold: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid."

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The Feast Of Lights

The kindling of lights in Jewish homes will usher in on Friday eve the 4th instant, in celebration of the glorious feast of Hanuccah which recalls the wonderful history of the Maccabees and the almost incredible courage and heroism they displayed in defense of their country and their faith. The struggle of the brave Hasmonean band, which fought lion-like, not at the behest of any monarch, ruler or Parliament, but solely and alone in obedience to conscience, and for a cause that was utterly free from the low materialism and sordid self-seeking that have characterized the wars of other nations. These brave Maccabees did not seek to establish the right of might, but they battled to demonstrate and to vindicate the might of right. What lured them on to deeds of almost superhuman daring was not a desire to conquer alien territory, nor to expand the power and influence of the small nation in New Judea, but the hope and the effort to preserve that which they and their people had come to treasure more than their lives—their sacred soil and their sacred scroll—from the ruthless destruction of a godless foe. And it is this significance of the Maccabean struggle which the Hanuccah festival is to perpetuate that lends worth and value to the institution at the present time, and which holds out an example of a worthy and praiseworthy heroism, which we must pass on to posterity and narrate to our children as an example for emulation. Celebrate then joyfully the Feast of Hanuccah and recall the thrilling episodes of the past. Israel is facing a new menace to-day in his onward march to the Promised Land. He needs modern Maccabees to lead the forces of Judah against slavery and oppression. A thinker once said, "If we must have heroes and wars wherein to make them, there is no war so brilliant as a war with wrong; no hero so fit to be sung as he who has gained the bloodless victory of truth and mercy." Israel stands to-day on the threshold of a great epoch in history. He is in the presence of a a great struggle to right a great wrong and vindicate a great truth. A bloodless revolution must go on, until victory for truth and righteousness is won and the right of might vindicated.

Man Was Born For Labour

From the dawn of history man was born to love labour and eschew idleness. Labour, in the last analysis, conquers all things. It stands unique in the sphere of man's accomplishment. Without labour much that which we prize to-day would have been negligible. Man was born for labour—*Adam l'amal yullad*—is a fine Rabbinic phrase. And labour was enthroned and extolled as the acme of virtue of which man was ever to remain proud. Our sages of old had dignified labour and exalted it. *Melaka meluka*—"Labour is a kingdom," was their pet expression. "Let a man hire himself out even for the most repulsive work," says the Talmud, "rather than need anyone's help." We see here the wisdom of pursuing the policy of self-help. That our ancient Sages were profound students of human nature, goes without saying. They realized the hardships to which man is likely to be exposed the moment he becomes a burden upon society. The grace after meals which is incorporated in our ancient Siddur, contains a natural philosophy of life which faces every being in his daily struggle for existence. "We beseech thee, O Lord our God," to quote a passage from the grace after meals, "let us not be in need either of the gifts of flesh and blood or of their loans, but only of Thy helping hand, which is full, open, holy and ample, so that we may not be ashamed nor confounded for ever and ever." The wisdom of offering such an entreaty to the Deity on whom every being is dependent, cannot be questioned. Labour saves man from becoming a burden upon society. "Seest thou a man diligent in his labour he shall stand before kings" (Proverbs 22-29.) Blessed are the thorny hands of toil, since it helps man to develop higher virtues and become master of his own destiny. Our Sages of old had seldom failed to inculcate the essence of labour as a reward for man earning his daily bread. "Greater is he who enjoys the fruit of his own labour," taught our ancient Rabbis, "than he who merely fears God but seeks not to earn his livelihood." Greater than this conception of labour as against the fear of God was seldom conceived. (We see in it the stamp of approval given to labour as the highest fruit and the sweetest of all pleasures. The teachings of our Sages of old, in connection with labour, has a modern ring for all of us in this advanced age, which should rid us of irksomeness, vice and poverty.

Wanted: Peace In China And Japan

That China and Japan are passing through critical times cannot be questioned. It is to be regretted that the dispute between the two countries has widened and threatens to block all chances of peace and reconciliation. The economic boycott of Japan by China is now complete and thorough. Both are, however, bound to suffer therefrom and no one will be the better and the wiser for it. The situation is indeed menacing and all the well-wishers of China and Japan must cling to the hope that the dark cloud which is threatening the peace on this side of the water, may pass away and the two countries which have much in common both from the racial and religious point of view, may be able to iron out their differences and become friends again. The one redeeming feature in the whole situation is the League of Nations, which is doing yeoman service for the cause of world peace. But for the League there would have been far more serious outlook for the world,, and we do hope that more and more efforts will be made to reconcile the conflicting views between China and Japan. As ISRAEL'S MESSENGER takes no part in politics, it will not side with one against the other. To us both China and Japan are countries whose success and progress we ardently seek and pray for. We cannot, therefore, view with equanimity the fall of one at the success of another. Such a "success" is bound to be short-lived and worthless. Peace to be lasting must be based upon reciprocity and this spirit should sway all the nations in their relations with each other. Discontent is bound to breed dangerous inroads and the chance of permanent peace endangered in consequence. Nothing can bring the world a better chance for peace than the triumph of principles. Such a peace is more enduring than the "peace" exacted at the point of the bayonet. We wish both China and Japan a lasting peace, a peace based upon a better understanding of each other and upon reciprocal concessions.

"The Merchant of Venice."—Step To Remove It From The Local Public School

In spite of all adverse conditions that are prevailing to-day, none can gainsay that the tendency of the world towards striking a blow at racial prejudices and accelerating the movement of goodwill among men of all races and creeds, is gaining momentum. That we Jews have suffered most from its effect goes without saying. And yet we must not give up hope of seeing the wrongs redressed and the rights vindicated. In recent years there have been spontaneous movements initiated by our Christian neighbours to eliminate as much as possible works of objectionable kinds, which help not to bring a better understanding of our people and their contributions. "The Merchant of Venice" was especially looked upon as a source from which the public schools poison the minds of the children to our great disadvantage. Hence the movement initiated in England and America by progressive Christians to drop the "Merchant of Venice" altogether and in the words of the Syracuse, N. Y. Board of Education on account of its "unfair and malicious conception of Jews."

Last week a representation was made by Mr. N. E. B. Ezra, Editor of ISRAEL'S MESSENGER to Mr. L. C. HEALEY, Superintendent of the Education department of the Shanghai Public School for boys and girls, to drop the play and present other works by the same author which would not appeal to the passions and the bigotry of the young. We are betraying no secret in stating that we have reason to believe that the Municipal Council is open to lend a sympathetic ear to the proposal and a definite pronouncement may shortly be expected from the latter body.

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CORRESPONDENCE

GREETINGS FROM IRAQ

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have pleasure in sending you herewith a draft covering my subscription to your valued journal for one year. Needless to say, I find it a useful companion whenever it reaches me and read its contents from beginning to end. With best wishes.—Yours sincerely.

S. M. RUBBAIN.

KHANAQIN, (Iraq) 2nd October, 1931.

WITH PLEASURE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The first issue of the new monthly magazine *The Current Jewish Record* will appear some time before November. May we ask you to be good enough to cooperate with us by effecting an exchange arrangement with your publication. We should also like to have your permission to quote from your columns from time to time with full credit to both author and peditorical.—Cordially yours.

SIDNEY WALLACH, *Editor*.

NEW YORK, Oct. 9, 1931. 460 West 34th st.

[In complying readily with the above request, and in wishing the new venture a success, we cannot help saying that our correspondent is at liberty to lift any article he chooses from our columns. Mr. Wallach is a noted publicist and the paper which he proposes to issue will undoubtedly be a creditable one, both to him and the great community which he will represent—Editor, ISRAEL'S MESSENGER.]

BASRA JEWS AND THEOSOPHY.—RABBINICAL COUNCIL "IN NO WAY RESPONSIBLE FOR THE HEREM."

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In reply to the letter of Reuben E. Ani about "Basra Jews and Theosphy" and your editorial comment thereon, (ISRAEL'S MESSENGER, 4th September 1931), it is hardly necessary to confirm your surmise that we are in no way responsible for the Herem. Mr. Ani misquotes our telegram and the reference which we gave. We referred in our telegram to Madame Blavatsky, the originator of Theosophy as one whose testimony of supposed occult phenomena was repeatedly exposed as fraudulent jugglery and added the quotation from Deuteronomy chapter thirteen, verses two to five and seven to nine (not as Mr. Ani quotes six to nine), beginning "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or wonder." To twist this into saying that we imply that Theosophists should be put to death may be shrewd polemics, but is neither fair nor worthy of one who still calls himself a Jew.

Finally, we stand altogether by our original telegram, which pray quote in full. It was worded as follows:

CHIEF RABBI, BASRAH,

Isaiah two five. Theosophy undermines the foundation of Jewish Faith and practice. It is in flat contradiction with Judaism's Historical Revelation with both the universal truths of Judaism and with the way of life eternal. The Torah given to the Jewish people for its guidance at all times. Deuteronomy thirty three four.

Jews cannot remain Jews unless they remain faithful to the historical traditions of their Fathers, their people and their Torah. Micah four five.

Maimonides said the eyes are in front of our head not in the back. The Torah is the law of life and light, not of Nirvana and darkness.

Turning aside from the Torah for theosophy is apostacy. Theosophy is the Creation of Madame Blavatsky whose testimony of supposed occult phenomena was repeatedly exposed as fraudulent jugglery. Deutereonomy Thirteen two to five, seven to nine. Deuteronomy four four.

RABBINICAL COUNCIL
LEO JUNG,
DAVID (DE SOLA) POOL.

This is our stand and no twisting of our words will make us change our view. With every good wish, Very sincerely yours,

LEO JUNG,
DAVID (DE SOLA) POOL.

NEW YORK, October 2, 1931, 50 West 77th st.

ARAB CONTRIBUTION TO CIVILIZATION

Editor ISRAEL'S MESSENGER.

DEAR SIR,—This day, on returning to my abode, preparatory to the resumption of my studies in the State University whose academic doors will open on the 28th instant, I found your valuable publication awaiting my arrival. After a diligent perusal of its interesting pages, I herein send you my thanks for this highly appreciated gift and at the same time I seize this rare privilege to express one of the many reactions (time and space will not permit to touch even briefly upon the other reactions provoked by the numerous subjects involved,) that partakes to the quoted paragraph of a member of the English Parliament "What have the Arabs done for civilization? Mention a single book or picture produced by those destroyers of the Library of Alexandria." Is the inquirer really seeking knowledge, or is he included in that large circle whose type is to be found in every age and among all peoples to whom King Solomon refers when he said; "The fool layeth open his folly."

With all due respect to the Mother of Parliaments, the statement quoted above proves that not all its members are real representatives of the best and highest intellectuals of the English nation. Following the advice of King Solomon; "Answer a fool according to his fully lest he be wise in his own conceit," I may say that when the ancestors of Mr. Oliver Locker Lampson and the rest of Europe were groping in savagery, barbarity, and ignorance during the Dark Ages, the Arabs were the only champions of civilization, education, and learning. If the untutored members of Parliament will visit their British Museum and inspect its Arabic section they will discover that the Arab scholar Al-Kindy, wrote over two hundred bocks on mathematics and astronomy; that the treaties on sine and cosine are the works of Abu-al-Hassan, while the secant and tangent were the invention of Abu-al-Wafah; that the telescope was invented by Al-Batany; that the great Arab doctor, Al-Hazn discovered the seat of the vision to be the retina of the eye; that the father of chemistry is an Arab by the name of Musa Jabeer; that numerous books on zoology are the products of the Arab doctor, Ad-Dameery; that the greatest scholar of all times was the famous Arab philosopher Ibn-Rushd, known by the name of Averroes; that the first clock to enter Europe was an Arab invention presented by a great Arab Caliph of Bagdad, Harun-ar-Rashid, to his friend, Charlemaign, the emperor of the West; that the Arabs taught the Occidental people the benificial use of coffee. If all these things are beyond the grasp of the immature minds and they need something tangible to convince them of the indisponsable Arab contributions to civilization, let them visit Cordova and Seville and survey the unsurpassed Alhambra, or the majestic Mosque of Omar in Jerusalem and tell me if all these Arab works do not dwarf and overshadow in glory, majesty, beautiful design, and artistic works all that Europe ever produced and preserved from St. Peter in Rome to St. Paul in London and downward. Again I thank you for your gift. Yours respectfully,

SELIM ABBOUD.

MINNEAPOLIS, 26th Sept. 1931. 300 6th St. S.E.

[*We refer to the above in our leading Notes elsewhere in this issue.—Editor, Israel's Messenger*].

THE JEW AS SOLDIER

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—The Jew is a pretty peaceful being in these days of ours. It is true that his Deity could stir bellicose tremors in him, and send him noisily and triumphantly into battle. It is true also that under necessity the Jewish race has produced a commander in chief like Joshua and a more tempestuous warrior like Judas Maccabeus. But when the Hebrew race was banished to the four corners of the world and went with bowed head into exile not yet ended, its spirits, martial and emotional, were at a low ebb. It had to learn the use of a new weapon, sharp as the sword too, more vulnerable; and it learned this subtle art of dialectics, and fought bitter battles with it. But the opponents often used their old weapons, and resorted to the club and the wrack and the thumb-screw.

Jewry, therefore, had to hide its military possibilities under the drab gabardine of the Lombard ghettoes. It laid aside the sword and took up the hurtling and disputatious pen, and inflicted many a sore wound on its enemies. But the Hebrew race always longed for peace. "Peace," sighed the Talmud, "is the greatest horn of plenty—it showers blessings upon the earth." And again the ancient scribes said: "Arms and all that pertains to war should not be considered an ornament, but a shame of the times; for truly civilized times will have come to us, when all swords are made into scythes and spears and harvesting knives." The will to peace, then, was always present, and on the whole the race has obediently followed these precepts. It is, therefore, a rather rare thing to find in modern days a Jewish general outstanding as a national hero. It is more usual to find such a hero battling against disease, like Ehrlich, or waging war on the forces of nature, like Einstein, or wrangling with verbal enemies like Spinoza, or again fighting politically like Disraeli. It is significant, indeed, that Who's Who in American Jewry, containing over five thousand names, reveals only four Jews who are Professional military men. There are, however, sufficient instances to show that when the red gods of battle shrieked havoc, the Jews donned the garb of war and went marching forward, upholding the ancient battle cry of God.

Great Britain gave its thousands of Jews in the World War, and the Jewish Battalion, that I recall seeing as it embarked at Toronto to the accompaniment of wistful Hebraic chants, went surging on to its Biblical homeland. And, though no Jewish figure stood out as a military tactician, yet the Jewish quota that claimed the Victoria Cross was not inconsiderable, Lieutenant Frank de Haas being the first Jew to be so decorated.

In Belgium, there were two hundred Jewish officers, ranging from captain to general. One of these, General Heymans, was in command of an Army Corps. Another was Louis Bernheim, whose recent death closed a stormy career. Bernheim was a Liutenant-General, and in the World War commanded grenadier regiments at the Battle of the Yeser. During the German advance he defended the town of Lizerne and was wounded in 1915. In 1918 he rose to commander of the allied army in north Flanders.

Italy is usually associated, in the Jewish mind, with more peaceful pursuits, such as those represented by Luigi Luzatti. Much less known is Giuseppe Ottolenghi, the first Italian Jew to belong to the general staff. He was professor of military history and tactics at the Royal Military School, at Modena; served as military attache with France during the Franco-Prussian War; was decorated several times; and held the office of Minister of War. He died in 1904. Italy's neighbor, France, had its Jewish officers, but of professional military men there stands out the tragic martyr, Captain Alfred Dreyfus.

German and Russian Jews claimed their share of thousands of iron crosses and St. George's crosses, respectively. In Austria, two Jewish field Marshals are conspicuous, Von Schweitzer, and Adolph Kornhaber Von Pilis, while over seventy other ranks, all the way from major to general, were held by Jews.

Even the remote Antipodes contributed a distinguished Jewish general, the late Sir John Monash, an Australian whose achievements are commemorated in Anzac Valley.

It is a small band of warriors, this company of Jewish fighters, but it is sufficient to indicate that the Maccabean spirit has not died and will never die.

HARRY E. WEDECK.

BROOKLYN, N. Y. Oct. 12, 1931.
879 East 37th Street.

RELIGIOUS REVIVAL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Much controversy has been raised over the Jews in India and Iraq,—and, specially in the latter country, joining the Theosophical society. The raising of this dust and the interference of the Rabbis in taking a step that is distinctly uncalled for. Theosophy is not a religion, it is as much a religion as Freemasonry, and the Rabbis may follow the lines of the Roman Catholics in barring the flock joining any society or reading any literature on any other religion or doctrine but that of the Jews.

I want to speak a few plain truths and hope that they will be read in the spirit I write them. You state that the Jews are in a minority and they are destined wanderers on the face of the earth. Can you tell me what efforts have been made by the Rabbis, by the leaders of the community, or by the more influential among them to bring the Jews together, to establish unity amongst them or to teach them? The tenets of the Jewish religion in the light these teachings are given in other religion? What constitutes the basis of the platform of the Jewish religion? How many know the Mishna, the Talmud, or even the Torah? How many of the Jews in all parts of the world except the scattered few of the more learned, and the coming generation in Eres Israel understand even the prayers they pray in the synagogue? I say emphatically that it does not follow that because a Jew observes the holidays, the Sabbath, attends synagogue regularly observes the kasher system makes him in the eyes of the world the exemplary Jew. Most that attend the synagogues do so as a mere formality and so will they mumble the prayers hurriedly they satisfy their conscience that they have done their duty. Those days of mechanical routine have passed, and the sooner the men and women professing the Jewish faith, realise this the better. We want spiritual heads in our synagogues who can preach sermons wherein they may teach their flock, in the language they understand what the Jewish religion is. We want the Rabbis of to-day to revise the laws and codes of the Jewish religion to fit with the progress of time, as other religions have done, as the laws of nations have been revised, as the teachings of experience have dictated. We want classes to be formed for the young and old where they may be taught the tenets of the Jewish religion in the most intelligible manner possible. I am not writing from any disparity of the Jewish religion, because I am one of those who is convinced that the Jewish religion is the fountain head of all other religions. But let us feel that we cannot go on in this mechanical manner any longer.

A house of God is a place of worship for all alike because God does not discriminate between the rich and the poor and the learned and the ignorant, this I want the synagogue committees to realise and not to make the house of God into a theatre where seats may be reserved and advertised. Most of us who belong to the old school who have unfortunately not been taught the Hebrew language to understand it have had to have recourse to other literatures to fathom what Jewish religion is and that is how we have acquired our knowledge.

There should be more sociability among the Jews than is apparent to-day. If the Jews are brought more together, if the religious teachings are more intelligibly communicated to them and if the Rabbis take a greater interest in their flocks, no Jew with any intelligence, will seek to join other associations or secular orgainsations than their own. I repeat the time has come when we must shake off the old methed and remember that ours is a more advanced era than our fore-fathers were privileged to live in.

Let us realise that each of us owes a duty to his neighbour and give up picking holes over trivialities that should be ignored. Much has been written and said by way of criticisms on certain subjects, the notice of which was not worth the writing or speech wasted on them. It is the aloofness of our community one from the other that has severed our nationhood and made us wanderers on the face of the earth. Unity is the facter that makes nations strong and until we establish that unity we can never hope to attain any stability for ourselves. I want those who read these lines to realise in the depths of their hearts that what I have alleged cannot be gainsaid. Pulpit sermons, Bible classes, social organisations and physical cultures in many religion have kept their people together. We are, unfortunately, working on the same old grooves as our forefathers have done and taking every routine as matters of course. My brothers and sisters this rusty mechainsm we must scrap and manufacture new machinaries whereby the factor on which our religion, our faith and our status are revolved may be marked more smoothly as time and occasion demands. To place books anent the Jewish religion on the library shelves for the few who can use them to expand their knowledge, is not enough. We must expound the writings of these books to the less privileged in other ways, so that the simplest may understand what they teach. Further, we must instil into the more helpless the system of thrift. Your correspondent "Hamabit" goves a very lucid description of some of the Jews in Iraq and the same may be applied to many in India and elsewhere.

You say in your remarks on the letter of Mr. Rueben Ani, "will the Rabbis of Iraq please tell us what sort of spiritual values they are creating for modern Israel?" But why ask this question only from the Rabbis of Iraq? There may be noble exceptions among them but I have yet to learn that exceptions prove the rule. To pronounce the edict of Herem for those Jews who seek to expand from other resources their knowledge when in their own sphere they can gain none, is not a wise policy.

I may conclude with your remarks anent your editorial on the same letter, "Unless we reorganise our homes and reconstruct our own ancient but strong edifice no amount of Herem —that rusty weapon—will avail to drive away the age of revolt." I have only reversed your lines and may add just one word, that if we continue to work on the antiquated methods we shall never attain to much, by way of progress, in our religion and nationalism. Sir, if I have said aught to hurt any one's feeling I am sorry, because I am merely writing these lines as my conscience dictates them and yet I maintain I am a Jew and proud to be one. Thanking you for the indulgence you have given me, Yours very truly,

B. J. H. SOMAKE.

BOMBAY, 26th September, 1931.
Apollo Chambers, Fullock Road.

JEWISH SOLIDARITY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I regret it was impossible to call on you prior to my departue from Shanghai which was rather sudden and quite unexpected. It was through your very kind efforts that I met such nice and hospitable folks as Mr. Friend and the Abrahams, father and son, whose welcome on the two occasions I visited them almost overwhelmed me. Their Friday evenings took me back home to our family gatherings on Fridays and I was more than grateful to them. I realised then as I never realised before, that for Judaism to remain forever as a concrete and soul-satisfying religion, it is vitally necessary for the customs and mode of prayer of our most remote forbears to continue in our modern lives. That so sweet ceremony of the father blessing his children on the Sabbath eve, it just brought an ache in my heart. I thought that a man, however humble his circumstances, may be said to have fulfilled his duty in life if he can bring into the world and educate his children as good and God loving Jews and Jewesses. The basic strength of our religion lies in unity wihch in its turn tautens communal strength.

I don't know how it strikes you, but to me, my reception amongst Shanghai Jews has proved that the Jew is brother in verity to every other Jew, and that I was wrong when I said we were a religion not a Nation. We are a huge brotherhood scattered throughout the world, a nation whose far-flung millions are the product of thousands of years of careful selectivity in its mating and whose careful living has bred a race, a nation, a huge tribe intellectually the superior of any other on this earth. A proud boast, maybe, but it is our prerogative to be arrogant with others but meek and gentle in our dealings with the members of this scattered people.

We should remember this and when an opportunity arises let us not be backward in our assistance for those of our brothers who facilities to practise their religion, are inclined have stumbled. I mean those who, having to let things slide by saying that the modern world has no place for religion. Far from it, because the pace of the modern methods of living has become so rapid that only the fittest can keep their heads above water and haven't. I already explained that by our thousands of years of careful living, we have bred a race who can and do cope with the stress of modern life. Their buoy which carries them in these troubled waters is Judaism and the anchor which keeps them from drifting is their faith in their religion.

Perhaps I am over young to write in this strain but constant contact with men of all

[*Continued on page 6*]

SOCIAL AND PERSONAL

HONGKONG estate to the value of $3,100 was left by the late Mr. Ezekiel Salmon, late of No. 117 Seymour Road, Shanghai, who died intestate at Shanghai on March 23, 1931. Letters of administration have been granted to Mr. Lawrence Kadoorie, of Shanghai, temporarily residing at the Peninsula Hotel, who is attorney for Mr. Jacob Ezra Salmon, No. 269, Kiangse Road, Shanghai, deceased's brother and sole next-of-kin.

The engagement of Mr. S. M. Ruebain, late resident of Shanghai to Miss Violet Ezra, niece of Mr. Geo. Raymond of Shanghai, was announced in Bagdad. Mr. Ruebain is connected with the Khanaqin Oil Co. in Khanaqin. The wedding will take place this month.

We are in receipt of a contribution of $100.- from the Shanghai Race Club for the Jewish Ladies Benevolent Society in memory of the late Mr. R. E. Toeg.

Mr. Albert Cohen has returned to Shanghai from 'Frisco. According to an advertisement inserted by him in the *North-China Daily News* of November 2nd, the power of attorney given to Messrs M. and A. Beraha to act on his behalf and on behalf of the Shanghai Leather Co., Ltd. during his absence has been cancelled.

Mrs. Ariel Bension, noted Zionist and lecturer was in Montreal in September last, as a guest of Mr. and Mrs. A. J. Freiman, of Ottawa, renewing her old acquaintences and delivering addresses under the auspices of the Hadassah, which movement is going very strong in Canada, thanks to the indefatigable efforts of Mrs. Freiman. Mrs. Bension brought a message of hope to the Hadassah from New Judea. She said that the stoicism and courage of the pioneer women in Palestine could not but serve as the greatest inspiration to Jewish women the world over. "Jewish women have kept alive the spirit of Judaism in every country and are playing a very real part in the national renaissance of the Jewish people in Palestine," she maintained.

Messrs David Toeg and Eddie Elias were co-partners in a Shanghai Race Club Champions ticket, winning the second prize, over $80,000.00, while the third prize amounting to $20,000.00, was won by Mr. B. F. Benjamin, son of Mr. and Mrs. D. H. Benjamin.

Mrs. H. Gensburger and Miss Gensburger have returned to Shanghai from their holiday in Europe.

Israel Cohen, well-known Jewish writer and traveler, and secretary of the World Zionist Organization, has sailed for Canada, where he will aid in the fund-raising campaign for Palestine. He is also expected to visit the United States for the same purpose.

We beg to acknowledge receipt of $6.70 from the Beth Aharon Synagogue being box collection for the Jewish National Found.

Mr. and Mrs. S. E. Levy announce the birth of a son.

Mrs. J. A. Fredericks and the Misses Fredericks arrived here on tht 17th ultimo, from London by the Glembeg.

Mr. Jascha Heifitz, violinist of noto, arrived in Shanghai on the 17th ultimo, where he will give public performance.

Among those who returned to Shanghai from Hongkong last month were, Messrs C. S. Gubbay, J. S. Gubbay and Horace Kadoorie.

Mr. L. Merkin, a popular member of the Ashkinazi community who has been away to Canada and U. S. A. on a business trip since the middle of August, has returned to Shanghai on the 10th November by the Empress of Asia and was warmly greeted by a host of friends.

Mr. N. I. Solovey and Mr. O. H. Adler well known building contractors for the past 26 years in Harbin and Manchuria, have now transferred their activities to Shanghai where they have now established themselves as general building contractors, civil engineers, surveyors and decorators under the name and style of "Engineers and Decorators." This is the first Jewish firm of contractors in Shanghai and should receive the necessary support from our coreligionists, the more so since the former have made themselves useful to the Harbin Jewish Community during their sojourn in that city in the way of doing work for the Community either free of charge or at cost price. They have besides been committee members of many Jewish Societies.

Miss Vera Guterman is arriving here from Tsingtao this month and will be the guest of Miss Musia Rubin at 569 Avenue du roi Albert.

JEWISH NATIONAL FUND

Palestine Tree Fund

AMOUNT ALREADY ACKNOWLEDGED ..	$404.00
ANONYMOUS (IN MEMORY OF THE LATE MR. SAM LOUBEH	3.00
	$407.00

We have forwarded a draft for £30 to the Jewish Colonial Trust, with a request to place same to the credit of the Jewish National Fund.

Another draft for £13.19.0 was also forward by us to the latter, which we have recovered from the Sun Life Assurance Co. of Canada on the policy of a local resident.

We have also been favored with a draft for £20 from Mrs. R. E. Toeg which was contributed by herself and her late husband for the Balfour Golden Book. This has been forwarded to the Jewish Colonial Trust, London.

The Shanghai Zionist Association "Kadimah" has also remitted to London for account of the JNF the sum of £53.2.6.

Golden Book for the Late Mr. R. E. Toeg

We have forwarded a d|draft of £20 to the Jewish Colonial Trust, Ld., last month, being a contribition from Messrs Edmund and David Toeg for the Golden Book of the Jewish National Fund in memory of their father the late Mr. R. E. Toeg.

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Mufti's Retirement as Dictator Imminent

JERUSALEM, Oct. 14.—The Palestine Government's removal of the Jerusalem Grand Mufti as the virtual dictator of Palestine Arabs and Amin el Husseimi's retreat from political life is now imminent as a result of the increased opposition to him on the part of the Arab population, including even his own emloyes, it is indicated here to-day. The Palestine government, which under successive High Commissioners, including Lord Plumer and Sir John Chancellor, has desired the removal of the Grand Mufti, but has been unable to act lest its reversal of Sir Herbert Samuel's ordinance that the Mufti's appointment as President of the Moslem Supreme Council be permanent, strengthen rather than weaken the Mufti's position, has now decided to take advantage of the rising tide of opposition against him. Arab feeling which for some time have been running against the Mufti have greatly increased in recent months. Aware of this growing opposition, the Mufti has endeavored to artificially increase his popularity by securing Mohammed Ali's burial in the Dome of Rock as well as a pompous burial there of former Mufti Husseini. The Mufti has further tried to exploit the propaganda against the armoring in the Jewish colonies by personally conducting this campaign. The visit to Palestine of the Indian Moslem leader, Shawkat Ali, was used by the Mufti for the same purpose. All these endeavours, however, have proved futile, and the distrust of the populace in the leadership of the Mufti is growing rather than subsiding.

CONTRIBUTION TO KEREN HAYESOD

The appeal to the Jews of the Far East for Keren Hayesod by Mr. Nahum Sokolow, the Zionist leader, published elsewhere in this issue, has brought a generous response from Mr. Charles S. Gubbay, who heads the list with a contribution of £100, we are pleased to say. This amount has been remitted to the Jewish Colonial Trust, by Mr. A. E. Moses, Hon. Treasurer last week. Mr. Gubbay has always been a staunch supporter of the Zionist Funds, his last contribution of $500 to the Keren Hayesod on the occasion of the visit of Dr. and Mrs. Ariel Bension to Shanghai in 1929 is not unknown to our readers. The need to revive confidence and interest in the upbuilding of our Homeland after the recent crises through which the Yishub had gone, is most imperative and should not be neglected by any community. We hope to make further records of progress, for which we invite the cooperation of Jewry in the Far East.

The Jewish National Fund

COLLECTED THROUGH MRS. E. ARONOVSKY.

	Coppers	Small Money	Big Money
MR. I. A. TOEG	222	7.40	$ 3.40
MRS. G. KORFF	——	2.30	9.20
ANONYMOUS	——	.40	1.60
R. M. NOBLSTON	——	11.80	2.80
MR. I. A. TOEG	240	2.50	1.00
MR. I. ARONOVSKY	130	1.40	1.20
MRS. E. ARONOVSKY	——	6.40	12.00
MISS. D. ARONOVSKY	75	1.60	3.50
	667	33.80	$36.90

JOSEPH MOALEM DIES: A TRIBUTE

Joseph Joseph Moalem, a native of Aden, the popular Shamash of the Ohel Rachel Synagogue, passed away to the Great Beyond on the 20th ultimo, to the sorrow of the whole community which he had faithfully served for five and forty years. The deceased was 68 years of age and had been ill soon after the Day of Atonement, from which he had never rallied. "Yosef Shamash" as he was popularly known will be greatly missed by the whole community; he was useful and helpful to all who had need of his service, never failing to give it ungrudgingly and with a smile denoting a good heart—*leb tob*. To the community he was an institution in himself: carrying the burden of all sorts of service, be it a Berith Millah, pidyon, wedding, funeral or Yahrzeit. He was always on "deck" ready to receive the summon from his coreligionists. He revelled in that sort of "slavery" and never took a single vacation during his over four decades of service. He was useful not according to his desires but according to his powers. A loyal official, trustworthy and conscientious in the discharge of his duties entrusted to his care, Joseph Moalem will be remembered by the whole kahal which has every right to mourn his loss. His memory will be for a blessing. To his sorrowing widow, and children we offer our sympathy and condolence in their great bereavement.

THE LATE MR. JOSEPH MOALEM.

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HANUCCAH BALL

Will be given under the auspices of the SHANGHAI ZIONIST ASSOCIATION "KADIMAH" at the Canidrome on Wednesday, December 9, 1931, at 9.15 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 foster the Jewish National Fund which is playing a great role in redeeming the soil of Eres Yisrael and conquering its sterility. 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 continued and maintained liberally this year so that Shanghai may be able to remit a substantial sum to Jerusalem. It is hoped that the Shanghai Jewish communiy will give the ball the usual support and attend to the function in large numbers.

TICKETS ON SALE AT $2.00

Apply to Mr. M. Lipkovsky, 82 Nanking Road.
Mr. Eli Hirsch, 6 The Bund
Mr. Reuben Aronovsky, 16 Jinkee Road

NOTE: 40 percent. of the net proceeds will be given to the Shanghai Jewish Educational Aid Society.

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GANDHI SYMPATHETIC TO SPIRITUAL ZIONISM

Dr. Wise Calls Interview Paradox.—Denial Of Indian People Likened To Plight Of Largest Number of Jews In The World

In a special interview given to the London *Jewish Chonicle* published on October 1. Gandhi, the Indian Nationalist leader comes out as an exponent of 'Spiritual Zionism'. Objecting to the "Reoccupation of Palestine" by the Jews, he says:—

"Zionism in its spiritual sense is a lofty aspiration, but Zionism meaning the recoccupation of Palestine has no attraction for me," declared Mahatma Gandhi in an interview here to-day. I understand the longing of the Jew to return to Palestine," he continued. "He can do so, provided it is done without the help of bayonets belonging either to Britain or the Jews. In that event the Jew would proceed to Palestine peacefully in perfect friendliness with the Arabs. Real Zionism, which lies in one's heart is a thing to strive for and die for," asserted Gandhi. "It is the abode of God. The real Jerusalem is the spiritual Jerusalem. Thus the Jew can realize this Zionism in any part of the world."

Dr. Wise Rebukes Gandhi

As was to be expected, Gandhi's misconception of Zionism elicited a sharp rejoinder from Dr. Stephen S. Wise, chairman of the political committee of the Zionist organization of America, who appeared as a last-minute speaker at the sixty-third birthday dinner given in honour of Gandhi on October 3, by Dr. John Haynes Holmes, who acted as toastmaster. Dr. Wise said:—

"Jews throughout the world," said Rabbi Wise, "cannot help regretting the word of Gandhi spoken yesterday concerning Zionism. It is strange to find Gandhi alluding to Zionism as if it might mean the 'reoccupation of Palestine,' with all of the sinister military meaning which 'occupation' and 'reoccupation' convey. Is reoccupation to be added to the vocabulary of misunderstanding, which already includes such terms as 'landless Arabs,' having reference to Arabs who are willing to dispose of their land holdings at unreasionably high prices to Jewish settlers?

Practical Issue Stressed

"Gandhi is right in saying that 'Zionism in its spiritual sense is a lofty aspiration,' but such a Zionism, if it remain an aspiration, can little help those Jews who must re-establish themselves in Palestine because the world has, for the most part, shut its doors.

"It is not easy to understand the paradox of Gandhi: 'I understand the longing of the Jew to return to Palestine. He can do so.' But Gandhi adds—'provided it is done without the help of bayonets belonging either to Britain or the Jews.' The answer might be made that British bayonets freed the Arabs of Palestine and gave to the Arabs of Palestine and neighboring countries the freedom which they to-day enjoy. But it is more important to say—and Gandhi is so hospitable to truth that he ought to know, and if he does not know, he will wish to know—that there were virtually no British bayonets in Palestine until Arab bayonets perpetrated the massacre of August-September, 1929.

"As for the Jewish settlers in Palestine, no one can sanely and honestly accuse them of resting their case on bayonets. Their title is immemorial, and they have returned to Palestine not to hurt and to wound, but to serve, to enrich and to bless the land and all its people. This they have done from every point of view, culturally, morally and spiritually.

"Gandhi closes his beautiful message with the thought: 'The real Jerusalem is the spiritual Jerusalem.' That is true, but what would Gandhi say if that answer were made to him by the British Government respecting India? If 'the Jew can realize this Zionism in any part of the world,' then the people of India do not need the physical abode of India in which to work out the problems of life and peace.

Compares Plight of Two Peoples

"Would that Gandhi knew that what he claims is the suffering and denial of his people in India is the status of the largest number of Jews in the world, that Jews have no desire for military occupation or forcible re-entry into Palestine, that they seek peaceably and, in a very real sense, non-resistently to live and labor and serve and to sacrifice for Palestine, which means to many Jews exactly what India means to Gandhi! There is no loftier or nobler spiritual enterprise among the sons of man than the undertaking to re-establish Jewish life in Palestine. This purpose should have the furtherance and blessing of Gandhi, freedom has the good-will of all men who believe in peace and freedom for all peoples."

B'rith Trumpeldor Society

A public meeting of the above society will be held on Wednesday, the 16th instant at 5.30 p.m., at 64 Ward Road, when Mr. N. E. B. Ezra will deliver an address on "The Jewish Outlook." A cordial invitation is extended to all.

INTERNATIONAL COUNTRY CLUB

Drawing of Autumn Champion Sweepstake

FIRST PRIZE

Pony	Amount	Ticket N
SAARLAND	$81,970	190

SECOND PRIZE

FIRE FLASH	$13,237	63

THIRD PRIZE

HAZY MORN	$ 7,993	162

EXTRA PRIZES

Ticket No.	Amount	Ticket No.	Amou
190710	$500	63437	$250
190712	500	162397	12
63435	250	162399	12

STARTERS & NON STARTERS $100 each

Jack Tar	18879	Jolly Star	16
Vecherock	56911	Busy Bee	96
Speedway	190841	Jupiter	39
Turveydrop	195984	Ali Baba	81
Switzerland	154874	Thistledown	39
White Sands	186780	Windmill Plane	91
Beautifulland	185961	Dan Leno	1641
Godson	69188	Antrim	1645
Rajah	27787	Boot Black	9612
Wheatcroft	185995	Pink Ticket	9632
Joss Boy	98672	School Boy	22
Royal Hussar	24806	The Crafty Bird	1566
Iltis	163984	Comradeship	33
Hunter	198569	Pinto	1125
Field Plane	40961	Bonnie Lad	1502
Lysander	190857	The Golden Eagle	1519
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FIRST PRIZE

Pony	Amount	Ticket No.
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SECOND PRIZE

FIRE FLASH	$13,237	63436

THIRD PRIZE

DIZZY MORN	$ 7,993	162398

EXTRA PRIZES

Ticket No.	Amount	Ticket No.	Amount
190740	$500	63437	$250
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63435	250	162399	125

STARTERS & NON STARTERS $100 each

Jack Tar	18872	Jolly Star	162991
Vecherock	56911	Busy Bee	86187
Speedway	190841	Jupiter	26782
Turveydrop	155985	Ali Baba	81787
Switzerland	151871	Thistledown	36515
White Sands	188720	Windmill Plane	91698
Beautiallane	185935	Dan Leno	164187
Golden	69188	Artemis	164520
Rajah	27787	Boot Black	96158
Wheatcroft	185995	Pink Ticket	96339
Joss Bay	98672	Shoal Bay	2337
Royal Huzzar	21808	The Crafty Bird	155651
Bliss	163781	Comradeship	3254
Hunter	188559	Pabo	112561
Field Plan	99063	Bronze Lad	150233
Lysander	139857	The Golden Eagle	151995
Fenland	88865	Jolly Comedian	41568
Michigan	16399	Olse	162311
Merry Jo	93176	Field	61821

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Ban On Jabotinsky Continues

London, Sept. 22 (J.T.A.).—The action of Lord Passfield in refusing to grant permission for reentry into Palestine to Vladimir Jabotinsky, Zionist Revisionist leader, approved by the new coalition cabinet, it was stated here by Colonial Secretary Thomas. This announcement was made in response to a question raised in the House of Commons by Captain Josiah Wedgwood.

Eres Yisrael Jewry Leads

Jerusalem.—The Jews of Palestine contributed during the last twelve months about £25,000 to Zionist funds. About £14,000 was collected in small sums for the Jewish National Fund, about £7,500 in large contributions for the Palestine Foundation Fund (Keren Hayesod), and about £3,000 in "shekalim," or cards entitling holders to vote in Zionist Congress elections. These amounts are exclusive of casual collections for persecuted Zionists in Russia and other purposes. The "Davar," the Palestine Labour daily, estimates that the per capita contribution of the Jews in Palestine exceeds that of the Jews of Russia before the war.

Anti-Semitism Sure Tonic

Vienna, Sept. 21 (J.T.A.).—Arthur Schnitzler, famous Austrian novelist, in an open letter addressed to Christians to-day informs the Christian world that continued exceeses against the Jews will only strengthen the Jewish stamina and bring the Jewish people to a closer unity. Discussing the anti-Semitic question for the first time in his public writings, Mr. Schnitzler's letter which appears in the "Neue Judische Monatschau," declares, "if the Christians hope to destroy us by their attacks against us, they should take note that their onslaughts serve rather to develop our resistance and strengthen our unity. Never are we Jews more strongly conscious of our endurance as a race than when we are under attack." The article has had a tremendous repercussion throughout the city and is widely discussed in literary circles.

Political Zionism Championed

GENEVA, Sept. 17.—A demand that the Assembly of the League of Nations should reaffirm the policy of establishing a Jewish Home Land in Palestine was made at to-day's session of the sixth Commision of the League of Nations. Addressing the meeting on the question of the termination of the Mandates, M. Lange, Norwegian member, emphasized the position in Palestine. He pointed out the progress made in Palestine reconstruction thanks to the extraordinary readiness of Jewry the world over to make sacrifices. Palestine, he continued, is the centre of Jewish hopes. It is a source of satisfaction and personal dignity to them that the land of their origin exists as a national centre. Recalling the echo which the Passfield White Paper had at the Zionist Congress and the severe criticism voiced against the British government, Mr. Lange stated that it had also a wide repercussion among the millions of Jews in Europe who are members of the proletariat or the small middle class, existing under the most difficult material conditions. To rob this large group of the dignity in which Palestine cloaks them, is to complicate the threatening social uneasiness which characterizes the present epoch, Mr. Lange warned. Mr. Lange underscored that the League must therefore guarantee the existence of a Jewish National Home and safeguard the position of the Jewish national minority in Palestine. The Palestine debate will be continued at to-morrow's session.

Plans Jewish Nunnery

BUDAPEST, Oct. 5—A Jewish nunnery as a haven of refuge for Jewish women disappointed in life, will be established in Hungary by Irene Palasty, who is regarded as the greatest Jewish actress in the country, it was announced here today. In making known her plans, Miss Palasty declares that the absence of such a refuge, akin to the nunneries provided by Christians, was incomprehensible to her. "I therefore propose to establish a Jewish nunnery to provide for three hundred Jewish women who seek refuge from worldly affairs," she said. "I shall establish my nunnery in a quiet village in Hungary. No male will be permitted entrance, except the Rabbi, who will be received twice daily for prayers," she explained.

Jewish Population in New York

The Jewish population of New York City numbers 1,875,521, according to statistics made public by Dr. Walter Laidlaw, Executive Secretary of the Cities Census Committee. This number represents an increase of 623,386 since 1930, when the Jewish population numbered 1,252,135, and an increase of 232,509 since 1920.

It is computed that the Jewish increase in population is much smaller than that of either the Protestants or Catholics, the Protestants being in the lead.

Acquires New Land Area in Emek

JERUSALEM.—A considerable addition to the national Jewish land possessions in Palestine has been made through the acquisition of a further land area in the Valley of Jezreel by the Jewish National Fund, it was announced here. As a result of this acquisition of land on the slope of the hill, Kumi, the neighboring Jewish settlements will be enlarged. Settlements benefiting from the new land allotments include the famous colonies of Ain-Harod, Geva, Tel-Joseph and the small holder's settlement Kfar Yeheskel. The new land allotments will very materially contribute towards the economic success of these settlements, it was stated.

Getting Rid of Jewish Officials

JERUSALEM—The Palestine Administration is getting rid of its Jewish members. A Jewish official, Edwin Samuel, has gone to America for a long period of study leave. Mr. Nurock, another Jewish official, is being transferred to Kenya. Norman Bentwich was compelled to announce his retirement as Attorney General. These Jews are Englishmen before all else, and the racial theory has not yet been recognised in the British Isles, yet where the Jewish National Home is concerned, the most surprising innovations may be expected, the press here states. The Jewish press was not in favor of Mr. Bentwich. He was frequently more the neutral Englishman than any Britisher. Fearing that he may be suspected of sympathy with the Jews, he more than once took up an unfavorable attitude toward them. But neither this nor his generous treatment of the Arab lad who made an attempt on his life helped Mr. Bentwich in the least. There is no room, it seems, for a high Jewish official in the Jewish National Home, even if he be an Englishman. Mr. Luke was the first to introduce this discrimination against British subjects who are Jews. And the Arab Executive seeing their experiments were successful, gave the signal to the Arabic press which started a vigorous campaign against Bentwich, "the Zionist." The Arab papers were persistent in their out-cry and they finally got what they wanted. The Jews in Palestine will not regret the resignation of Bentwich the Attorney-General. Rather will the Arabs miss him. But did the Arab leaders think of the material benefit. Not at all. They merely wanted to get rid of Bentwich the Jew, even at the cost of Arab interests, and this goal they have now attained. The British tradition for fairness is giving way before the pressure of Levantine politicians. And this is very regrettable indeed.

Oppose Proposal To Return Jews To Spain

MADRID, Oct. 12.—Sharp criticism was voiced to-day in the Spanish Parliament by representatives of the Church against the facilities which the government proposes to offer the Sephardic Jews under the new constitution. The actual form which the government's offer to the Jews will take is not yet known, but the church representatives voiced their opposition to the inclusion of an article in the constitution which would authorize the return of the Jews to Spain, at a time when the Jesuits are expelled. Church deputies assert that such a discrimination would be unconstitutional since all Spaniards should be equal in the eyes of the law.

Holds Memorial Service for Monash

LONDON, Oct. 13.—Memorial services for Sir John Monash, Jewish leader and Australian War commander, were held here today in the Hampstead Synagogue under the auspices of the British War Office.

MELBOURNE, Oct. 13.—Sir John Monash who died here at the age of 66 on Thursday was accorded a state funeral here on Sunday. Cannon boomed and bells tolled as the Jewish funeral service was performed by two Australian Rabbis. Vast crowds arrived on special trains from all parts of Australia to attend the services.

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READ IN THIS ISSUE.—HARDOON WILL CAS EENTERS IMPORTANT STAGE.—EZRA A. HARDOON APPEALS TO HIS MAJESTY THE KING OF IRAQ FOR IRAQUIAN LAW OF WILLS TO BE APPLIED.—IMPORTANT DEVELOPMENTS ANTICIPATED; THE JEWISH OUTLOOK, ADDRESS BY N. E. B. EZRA; PAN-MOSLEM CONGRESS AND SOME INTERESTING CORRESPONDENCE; KEREN HAYESOD DRIVE

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

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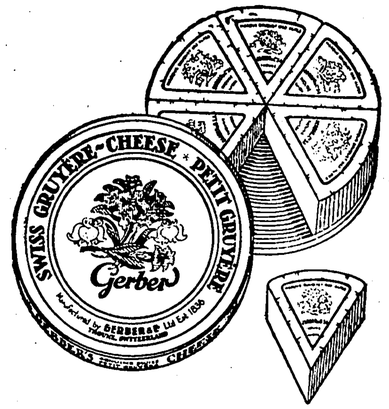

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