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1st January, 1934
14th Tebeth, 5694

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
30th year of publication

מבשר ישראל

ISRAEL'S MESSENGER

The International Jewish Monthly
Official organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jew and Judaism in the Far East.

Adam — Novicki

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Vast Siberian Territory Available

MOSCOW, Dec. 7.—M. Smidovitch, vice-president of the Soviet Union, announced to-day that Russia offered a refuge for German Jews seeking new homes, and invited them to participate in building up an autonomous Jewish Republic under the name of Birobidjan. The new state will be situated in the eastern section of Siberia bordering on Manchuria, and will be proclaimed when 30,000 Jews have settled there. The territory covers 10,000,000 acres and was allotted under the 1928 Agreement for Soviet Jews desirous of establishing a Jewish republic.—Reuter.

Viscount Cecil Speaks

LAUSANNE, Dec. 7.—Speaking at the opening of the second session of the High Commissariat for the Relief of Refugees, Lord Robert Cecil, who was this morning elected chairman of a special committee on the question of Jewish and other refugees from Germany, showed that the problem of 60,000 German refugees must concern the whole world. The solution, according to him, lay in making individual emigres capable of supporting themselves in their needs. "There exist," said Lord Robert Cecil, "on our planet immense territories which can supply a new field of activity." The High Commissariat will endeavour to instal the refugees in the existing communities, as well as examine the possibilities of creating eventually new communities. Dr. Weizmann, of the Jewish Agency, remarked that there were many countries which might receive the refugees. In conclusion, the assembly heard M. Henri Berenger, chairman of the Senate Foreign Affairs Committee and French delegate.—Havas.

Einstein on Palestine for German Jews

Professor Albert Einstein believes that the reconstruction of Palestine as a Jewish National Home is one of the most important problems facing the Jews of the world today. The noted scientist who is now at Princeton, N. J., where he will lecture in the Institute for Advanced Study, is concerned, however, that too great a stream of immigration may lead to an economic crisis. He therefore urges that other suitable areas of colonization be taken into consideration for settlement by Jewish refugees from Germany. In an exclusive interview with the Jewish Telegraphic Agency on the occasion of his departure for this country from England, Professor Einstein discussed the refugee problem and expressed his gratitude to the countries which have given these homeless people shelter. "The problems of Jewry," Professor Einstein said, "concern me most, because, as a Jew, they are nearest to my heart. Viewed in the long run, the reconstruction of Palestine is the most important factor for the whole of Jewry. It is therefore important that Palestine should absorb as many as possible of the Jews who leave Germany in so far as they can be of use in this reconstruction. At the close of the Institute's semester, Dr. Einstein declared he intends to go to Paris for two months and there will take up his appointment to lecture at the College de France.

Restrictions to Eres Yisrael Protested

NEW YORK, Dec. 6.—The convention called by the Palestine committee of the National Labour of America, which was attended by 800 delegates representing a membership of 250,000, passed a resolution to-day strongly protesting against the immigration restrictions in Palestine and calling on the British Government to remove all obstacles in the way of a Jewish settlement. According to the Jewish Telegraph Agency, the convention has sent a message to the British Labour Party asking for support of its demand.—Reuter. Special to N.C.D. News.

VIENNA, Dec. 5.—Viscount Cecil of Chelwood was elected president of a special committee to deal with the question of Jewish and other refugees from Germany, to-day. His appointment was made at a meeting of the representatives of fifteen countries forming the body appointed by the League of Nations, but functioning independently in its handling of the problem. Mr. James MacDonald, the High Commissioner, estimated that the number of refugees from Germany totalled 60,000, of whom 51,000 were Jews. He said that 25,000 refugees had entered France, 3,000 England, 6,500 Palestine and 6,500 Poland, and added that the problem could only be solved by international co-operation.—Reuter.

Arab Boatmen Impede Arriving Jews

STAMBUL, Dec. 10.—Stambul newspapers announce to-day that Jewish refugees from Germany, who are on their way to Palestine, have recently petitioned the Turkish Railway Administration to grant them passage by rail through Turkey. It transpires that the said request was caused by the fact that German refugees of Jewish origin have been boycotted for the last few months by Arab boatmen of Jaffa and Haifa who refuse to take them ashore when they arrive by sea.—Havas.

Palestine's Power of Absorption

LAUSANNE, Dec. 8.—Viscount Cecil of Chelwood killed any idea of a fresh exodus to Palestine, at the conclusion of the present session of the German Refugees Commission to-day. Palestine's power of absorption was, he said, strictly limited. Although the British Government was unable to speak for the Dominions, he added, he was sure that the latter would do their utmost of help in a grave humanitarian problem. Several speakers said that the number of refugees from Germany was largely on the increase. Senator Beranger (France) asserted that Germany was really one huge concentration camp as far as Jews were concerned.—Reuter.

Assimilationist Jews Plan New Party

BERLIN, Nov. 24.—The assimilationist Jews of Berlin are planning to establish a new Jewish party limited to the extreme liberal Jews. The programme will consist of two points: the exclusion of the Zionists and East European Jews from the Jewish community, and an appeal to the Nazi government to appoint a commissar to deal with the Jewish problem.

Jewish Publishing House Seized

BERLIN, Nov. 24.—Fifty-six years of patriotic and loyal service to Germany by the members of the Jewish Ullstein family availed them nothing and now the famous Ullstein Verlag, the leading German publishing house, has been taken over by the Nazi regime and the Ullsteins remain no more than figure-heads in the great properties they built up. Ullstein Verlag was the publisher of Germany's leading newspapers, magazines and books and had taken an important part in the development of German aviation.

German Exports to France Ruined

PARIS, Nov. 24.—German exports to France fell off by 370,000,000 francs during the first nine months of this year as a result of the anti-German boycott, according to figures made public here by the Jewish Boycott Committee of France.

Rejects Plea to Buy German-Jewish Goods

LONDON, Nov. 24.—The British Boycott Committee has rejuected the plea of a delegation of German-Jewish business men not to boycott the products of German Jewish firms. The German-Jewish business men made a special trip here for that purpose.

A Record Month

JERUSALEM, Nov. 24.—During the month of September 3,903 Jewish immigrants were admitted to Palestine, according to official government statistics. Of this number 450 came in under the so-called capitalist category.

Catt Receives Good Will Medal

NEW YORK, Nov. 24.—The 1933 American Hebrew Medal for Promotion of Better Understanding Between Christian and Jew in America was awarded to Mrs. Carrie Chapman Catt, noted feminist leader, on November 23. Mrs. Catt received the medal primarily because she organized a protest committee of non-Jewish women against the treatment of the Jews in Germany. This committee marshalled Christian sentiment by securing the signatures of 9,000 non-Jewish women in every state of the Union to a protest against the treatment of the Jews in Germany.

Suicide Only Way!

BERLIN, Nov. 24.—Professor Arthur Wolf Meyer, one of the outstanding surgeons of Germany, who had been a leader in the persecution of Jewish physicians since the advent of the Nazi regime, shot and killed himself and his wife in his home when he discovered that Nazi officials had uncovered evidence which showed that he was descended from Jews on his mother's side.

Catholicism and Protestantism Join

BERLIN, Nov. 24.—The possibility that world Catholicism and Protestantism may shortly join world Jewry in opposition to the Nazi regime in Germany was seen here as the result of growing tension between the Hitler government and the Vatican because of the Pope's concern at Germany's failure to apply the Concordat and because of mounting opposition on the part of Protestant ministers in Germany to the Nazification of the Evangelical Lutheran Church. In many parts of Germany anti-Nazi Protestant ministers are holding secret catacomb meetings against Hitlerism. The arrest of former Chancellor Wilhelm Marz and eight other prominent members of the Catholic Centre party on trumped up charges of fraud and treason have increased the tension.

[Continued on Page 24]

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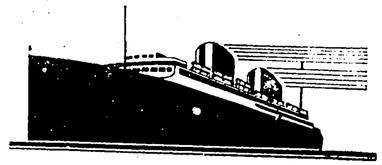

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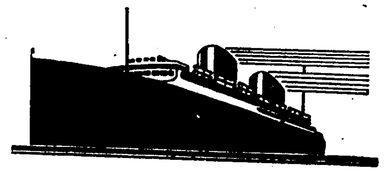

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Country House For Sir V. Sassoon

Of the residences recently completed in Shanghai there is no doubt that Sir Victor Sassoon's country house, designed by Messrs. Palmer and Turner, is one of the most delightful, and cannot fail to appeal to any who are interested in domestic architecture. The house is situated on an ideal site of some 57 mow in area, bounded on the South by the Hungjao Road and on the East by the Hungjao Golf Course. The architects were fortunate in having been allowed a free hand, not only in the design of the house but also in the layout of the grounds. Having borne in mind a definite scheme, they have transformed what was virtually an entirely flat piece of land into the makings of one of the most beautiful gardens in Shanghai.

Full advantage has been taken of the creek which runs through the property and the architects have been skilful in shaping the waterway to form an artificial lake, which can be seen from the terrace of the house. Excavated soil from the creek has been used to create ranges of small hills, judiciously placed either with a view to obtaining privacy from public footpaths and boundaries or to enhance a vista or landscape feature. The house has been designed in the Old English cottage style. The manner in which the wing, containing the servants' quarters and garages, forms an entrance courtyard, and a variation of roof levels make an extremely interesting and picturesque exterior. The careful selection of materials, such as stone paving, half timber work to the upper storey and the introduction of leaded lights all give the house a quality of charm, colour and dignity, which are so prominent in the architecture of this period. The plan is informal in character and includes a living room, or more correctly a lounge hall, of generous dimensions being 44 feet long, 22 feet wide and extending upwards to the height of the roof. All rough timber construction, such as roof trusses, main beams and rafters are exposed in the truly traditional manner. The principal feature in this room is the large fireplace. Built in a recess large enough to contain inglenook seats, the firenlace rests on a hearth paved with alternate squares of stone and brick, and is surmounted by a semi-circular flue formed of red roof tiles laid to aherring-bone pattern. Leading out of the hall, the staircase ascends to the Gallery at the East end of the room and gives access to the three bedrooms and bathrooms. The latter are attractively tiled with speckled buff coloured Japanese tiles and linoleum of varying patterns has been laid on the floors.

Furnishings, such as electric light fittings, fire grates and hardware have ben designed and executed locally to conform with the character of the house. The workmanship throughout has been of the highest standard and without sacrificing the aesthetic quality of their design, the architects have given careful consideration to the practical requirements which are essential to domestic comfort. It is interesting to note that work on the grounds commenced no earlier than January last year and the house itself, including fittings and furniture, was completed within a period of seven months.

Palmer and Turner Design Delightful Cottage

Sir Victor Sassoon has a delightful pied a terre now in Shanghai, of which a glimpse is seem in this page. The country cottage in old English style, designed by J. W. Williamson, F. R. I. B. A., M. R. S. I., of Messrs. Palmer and Turner, is seen across a vista of lawn and lake. The artificial lake is one of the most attractive features of the landscaped garden which surrounds the house.

The contract for building was awarded to Kung Hsu Hsing; Messrs. Peach & Co. Ltd., supplied the furniture for the cottage; Messrs. W. W. Wagstaff Studio undertook all art decorating the marble stone, wood and cement; electric work by Messrs. Anderson, Meyer and Co., sanitary ware by Messrs. Arnhold and Co. Ltd.; gardener Mr. Koo Ah Dong and Brothers; heating and plumbing by Mr. D. Carter.

It is interesting to note that Messrs. Palmer and Turner have designed all the mammoth structures for the Sassoons here. These include the Sassoon House, Cathay Mansions, Embankment House, Grosvenor House, Hamilton House and the Metropole Hotel. It may also be stated that this firm of architects had designed the Beth Aharon Synagogue.

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SOCIAL AND PERSONAL

On the 3rd ultimo, Miss Rachel Isaacs, daughter of Mrs. S. Isaacs and the late Mr. S. Isaacs, was united in holy wedlock to Mr. R. S. Elias, at the home of the bride's mother, No. 17 Kungping Road. There was a small gathering of invited guests to witness the ceremony which was conducted by Hazan Eliahoo Isaac.

On the 17th ultimo, Mr. and Mrs. N. E. B. Ezra gave a reception to the newly arrived German Jewish doctors at their residence No. 6 Pacific Gardens. Among those present were Dr. and Mrs. Hugo Jakubowski, Dr. and Mrs. Richard Loewenberg, Dr. and Mrs. Max Dahl, Dr. and Mrs. Bernhard Rosenberg, Dr. Joseph Preuss, Dr. and Mrs. H. Lange, Dr. and Mrs. Georg Glass *** Mr. Ezra, in a brief address, extended welcome to the visitors with their charming wives. He said:— "We know that you have come to our shores to make your homes here and give us of your best whenever we need your services. You are outstanding men who have been exiled from your adopted country and forced to seek asylum elsewhere. I am sure you will in course of time, study the needs of Shanghai and become fully conversant with its problems. It behoves us all to secure for you the success you need in your noble profession and guide you to achieve the maximum of results. We hope your stay in Shanghai will open a new era in the history of our community. We all would like to see you prosper and grow and multiply. We are celebrating to-day our annual Hanuccah Festival, demonstrating the triumph of Judaism over paganism. We recall the bravery of Judas Maccabeus and his sons who, by their zealous conduct and superhuman efforts had kindled a great illumination for the whole world. Perhaps another illumination is needed to quench the darkness that is now hovering and thickening on the horizon, and let us hope that a modern Judas Maccabeus will reveal himself to save the world from disaster. Let us rejoice on this day of our national festival and reflect upon the past and hope for the future. Let us also hope that out of the present travail and sufferings there will appear a new dawn for Israel and humanity."*** Dr. Richard Loewenberg, responded in English on behalf of his colleagues, expressing thanks to the host and hostess for the kind reception tendered them. He could not help saying that they found the Shanghai Jewish community quite active and progressive and were deeply impressed with the attention extended them. When they left Germany they never expected to find a thriving Jewish community in China, and they were all grateful for the courtesies shown them. He was safe in saying that all those who will show confidence in them will be fully rewarded, as they intend to contribute of their best to help their fellow-suffereres in life. Dr. Lowenberg's speech was well received as he spoke in English, which he is now learning as fast as he can possibly manage.

Mr. and Mrs. R. M. Noblston, and their daughter Miss Lily Noblston, are leaving Shanghai next month for good for England where they will make their home in future. Mr. Noblston is retiring from business, after serving the Shanghai Waterworks Co. for over twenty years. The need for rest has impelled him to tender his resignation, with the result that the Shanghai community will be the poorer by his and Mrs. Noblston's departure. As to Miss Lily Noblston, the talented and noted writer, her departure will be keenly felt by all those who admire her eloquence, literary gift and forceful pen. We understand that the Noblston family intend to reside in Canterbury.

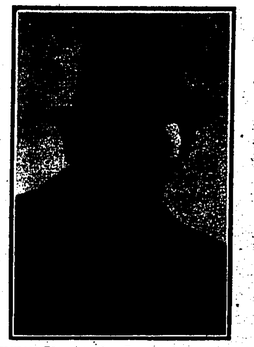
Dr. Richard Loewenberg who is opening his practice here to-day at Denis Apartment, comes with strong recommendations from well known personages. He attended the University of Gottingen and studied at Freiburg and at Hamburg Universities. From 1923 to 1926 he was an assistant doctor for internal disease in the Hospital of the Deutsch-Israelitische Gemeinde (Prof. Korach). After remaining one year at the Pharmacological University Institute (Prof. Bornstein) he worked as an assistant doctor in the department of nervous disease at the St. Goerg Hosiptal (Prof. Trommer) from 1927 to 1929. Since then he was assistant doctor at the Psychiatrical University Clinic in Hamburg-Friedrichsberg (Prof. Weygandt. He is the author of various valuable medical works.

Dr. David Judah and his wife and children arrived here from Bombay last month, and after staying for three weeks left for India on the 26th ultimo. Da. Judah is a medical practitioner of extensive practise in Bombay and this is his first visit to China. He and his family were guests of honour of Mr. and Mrs. D. E. J. Abraham. Incidentally, it may be stated that Mr. Abraham is uncle to Mr. Judah.

A daughter has been born to Mr. and Mrs. R. J. Moalem.

Mr. and Mrs. D. E. J. Abraham gave an "At Home" on the 7th ultimo, at their residence No. 502 Avenue Foch, to the members of our community in honour of Dr. and Mrs. David Judah. There was a very large gathering to greet the newcomers.

Miss Sophie Finkelstein, eldest daughter of Mrs. H. Finkelstein and the late Mr. H. Finkelstein, popular radio artist, recently gave a recital from the Crystal Room at the Radio Exhibition. She is an accomplished singer and pianist. —*Josepho-Shick.*



SIMEON KASPE, the Jewish-born naturalised Frenchman who was kidnapped on August 25 and held for ransom, was shot dead through the head on Nov. 24, to the sorrow and grief of his parents and hosts of friends. The miscreants have been arrested by the police in Harbin and will be dealt with according to law. The victim's aged mother arrived in Shanghai last month from Paris and the news of her son's death was not broken to her. Kaspe was 24 years of age. The tragedy has sent a thrill of horror throughout China, where the family are well-kknown and highly respected. Kaspe was 24 years of age. The son of the proprietor of the Hotel Moderne at Harbin, he was educated at the Shanghai Public School for Boys and later proceeded to France to develop his musical talents. On his return to the Far East, he gave concerts at Harbin, Shanghai and other centers and was generally regarded as a "coming man."

JERUSALEM, Dec. 6.—Two Arab leaders, charged with having instigated the recent anti-Zionist disturbances, were sentenced to a month's imprisonment each today, while a third man was acquitted on $200 bail. All three appealed. The trial of eighteen others, who were also indicted in connection with the recent riots, was adjourned until December 18.—Transocean Kuo Min.

Among the recent arrivals of German Jewish doctors who are just establishing their practice in Shanghai, is Dr. Karl E. Mosse, M. D. who acquired quite a reputation in Berlin for children's diseases and was for the last 7 years chief doctor in charge of a large clinic for baby diseases. This clinic is a model of its kind boasting of about 4,000 calls a month. Dr. Mosse is a scion of the famous Mosse family who up to recent events were owners of the Berlin Tageblatt and the important publishing house of that name.

The Hanuccah Ball given this year under the auspices of the Shanghai Zionist Assoviation "Kadimah" at the Canidrome on the 12th ultimo, was largely attended and liberally patronized. The Ball opened with a display of drill by the B'rith Trumpeldor under the leadership of Mr. R. D. Bitker, after which Hatikwah was sung. Dancing was indulged in freely until the late hour in the morning. The Committee must have worked hard to ensure the success of the Ball, thanks are due to Messrs. B. Topas, I. L. Hasser and Dr. S. D. Joffick. In course of time, the "Kadimah" will issue a special bulletin showing the net profit realised and giving thanks to whom thanks are due.

Mr. and Mrs. D. S. Levy, Mr. and Mrs. J. I. Jacob and Mr. B. I Coben, celebrated the bar miswah of their respective sons last month with the usual ceremony and hanquets.

Mrs. D. G. M. Aronovsky and her five children left for Port Said, enroute to Eres Yisrael, on the 16th ultimo. Mr. Aronovsky is remaining here.

JEWISH CALENDAR 5694 — 1934

5694
New Year for Trees — Wed. Jan. 31.
*Rosh Hodesh Adar — Fri. Feb. 16
Fast of Esther — Wed. Feb. 28.
Purim — Thurs. Mar. 1.
Rosh Hodesh Nisan — Sat. Mar 17.
First Day Passover — Sat. Mar. 31.
Second Day Passover — Sun. April 1.

*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 •

JEWS, ARABS, ENGLAND AND INDIAN MUSLIMS

We cull the following item of news from *The Patna Times*, a weekly Muslim journal published in Patna, India, of Nov. 19, which is an illustration of ISHMAEL'S attitude towards their blood relations, the Jews:—

Sir Mahomed Iqbal, President of the All India Moslem Conference, has sent the following telegram to the Viceroy from Lahore. "The Palestine situation is causing great anxiety to Indian Moslems. The Colonial Under-Secretary's speech intensifies the suspicion that British policy aims at creating a Jewish National State at the expense of the Arabs. British obligations, as stated by the Under-Secretary, are obviously inconsistent. The recent happenings demand an immediate inquiry and stoppage of Jewish immigration. The best interests of the British require the withdrawal of the Balfour Declaration. The Moslems of India hope that the Viceroy will draw the attention of His Majesty's Government to the gravity of the situation and save Anglo-Moslem relations from embitterment.

Bearing in mind that the Grand Mufti of Jerusalem, is in India on begging expedition for his University scheme, the agitation on his part to incite the Indian Muslims against Great Britain and the Jews, is not surprising. What we cannot understand is how an intelligent Muslim leader like SIR MOHAMED IQBAL, could be deceived by unscrupulous propaganda in making the statement "that British policy aims at creating a Jewish National State at the expense of the Arabs." How long this vicious progadanda to beguile the unwary is going to last, we cannot surmise. Some steps, to our mind, must be taken to undermine the work of mischief-makers and we hope that a parley between the real representatives of Arabs and Jews will be convened shortly to dispel doubt and ignorance once and for all. Far from Jews trampling upon Arab rights, Jewish immigration is helping the country to restore her greatness and possibilities. It is heartrending to see the role which ISHMAEL is called upon to play against his step-brother, when he insists upon the "stoppage of Jewish immigration to Palestime." Whither shall the harassed Jewish nation go? Is there any chance to build a homeland on the high seas just in order to escape the malice and hatred of man's inhumanity against man? Who was foolish enough to oppose the formation of four Arab States soon after the Great War? Though this greed to dominate the world and grudge the tiny territory for Jews where they can build up a home, free from the yoke of their oppressors. Instead of ISHMAEL condoling with and helping his stepbrother by offering him actually a haven of refuge in his sun-kissed land, we see the awful spectacle of the followers of RASSOUL breaking his behest and roaring against their cousin and hoping to tear him to pieces! SIR MOHAMED IQBAL is not a fanatic living in a deserted island not to oppraise the consequences of his rash measures and the untold miseries it will bring upon longsuffering humanity. To suggest, as he did, that "the best interests of the British require the withdrawal of the BALFOUR Declaration" shows how this courageous Muslim leader is out of joint with world politics. It must be remembered that Great Britain is holding the Mandatory of Palestine under a trust from the League of Nations to assist the Jewish nation to upbuild their homeland. It is conceded that Jewish strivings in Palestine is helping to raise the standard of Arab life and enhancing their prestige, We do not grudge the benefit accruing them, but why persist in dividing our forces and listen to imaginary grievances? Is Judaism a foe of Islam? Is Judaism aiming to destroy the teachings of the prophets of the human race, that the fear lest Jews become self-supporting is gnawing in the hearts of our neighbours? Perhaps if we were to remind SIR MOHAMED IQBAL that the foundation of his own religion is based upon Jewish contributions, we would be hated and disliked stronger. We cannot, however, submit meekly to the fiat of the Indian Muslims to stop the work of our national redemption. Who condemned Israel to live in exile forever? We cannot and will not sell our national birthright for a mess of pottage. ESAU did it; Israel will not! Little does SIR MOHAMED IQBAL realise how great the disservice he is rendering to humanity in general, and to his next door neighbour—Israel, in particular, when he aligns himself with the forces of darkness and imagines himself to be doing ALLAH'S work in resisting and resenting Israel's forward march. "When time and need require," says CICERO, "we should resist with all our might, and prefer death to slavery and disgrace." Let that serve our affirmation to the whole world in our present state of agony and sufferings. There can be no longer any shuffling of orders and programmes. We stand or fall by our national movement and we strongly suggest to SIR MOHAMED IQBAL not to write a woeful chapter in the history of Islam. Rather should posterity acclaim the Muslims as good brothers in coming to the help of their Jewish cousins and succouring them to settle in life. "Life cannot subsist in society but by reciprocal concessions," says Dr. JOHNSON. Why not remove the veil, SIR MOHAMED IQBAL, and see in the Jewish restoration a movement to serve the best interests of Allah and Islam? It is easy to destroy but difficult to build. Hard and bitter as our struggle may be, we shall not quail under pressure.

THE JEWISH FOUNDATION OF ISLAM, I.

BY PROF. CHARLES C. TORREY, of Yale University

The above *magnum opus* has just been published by the Jewish Institute of Religion Press as its latest volume of the HILDA STICH STROOCK Lectures on the history and philosophy of religions. It is a fresh examination by one of the foremost Orientalists of our time of the old query of Islamic studies: Where did the cameleer of Mekka, whom the orthodox Muslim dogma would make unlettered, get the materials of the faith which set the whole medieval world on fire and which to-day, after thirteen centuries, is the religion of some two hundred millions of men? In five chapters of the book an answer is essayed which bristles with points of interest and often clashes with prevailing scientific beliefs. Not from the native heathendom of Arabia, nor from the tenets of Christian teaching of which the author of the Koran remained "profoundly ignorant," but from the Jewish neighbours of Hijaz did Mohammed receive the essential elements of the new faith. The naivete or illiteracy of the prophet is shown to be untenable. Though his sincerity is not to be doubted, much which appears childlike to western scholars is the result of shrewd foresight, and much suggests also that the prophet may have gained "gentle eminence in comparative Semitic philology." But he did not wish to seem to be a man of book learning; he would not weaken the assurance that his outgivings were of superhuman origin. Stirred deeply by the ethnic relationship with the Hebrews, Mohammed came to conceive of the Arabs as the rightful heirs of the religion of their father Abraham and Ishmael which Professor Torrey shows to have been the original meaning and message of Islam. The paramount influence of Judaism is traced in the basal beliefs and practices of the new faith, in the narratives of the Koran and in Mohammed's legislation. "When all has been said, however, the originality of the man remains more impressive than his dependence." Among the new conclusions of the book the ingenious theory deserves to be mentioned which connects the Jewish communities of Hijaz with a remarkable episode in neo-Babylonian history. Cuneiform documents, recently discovered, show that king Nabonidus who reigned from 555 to 538 B. C. was forced to transfor his royal residence from Babylon to the city of Toima, near the northern border of Hijaz. The expatriated Jews of Palestine seized the opportunity which promised to make Toima, a junction of great trade routes, a center of prosperous colonization. This is the origin and occasion of a large migration of Jews from Palestine into Northern Arabia for which previous scholars, though admitting the evidence, could find no explanation. There is not a dull page in the brilliant and beautifully written book, enlivenced by delightful bits of humour and some excellent translations of ancient Arabian poetry.

[To be Continued]

B'NAI B'RITH CELEBRATES NINETIETH ANNIVERSARY

In November last, the B'nai B'rith, the oldest Jewish fraternal Order in the world, celebrated its ninetieth birthday. This is an important milestone in the history of this world institution, which has a brilliant record of useful service performed for Israel and humanity. It stood as a sentinel for world Jewry and fought numerous battles against insidious foes. It has fostered culture, encouraged Jewish youth movements, fought against defamation of Jewish name and succeeded in banning "The Merchant of Venice" from a score of public schools in America. In the present grave crisis confronting us in Nazi Germany, the B'nai B'rith was criticized severely for its timid policy, but, nevertheless, it was quite active in fighting the reign of tyranny and arousing the conscience of the world against the "dominion of arrogance." For many years the B'nai B'rith took the lead in Jewry and its branches throughout the world have supported loyally the work done in the name of the Order, in consonance with the lofty principles for which it stands. In Shanghai, there is abundant scope for B'nai B'rith, and we hope our suggestion to the Parent Lodge, to delegate an emissary to the Far East to organize the field will be considered feasible. Bombay, has expressed to us its readiness to organize a B'nai B'rith Lodge; we have forwarded to the headquarters in Cincinnati the name of the individual who is prepared to take the initiative in the matter. There are other countries such as Hongkong, Singapore, Rangoon, Calcutta, Karachi, etc. where branches of the Order could be established and in this way bring about cohesion and strength to our scattered forces. Much can be done by way of exploring untapped fields, and we hope our suggestion will be acceptable and acted upon. We congratulate the oldest Jewish fraternal Order upon its attaining the age of ninety, and sincerely hope that it will continue to lead in the van of progress and constructive work for Kol Yisrael. The way may be long and tedious, but it is one from which the B'nai B'rith will not falter. We know of its industrious ability and the strength of its zeal to stand firm for principles which are at the height of the world. "I am here, here I remain" is the motto we see emblazoned on the portals of every B'nai B'rith Lodge, in whose anniversary we take pride and glory in its "spunk."

MUSLIMS AGAINST THEIR JEWISH NEIGHBOUR!

Our Muslim co-religionists in India must be suffering from slackness of some kind or other, otherwise it is hard to imagine what is meant by the following cabled news from Bombay through the Havas Agency under date of December 18:—

"The League of Indian Muslims has unanimously passed a resolution protesting against the immigration of the Jews into Palestine."

"Infinite is the help man can yield to man," said CARLYLE. He was reckoning, of course, upon real need of helping mankind to go forward and enjoy the fruit of their labour. To-day, our next of-kin —ISHMAEL—is fuming and fretting lest his step-brother—ISRAEL—come into his own and inherit a portion of joy that is due to him under the sun. The Indian Muslims are undoubtedly swayed by exaggerated reports that reach them from abroad concerning alleged Jewish policy to oust the Arabs from Palestine and harm their prestige. It has been well said that "exaggeration is a blood relation to falsehood and nearly as blamable." We are not without hope that truth will in the end prevail. Meanwhile, it is worth watching the movement of the Indian Muslims. They are supposed to be our stepbrothers from whom we must expect some measure of help and relief. The fact that so far we did not hear a leading Muslim voice sympathising with Jewish persecutions in Germany is not very pleasant evidence of friendliness on the part of the House of Ishmael. The attitude of hostility manifested by the latter will, we hope, not go very far. We would not want Islam to be indicted by future historians for its opposition to a humanitarian movement to restore the glory of ancient ISRAEL. "If we love one another, nothing, in truth, can harm us, whatever mischances may happen", said LONGFELLOW. When we think of the great heritage we have together, it is folly for the House of Ishmael to stand hostilely and chillily against the House of Israel. We have hopes that the ground of opposition will give way to sober judgment. We are open to fraternize together and not antagonize. There is a way out. Let there be a parley convened at an early date, and we hope for the sake of Islam that there will be no breach in our midst. Let us not create strife and division, for we are brethren!

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JEWISH DENTAL SURGEON AND WIFE

Dr. Hugo Jakubowski is a German-Jewish Dentist and specialist for mouth and jaw surgery. He passed his governmental examinations in 1912. During the world war he was Head of a Tooth and Jaw Station in the fighting field. He was a Captain and was decorated with an Iron Cross. Especially as a result of his rich experience during the war, Dr. Jakubowski gained a tremendous amount of experience and knowledge of his specialty, which later distinguished him in his civil practice. During his career as Dental and Jaw Surgeon in Berlin, Dr. Jakubowski was appointed Head Doctor of the Bergstuecken Hospital's Dental Department. He was also active in the Public Health Departmnet of Berlin. Dr. Jakubowski arrived in Shanghai several weeks ago with his family from Germany; he is enthused over China and its people, and looks forward to his permanent establishment here.

VIENNA, Nov. 14.—A warning to Austria against a policy of anti-Semitism was sounded here to-day by United States Minister Earle. He declared that Austria, which now had the sympathy of the United States, would forfeit it if the country undertook a policy of racial or religious discrimination.

LONDON, Nov. 18.—According to an official report issued here, 14,905 Jewish immigrants entered Palestine in the first eight months of 1933, as compared with 3,841 for 1932 and 3,049 in 1931. Since the end of the world war, 132,930 Jewish immigrants came into Palestine, the report disclosed.

BERLIN, Nov. 11.—Forty per cent. of the German Jewish physicians who left Germany have gone to Palestine, and about twenty are emigrating each week, according to the Berliner Aertze Correspondenz. Efforts are being made to facilitate the settlement of the German physicians in the United States. The American consul in Berlin is being requested to issue visas to physicians desiring to move to America. They will probably be required to have sufficient means to live in the United States for a year. American state organizations required of foreign doctors who wish to practice in that country are passed.

BERLIN, Dec. 1.—The Palestine Office here has recently been swamped with requests for Palestine visas from full-blooded German Aryans. It is believed that these Aryans want to go to Palestine because of their infatuation for Jewish girls or because they are already married to Jewesses.

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THE AWAKENING OF ASIA

Address By N. E. B. EZRA AT THE TUNG WEN COLLEGE

On the 14th ultimo, Mr. N. E. B. Ezra delivered an address on "The Awakening of Asia", at the Tung Wen College, an English speaking institution of Japanese students founded over three decades ago, by the late Prince Konnoye, with a view to foster Japanese culture and promote Sino-Japanese relations.

Prof. T. Hayashi, in presiding, introduced the speaker and referred to his past activities in China in promoting the welfare of Asia, insofar as it concerned China and Japan. He (the Chairman) assured the students that the Japanese people were watching with great interest the present Jewish National Movement, the success of which was bound to have a tremendous reaction on the whole world. He expressed deep sympathy with the persecution of Jews in Germany and elsewhere. He looked forward to better times for the oppressed race and he hoped to see closer and cordial relations established between New Judea and Japan.

The Awakening of Asia

Mr. Ezra, on rising to address the students, was enthusiastically received. The full text of his speech follows:—

I consider it a privilege to appear on your platform and discuss with you the viewpoints of Asia and her future problems and possibilities. Asia is a vast territory representing half of the world total population. For centuries Asia had remained isolated from the West, there being no connecting link between the two, or a centre which could serve as fusion point of east and west. For centuries Asia was slumbering giving birth to no new ideas, prophets and sages. The cradle of great religions, Asia had perforce to remain in the background taking no part in the hegemony of the world. I am an Asiatic myself and feel the pulse of Asia coursing through my veins. I long to see her greatness revived and her future assured. I do not despond. I see Asia already emerging slowly but surely from slothfulness. Her men are awakening to the need of saving her civilization from decay and re-asserting her power in the hegemony of the world. Occidental civilization owes its origin to the Orient. It has developed and fructified there. I believe Jews are destined to bring it back to the Orient, heighened by the contributions of European genius and inventions. "Better than Alexander of Macedonia," says Maurice Fluegel, "will the practical Hebrew enrich Asia with European culture. He is to be the connecting link like the hanging-bridge between the Arians, the Oriental Semites and the Turanians; he is destined to harmonize and unify the best of the three into one homogeneous scheme of humane existence." The modern Sage of India, Rabindranath Tagore, in a spirited message during his memorable visit to Shanghai a decade ago, raised his voice on the side of Asia, in words which have their true import to-day. Said he:—

"For centuries Asia has not sent any great voice to deliver any great message. For centuries she remained dumb and degraded. Now, the time had come for Asia to speak again, to offer her great legacies to the world, distracted with hatred. The West has suddenly discovered that her cult of progress has not given her that thing which comes from interior peace. She has come to have doubt in her infallibility. She is grouping for light. Asia must rise equal to the occasion and realise her responsibility. We Asiatics must now organize our efforts to reconstruct the chapter of our history which is eternal."

Asiatic peoples must be alert and wideawake. The impression has been widely held that East and West are far removed from each other and both have nothing in common. Kipling immortalised this in the lines, "For East is East, And West is West, and never the twain shall meet." Whether Kipling's vision will be sustained throughout the ages, is a moot point. There are observers who already see East and West rallying closer. Why the yellow race should look askance upon the white race, and vice versa, is an enigma and incomprehensible.

Progress in China and Japan

Within the last three decades, Japan has proved that Asia is not standing still. Her progress in every branch of activity, social, cultural, and political has been phenomenal. There can be no question that Japan is holding a position of trust in Asia. Her rapid advance has mystified the world and revised pre-conceived notions concerning Asia and the Asiatics. China, another great Asiatic power, has equally forged ahead. One of her statesmen, Dr. C. C. Wu, declared two years ago, "China is at present leaving a medieval age and entering upon her existence as a modern state. China is experiencing intellectual, economic, social and nationalistic changes which must have their due repercussions in China and other lands." We have evidence of similar awakenings in other Asiatic countries which impel us to hope that the revival will not be ephemeral but continuous. Napoleon once said, "China is a sleeping giant, wake her not, for, once awake she will move the world." Both China and Japan are no longer "sleeping giants," both are working their way forward and giving hopes of a great future.

A Japanese Festival

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

That modern Japan has been moving fast "against the stream and swimming up against the tide," cannot be denied by those who are watching the trend of Japan political chess-board. The day of the "dead fish floating with the stream" has gone by. Japan stands for new visions and progressiveness. A nation is best known by the ideals fostered and nursed by her people. "The one best omen is to fight for the Fatherland," said the old blind bard of Greece. In Japan it is this plus the battle against ignorance and slavery and oppression. The progressive movement in Japan bristles with hopes and possbilities.

Admirer of Asiatic Culture

As one who admires Asiatic culture, and especially Japan as a leader of the Asiatic continent, it was my good fortune to come into close contact with some of your leading statesmen, consular authorities, captains of industries and commerce, thinkers and writers. My recent interview with Dr. Y. Sugimura, an outstanding Japanese statesman (published in extenso in ISRAEL'S MESSENGER of November 3, 1933), has convinced me that in Japan we Jews have a great and sympathetic ally. In 1919, I had the good fortune in securing from Count Uchida, then Minister for Foreign Affairs in Tokyo, at the time when the Allied Powers were conferring at San Remo, to set their seal of approval on the Balfour declaration, a statement of his Government's support and endorsement of the Jewish National Movement. It was my good fortune to elicit from him a friendly gesture, in the shape of a cable on May 12, 1919, reading thus: "Accept my hearty congratulations on the achievement of your two thousand year old aspirations. Have followed with keen interest the progress of your movement for which you now enjoy the well earned reward. Viscount Yasuya Uchida The Gaimusho Tokyo Govt." This cordial message was favourably received by international Jewry and eventually forwarded to the Hebrew University in Jerusalem, to be kept in the Jewish archives among other precious pro-Jewish documents. Owing to Count Uchida's support and friendliness, the Shanghai Zionists inscribed his name in the Golden Book of the Jewish National Fund, and the artistic diploma issued by the Headquarters of the Fund was presented to him at a special gathering on March 4, 1923, at Synagogue House, Seymour Rpad, through Mr. T. Funatsu, then Japanest Consul-General in Shanghai. It was my privilege to eulogise Count Uchida on that occasion for his unique service to the Jewish national cause, to which Mr. Funatsu responded.

Baron Tanaka's Support

I am pleased to say that I have equally enlisted the sympathy of the late Baron Tanaka, Japan's Minister for Foreign Affairs, for Zionism. The late Baron proved himself a strong supporter of the Zionist ideal and a real friend of the Jewish people. He sent a special cable to a Zionist meeting held in Shanghai in February, 1928, pledging support to Jewish national strivings in Palestine. The message was read by Mr. S. Yada, then Consul-General for Japan, and ran as follows:—

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

In this message we read the soul of Nippon, which is a palpable proof that Israel is not without friends in his struggle for liberty and survival. Postority will recall Japan's friendly gesture and remember it with gratitude. My connection with your people has developed in the course of years. New friends were discovered and I cannot help referring to Dr. J. Oyabe, Ph. D., of Tokyo, author of several works, including "The Origin of Japan and Japanese," wherein he argues that the Japanese are the descendants of the Lost Ten Tribes of Israel. His analyses are amazing to the student and call for close study and attention. I hope Dr. Oyabe will be able to give his *magnum opus* in English so that he may secure a large circle of readers.

Anti-Semitism Fails in Japan

When in April this year, the Press published about the anti-Semitic movement in Japan I was greatly purturbed over it, and wrote to Mr. M. Shigemitsu, Vice Minister for Foreign Affairs in Tokyo, whose friendship I have cultivated when he was in Shanghai as Consul-General and Minister to China. The latter wrote me a fine letter disclaiming responsibility and discounting the movement as wholly irresponsible and unworthy of attention.

In giving you a succinct account of my pleasant relations with your people, I need hardly assure you of my unwavering conviction regarding Japan's role in Asia. Of late, I have succeeded with the aid of Mr. H. Yokotake, Japan's Commerical Counsellor in Shanghai, in inducing some of your great business concerns in Japan, to participate in the Levant Fair in Tel-Abib next year. I am trying to get other countries in Asia to follow suit. Unforeseen difficulties are inevitable and as we progress further we are bound to develop that spirit of unity and harmony which is essential for the future welfare of Asia.

Jewish Persecution in Nazi Germany

Addressing an assembly of Japanese students, I feel impelled to take you into my confidence and draw your attention to the hardships, persecutions and oppression which our people are undergoing to-day in some of the European countries. Living in Europe for 1800 years and longer in Asia, as a small minority people, our lives are in constant danger, often exiled and forced to wander from country to country, our possessions looted, our families outraged and murdered, our homes wrecked and ruined, our Synagogues pillaged and our Scrolls of Law torn and desecrated. We see this tragedy enacted to-day in modern Germany. Right now in Shanghai there are Jewish men of science, professors and engineers and medical doctors who are refugees from Naziland. I shall not harrow your feelings by detailing to you the crimes and atrocities perpetrated upon Jews and Liberals by the Hitler regime, because I do not want to talk about politics to-night, although I am confident that the untold sufferings and anguish and remorse suffered by countless beings—and still being endured—will arouse your sense of horror and pity and you will deplore the revival of the Medieaval Ages, auto-de-fe and Inquisition. The groans of suffering humanity will not go unredressed, unanswered and unavenged. German Jews are fleeing today frantically from their adopted country and are roaming aimlessly in Europe in search of countries where they can get a chance to make a livelihood and to develop their energies and talents. To-day our eyes are focussed on Palestine, a small territory in the East of Asia, the cradle of three great religions, namely, Judaism, Christianity and Islam.

Decalogue of Zionism

I take it that you are conversant with the rise of political Zionism by the late Dr. Th. Herzl in 1897, and the aims which the movement has in view. The Balfour Declaration issued in 1917 gives Zionism the right to acknowledge its claim on Palestine, where Jews could build the country and live there by right and not on sufferance. Permit me to give you the following Decalogue of Zionism:—

1. Zionism recognizes that there is a Jewish problem.
2. Zionism aims at the rightful solution of the Jewish problem.
3. Zionism teaches that the only way to solve the Jewish problem is to right a great historic wrong, and restore the Jew to Palestine.
4. Zionism maintains that there is room enough in Palestine for Jew and Arab alike.
5. Zionism contends that the Jewish right to Palestine is primarily based on historic, legal and moral grounds, reinforced by the liberation of the Arabs through the blood sacrificed by the flower of youth of the allied armies, and that imperialism is repugnant to Zionist ideals.
6. Zionism looks forward to a brotherhood of man, that will evolve from a free interplay of nations, whose lofty nationalism will develop on a basis of sound economics and pure cultural and spiritual values.
7. Zionism properly interprets the illuminating mystery that the Jew has a humanitarian mission to perform.
8. Zionism contemplates to bring permanent peace between the turbulent West and the stirring East.
9. Zionism plans the upbuilding of a civilization in Palestine that will have its beneficial repercussion upon mankind.
10. Zionism believes in the fulfillment of the prophesy that

"Out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into ploughshares
And their spears into pruninghooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

Powers' Friendly Attitude: The Hope of Asia

Under the aegis of Great Britain as a Mandatory Power, Jews are re-building their homeland and transplanting rapidly the deserts into habitable places. In spite of obstacles, over one hundred colonies have been established. The Jewish Agricultural population has trebled since the Balfour Declaration. Cities are being developed by the systematic creation of a circle of garden suburbs. Influenced by the hope of reviving and strengthening Jewish civilization, the cultural and spiritual side is far from being neglected. Schools ranging from kindergarten and culminating in the Hebrew University have been opened. The University, in which all branches of science are being taught in Hebrew, is fulfilling and satisfying a great want. Students from all parts of the world flock to it, and I foresee the time when students from China and Japan will enrol themselves in the University and thus link the whole of Asia into one harmonious whole. You will thus see that a new vista pregnant with possibilities is opening in Asia, which should raise our spirit and heighten and inspire our outlook for the future. "The Jews going to Asia," says Samuel Untermyer, a leading Jew in New York, "are not actuated by revenge or the lust of conquest, not with fire and sword, but with the tools of civilization and culture, with the school and university, the railroad and the tractor and hydro-electric equipment." In this great task we are assisted and inspired by the friendly attitude of the Powers like Great Britain, France, Japan, China, Italy, America, Netherlands, and others. The cause of right demands a co-ordination of efforts; it demands both the actual and the ideal for its furtherance. No duty is greater, no spiritual insight deeper, no conception clearer and extolled than national ideal. It is said that just as the actual absorbs and realizes the ideal so does the ideal rise and expand. Happily, we see in China, Japan and New Judea the great strides that have been made to prove what I have said about the awakening of the soul of Asia. I believe that the great secret of success must lie in the education of the masses. I have great faith in the educational influence to mould the present generation. The education of the past, said Grant Allen has "turned out confessedly in many ways a failure. For it has produced us; and have we, on the whole, so much reason to be proud of ourselves?" The education of the future as I name it, will set out above all things to educate the masses in an intelligent manner. It will construct the national religion of the future, the national society of the future, the national music of the future and the national culture of the future. We must strive for all this. We must stand undauntedly for it. We have been taught that the light in the world comes principally from two sources—the sun and the student's lamp. Upon you devolves the duty to uphold the ancient ideals fostered by Asia and the need of linking them with the rest of the world. Humanity must not be divided and sectionized. Fenelon smashed the idol of centuries when he said, "I love my country better than my family; but I love human nature better than my country." Cultivate this spirit and foster it in your camp. You are the future mainstay of Asia. Asia needs unification more than anything else. The future should always mean to us Progress, which is the law of life. China, Japan and New Judea must strive to lay the foundation of liberality and goodwill and build a superstructure composed of Progress and Education. Education is power. If we succeed in carrying out our worthy resolutions, then we may see the real awakening of Asia and expect success in every department of our national life. (Cheers)

Prof. O. Kozaki's Address

In moving a vote of thanks to Mr. Ezra for his address, Prof. O. Kozaki said:—

On behalf of the Joint Committee I cordially thank Mr. Ezra for his interesting and instructive address of this evening. Though my present duty is merely to close this meeting, I should like with your permission to make a few additional remarks. Mr. Ezra has spoken on a most important topic and treated it very ably and seriously. There is nothing more inspiring than this problem; there is nothing which appeals to me more. If I had any freedom in giving vent to my views, I would have gone pretty far in discussing this matter, and since Mr. Ezra is a great advocate of "The Great Asiatic Policy", his speech on "The Awakening of Asia", has been all the more interesting to us.

[*Continued on Page 12*]

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LEIPZIG, Germany, Nov. 24.—Rathenau Street, named in honour of the late Walter Rathenau, first prime minister of foreign affairs in the German origin, was renamed after the late Theodor Fritsch, anti-Semitic theoretician and publisher of anti-Semitic works.

On a Jewish cemetery a husky Nazi was busy watering a grave. After he had kept up this apparently pious activity for nearly five hours, the attendant's curiosity was aroused and upon his question the Nazi answered: "I am baptizing my grandmother."

[*Continued from Page 11*]

East V. West?

Historians long ago predicted that the time would come when the Orient would stand against the Occident with glaring eyes; and conflicts between the two grow in intensity with the lapse of time. I doubt whether many Occidental nations have been accustomed to oppress weak and defenceless people, or whether the Orientals have always been prone to stoop before the strong. In view of the lack of authentic information, it may be too early to lay any blame on the administratons, but as far as we are given to understand, the persecution and threats under the Hitler regime, to which the innocent Jewish elements have been subjected, are said to be one of the most deplorable expriences in the present age. It is quite in order for Germany to expel malefactors, if any, from "Deutschland," but to deprive the innocent Jewish population of their natural human right to live in Germany is absolutely absurd and unjust. I hope the reports available are untrue. The Jewish problem has been at any rate, a grave question in Europe for generations. Its amicable settlement has been the great task confronting every European Government. What we should like to see above all else is the refounding of their own ancient nation—Palestine—if possible, and then to qualify themselves to make their voices heard in international affairs. In view of the enormous influence they exercise in financial circles all over the world, it might be a good idea and feasible to purchase lands upon which to build their free state; then they may secure an internationally important standing and be in a position to voice their opinion with due dignity. As we consider the people of Israel to be Orientals, our knowledge of their origin being based on the historical facts, we Japanese should be only too pleased to do anything in our power to secure them a resting place where they can engage in a peaceful work—the promotion of their own culture and civilization.

Fundamental Policy Needed

Just as the Jews have their own complaints, the other nations such as Persians, Indians, Burmese, Anamese, Japanese, etc., are similarly suffering from the aggressive attitude of Occidentals. "Asia is awakening" indeed, though it appears tardily, and this is the time for us to cooperate to right the wrongs done by Occidentals and to crush their joint oppression. That we should establish a fundamental policy to show the united front to the Occident, is most urgent. It is indeed a pity that the Chinese are not in a position to join the noble movement for the reason that they are still looking to the Occidental powers to lend them a helping hand. China's prestige is being hemmed in more and more every day. The chaotic state of her administration, is driving her to the edge of the precipice, and India also has her troubles. Something must be done to save China. Something must be done to see justice performed towards India.

Asiatic Policy

For preaching the doctrine of the great Asiatic policy among the Orientals, an intelligent and rational man like Mr. Ezra is most suitable. His activity here receives the high appreciation which is due to him. The policy we recommend is one which is likely to provoke nobody but rather to create common interest and arouse general enthusiasm among various Oriental nations towards taking concerted action in the matter which directly concerns the welfare of the Orient.

Peace Among Oriental Nations

As for the possibility of bringing about real peace among the Oriental nations, we must reckon on the activities of such leading figures as Mr. Ezra, and other prominent men. Let me congratulate him on his having successfully launched the plan of establishing the Great Asiatic Policy. Pacifists may cry peace, but there is no peace. The war has already begun, though so far no blood has actually been shed. No peace is sweet, if it is to be purchased at the cost of our prestige and freedom. Some one has pictured the present situation in the Orient as follows:—

"The Brown Bear is approaching from the North, the Huge Lion is whetting its claws in the West, and the Proud Eagle is flapping its wings in the East, while the Crafty Jackal is waiting for a chance to leap at the prey in the South.

Peace in Orient and Occident Foreseen

I am not, however, particularly inclined to be pessimistic over the situation. Should we Orientals have to resist Occidentals forever? No, we need peace, we mean to have peace. But we can realize it only by preparing ourselves effectively for emergency. The establishment of the fundamental Asiatic Policy is the sole means of saving the Orient and remedying the present situation. When we have formed ourselves into one solid "Block" the Occidentals will not dare interfere in our own affairs.

In thanking Mr. Ezra again for his inspiring address, let me assure him of our whole-hearted appreciation of his sympathy with the Japanese people and other Asiatic nations, and of his constant endeavours to promote the cause of the Orientals. (Cheers)

TRIBUTE TO LADY HOUSTON BY A NOTED JEWESS

Miss Regina Miriam Bloch, of London, is a poetess of no mean ability. Her verses are widely read and admired. Our attention has been drawn to *The Saturday Review*, London, of Oct. 21, 1933, wherein a full page in poetry is dedicated by the poetess to Lady Houston, who wrote a most witty reply to a famous cartoon in *The Evening Standard*, which depicted her Ladyship as Britannia supporting Sir Oswald Mosley and his Blackshirts. As a Jewess, Miss Bloch replied to thank Lady Houston for her sanity and the *vers libre* has been thus published by the *Saturday Review*. As it is a gesture of friendship towards the Jews on the part of Lady Houston, we are pleased to give the incident the publicity its importance deserves in these columns. The verses follow:—

MISS REGINA MIRIAM BLOCH

To Lady Houston

O Lady of the Bannered Muse
Wrapped in red, white and blue,
May a mere daughter of the Jews
Endorse her thanks to you?
Your answer to the Mosleyites
And Low was full of wit,
Even Moses of the Israelites
Would have felt proud of it.
Because my name is Miriam,
Who sang in Bible-times,
A sister of God's Friend, I am
Sending my grateful rhymes.
I thank you for my people's cause,
O Lioness: I feel
Britannia will serve Higher Laws
As long as true and leal,
Such children of her loyalty
Speak with sane reason's voice.
Long may your life be great and free,
Long may your soul rejoice.
Long may you spur our faith and trust,
Our Royal House and Isle.
Your days be glad, your ways be just,
Your fate and fortune smile.
God bless you, Britain's *lucid* Dame:
Chaotic madness raves,
Yet as a symbol of God's Name,
Long may you rule the waves! R.M.B.

CONSECRATION OF SEFER TORAH

On the 10th ultimo, a new Sefer Torah was consecrated at the Beth Aharon Synagogue, in memory of the late Mr. M. J. Moses and the late Mrs. M. J. Moses, in the presence of a large gathering. After Minha and Arbith services, a *darush* was given by Hazan Eliahoo Isaac, who praised the deceased couple for their benefactions. Rabbi Mendel Brown, who was the next speaker, spoke on the sacredness of the occasion and the need to preserve the truth of the Torah, which is Israel's life ensuring him length of days and happiness. The address follows:—

The illustrious departed need no monument, no marble tablet to perpetuate their memory. Their heroic deeds, their noble lives, their resplendent characters will keep their memory green and fragrant, and are a source of inspiration and blessing to future generations. Our thoughts at this moment are centered on the lives of our departed friends, the late Moses Joseph Moses and Remah Moses, in whose cherished memory the consecration of a Sepher Torah has just taken place. The presentation of new scroll to the House of God has always been regarded in the annals of our history a joyous event. Throughout our long and glorious history, the Jew has shown the world that his most precious possession and richest heritage is the Torah. The Torah is the Jews' soul, the source of his life. Deprive the Jew of the Torah, and he ceases to exist as a Jew. Our experience corroborates this truth. Judaism declines and ceases to be an influence whenever Jewish learning has been put aside. The root of Judaism is the Torah. The object of to-day's celebration is to remind us of the great trust over which we were chosen custodians, and the obligation that devolves upon us to testify by our lives to the truth of the Torah to remind us also that the Torah is our life; that the Torah alone can ensure length of days. The greatest ethical teaching contained in the Torah is the precept *"and thou shalt love they neighour as thyself."* It was in obedience to this teaching that our late departed friends were induced to leave the major portion of their fortune for the needs of their fellow-men placed in less favoured circumstances than themselves. Their munificence knew no bounds. During the early part of this year, I had the privilege of consecrating four Beds fully endowed by them at the Country-Hospital at cost of Taels 155.000. Our local school benefitted to the extent of Taels 15,000, through their generosity. The Jewish poor in Palestine were not forgotten. A sum of £5,500 was donated by them to Misgab Ladakh and Shaare Sedekh received £500 for two Beds. Thus they cultivated the possession of a good heart, a heart that throbbed with sympathy for those languishing upon a bed of sickness, suffering in body and anguish of mind. A good heart is a true indicator of man's character. A good heart includes, eye, surpasses all virtues. Rahmana Libba Bahee. God requires the heart, the heart that is stirred with compassion for the weak and suffering, moved with sympathy for the lowly and the poor, the heart that bears no ill-will, that can give freely, that gives and does not begrudge giving. The heart is the life centre of the body. So long as the heart is sound, man will live; whatever may befall the other organs of his body. He ceases to live the instant the heart stops beating. It is the same with a people. It will endure and survive all its troubles so long as its heart is sound. Let us take care that the heart of our people should not become affected, for so long as the heart of the Jew beats with love and sympathy for his people we have nothing to fear.

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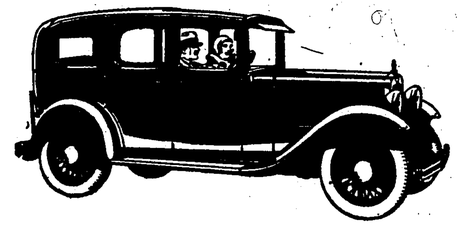

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Editorial Notes & Comments

America and Nazi Germany: A Contrast

In America NRA stands for National Recovery Act; in Nazi Germany it stands for Nazis Running Amuck. "Cruelty," says an author "is the highest pleasure to the cruel man; it is his love."

Boycott "German Made Judaism"

In our October issue, we published a vigorous contribution on the above subject by RABBI DAVID MILLER, with a leader supporting the views of the eminent and learned Rabbi. We have received a rejoinder from Mr. I. A. ISAAC, of Balugaon (Pirl), but owing to its great length we could not find space for it in this issue. It will, however, appear in our next edition.

Germany Exports Expert Brains to China

The arrival here of Jewish refugees from Germany is an event of importance to our community. The majority of the newcomers are professional men, with scientific knowledge and high cultural attainment. Such an accession of strength to our small robust community cannot be underestimated. We are pleased to welcome our co-relegionists from Germany, and hope their stay here will be of long duration, happy and contented. With the influx of professional men (for whom we hope there will be ample scope in China), we hope to see the country grow in prosperity and progress all round. China had harboured a prosperous Jewish Colony in Honan centuries age, and has a fine rich record of religious toleration accorded to foreigners. What is Germany's irreparable loss in China's gain. Poor degraded Germany!

Berlin Expresses "Satisfaction"

A Transocean cable from Berlin under date of Dec. 5, says that "satisfaction is expressed here at the swift action of the British authorities who have banned an anti-German film entitled "Whither Gernany," which was to have been released in England to-day and which has been shown in private to members of the British Cabinet and other notables." Berlin is always happy and "satisfied" when little things are done in her favour by the Powers. The man with a conscience to prick him is always eager to make friends so that his dirt and filth may be covered and hidden. "Whither Germany" is a timely cry and only those who hate progress will express "satisfaction" to stifle public opinion and retard liberalism. A preacher said, "Every woman is in the wrong until she cries, and then she is in the right instantly." O how happy must HITLER be to day when he deems himself right in the eyes of the world! No doubt Berlin is reported to be fully "satified." What next?

Jewish Professors for Chinese University

In our issue of August last, we advertised a vacancy in a Chinese University for a professor of mechanical engineer, and invited applications from Jewish graduates of German Universities. This was forwarded by us to the right channel, and from reply just to hand, we are assured that "after long consideration, it has been decided that the mechanical engineering department has no possibility at present to give a professorship to one as Dr. Werner Bond, because all the vacancies have feen filled." The communication concludes by saying "In future we will invite one of the German Jewish professors to join our faculty." Our Chinese neighbours have now an opportunity to test the ability of some noted Jewish men of science from Germany who are already on Chinese soil, and who hope to enjoy the hospitality of the country which has a distinguished record for religious and racial tolerance shown to Jews. We have in mind the Orphan Colony in Kaifengfu which was at one time the stronghold of Judaism in China. We are sure China will not fail to learn what an asset Jews can be to this country. Asiatic countries have been singularly immune from the virus of anti-Semitism. The Semitic race is not alien to Asia and Jews know to their advantage how to create an atmosphere of brotherhood when mingling with men of diverse faith and religion. We take this opportunity of thanking the Chinese University in question, and its President for entrusting us with the task of securing a candidate for the University.

Dr. Schacht Warns Powers That Germany is Bankrupt

All indications go to show that the boycott of German goods and services is hurting the HITLER regime. From the very outset the Nazis have dreaded it, and looked upon it as the only mountain where they could sustain a wreck. We are now given plain talk by Dr. SCHACHT, presidemt of the Reichsbank, who is reported by Reuter from Berlin under date of Dec. 14, published in the *North-China Daily News*, to have said:—

The achievements of the Nazis are disappointing. The most significant is an announcements by Dr. Schacht, president of the Reichsbank, that Germany will never be able to pay the general interest of her foreign loans. Dr. Schacht specially attributed Germany's falling foreign trade and her inability to pay interest to the Jewish boycott of German goods. "It is comical," "he said," to find representatives of a liberal economic system abroad sympathising with the Jewish boycott. It serves them right if they suffer as a result in the declining value of German coupons." —Reuter.

Gresham

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This is not the language of a financier, or a diplomat but that of an irresponsible person. Instead of expressing penitence and giving assurances that the wickedness of his government will be revoked, Dr. SCHACHT rebukes the Powers for "sympathising with the Jewish boycott". Does Dr. SCHACHT imagine that the days of Inquisition and auto-da-fe have returned where the whole of Christian Powers must join the "dominion of arrogance?" Christianity, in the present crisis, has vindicated her position before the whole world that she will not align herself with the realm of inequity and iniquity and that the ethics of JESUS will not be allowed to be stamped upon. Dr. SCHACHT is obviously a long way off. Not unlike PHARAOH of old, he will not recede from the standpoint assumed by his wicked government, neither will he bow before the God of Israel. Hail then the boycott of German goods and services, as a measure to humanize the Nazis and Christianize their government. A Christless Christianity is a mockery, a snare and a delusion to the people who are supposed to be followers of JESUS.

The Year 1933—Bonfire in Naziland

1933 will go down in history as the blackest year since the Medieval Ages. It saw the revival of racial prejudice and insensate hatred and the division of the human race. ADOLF HITLER claims to be the chief apostle of this new "creed." His movement has grown in the land over which he rules and bids fair to invade other countries as well, if no step is taken to nip it in the bud. 1933 was as black as charcoal—thanks to Messrs. HITLER, GOEBBELS and GOERING. Books of literary value were consigned to flames by the Nazi youth as a protest against the domination of German culture by foreign elements. Works by UPTON SINCLAIR, ROMAN ROLLAND, ANATOLE FRANCE, HELEN KELLER, SHOLOM ASCH, HENRI BARBUSSE, ALFRED DOEBLIN, ALBERT EINSTEIN, REMARQUE, ARTHUR SCHNITZLER, UNAMUNO, DUCHANEL, ARNOLD ZWEIG, STEFAN ZWEIG, MARTIN BUBER, AUGUST BEBEL, KARL MARX, LENIN, EDUARD BERNSTEIN, IVAN GOLL, FRANZ WERFEL, HUGO VON HOFFMANSTHAL, BERNARD SHAW, ILYA EHRENBURG, LION FEUCHTWANGER, JOHN DOS PASSOS THEODORE DREISER, WALDO FRANK and AUGUST STRINDBERG were publicly destroyed. There was no discrimination as to race or creed in this selection. Nordics and Semites rubbed elbows with Latins and Slavs. Even in the atmosphere of tragedy that envelons Germany these days it is difficult to suppress a smile at this childish, naivo and utterly futile gesture of the Hitlerites who attempt to free themselves of ideas projected into the world by EINSTEIN, MARX, LENIN, SHAW, ROLLAND and others by making a bonfire out of their printed words. It gives one a clear idea as to how HITLER and his cohorts intend to tackle problems and "rebuild" German culture. It is even more pathetic than the impotent efforts of the peasants who tried to stop the first railroad trains because they believed the engines to be the devil's handiwork! There may be some or many Germans who seriously believe that the burning of books will destroy ideas which have become part and parcel of our culture. The distressing phase of this collegiate prank lies in the fact that the youth of German permit themselves to be doped by the empty propaganda slogans of their present rulers. Well may the progressive elements in Germany exclaim in the words of SCHULLER, "Weep, for the light is dead!"

Should Bachelors be Taxed?

The following contribution appeared in The North-China Daily News of December 3rd, in a symposium invited by our local contemporary on the above subject:—

This subject is of vital importance and should be discussed in newspapers. A newspaper possesses a unique audience and reaches a vast assembly of readers. The rank of bachelors has been swelling of late with many holding perverted notions about marriage. We are reminded what Shakespeare said, "A young man married is a man that's marred." Once the writer was present at a wedding ceremony and overheard a jesting remark, "See that man going to his doom." And there was giggling and laughter. O the fallacy of it! The Holy Writ says, "It is not good that man should be alone." The onus rests with man to rear a family. Jeremy Taylor says, "Marriage has in it less of beauty, but more of safety, than the single life." That is the right view to take. Taxing unmarried men will not act as a deterrent nor impel them to go forward. Marriage is a problem which has been likened to the high sea for which no compass has yet been found. On the other hand, marriage presents an exalted state of life. An author wrote, "Marriage has something in it of nature, something in it of civility, something of divinity." Its ideals are seldom realised or stressed in society. We are referred to the list of great men who were celibates. Herrick. Cowby, Pope, Thomson, Prior, Gay, Shenstone, Goldsmith, Cowper looked askance at marriage. Among the philosophers there are Bacon and Balfour; among metaphysicians are Hobbes, Locke, Bentham, Butler, who were as solitary as Spinoza and Kant. What is the cause of it all? It has been explained that some of these cases enumerated above had owed their very greatniss to that constitution of mind which allow little play to the affections or passions, finding all their happiness in one absorbing pursuit, and living their only true life in speculation. These are exceptions and not the rule. The majority of our bachelors are not among the galaxy of great men and thinkers. They have a problem of their own and taxing them will not bring the problem any nearer to solution. The unmarried man is seldom happy in life although he thinks he is. The chances missed by him will never be regained in the sunset of his life. He is already "punished." So why tax him?

N. E. B. EZRA.

Netherlands Christians Express Touching Tribute to Jews

The London *Jewish Chronicle* of October 20, publishes a touching tribute to Jewish people by the Netherlands Christians on the occasion of the Day of Atonement, which is worth chronicling in this journal. Mr. WILFRED SAMUEL received the following interesting communication from a noted Christian citizen of Amsterdam:—

"I feel impelled in view of the suffering which at the present time the People of Israel is enduring, especially in Germany and at the hands of Christians, to tell you something of the great sympathy that Netherlands Christendom is showing the Jews. The great Day of Atonement became for Netherlands Christendom a day of prayer for the People of Israel. It was observed by Christians in one of the finest churches in Amsterdam, and warm prayers were offered up for the preservation and salvation of Israel. On Friday evening the first speaker was our Minister of Social Service, Professor Slotemaker de Bruine. Other speakers followed hourly, until on Saturday evening another and a larger church had to be secured because of the throngs which stood packed for some distance from the doors."

The letter concludes with renewed expressions of affection for the Jewish people and shame at the attitude of Christians in Germany. Such fine evidence of tolerance and liberality on the part of our progressive Christian neighbours will be cherished and treasured by future historians. We have never doubted that Christianity is intensely practical. When its true essence is practised we see in it the embodiment of high culture and sublime morality. In the midst of gloom pervading the Western world with its headquarters in Berlin, we are not without hope and consolation in finding men and women of Christian faith who array themselves against destructive forces and lamenting the slur that was reflected upon their faith. Jews will never be found among those who antagonize the Christian religion because Christianity has sprung from the loins of Judaism and is revered for the high standard of ethics for which it stands. The daughter religion has doubtless erred egregiously in the past in trying to usurp the throne of her venerable Mother, but when we come to think about it soberly we are bound to reflect upon the bright phase of it only. We are heartened to see that despite the dark cloud looming, there is a tendency to rally towards the forces of progress and liberalism and stubbornly resist the movement to overthrow the ideals for which Judaism, Christiantiy, Islam, Parseeism, Brahmanism and Buddhism stand. Humanity, in the aggregate, must progress and swing round the circle. The setback of today is but temporary and the air will soon be filled with carols of birds and the hymns of the feathered tribe.

Hitler's Hand Against All and Everyone's Hand Against Him

When Nazi Germany threatened to boycott her Jewish citizens in April last, the world was made to believe that it would last not more than one day! Later it was made patent to all that the Government was lying and deceiving the unwary. Today the boycott of Jews in Naziland is complete and thorough. The trap has been well laid and the new regime is determined to cut out all avenues of escape. Strange to say, there are still critics who doubt the whole story. They blame the Jews for taking counter measures in boycotting German goods and services. Our policy in supporting the boycott has been questioned on the ground that we are led into accepting the atrocity propaganda at its full face value. No one would be more pleased and thankful, if the Jewish question in Germany were exaggerated and based upon fiction rather than truth.

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From day to day, unfortunately, facts are accumulating which go to sustain the evidence against Nazi Germany. We are not exaggerating when we publish reports of Germany's economic warfare against her Jewish subjects from reliable News' Agencies. Of late, we were stirred in reading a terrible indictment of Germany from one who has himself visited the country and returned to America broken hearted. Mr. ALEXANDER BRIN, Editor of *The Jewish Advicate*, Boston, Mass., writes a strong arraignment of the Hitlerite regime in his journal of the issue of Nov. 3. The following extract will convince the most callous that there can be no longer any question of Germany bent upon destroying completely the economic life of Jewry:—

"Anyone examining only hastily the official decrees published by the German government will find that with legal sanction Jewish lawyers have been disbarred; Jewish judges disrobed; Jewish physicians dismissed from hospitals; public insurance companies drop Jewish doctors; Jewish dentists and physicians eliminated from rolls of professional associations; Jewish municipal and state employees discharged; German officials ordered to divorce Jewish wives; Jewish teachers released from public schools; Jewish university professors dismissed; Jews removed from management of and participation in theatre and opera; Jews denied privilege of conducting orchestras; newspapers owned by Jews taken away from the owners; Jewish journalists and printers ousted, and banks eject Jewish workers. The movie federation refuses to buy from Jewish salesmen; grain association eliminates Jews; textile industry acts against Jewish workers; German radio organization drops Jews; government contracts held by Jews broken; Jewish shops picketed; Jewish shops labeled with "Boycott" signs; Jewish bank funds blocked; number of Jewish children in lower schools limited; Jewish students excluded from professional schools; numerous clauses effected to bar Jewish students at universities; children's nurseries and musical schools closed to Jews; Jewish students dropped from university associations; synagogues desecrated and support denied; books by Jewish authors burned; Shehita prohibited; Jews expelled from boxing, football, track and field, and tennis federations. If there be any doubt in the reader's mind as to how the Nazi defines the name "Jew," its meaning to the Nazi may be found in the latest decree, issued by Dr. Wilhelm Frick, Reich Minister of the Interior, April 12, 1933. "What is a non-Aryan? The new Law says: 'Any one who springs from non-Aryan, especially Jewish, parents or grandparents. It shall suffice if only part of the parentage or grand-parentage is non-Aryan. This is especially to be assumed if part of the parentage or grand-parentage professes or has professed the Jewish religion.' "

We now see the Nazis in their true perspective. There is no ray of hope for German Jewry. The boycott weapon which Diaspora Jewry wield must be used to the utmost. Ban all goods "made in Germany and Saxony." An unfavourable balance of trade will determine the power of the Nazi Government. If you buy or sell goods imported from the Nazi Reich, you strengthen the hands of Hitlerites, help to demoralize the German people and endanger the peace of the world! If you refuse to buy and handle German goods you strengthen the hopes of the oppressed, accelerate the reign of justice and righteousness and crush the "dominion of arrogance" entirely from the face of the earth.

Arab Charges Refuted

We cull the following special cable by Reuter from London published in The *North-China Daily News* of Dec. 17:—

A refutation of the complaints that the Arabs were being pushed out of Palestine by the Jews was made by Mr. John Buchan, Conservative M. P. for the Scottish Universities, at a private meeting to-day of the Palestine Committee of the House of Commons presided over by Mr. L. S. Amery, former First Lord of the Admiralty. Mr. Buchan said that Palestine was specifically excluded as regards promises to the Arab population. Very few Jews emerged from the Great War with such substantial gains as the independent Arab kingdoms of Iraq. Trans-Jordania and Arabia. He added that there was no foundation for the suggestion that the Jews were pushing out the Arabs. On the contrary, between 1922 and 1931 the increase in the Arab population was more than double the increase in Jews. What was especially striking was that the increase occurred in places where Jewish colonisation had been most active. In conclusion, Mr. Buchan asserted that Arabs had greatly benefitted from Friendly collaboration with the Jewish element.—Reuter.

The case against the Arab has been ably presented by Mr. JOHN BUCHAN and we welcome his timely rebuke to some unscrupulous propagandists. The Arabs have been shown to have gained immensely by the Jewish restoration to their homeland, and we hope that the recalcitrante who are fishing for trouble and well financed by the HITLER regime in Germany will be duly punished, so that tranquility and harmony will prevail in the country which is recovering well from the blight of ages and giving hope to those who are broken in spirit. We did not for a moment waver in our belief that Britons will stand solidly behind their country and see that the solemn pledge given to the Jewish people is not violated. The veiled threats of Arab chieftains are doubtless inspired and need cause no uneasiness. So long as the Mandatory Power is acting in accordance with the provisions of the Mandate, there can be no justification for challenging the work that is being done. If difficulties spur us whenever they do not check us, then it is time for us all to mobilize our forces and see that our work of pubilding is unimpeded and unrestricted in any way. Our thanks are due to Mr. Buchan for his courageous stand which is much-needed in view of the many enemies Israel is experiencing to-day.

AT LAST!

The portrait given below is that of Mr. Rahmin Sion, who wired us on the 20th ultimo from Bagdad, that he is on his way to New York. This is gratifying news insofar as the question of the future of the Rabbinate in Iraq is concerned. At one time, fear was lurking in our mind lest our efforts would be foiled owing to agitation started against the aspirant. We hope that the start made in this direction will inspire our youths to enlist and create enthusiasm for the future of Judaism in the East. We also hope that Mr. Elias Levi, of Rangoon, will shortly leave for New York, for whom arrangement has been made to be trained in the Yeshiba College. The delay in his departure is incomprehensible to us. We consider "every delay is too long to one who is in a hurry." We are facing to-day a famine, "not a famine of bread, nor a thirst of water, but of hearing the word of the Lord." We have relied too much upon quack Rabbis from whom spiritual disaster is inevitable. We foresee the time when every congregation in the East will acquire a qualified Rabbi and Hazan. Hazanuth to-day in the East is practically moribund and bankrupt. How can we expect a genuine Hazan when there is no training for his calling? Relying upon "adventurers" is a suicidal policy; it degrades our aboda and kills the joy of worship. It is time that we cried a halt to this and begin in earnest to reform our ways and build our future upon a solid foundation. We must raze the present dilapidated construction and raise on it a superstructure that can weather any storm. We hope that our ashirim will not run away with the idea that wealth can bring salvation to our soul. They may enjoy certain privileges but that is evanescent. We must strive after the real and idealize the real. On the whole, we are pleased to see that a start has been made. We also rejoice that the call came to us to render some service to Judaism. In the spirit of Rabbi Nehunia ben Hakana, we offer thanks for our lot, and hope to see a great dream realized. We offer our congratulations to Mr. Rahmin Sion for being the first aspirant for the Rabbinate from the East, and hope he will carve out for himself a successful career in the vineyard of the Lord.

Mr. RAHMIN SION

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200 Million Men Boycott Nazi Goods

[From A Correspondent]

NEW YORK, Nov. 3rd, 1933.

Chancellor Hitler's boast in his Berlin speech last week that the "boycott in the United States and England is abating," was characterized as "deliberately trying to hide from his countrymen the continually growing economic isolation of the Reich" in a statement issued by Samuel Untermyer, president of the World Jewish Economic Federation, the British Boycott Organization, and the American League for Defense of Jewish Rights, the latter of which is prosecuting the anti-German boycott in this country. Mr. Untermyer declared that apart from the millions of Jews in the United States, Great Britain, South Africa, Canada, South America and in the various countries of Eastern and Central Europe who are zealously refraining from purchasing German goods or patronizing places where they are handled, or patronizing German ships, shipping or other services, "there are non-Jewish organizations with a combined membership of nearly 65,000,000 men and women representing close to 200,000,000 consumers in 40 countries of the world whose members are conducting and vigorously prosecuting an iron-clad boycott of German goods and services. The sharp curtailment of German imports in England and the United States as well as in other countries proves that not only is the boycott not abating but that it is daily growing in intensity and effectiveness and will continue to grow." The list of non-Jewish organizations that have joined the anti-German boycott movement and their total membership, as compiled by the American League for Defense of Jewish Rights, and made public by Mr. Untermyer, follows: British Labour Party, 8,000,000 members; International Socialist Congress, 40,000,0000 members in 37 countries; American Federation of Labour, 4,000,000 members; Dutch Federation of Labour, 750,000 members; Swedish Federation of Labour, 600,000 members; Belgian Federation of Labour, 500,000 members.

Mr. Untermyer stated that the action of these groups proves that the "contention by the Nazi leaders that the anti-Nazi boycott is merely a futile gesture on the part of a small group of Jews is ridiculous.

"The masses throughout the world have continuously demonstrated their determined hatred of and opposition to the Nazi regime's persecution of the Jews, suppression of free trade union organization, brutal degradation of women, outlawry of liberals and pacifists, crushing of the free press and exiling of Germany's most distinguished artists, writers, scientists and statesmen because of their race and political opinions by using the economic boycott as the only effective weapon in a human and world-wide protest.

"Although the Jews," said Mr. Untermyer, "are the immediate victims of the present reign of terror in Germany, it is widely recognized that this is not primarily a Jewish question. It is a question of world protest and determination to strike at the vitals of this revival of medieval hatred, bigotry and fanaticism. Whilst this time it is the Jews who are the principal victims, next time it may be the Catholics or the Protestants, if such horrors are to be tolerated."

"The Contribution of The German Jew to Medicine"

One of the most ironic phases of the persecution of the Jews in Germany is the inhuman and contumacious treatment meted out to Jewish physicians who for generations have not only made signal contributions to German medicine but who have spread the fame of German medicine to the farthest corners of the earth. Most Jews have been aware of the enormous achievements of Jewish medical men in Germany. The medical profession too, knows of the invaluable work of German-Jewish doctors; but public opinion at large does not and therefore the concise, informative and well-written eight-page pamphlet on "The Contribution of the German Jew to Medicine" by Dr. A. J. Rongy, just published by the American Jewish Congress, is both timely and valuable. This brochure gives in some detail the significant contribution of Jewish physicians to medicine and constitutes an effective answer to Nazi persecution. He lists five German Jews who have won the Nobel Prize for medicine. He deals with Jewish anatomists, physiologists, neurologists, pathologists, bacteriologists, opthalmogists, and pediatrists. In fact no field of human healing, no phase of activity designed to relieve suffering, pain and the bodily and mental ills of mankind have been without their outstanding Jewish exponents in Germany. Dr. Rongy also points out that some of the most eminent names in American medicine are those of German Jews and that the greatest benefactors of German medical institutions have been Jews. These notable services of German-Jewish doctors count for nothing in Germany today but we believe that when mankind has forgotten the Nazis it will still remember the invaluable contribution of Jews to the advancement of German medical science.

HANUCCAH SERVICE AT THE OHEL RACHEL

Hanuccah service at the Ohel Rachel Synagogue was attended by 700 people, on Sunday the 17th ultimo. The choir service was extremely well conducted by Mr. Jacob L. Friend and left nothing to be desired. The Minha prayer was read by Mr. D. E. J. Abraham, after which the choir sang Ma Tobu. A word of praise is due to Mr. A. Slobodsky, tenor of the choir, who played the organ, contributing greatly in enhancing the service. After kindling the Lights, which honour was deservedly given to Mr. Friend, Rabbi Mendel Brown delivered a stirring sermon to children who attended in large numbers. The service concluded with the singing of the Hatikwah. The children were entertained to tea in the Auditorium of the local Jewish school and a thoroughly enjoyable evening was spent by them.

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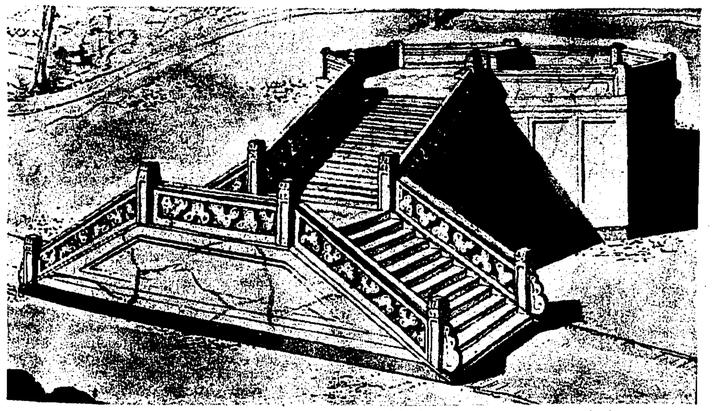
MAUSOLEUM OF THE LATE Mr. S. A. HARDOON



The above illustration shows the tomb of the late Mr. S. A. Hardoon, built of marble imported from Italy. Mr. T. Tilley was responsible for the design, the sketch is by Mr. Arthur Read, both well-known architects in Shanghai. The tomb rests on a spot selected by the deceased in his garden during his lifetime. He lived to a good old age, leaving behind him *mamon Korah*! Lavish sums were spent to build this mausoleum, a monument to the man who hoarded a vast wealth, leaving not a copper cash for sweet charity, Jewish or otherwise. Emerson said, "Without a rich heart wealth is an ugly beggar." We see this wise saying richly illustrated in the case before us. We are told that a tomb buries every error, covers every defect, extinguishes every resentment. Many have forgotten the late Mr. Hardoon already, there being no footprints of history left by him on the pages of time. The late Mr. Hardoon was ruined by success!

JAPAN'S NEW PRINCE

The international community of Shanghai has received with joy the announcement of the birth of an heir to Japanese throne, congratulations to the local Japancse colony by all sections of the community being the order of the day. In addition to tendering our felicitation to Mr. I. Ishi, the local Japanese Consul General, we forwarded to Mr. M. Shigemitsu, Vice Minister for Foreign Affairs in Tokyo, the following telegram on the 24th ultimo, expressing to him our sentiments over the joyful event that overwhelmed the Japanese people.

"NEW YEAR GREETINGS. PRAY CONVEY CONGRATULATIONS TO THEIR MAJESTIES ON THE BIRTH OF AN HEIR TO JAPAN'S THRONE."
"Editor, ISRAEL'S MESSENGER."

To the foregoing we received the following reply by cable on the 28th ultimo:—

"Dear Mr. EZRA,—Thank you for your kind message of greetings for the New Year and also for the congratulations on the birth of the Heir Apparent to the Imperial Throne. I wish to reciprocate your good wishes for the coming year.—Sincerely yours,

"M. SHIGEMITSU."

OUR ERES YISRAEL LETTER

JERUSALEM, Nov. 8, 1933.

Building Booms

There is a great demand for housing and shop and office accommodation in Tel Abib as a result of the influx of German Jewish immigrants. The hotels are taxed for full capacity, there are practically few private dwellings or rooms left for renting, and congestion in houses already inhabited is unprecedented even in the annals of this crowded city. But for the shortage of labour, there is no doubt that building would have been on a larger scale; as it is, about a thousand permits were issued in September alone, and many more are pending. Jerusalem is going through a building "boom" of minor proportions. In the capital, the shortage of water more than of scarcity of labour militates against any intensive activity. Once this vexing problem is solved, and there seems some hope of its remedying within the next eighteen months, broad development ought to be in store, too, for the seat of Government, so far the "Cinderella" of its sister-cities, Tel Abib and Haifa.

Jewish Immigration: Arab Reaction

The topic of the month in Jewish circles has been the remarkable evidence of potentialities in the sphere of upbuilding and the still more remarkable failure of the Palestine Government adequately to appreciate those potentialities for the rational and economic absorpion of Jewish labour. Although a distinct shortage of Jewish workmen has been felt for the better part of the past year, and in spite of the Jewish Agency's request for some 24,000 certificates, the Government granted the meagre quota of 5,500 permits for the coming six months. In view of the fact that it stipulated the deduction of 2,000 permits on account of the advances already made prior to the approval of the schedule, and a reserve of 500 to cover the legalisation of tourists remaining in the country as labourers, it will be seen that only 3,000 remains for further new comers. A strange innovation in Government policy was the computation that whilst 5,500 permits could have been approved yet 1,000 was to be deducted in order to cover the possible number of tourists who may remain here illegally beyond the time allotted in their visas. In other words, the Government penalised the Jewish people to the extent of 1,000 possible immigrants during the next six months by withholding permission for their settlement, owing to the alleged excessive illegal immigration. That is a feature of policy against which the Jewish Agency Executive protested strongly and in no uncertain terms. According to reports, the High Commissioner is said to have pointed out to members of the Jewish Agency Executive at an interview that a great disparity existed between the official estimates of employment opportunities and those drawn up by Jewish institutions; but it is understood that the official compilation as originally submitted estimated the shortage at no less than 9,000 In the Arab sphere, incessant agitation had a tragic culmination in bloody disorders at Jaffa and elsewhere from the few days subsequent to October 27th. An abortive demonstration was attempted in Jerusalem on October 13th; two weeks later the Arab Executive leaders, proud in the possession of "the experience gained at Jerusalem," according to their own boasts, persisted in the face of official admonitions, and also (it now transpires) the warnings of their own moderate elements, in holding a demonstration at Jaffa. They were cautioned by most of the official authorities against attempting to hold such a demonstration. But they chose to disregard the warnings, with the result that bloodshed ensued. One native policeman and twenty-seven Arabs were killed and many hundreds seriously and slightly injured, both by Police firing and injuries caused in numerous baton charges, as a consequence of this policy of violence. Arab leaders were arrested and are to be tried on various charges, presumably of incitement. What effect will the Arab agitation have on the Jewish people? First, it has been obvious that most of the Arab animosity has been directed towards the British authorities rather than against the Jews directly, although of course of Jewish immigration and alleged increasing sales of land to Jews were the prime factors of complaint. Secondly, the Jews are fully conscious that their work of upbuilding in Palestine is not detrimental to the general interests of the inhabitants, and their conscience is therefore not be clouded with any qualms. The Arab agitation is so obviously inspired by motives of self-interest that it would be folly for the Jews to pay the slightest heed to its implications.

Haifa Harbour

Sadly shorn of its elaborate ceremony, and bereft of the large crowds of guests invited to witness the spectacle of inaugration, the official opening of Haifa Harbour by the High Commissioner, General Wauchope, was a purely official affair. The curtailment of the arrangements was ordered by him as a token of sympathy to the families of those who has fallen in the disorders. And an event much looked forward to in all circles was thus minimised in character, if not of the actual significance of the occasion, owing to the happenings of that week. The official inauguration of Haifa Harbour must stand out as an epochal feature in our history of post-war Palestine. The 300 acres of sheltered water, provided at a cost of a million and a quarter pounds and making Haifa the largest port in the Eastern Mediterranean second only to Marseilles around the entire oceanboard, marks an achievement not only for British enterprise, but also for Jewish foresight; the Jewish National Fund has acquired vast areas along the Bay of Acre in anticipation of the imminent expansion of Haifa city and the huge industrial and commercial development that is promised. With the Jewish share in the expansion of Haifa adequately safeguarded, there is every prospect of that further increase in the values of Jewish upbuilding of Palestine which is glowingly predicted in the signs and omens confronting us.

Improvement of Jaffa Port

Jaffa has repeatedly protested against the discrimination that is being shown Haifa in the provision of the most modern harbour facilities, and the authorities have repeatedly declared that they are not oblivious to the interests and demands of Jaffa. It is now announced that the Colonial Secretary has approved the widening and reconstruction of the road leading from Jaffa port to the town as an urgent measure, and has ratified the necessary expenditure for the immediate execution of the work. Other arrangements are now being made in the Port area in order to mitigate the extreme congestion that the prevailed owing to the inadaptability of this small port to the increased mercantile needs of the country, particularly in view of the proximity of bustling, growing Tel Abib and its own enormously developed demands. Indeed, the growth of Tel Abib makes it imperative that it should have a port of its own.

JULIAN L. MELTZER. F.R.G.S

Mr. M. Ussishkin's Seventieth Birthday

ISRAEL'S MESSENGER offers its sincere felicitations to Mr. Menahem Ussishkin, Gocernor of the Jewish National Fund, on his 70th birthday. Our Jerusalem correspondent writing under date of Oct. 24, (unfortunately it reached us too late for publication in our last issue) pays an eloquent tribute to the septuagenarian, in the course of which he says:—

"Ussishkin to-day stands out as one of the leading figures in world Jewry, a man of indomitable purpose and perseverance, a leader of the sort that comes once in a generation. Under his dominating command, the Jewish National Fund has become a great and enduring institution, holding vast areas in trusteeship for the Jewish people. This present week of Succoth has been devoted by the Yishub to numerous meetings and gala celebrations in honour of the man who means so much to, and has wrought so much for the upbuilding of this land. It may also be of interest to note that the Palestine Friends of he Hebrew University, a newly-formed organization that has already done much for the University's budget and of which Mr. Ussishkin is a leader in his capacity as a member of the University Board of Governors, arranged a reception in tribute to him during Tabernacles week, and many hundreds of Jerusalem residents came to the University on that occasion."

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DRIVE TO BUILD A SYNAGOG AND CULTURAL CENTRE LAUNCHED

An appeal for funds for the construction of a Synagogue, not to be dedicated to religious matters alone, but to Jewish national cultural activities as well, was made by the financial committee elected during a meeting of the Ashkenazi Jews and the Committee of the Ohel Moshe Synagogue. The meeting was called last month to discuss the problem of creating a Jewish national cultural centre in view of the growing Jewish population in Shanghai. It was regarded as a necessity by the gathering to build a Synagogue which will also have enough space for cultural gatherings. In order to carry out the resolution, a construction committee to present the best plans for such a building and a financial committee to obtain the necessary funds were created at the meeting. Those who serve on the financial committee are Messrs. V. D. Gensburger, president, R. Pollak, vice-president, S. Izhakin, treasurer, J. Kopelman, L. Brailovsky, A. Fein, H. Kammerling, members, and S. Yabroff, honorary secretary.

CORRESPONDENCE

GREETING FROM THE AMERICAN CONSUL-GENERAL

Editor, ISRAEL'S MESSENGER.

DEAR MR. EZRA:—Thank you for your letter of December 1, 1933, calling attention to the very complimentary reference you made to me and my services in Shanghai in the current ISRAEL'S MESSENGER. I appreciate, though I do not deserve, the very generous reference you make to me in that issue. If I deserved half of the complimentary things that have been said regarding me during the past few weeks, I would be a person of great importance.

I value your complimentary reference since you picked out of my short address the part which seemed to me of greatest interest. Your views and mine exactly coincide. Thank you.

Mrs. Cunningham and I appreciate very much your greetings and your sentiments.—Sincerely yours,

EDWIN S. CUNNINGHAM
AMERICAN CONSULATE GENERAL.
SHANGHAI, December 2, 1933.

BOUQUET FROM A NOTED JEWESS IN FAR-OFF ITALY

Editor, ISRAEL'S MESSENGER

DEAR SIR,—Please find enclosed a cheque on the Westminster Bank Limited, London, for fifteen shillings, being my yearly subscription to your valued journal—ISRAEL'S MESSENGER. A friend of mine Mon. Emil Cohen, in Bruxelles, always sends it to me. Your journal is worthy of direct support. It has been admired by several people who read English. Wishing you the best SHALOM.—Yours truly,

RUTH PEREGRINI
MILANO, Italy, Nov. 10th, 1933. Pizza Piemonte 3. Quartiere 125.

[This unsolicited testimonial and practical support heartens us: It is an evidence—if evidence were needed—that the role which ISRAEL'S MESSENGER is playing is not unworthy of the people whose ideals it represents. We have always looked upon our readers as a bulwark behind the fort which we are upholding. ISRAEL'S MESSENGER will celebrate in April next, its thritieth anniversary, and we hope to mark the occasion by bringing out a special gala edition in order to commemorare a great milestone in its career. For this we need the support of our friends and wellwishers, local and abroad, whom we are approaching for special contributions and brief messages. We wish to thank our valiant new subscriber from far-off Italy, Ruth Peregrini, for her spontaneous evidence of liberality and recognition given to this journal. We are very much what others think of us. We value their assessment and regard it a guide in life. We have always admired what Carlyle said, "In this world there is one god-like thing, the esssence of all that ever was or ever will be of goodlike in this world,—the veneration done to human worth by the hearts of men." Ruth Peregrini's fine message of goodwill is cherished by us for its intrinisic worth. Evermore thanks! — Editor, ISRAEL'S MESSENGER.]

SHOMRE SHABBATH: A PROPOSAL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In December, 1932, you were so kind as to publish in your esteemed paper an appeal in order to arouse Shanghai Jewry to gather themselves together beneath the banner of the Sabbath and to join the front of those, who all over the world, have put themselves at the service of the World Sabbath Observance League. We are sorry not to have heard from our friends there all the year. In the meantime, as you are well aware, we have been forced to remove our Central-Office to Amsterdam, but our attention is still directed to Shanghai. After recently in India a branch of our World-League has been founded and has already shown its first success, we sincerely hope that the leading persons of your community, too, will make their efforts to inaugurate a similar institution there in order to include Shanghai Jewry in the great international movement, which serves the preservation of the holiest treasure of Jewish religion.

We would be very much obliged to you if you would give us some addresses of interested persons to whom we could apply directly.—Yours very truly.

Dr. JOSEPH STERN, *General Secretary*.
AMSTERDAM, Nov. 2, 1933. Rapenburgerstr. 179.

[We shall be glad to forward names of those who are interested in the above proposal, so that a branch of the Sacred Institution may be formed here. Shomre Shabbath will supply adequate literature for the purpose and it is hoped that our readers will be sufficiently interested to give the proposal the attention it deserves.—Editor, ISRAEL'S MESSENGER.]

LEVANT FAIR AND POLITICAL SITUATION IN ERES YISRAEL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We beg to enclose herewith a statement by Mr. M. Dizengoff, Mayor of Tel-Abib, Chairman of the Levant Fair Commitete on the recent incidents in Eres Yisrael. This statement is intended primarily for your information.—Yours faithfully.

LEVANT FAIR, 1934.
Tel-Abib, (Eres Yisrael) Nov. 8, 1933.
[ENCLOSURE.]

In view of the recent incidents in Palestine and the possibly exaggerated reports which may have reached various quarters outside the country, I would like to draw attention to the actual facts of the last week's events, which will place them in their true perspective.

The happenings of the last week never at any time assumed greater proportions than localized clashes between demonstrators and the police and in no instance was it found necessary to have recourse to the assistance of the military, There was no aggresion on the part of Arab demonstrators against the Jewish population. Throughout this period Jewish planting, building and construction work of all kinds proceeded uninterrupted. Preparatory work for the Levant Fair which is now in full swing, continued without a stoppage. There were no economic repercussions of any importance except for temporary inconvenience at the ports. Economic life has now entirely resumed its normal aspect and is developing at the intense pace which has become characteristic of it during the last year.

Despite passing political incidants which have been experienced from time to time in the various Middle Eastern countries, their economic growth has not been hampered and their trade has steadily developed. The Levant Fair serves those fundamental economic needs of the Middle East on which the welfare of its people depends. I have every confidence in stating that the Levant Fair 1934 will, judging by the success of our preliminary work, prove not only the most important Exhibition and Fair ever held in these territories but will also provide the most significant expression of the constructive economic processes moulding the life of the new Middle East.

M. DIZENGOFF,
Chairman, Levant Fair Committee.
Mayor of Tel.-Abib.

WHERE ARE THE LOST TEN TRIBES.

In our last issue, we published a letter on "Misguided Youth in Warsaw" which appeared in *The North-China Daily News*. In that letter it was stated that "in Great Britain, Jews have a great friend and supporter, and it is my hope, cherished by myriads of Jews, to see the day when an era of complete co-operation between Gt. Britain and Jewry will be ushered in." This has elicited an interesting reply from "Anglo-Saxon" who pointed out that "although the Jews are Israelites all Israelites are not necessarily Jews. What has happened to the greater portion of the Hebrew Race? They were taken into captivity into Assyria and became lost, whereas the name "Jew" was given to that portion of the tribe of Judah which returned to Jerusalem from the Babylonian captivity. These were never lost and prior to this period, as reference to the Old Testament will show the word Jew was never mentioned. The first mention of the word appears in the second Book of Kiangs, chapter 16 verse 6." The discussion in the *North-China Daily* News continued for several days, the letters being too long for reproduction in these columns. We are, however, selecting those part which gives a fairly good idea of the controversy. In no case, however, is a letter published without its answer being given, so that our readers may not be misdirected in the matter. The letters published in *The North-China Daily News* follow:—

A Correction

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Anglo-Saxons are not Jews, distincion between the two houses, Israel and Judah, must be observed. Some months ago I happened to be at one of the good-will dinners periodically held at the Foreign Y.M.C.A. when a statement was made by the speaker of the evening that Abraham was a Jew. What a blunder! There were no Jews in the days of Abraham. Abraham is the acknowledged father of the Hebrew Race. The Jews did not come into the picture at any time prior to the return of a section of the tribe of Judah from the Babylonian captivity to Jerusalem, to which section the name Jew was given. It is, of course, true that the tribe of Judah existed earlier than this, and a large portion of these Judahites who were never called Jews went into captivity with their

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brethren of the ten tribes to Assyria who were known as the Northern Kingdom, a distinction which was made clear in my previous letter.

As soon as the world generally perceives the vast difference between the words Israel and Judah, so soon will the scriptures become a more enlightened book to thousands who are groping in the dark where they cannot see any other people but the Jew when the word Israel is used. Where numbers of our clergymen go astray is in the supposition that Israel means the Church. There is nothing throughout the Scriptures that makes such a statement.

Shanghai, Nov. 28. ANGLO-SAXON.

Nomenclature

Editor, NORTH-CHINA DAILY NEWS.

SIR,—The Jewish Bible records three names for present day Jews, namely, Hebrew, Israelite and Jew. First we are introduced as Ibrim or Hebrews, which is in accordance with the verse in the Holy Writ, "Beyond the River did our fathers dwell." When our Patriarch Abraham arrived in Canaan, he was greeted by the natives as ha-Ibri. Vide Gen. 14, 13, that is, the man beyond the river. The name "Hebrew" implies that our ancestors hailed from another land. When Jonah was confronted with the sailors, he exclaimed, "I com a Hebrew; and I fear the Lord. . . ."

In Biblical times we were known as B'nai Yisrael. The name as connected with our Patriarch Jacob (Gen. 32, 25-29). Jacob is presented wrestling with an angel, in the darkness of the night, and refusing to let him go without receiving a blessing from him. Thereupon the angel said, "Thy name shall no longer be called Jacob but Israel, for thou hast striven with gods and with men and hast prevailed." To quote a Jewish historian:—

"The word Israel explained as the 'wrestler with God' or more exactly; 'the champion of God', before this name came, through prophetic teaching, to be a name of honour and a watchword, showing the path of duty for the people, it was confined to the ten tribes in the Northern section of Palestine, in contrast to Jehudah or Judah, comprising the Southern section of the country. After several centuries of independent existence, the Kingdom of Israel was destroyed, and its people were for the most part in the maelstrom of history. The small portions of the Northern population that survived the destruction of their kingdom were absorbed by their southern brethren of Judah. Henceforth the name Israel was applied as a name of honour to the surviving part of our people, as a nation that has championed the belief in the One God throughout the world."

Jewish history dating from the past 2,600 years has been the history of Judah, that is, of the people who inhabited Southern Palestine. For the most part, we are all descendants either of the tribe of Judah or of the priestly families that resided in Judah. The name Jew, from the very outset, had a religious connotation. It is interpreted as "Praising the Lord." Vide Gen. 29, 25. Hence the name Yehudi or "Jew" is a correct description of our origin. To quote the same Jewish historian:—

"When we speak of our role in history and of our service in the cause of the world's religious and moral well-being, it is largely the records of the descendants of Judah or the Jews that we have in mind. As Jews we have produced prophets and sages, Psalmists and lawgivers. As Jews we have preserved the Bible and its ideals, and as Jews we have contributed to every branch of the world's civilisation. Though the name 'Jew' bears a racial significance, it has come to designate religious convictions as well. Accordingly 'whoever confesses the Divine Unity', men and women of non-Jewish blood, by adopting our faith, become Jews in the true sense of the word.'

I am impelled to send you this letter after reading "Anglo-Saxon's" remarks in your to-day's issue.

Shanghai, Nov. 29. N. E. B. EZRA.

Some Quotations

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I am afraid I cannot agree with Mr. Ezra's "Jewish Historian" who is reported to say . . .

If such is the case then ninetenths of the Bible is inaccurate. It consists of a tissue of falsehoods, for the prophecies concerning Israel do not apply to the Jews to-day but can be so applied in every instance to Great Britain and the United States of America, and clearly proves the Almighty has promised to fulfil his oath to Abraham and has selected his chosen race (the Anglo-Saxon), the seed of Abraham, for such fulfilment.

If Mr. Ezra agrees with the quotations given, am I correct in supposing his belief in the Praetorist School of Prophecy? This school has practically no following to-day.

I will now proceed to give extracts from the work of Basil Stewart entitled "The Times of the Gentiles." [We regret we are obliged to shorten this letter for lack of space.—Ed. I.M.]

Shanghai, Dec. 1. ANGLO-SAXON.

A "Last Word"

Editor, NORTH-CHINA DAILY NEWS.

SIR,—May I be permitted to encroach again upon your hospitality in order to have just a last word in the present controversy? "Anglo-Saxon" who wrote in your yesterday's issue, should be invited to read the article on "Israel" in the "Jewish Encyclopedia," pp. 660-666, Vol. 6. He will then not venture to question the Jewish Historian whom I have cited in my letter published in your issue of Nov. 30.

"Anglo-Saxon" tells us that "the prophecies concerning Israel do not apply to the Jews to-day but can be applied in every instance to Great Britain and the U. S. of America, and clearly proves that the Almighty has promised to fulfil his oath to Abraham and has selected his chosen race (the Anglo-Saxon) the seed of Abraham." This is doubtless a comfortable theory offered to the present discussion. Dethroning Israel is a pleasant pastime which is not confined to this age alone. Many claimants have come forward to dispute Israel's heritage and all have returned disappointed with empty hands. "Israel's defeat," says a great humanist, the Frenchman St. Hillaire, "would be the greatest misfortune ever met by civilisation." Israel's claim that he is the chosen of God (chosen for service and not favouritism) is clearly defined in the Bible. Israel did not choose God, but God chose Israel. "This people have I formed for Myself, they shall show forth my praise." Vide Isaiah, 43, 21. It is conceded that besides Israel, other nations were chosen to serve in one sphere or another. As a matter of fact, all are God's chosen, each contributing according to the light given to it. In but one sphere, Israel has excelled other nations. In the sphere of religion, Israel was master. In religion, in the works of spiritual ideals, the Jew was, and still is, leader. When the prophets of Israel spoke of God and Righteousness, Israel was teacher. For these ideals he lived, for these he struggled, combatted and overcame.

No one can deny that both England and America are playing their unique respective roles. Both have led in the democratisation of the world. Both came under a strong and unmistakable Hebrew influence. Both in England and America, Biblical learning has flourished as nowhere else. There is a remarkable kinship between the English and the American spirit and the spirit of Israel.

Leroy-Beaulieu, in his work "Israel Among the Nations," points out that the claim of such kinship is made for many nations in regard to Israel. It is not without reason that someone has called England the Israel of Europe. "The Bible is the source of England's greatness," said Mr. Bryce in the House of Commons. Gray, in his "Remarks of the Early Laws of the Massachussets Bay Colony," says that the Puritans got their first code of laws, mostly, from the Books of Moses. The growth of tolerance, culture and humanism should not deprive modern Israel of his right to stand firm and steadfast for his birthright. Hermann Keyserling, the German philosopher, in his "Journal of a Philosopher's Travel," admits that if any people has a right to regard itself as a Chosen People, it is the Jews. For, he says, "their belief is the basis of Christianity and Islam and thus indirectly rules the world, and they themselves, despite oppression and disdain, have never degenerated as a people, and even to-day, most of the spiritual leaders of Europe belong to them." "Anglo-Saxon's" attempt to deprive present-day Jews of their heritage must, therefore, fall to the ground.

Shanghai, Dec. 3. N.-E. B. EZRA.

Another "Last Word"

Editor, NORTH-CHINA DAILY NEWS.

SIR,—So Mr. Ezra you have had your last word, I am not a bit surprised you have thrown up the sponge. Your views, statements and quotations from various sources have all been overthrown by my Biblical quotations without any aid on my part of referring to historians, encylopedias and what not.

There is no need for me to read the article on "Israel" in the "Jewish Encyclopedia". It starts off as you stated in your previous letter. Such an article would contain nothing but a mass of untruths none of which are borne out either biblically or historically.

Mr. Ezra you have not yet produced a single item of proof that my Bible quotations concerning Israel as distinct from Judah are incorrect. Why? Because you cannot. The Bible distinctly states there are two houses and Judah shall walk to the house of Israel and thus form, at some future date, the whole house of Israel. The trouble with you Mr. Ezra is, you are trying to apply to Judah those promises made to Israel and you have got yourself into such a mess you find it impossible to extricate yourself.

There is no such thing, as far as I am concerned, where "a comfortable theory" or "dethroning Israel you mean Judah is a pleasant pastime." I take the Bible as it stands. It is either the word of God or it is not. If the former, then I can see in it a most wonderful fulfilling of prophecies which have been unfolding themselves during the course of ages.

Israel's defeat would undoubtedly be the greatest misfortune ever met by civilisation as it would mean the defeat of the Anglo-Saxon race. Can you imagine what the world to-day would be like if this nation did not exist? Israel's claim that they were chosen for service and not favouritism is exactly what Great Britain stands for to-day. I only agree with you Mr. Ezra that all are God's children if you mean by this the salvation of mankind. This is quite distinct from the chosen race, so chosen for the specific purpose of consummating that Kingdom on earth as stated in the Lord's prayer.

The command to the disciples was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." St. Matt. 10,6. So you see Mr. Ezra the redemption of Israel was the first consideration. Having been redeemed what had they to do? "Go ye into all the world, and preach the Gospel." Is this not what Great Britain has been doing for generations?

Here are only a very few identifications concerning how and where to find Israel in these "latter days," I can give dozens more.

[Anglo-Saxon gives citations from 2 Sam 7,10: Isa. 42.12; Jer. 21.9; Jer. 51, 20; Jer. 3, 18; Isa. 61.9; Gen. 28,14; Isa. 65,15. etc.—Ed. I.M.]

As for Hermann Keyserling's admitting "that if any people has a right to regard itself as a Chosen People, it is the Jews." I am afraid this German philosopher knows very little of his Bible and has not yet grasped the distinction between Israel and Judah, and until he does, he will make the same blunders as all others have done in only seeing the Jew when the word Israel is used.

What an idiotic statement to make Mr. Ezra by saying I am trying "to deprive present-day Jews of their heritage." I am doing nothing of the sort. I have clearly stated in all this correspondence the difference between the two houses Israel and Judah and if you cannot yet see this difference, I can only put it down to ignorance, a refusal to acknowledge Holy Writ as the word of God and that the Anglo-Saxon is the only race that fulfills the prohecies concerning Israel in these "later days" or days of "Jacob's trouble."

In conclusion I give you, Mr. Ezra, a few extracts from the Church of England services, Morning and Evening, and ask you, if we are not Israel, how it comes to pass our National Church has embodied in it these references to Israel if they do not refer to ourselves?

[This is deleted for want of space, we regret to say. It should not, however, weaken the letter in any way. Ed. I.M.]

Shanghai, Dec. 5. ANGLO-SAXON.

Another "Last Word"

Editor, NORTH-CHINA DAILY NEWS.

SIR,—My last letter, although intended to be the last word on the subject under discussion, was, of course, subject to no further provocation given by "Anglo-Saxon." However, since he took advantage of it by writing you a long dissertation in your to-day's issue, it would be unfair in the interest of the cause which I am advocating to ignore it. So with your kind permission, I shall encroach upon your hospitality again and trust you will kindly publish this rejoinder in your esteemed journal.

It is conceded that there have been many theories advanced regarding the Lost Ten Tribes of Israel. The notion that the American aborigines were among them, has played an important part among Americanists, and, though without important adherents, it is still discussed as a theory to be considered.

Another theory which is strongly advocated comes to us from the Land of the Rising Sun. The movement identifies Shandai, or holy class of Japan, as the descendants of the Lost Ten Tribes. This is vigorously advocated by N. Macled in his "Epitome of the Ancient History of Japan," and later by Dr. J. Oyabe, in his work entitled 'The origin of Japan and Japanese." Vide "Israel's Messenger, July 4, 1930. Immediately after the discovery of Central and South America the legend of the Lost Ten Tribes began to be referred to the aboriginal inhabitnats.

British-Israel movement, so strongly advocated by "Anglo-Saxon," was founded by Richard Brothers (1757-1824), who styled himself "Nephew of the Almighty," and in his "Revealed Knowledge" (1794, claimed to be desecended from David and prophesied that he would be revealed as prince of the Hebrews on Nov. 19, 1795. The whole movement is not unknown to students of history, and there is nothing extraordinary in the views advocated by "Anglo-Saxon." I would refer him to an article on "Anglo-Israelicm" in Vol. 1, of "The Jewish Encyclopedia," which deals comprehensively with the genesis of the movement, its pros and cons. The writer, Dr. Joseph Jacobs, who died a decade ago, was a celebrated historian and his illuminating views desreve attention and close study. As "Anglo-Saxon" is getting over-excited over his theory, I would take the liberty of citing the following extract from the article in question, so that it may help your readers to winnow the wheat from the chaff and not be misled by exaggerated assumptions:—

"Altogether, by the application of guesswork about historical orgins and philosophical analogies, and a slavishly literal interpretation of selected phrases of prophecy, a case was made out for the identification of the British race with the ost Ten Tribes of Israel, sufficient to satisfy uncritical persons desirous of finding heir pride of race confirmed by Holy Scripture. The whole theory rests upon an identification of the word "isles" in the English version of the Bible unjustified by modern philology, which identifies the original word with 'coasts' or 'distant lands' without any implication of their being surrounded by the sea. Modern ethnography does not confirm in any way the identification of the Irish with a Semitic people; while the English can be traced back to Scandinavians, of whom there is no trace in Mesopotamia at any period of history. English is a branch of the Aryan stock of languages, and has no connection with Hebrew. The whole movement is chiefly interesting as a reductional absurdum of too literal an interpretation of the prohecies.

"The Anglo-Israelite theory has of recent years been connected with the presecutions of the Jews, in which the Anglo-Israelites see further confirmation of their position by the carrying out of the threats prophesied against Judah. This side of the subject has been dealt with by T. R. Hwlett in "An 'Anglo-Israel Jewish Problem." Philadelphia, 1892; supplement 1849."

Shanghai, 6th December, 1933. N.E.B. EZRA.

Anglo Saxon Tradition

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I venture to suggest that Mr. Ezra in his last word might have retired more gracefully had he openly acknowledged what, even by some of his own quotations, he has thereby admitted. He has introduced various historians and writers in an attempt to support his theory: I shall content myself with one quotation from a writer who does support my contention—and that of "Anglo-Saxon"—that Israel is represented to-day by the Anglo-Saxon race.

Mr. Ezra says,

"No one can deny that both England and America are playing their unique respective roles. Both have led in the democratisation of the world. Both came under a strong and unmistakable Hebrew influence. In England and America Biblical learning has flourished as nowhere else. There is a remarkable kinship between the English and American spirit and of Israel."

Can this mean anything other than that these two branches of the Anglo-Saxon race are rendering to mankind just those services which Abraham's seed were so chosen to render? Mr. Ezra says no one can day this but does not himself acknowledge it, neither does he suggest, on the contrary, that the Jew has fulfilled such conditions in support of his contention that the Jews are Israel. With regard to the "unmistakeable Hebrew influence," Reader Harris K.C., in 1907, after giving innumerable instances of Britain and America alone fulfilling promises made to Abraham's seed, cites many other remarkable identifications between Israel and Great Britain:—

"Our churches and cathedrals originally possessed a "Right of sanctuary,' carrying out the idea of the cities of refuge, which of Israel. We have the law of primogeniture, formed so important a part of the constitution closely resembling the law given in Duet. xxi. 17. We have the law of the tithe close resembling Leviticus xxvii. 30 We have the statute of limitations very much like Exodus xxi. Our land is divided into hundreds and tithings, closely resembling that which you will find in Exodus xvii. 21 Our weights and measures are of Israelitish descent. Their and measures are of Israelitish descent. Their ten commandments are our ten commandments.

The creation of country councils and district councils, is but a return to the Levitical custom of administering the provincial and rural affairs by local authorities, which you will find in Isaiah i. 26. From the legal point of view it is interesting to notice that our custom of judges going on circuit is exactly what happened in the time of Israel. As we read in i Shamuel vii. 16:— 'And Samuel went from year to year in circuit Bethel and Gilgal and Mizpeh, and judged Israel in all those places.'"

Mr. Ezra then proceeds to quote Grey in his "Remarks on the Early Laws of the Massachusets Bay Colony" as saying the Puritans got their first code of laws mostly from the Books of Moses. What is more natural since this "great people" (a prophecy made concerning the 13th tribe) has its origin in the Hebrew race, viz., the tribe of Manasseh. Yet again Mr. Ezra quotes Leroy-Beaulieu as saying, "It is not without reason that someone has called England the Israel of Europe. Quite so, Mr. Ezra, why not admit it unless you really think that Leroy-Beaulieu was referring to the Jews who form a mere percentage of the people of England.

Shanghai, Dec. 6. "TUT."

The Hebrew's Claims

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Dean Trivett, in his sermon at the Bubbling Well Chapel on the 26th ult., appearing in the N. C. D. News on the 4th instant under the caption "Many Lessons" said in part, "the exclusive Hebrew learns here—as every man should learn who thinks highly of himself—that God is no respecter of person."

In perusing the above, one is apt to ask, is the Hebrew spiritually exclusive, and does he claim priority over the Gentile in the sight of God? I am not so sure he is so inclined. At the dedication of Solomon's Temple in Jerusalem, we see, that Monarch made provisions for non-Jewish people as to right of worship there on equal footing with that of his own people. Kings 1, 8-41-42, and our sages invariably said a conscientious Gentile is as good as a virtuous Jew. In Samuell, 16-7 it is quoted, "Man goes by looks, but God considers the heart;; the rabbis of the Mishna made it that the best thing one can aspire to, is a good heart, and in the same school it was taught that the nearest road to God is a good and true heart. There are scores of correlative references in the Jewish Scriptures and other books, all of which goes to show that no distinction was ever contemplated between Jew and Gentile; all that matters, is the good quality in man. It is inequitable, therefore, should be classed exclusive and selfconceited.

Shanghai, Dec. 6 A HEBREW.

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I take it that you will kindly permit me to answer "Tut" who writes again in your to-day's issue, making pointed reference to my last letter which was expected to be the last word on the subject. Apparently it is not so.

When I referred to both England and America as playing unique roles in history, I little thought that my words would be misconstrued. Bearing in mind that the foundation of European civilization is due to the Jewish Bible, it was but natural that as a Jew I should have a sense of pride that our contributions had influenced the world and moved them to accept Matthew Arnold's phrase, "Hebraism rules the conduct of three-quarters of life." "If the influence of the Bible," says the author of "Jewish Contributions to Civilisation" Joseph Jacobs, "was strong in Old England, it was still stronger in New England in the 17th century., and even gave it a tendency toward Republicanism which was, in the next century, to lead to the dissolution of the bond between England Old and New."

"Tut" must be told our next door neighbour—Japan—is strongly contesting the claim that the Japanese are descendants of the Lost Ten Tribes. My friend Dr. J. Oyabe, of Tokyo, in his latest work, "The Origin of Japan and Japanese" makes a strong plea in behalf of his thesis and his analyses are somewhat astonishing. Whether England, or America or Japan, are descendants of the

Lost Ten Tribes, is immaterial. One day these tribes will be discovered. We all naturally aspire towards recovery from the present soul-destroying civilization and if the movement to unite the human races on a broad and acceptable platform will succeed, then the millennium will not be far-off.

Signs are not wanting that we are converging slowly but surely towards that end. The belief in the Brotherhood of Man under the Fatherhood of God foreshadowed by the Prohpets of Israel will yet be realized.

Dr. Franz Delitzsch, a leading Professor of the Hebrew Literature, at the Leipzing University, in his "Earnest Questions," page 1, makes the following striking observations:—

"There is a God"... "There is but ONE God"... "Two or three supreme beings are impossible"... "One only can be supreme"... "And this one God insists on being recognized as the Only God"... "Among all the great truths of reason, there is no higher than that God is One; and among all the duties Mincumbent upon rational crentures, there is no higher one than to render glory to this only One."

Commenting on the foregoing, the author of "Israel, the Biblical People," Dr. Maurice Fluegel, says:—

"That is correct! Any intelligent Jew can be perfectly satisfied with this paragraph of the learned writer. Maimonides or Moses Mendelsohn could do no better. If all the members of the Christian church should sincerely subscribe to those weighty sentences, and shape their catechism and their religious practices strictly in accordance with that, then, Hallelujah! the words Jew and Christian would be convertible synonymns, and he and I would be co-religionists."

Shanghai, 8th Dec. 1933. N. E. B. EZRA.

[We hope to publish some more letters in our next issue, which appeared in the *North-China Daily News*. The last letter by Anglo-Saxon in the latter journal, appeared in its issue of December 23rd, to which we replied, but, unfortunately, it was not published. In a kind note sent us by the Editor, under date of December 26, he writes:—"We are not proposing to publish your letter, as I think it is a good opportunity to take the break in the Christmas holidays to discontinue the discussion." In our next issue, we shall give publicity to this letter, which was not fortunate in going into the columns of our esteemed contemporary.—Editor, ISRAEL'S MESSENGER.]

GERMAN ADVERTISEMENT—A VOICE FROM INDIA

Editor, ISRAEL'S MESSENGER

DEAR SIR,—Reading your interesting columns, I find that you are a staunch protagonist of the boycott of German goods and that you give wide publicity to boycott activities. In find however that on page 14 of your November issue you advertise a German product,..... Will you please explain this inconsistency? Yours truly, E. S. SOMEKH.

BOMBAY, 28 Nov. 1933. 29 Sassoon Bldg.

[We would refer our correspondent to our last issue, where we made a statement regarding our attitude in the matter. We are pleased to hear from Mr. Somekh on the subject, which is an indication that world Jewry is standing firm and united in boycotting the foe of humanity and civilization. It is evident by now that the boycott is hurting immensely the latter, who is beginning to squeal and declare to the world the "harm" that is being done them by Jews. This is how the defeat will end. It is all Jews, all Jews, who destroy poor Germany!! If it were not for them the Third Reich would have never been a failure but a success all round. This sort of nonsense will be thrown at our face and it behoves us to be prepared for it. The enemy will recede not from the stand taken by him; he means to fight to the bitter end. Let us not relax but increase our resistance a hundredfold. As we write, we receive news of an important move to enforce the boycott. Wiring from London, under date of Dec. 18, Havas Agency states:— "A meeting was held yesterday by the Jewish Committee on the boycott of German Goods, in the course of which it was decided to organize the planned boycott during the week from January 14 to January 21, 1934. The meeting was attended by 1,500 Hebrews". This is a bugle call to all friends of humanity. The need to humanize the Htleer regime is a duty incumbent upon all. Editor, ISRAEL'S MESSENGER.]

HEBREW RELLEF SOCIETY

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—On behalf of the Committee of Shanghai Hebrew Relief Society and Jewish Women's Benveolent Society I have much pleasure in making the following report and statement of the proceedings of the Grand Charity Ball held on June 25th at Jewish Club, and will be much obliged to you if you will kindly insert this report:

INCOME:

Admission tickets	$171.00	
Tombola	286.00	
Champagne	272.00	
Austions: of pillow ..	183.00	
" of songs	250.00	$1162.00
Advertisement in programme		1192.00
	Toally	$2354.00

EXPENSES:

Electrical lumination	$30.00	
Flowers	6.00	
Sundries	10.00	$46.00
	Net Proceeds	$2308.00

50% $1154.00 allocated to a needy family,
50% $1154.00 in favor of Shelter house.

In connection with the above, the Committee wishes to give thanks to all those who so kindly assisted: in giving donations to Auctions, to donors for advertisements, and for personal assistance.

Shanghai Herrew Relief Society Shelter House
A. BENDERSKY, *Hon. Secretary*
Shanghai, Dec. 11, 1933.

PRESENTATION TO RABBI BROWN

When the news of Rabbi Mendel Brown's engagenent by the local Jewish community reached London, his congregation of North-West London Synagogue, presented him with a testimonial at a public gathering and handed it over to Mrs. Brown, prior to her departure for Shanghai. We are pleased to publish the text of same, which runs thus:—

ELUL. 5693—SEPTEMBER, 1933

TO THE REVEREND MENDEL BROWN, B. A.

The members of the Congregation, having accepted with deep regret your resignation from the Ministry of this Synagogue, desire to express their sincere appreciation of your efforts on its behalf. You came to us in March 1917, and since that time you have endeared yourself to all those who came to the Synagogue and particularly to the children who attended the Religion Classes and the young people who grew up to adolescence during your term of office.

Your constant devotion to the Synagogue even in difficult times, helped to maintain its services so that the religious needs of the district were well secured. That you were compelled to relinquish your Ministry here and seek pastures anew has been keenly felt by all the Congregation.

They trust that in your new sphere of work, far removed as it is from your old friends, you will meet with great success and continue to enjoy that confidence and comradeship which has always existed here.

On behalf of the Congregation, we tender you our very best wishes and hope you may bring your efforts to complete success.

PROF. SHASTRI'S ACTIVITIES IN LONDON

We are in receipt of an interesting communication from our friend Prof. H. P. Shastri, which we publish below and which we are sure our readers will read with interest:—

MR. DEAR MR. EZRA,—I am very grate... to you for the ISRAEL'S MESSENGER you ... been sending me. Many of my frie... Englishmen and women of culture—re... with delight. Your leading articles ar... well written that they compare favour... with the best leaders in the London pr...

My friend, Mrs. Stobart, one of the le... ers of several great movements in Lo... and I, have formed a society called ... Religious Crusade, the aims and metho... which you will find in the enclosed leaf...

Revd. I. Livingstone, a Jewish Rabb... the Orthodox School, who is well-known ... London and I, have addressed meeting j... in the Guild House. The Rabbi has ma... splendid case for the great religion he ... presents, and I have supported him. ... Duchess of Somerset, one of my pupils, ... terested in this movement. The London p... is not at all prejudicial against the J... Everybody condemns the atrocities perpe... ed on the Jews in a certain land.

In my speeches before the learned so... ies in Cambridge, Brighton, and Lond... have often alluded to the philanthr... work the Eastern Jews have done in ... for the Chinese. Now I have a lectur... given to me by my English pupils wh... am holding meetings on Comparative R... and Eastern philosophy. Her Grace, ... Duchess of Somerset, and Lady Arnold, ... of Sir Edwin Arnold, are supporting ... Among the English I have found some ... best persons I have met in my life. ... are appreciative and give cooperation ... in my philosophic work.

Please review the enclosed booklet in ... column of your esteemed journal. I send ... cordial greetings to my Jewish friends ... China. Yours very sincerely,

H. P. SHAST...

LONDON, Nov. 8, 1933. 36 Bishopgate, E.C.1.

Hadassah Acknowledges Our Greetings

In our issue of Nov. 3rd, we publish... the full text of our cable greetings to ... Hadassah Convention in Chicago, and ... since received the following acknowle... from the National Secretary:—

MY DEAR MR. EZRA.—Thank you ... much four telegram of greetings sent ... the banquet of the Nineteenth Annual C... vention of Hadassah, the Women's Zio... Organization of America, which was re... with enthusiastic interest.

Our delegates and friends were thrill... with the knowledge that Jews from all ... the globe are united in the great effort ... rebuidling Palestine as the Jewish Homel... —Sincerely yours,

MRS. MOSES P. EPSTEIN, *Secretary*.
NEW YORK, November 13, 1933. 111 Fifth A...

ANTWERP, Nov. 11.—The S.S. Imam... flying the flag of Palestine, arrived in p... here for repairs. The liner, which is ow... navigated and completely manned by a Je... ish crew, is en route from Palestine ... England.

Dr. med.
W. EICHENGRUEN, M.D.
(formerly German University Clinics and Hospitals)
announces the opening of his practice as Surgeon, Specialist in Gynaecology and
Kidney and Bladder Diseases
at Hamilton House, Room 234—23... Telephone 14524 Consulting Hours: 11 a.m.—1 p.m. and 4 to 6 p.m.
Residence: Astor House Hotel
Telephone 42255

Dr. Franz Delitzsch, a leading Professor of the Hebrew Literature, at the Leipzig University, in his "Earnest Questions" page 1, makes the following striking observations:

Commenting on ... of "Israel, the Radical People," Dr. Maurice Fluegel, says:—

[We hope to pub... *Chron Daily News*. The ... Sanction ... issue of December 26, ... of December 26, ... a kind note ... of December 26, ... proposing to publish ... it is a good one ... the Christmas ... question." ... publicity ... manner in ... ISRAEL'S MESSENGER.]

GERMAN ADVERTISEMENT—A VOICE FROM INDIA

Editor, ISRAEL'S MESSENGER

DEAR SIR, ...

BOMBAY, 28 Nov. 1933.

[We ... our last ... remarks ... are pleased ... above, ... leave ...]

HEBREW RELIEF SOCIETY

ISRAEL'S MESSENGER

DEAR SIR, ...

INCOME

EXPENDITURE

PRESENTATION TO RABBI BROWN

To The Editor, MESSENGER BROWN & A...

PROF. SHASTRI'S ACTIVITIES IN LONDON

Hadassah Acknowledges Our Greetings

Dr. med.
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Reign of Disorder in Germany

These Jewish Bolsheviks

Much has been said by our detractors about the prevalence of Jewish influence over the Bolshevik movement, and this mythical Jewishness has been exploited by all who wished to depict the Jew as a disrupting force in international amity. Figures and facts meant nothing to these people. The fact that our brethren in Russia were suffering from the anti-religious crusade and the economic revolution as much as other groups did was not proof against the Jew-Bolshevik partnership. Those who are at all acquainted with the early history of Sovietism will no doubt know that the percentage of Jewish participants has been remarkably small, and whenever names were demanded, the answer began and ended with the classical example of Leon Trotzky and Kameneff. It did not require any unusual amount of sifting to find out that sovietism was not dominated by Jews. The Soviet regime has become within the past few months somewhat persona grata with the powers that be and with the United States coquetting with Russia, it seems that the quarantine of sovietdom is about to end. Our traducers have, however, overlooked one thing in these latest developments and that is the type of men who have of late been entrusted with governmental missions by the Russian authorities. Contrary to the situation which existed about a decade ago, there has been a steady infiltration of Jewish men in the various commissariats of sovietdom. Would it be hyperbolic to associate the new wave of international concord with the advent of Jewish commissars? It may be merely co-incidental, or on the other hand it may be significant that the harbingers of a new and harmonious era are Jews. Mr. Maxim Litvinov and Mr. Kaganovitch, both of whom have figured conspicuously in the development of recent months are both Jews, and one cannot help comparing the Russian Minister for Foreign Affairs with the ranting Chancellor of Germany. While Mr. Hitler is rattling the sword in his scabbard and is preaching murder and rapine, Mr. Litvinov is going the rounds cementing old friendships and creating new ones. The Jewish emissaries of Bolshevism are achieving what even the League of Nations has failed to do while the Aryan dictator in Germany is busy spreading the gospel of hate and international strife.—*Canadian Jewish Chronicle*, Montreal.

League Attacks Steuben Statement

The charge that the anti-German boycott is detrimental to the interests of the American people, made by the national council of the Stuben Society of America in a statesment to President Roosevelt, was refuted as Nazi propaganda and a libel on the patriotism of milions of Americans, Jews and non-Jews alike, in a statement issued by the administrative committee of the American League for the Defense of Jewish Rights. According to the League, the statement of the Steuben Society is proof that "Nazi propagandists in this country have gained control of the Steuben Society as part of their assiduous campaign to spread the Hitlerite gospel among the German-American groups." A copy of the League's statement was sent to President Roosevelt. A statistical analysis of American-German relations refuting the conclusions drawn by the Steuben Society that the boycott against German goods is injuring American investors was also issued by the American Jewish Congress.

"ROMANCE VS. SURRENDER"

"There is no Romance in Surrender. The Romance of the Jewish people whether in the day of Hitler or of Haman lies in heroic resistance to the enemies who would exterminate Israel. The world cannot be expected to battle for us, it may battle with us and at our side. No decent people would expect others to wage its battles if it be ready to run away. The surest way to enlist the sympathy of men and nations is for us Jews to defend ourselves manfully and even heroically. The question for the Jewish people has always been Romance versus Surrender. More than any other people of history, the Jew has been equal to the great refusal to accept the ease and quietude of surrender in the place of the difficulties and struggles of resistance to them that would destroy the Jewish people .... Let the romance of the Jewish people continue to be played upon the stage of the world, but let it be the high romance of courage and defiance and resistance in the presence of power and overwhelming might. The Romance of the Jewish people lies not in its undefeatableness but in the glory of its going on for a great purpose, in its will to live as a creative and ennobling people among the nations of the earth."—STEPHEN S. WISE, New York.

The Patriotism of a Rothschild

"I prefer a German deserter to a Jewish hero," said Adolf Hitler, and his sentiment has become the clarion call of anti-Semites everywhere. So often is the Jew's patriotism belittled, and so little credit is given to the sacrifices which Jews everywhere make for their respective countries, that it is proper to quote from the memoirs of David Lloyd George, war-time Prime Minister of Great Britain. Writing on the question of war and finance, in a recent issue of the Egyptian Gazette, Mr. Lloyd George recalled his experiences with the late Lord Rothschild, and described the incident in this fashion:

Amongst those whose advice I sought was Lord Rothschild. My previous contact with him was not of a propitiatory character. He had led the opposition in the city to my scheme for old-age pensions and to my budget proposals in 1909, and I had assailed him in phrases which were not of the kind to which the head of the great house of Rothschild had hitherto been accustomed. My attack was strongly resented by all his friends. However, this was no time to allow political quarrels to intrude into counsel. The nation was in peril. I invited him to the Treasury for a talk. He came promptly. We shook hands. I said, "Lord Rothschild, we had some political unpleasantness." He interrupted me, "Mr. Lloyd George, there is no time to recall those things. What can I do to help?" I told him. He undertook to do it at once. It was done. Shortly after that I attended his funeral. On a grey, damp morning the streets to the cemetery were lined with poor Jews, who were there to pay their humble tribute of reverence to the great Prince of Israel who never forgot the poor and wretched amongst his people.

It is gratifying to know that the truly great do not forget the services rendered by Jews. But the pygmies on the world's political scene nevertheless continually revert to bigotry and forget the sacrifices made by our people. For this reason it is well that experiences like the one we just quoted from the career of Mr. Lloyd George should remain on record. —*B'nai B'rith. Messenger* (Los Angeles.)

Nazi Activities in America

CHICAGO, Dec. 5.—In the course of a meeting of protest against Hitlerite propaganda held yesterday in Chicago, 15,000 people voted for the boycott of German goods. A letter was read to the attendance of the meeting from Mr. Samuel Untermeyer, a prominent New York lawyer, saying that the Ku Klux Klan was revived to help Nazi propaganda.—Havas.

Committee Pursues Probe

WASHINGTON, Dec. 5.—The special committee of the House of Representatives charged with the task of investigating Nazi activities in the United States yesterday heard the report of Mr. Gavreau, editor of the same people who were conducting active propaganda in America during the Great War were again busy. Mr. Gavreau also informed Mr. Samuel Dickstein, New York Representative and chairman of the Committee, that a large number of tracts were being distributed all over the United States by people wearing arm-bands with the swastika symbol.—Havas.

Nazi Perfidy

LONDON, Nov. 24.—The policy of the German government is to persecute German-Jewish refugees and to prevent their employment even in other countries. The German government is using every means to induce other countries to abstain from engaging refugee Jews. As a result of this policy, the plan to settle a number of Jewish doctors in Egypt has failed. After lengthy negotiations, the Egyptian government sent a special emissary to Berlin to interview displaced Jewish scientists. However, the Nazi government succeeded in inducing the Egyptian emissary to employ Nazi doctors instead. Similarly, the Nazi government is now trying to persuade the Turkish government not to employ a group of forty doctors who petitioned the Turkish government for employment in hospitals. It is hoped that the Turkish government, unlike that of Egypt, will not submit to Nazi influence, although, already the Turkish government, out of a desire to compromise with the Nazi wishes, has engaged fifteen Jewish professors for the new clinic, established by the government, instead of the contemplated engagement of thirty Jews. The other fifteen posts were offered to non-Jews.

Mr. and Mrs. B. A. Deutsch arrived here from San Francisco last month. Mrs. Deutsch was accompanied by her son Mr. M. Katz, son of the late Mr. J. B. Katz, who hopes to conclude his education here.

Mr. Maurice Simmons, well-known local business man, returned to Shanghai on the 19th ultimo, by the President Hoover, after spending four months in the United States. He was met at Kobe by his wife and daughter, Miss Emily Simmons, who have also returned by the same boat.

Mr. J. E. Salmon returned to Shanghai last week and expects to sail again for Hongkong shortly. Meanwhile, Mr. Horace Kadoorie is expected here from the Colony on the 6th instant.

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[*Continued from Page 2*]

Rothschild Fiancee Convert to Judaism

LONDON, Nov. 24.—Miss Barbara Hutchinson, whose engagement to Victor Rothschild, nephew and heir of Lord Rothschild, was announced in the London Daily Mail last week, has become an orthodox Jewess by conversion. The daughter of St. John Hutchinson, recorder of Hastings, Miss Barbara spent considerable time in study of the history and customs of the Jewish religion and then took an examination written by dignitaries of Beth Din, the Court of Rabbis, with headquarters at Mulberry street, off Commercial road. Mr. Rothschild is at present research assistant at the Cambridge University scientific department.

Lord Melchett on the Boycott

LONDON, Nov. 24.—If I am asked whether I have changed my opinion on the question of the boycott my answer is emphatically "no," Lord Melchett, who was elected President at the Amsterdam Jewish Economic (Boycott Conference in July) said to the J.T.A. here to-day. I hold precisely the same view on the question of the boycott as I have always, held, and the most powerful, but almost the only weapon that we can use against German aggression. What is needed, said Lord Melchett, is neither fervent declarations nor official proclamations, but an efficient organization, and that I hope will be created. The reason why I am no longer personally associated with the movement, he explained, is that the internal dissensions were so great and the attempt to divide the community so pronounced that I felt I could not continue to associate myself with anybody whose attitude led to disunion and internal strife, at the time when I was actively concerned in pressing for a united front at the International Conference which has been held in London with such signal success at the invitation of the President of the Board of Deputies.

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2nd February, 1934
17th Shebat, 5694

SHANGHAI, CHINA

猶太月報社

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Italy Endows Chair

NEW YORK, Dec. 1.—A financial grant to the Hebrew University by the Italian government to establish a chair in romance languages and literature with special emphasis on Italian has just been made. This is the first grant by any government to the Hebrew University.

Aryan German Donates Victor Hugo House

ANTWERP, Dec. 1.—A fullblooded German Aryan by the name Cooper has donated a large historic house and farm in Luxemburg to the Jewish Relief Committee for a training farm for halusim because of his great resentment at the persecution of Jews in Germany. The house donated by Herr Cooper was once owned by Victor Hugo, the great French novelist.

Youthful Pianist Astounds Critics

NEW YORK, Dec. 1.—Ruth Slenczynski, an eight-year-old piano genius from Sacramento, Cal., created a sensation at her New York debut when the critics unanimously hailed her as the equal of some of the masters. Her only teacher has been her father, Josef, a violinist. She has appeared at a concert in San Francisco and during a three-year study period abroad, performed in Paris and Berlin.

Jewish Lawyer Defends Nazi Tells Court Why

PRAGUE, Dec. 8.—Joseph Kass, a Nazi who has been sentenced here to four years penal servitude on a charge of plotting against the Republic, and of military treason and has been acquitted on a further charge of having tried to snare Jews back into Germany, was defended in Court by Dr. Lebenhart. I am a Jew, a Nationalist Jew and a Zionist, Dr. Lebenhart explained to the Court. Some people have expressed surprise that I have not refused to accept this duty. I take a point of view which I hope is shared by the whole civilised world, that we must distinguish between official duties and personal feelings. The Hitler regime has discriminated against all Jewish judges in Germany, alleging that they cannot be objective, that their judgment cannot be impartial. I hold a contrary view, and I have tried to show that I can practise what I preach.

Germany Threatens Egypt

CAIRO, Dec. 8.—The Hitler government is reported as planning to boycott Egyptian cotton because of the failure of the Egyptian government to prevent the anti-German boycott and to halt the anti-Nazi protest movement here. The Egyptian government has pointed out that there is no legal means for it to halt the boycott of German goods.

Boycott Hurts Siemens-Halske

WARSAW, Dec. 8.—The famous German electrical firm, Siemens-Halske, his liquidated its affairs in Lemberg, Cracow, and Lodz because of its inability to obtain new business as a result of the anti-German boycott.

Shaw Raps Hitler

LONDON, Dec. 8.—Adolf Hitler is a great statesman but his greatest failure is his "bad biology and worth ethnology and his failure to realize the dangers of an inbred race and the advantages of mass fertilization," the incorrigible George Bernard Shaw declared in the annual Fabian lecture. Mr. Shaw said that Hitler, "instead of exterminating the Jews should have said 'I will tolerate Jews to any extent as long as no Jew marries a Jewss.' That is how he could build up a strong, solid, German people."

Jews Share in Bridge Tournament Victory

NEW YORK, Dec. 8.—Three of the four members of the dark horse bridge team which scored a surprising victory in the tournament for the Vanderbilt Cup, classic contract bridge trophy, are Jews. The Jewish members of the winning team are Phil Abramon, Sidney Rusinow and Benjamin Feuer. The fourth member of the team was Frank Rendon. The victors came through six-days of match play in which 100 hands were played by a margin of 1.160 points.

German Toys Sold in Domestic Market

BERLIN, Dec. 8.—The world-wide anti-boycott has been so effective in curtailing the sale of Gsrman toys abroad for Christmas trade that the new German Advertising Council has launched a nation-wide campaign have these toys sold in the domestic market. The entire machinery of the ministry of propaganda is being utilized for this drive.

Ban Christmas Displays by Jewish Stores

BERLIN, Dec. 8.—All Jewish stores in the city of Mainz have been ordered by the authorities not to use Christmas decorations or toys in their displays or to use Christmas decorations in any way for advertising purposes. The Dresden Chamber of Commerce forbids Jewish merchants from selling Christmas toys.

Belgian Queen Lauds Yiddish Performance

ANTWERP, Dec. 8.—A personal audience granted by Queen Elizabeth of Belgium to the director of the Vilna Yiddish Theatrical Troupe is being interpreted in the Belgium press as a gesture of protest against Nazi persecution of the Jews. The Queen gave the audience in order to express her appreciation of the Troupe's brilliant performance of Sholom Asch's "Kiddush Hashem" which she had witnessed.

Warned Not to Use Christmas Symbols

BERLIN, Dec. 8.—Jewish shops and department stores have been warned by official announcements in the Nazi press not to use the Christian Christmas symbols such as Christmas trees, stars and angels for advertising purposes and in window decorations. The announcements urge the Jewish proprietors to "use a little tact" and refrain from inciting the "German conscious" elements of the people by endeavouring to obtain the Christmas trade. Simultaneously the so-called "Aryan" shops have been ordered by Rudolph Hess, Hitler's personal deputy in party affairs, to remove all signs proclaiming them to be "German business."

Rabbi Pool Urges Vigorous Nazi Boycott

YONKERS, N. Y., Dec. 7.—Rabbi David DeSola Pool of the Spanish Portuguese Synagogue in New York, endorsed the boycott of German goods in an address delivered before the Baptist Church of the Redeemer here. "The only thing Americans can do to help the 600,000 disfranchised German Jews, who are now in abject proverty, with no country open to them, is to use the boycott," declared Rabbi DeSola Pool. "We can refuse to travel on German boats," he said, "we can boycott everything that Germany makes. That is our only weapon."

We're Not Anti-Semites, Only Anti-Jewish

BERLIN, Dec. 8.—The anti-German movement among the non-Aryan and Semitic nations of the Orient, particularly the Japanese and the Hindus, which has aroused great concern among the Germans, resulted to-day in the formation of a German movement with the slogan "Not anti-Semitism, but anti-Judaism." This is an attempt to make it clear that anti-Semitism in Germany is directed only against the Jews. The leader of this new movement is the German philosopher, Otto Orel. Special literature to further the movement among the Semitic peoples is being prepared.

Good Aryans Can't Marry On Old Testament

BERLIN, Dec. 2.—The Bible is a Jewish book and should not be used in the future in the solemnizing of Christian marriages, according to a resolution adopted by the Nazi church group, the national German Christians. The resolution calls for replacement of the Bible by the New Testament when the marriage oaths are taken by newly-wed couples. It is understood that Reichsbishop Mueller looks with disfavor on the proposed change.

Arabs Forming Green Shirt Organization

JERUSALEM, Dec. 15.—A Green Shirt Organization of Arab Fascists is to be formed by Moslem youth at a conference shortly to take place in Jerusalem, it is learned here. The object of the Arab Fascists will be avowedly anti-Jewish. They will demand the termination of all Jewish immigration and the curtailment of land sales to Jews.

Transjordanian Cities Go Bankrupt

JERUSALEM, Dec. 15.—The income of the Palestine government increased by $2,225,000 for the half year ending September 30 as compared with the same period a year ago, according to a report by the treasurer of the government in the Official Gazette. At the same time he reported that seven municipalties in Transjordania, where Jews are barred from settling, are bankrupt.

"International Jew" As Christmas Gift

BERLIN, Dec. 15.—Henry Ford's anti-Semitic book "The International Jews." is being advertised throughout the world by Nazi publishing houses as a suitable Christmas gift. The book is advertised in a six-page leaflet issued by the Hammer-Verlag in Leipzig. The same advertisement also lists a number of anti-Semitic works by the late Theodor Fritsch, a notorious anti-Semite.

German-Americans Act As Propagandists

BERLIN, Dec. 15.—A direct appeal to German-Americans to act as Nazi propagandists was made by Germania, personal organ of vice-chancellor von Papen. Listing detailed "instructions for Germans abroad," the paper urged that "propaganda for Germany is a question of honor and duty." Germania recommended using advertising lineage as a weapon to coerce American newspapers into supporting Hitlerism and pointed out that "with a strong and courageous subsidy from the homeland. the German abroad will become the best propagandist of Germany and fulfill his duty with success."

German Professors Oppose Anti-Semitism

NEW YORK, Dec. 15.—Dr. Raymond C. Knox, chaplain of Columbia University, who has just returned from a stay of several

[Continued on Page 21]

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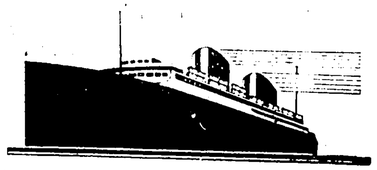

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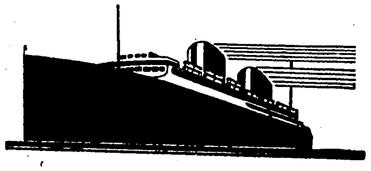

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JEWISH CALENDAR 5694 — 1934

5694 — 1934

*Rosh Hodesh Adar — Fri. Feb. 16
Fast of Esther — Wed. Feb. 28.
Purim — Thurs. Mar. 1.
Rosh Hodesh Nisan — Sat. Mar 17.
First Day Passover — Sat. Mar. 31.
Second Day Passover — Sun. April 1.
Seventh Day Passover — Fri. April 6.
Eighth Day Passover — Sat. April 7.

*Also observed the day previous as Rosh Hodesh

מבשר ישראל

Israel's Messenger

The International Jewish Monthly

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

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JEWS, MARTIN LUTHER, HITLER, & CHRISTIANITY

Recently Nazi Germany celebrated the four hundredth anniversary of the birth of MARTIN LUTHER, founder of the Protestant religion. The latter was a violent opponent of Jews and Judaism, although known to be the foremost among the reformers of his time. He preached a crusade against Jewry, denouncing us in no unmeasured terms. His outbursts were no less severe and vindictive than those of his modern prototype—HITLER. The latter must have been greatly influenced in his foul crusade against Jews by MARTIN LUTHER, the arch-enemy of Judaism. The following fire emitted by him may well illustrate his spirit of "love" towards the Jews of his time:—

> "We should set fire to their synagogues and schools, and what cannot be burned should be covered over with earth, that no man may ever discover a stone or brick of it—we are to do this for the glory of our Lord and Christianity. Burn all their houses and lodge them in stables like gypsies, in order that they may know they are not lords in this land, but in captivity and misery. Burn all their prayer-books and Talmuds, forbid the Rabbis under pain of death to give instructions, deny Jews the right of protection on the highways ,for they have no business with the land. Being neither lords, farmers, nor merchants, nor anything of the kind, they are to remain at home; you lords shall not and can not protect them. unless you would take part in their abomination. Put a flail, ax, mattock, or spindle in the hands of every young and strong Jew or Jewess and compel them to manual labour."

It would appear that HITLER had in mind LUTHER'S denunciation of Jews when he started his vicious and vile campaign. It is somewhat pathetic to note that a leader of a great religious movement in Christendom should be guilty of such atrocities against human beings. It is a blot on the religion of JESUS and can hardly be easily atoned and condoned by history. While we must forgive and forget, it is up to the modern Churches to wrestle with destructive forces and rest not until the stigma has been successfully rolled away. It is indeed a sad chapter in the history of Christendom that a leader of the type of MARTIN LUTHER should leave such a poisonous legacy to influence HITLER and his cohorts, in their madness to crush Jews and Judaism. Weak as we are in our dispersion and persecution, we shall not falter in our effort to bring a spirit of reconciliation and humanization to the world. The liberal forces in Christendom must be stirred to the depths of their soul to resist the foul onslaught of Hitlerism on humanity, and great would be the achievement when Christianity could be saved from its misguided followers and leaders. JESUS wept once: possibly more than once. Paraphrasing DEAN FARRAR, we would say, "What eloquence in weeping! May we not find in it a wisdom and instruction, more profound than if it filled many volumes of minor details?"

NAZIS' NEW HYMN OF HATE!

A hymn of hate has been instituted in Nazi Germany. It bids fair to produce a new generation of "supermen" who may be relied upon to perpetuate the memory of the modern Haman. Some stirring events must take place to teach our present age how God can nullify men's works and frustrate their evil machinations. Meanwhile, Satan is out to conquer God! A new dispensation has been revealed to Germany in contradistinction to that of old! The Department for Culture, Education and Art of the Nazi party has issued a Nazi version of the Ten Commandments. These Commandments are to be read aloud by school teachers every morning before lessons start, and all the pupils are to stand while they are being read. Each commandment is a vicious attack upon the Jew. The Fifth reads thus:

> *"We are not to spill even a drop of the unclean blood of the Jew. Jewish blood is poisonous. But we are never to regret the death of a Jew."*

We call upon all the civilized world to take note of this savage "commandment." When we realize that this is not the expression of an irresponsible Nazi but is the doctrine issued by the Department for Culture, Education and Art, and is to be instilled into the innocent receptive minds of children, we can understand the danger to humanity caused by the continued existence of the Nazis in power. They are undoubtedly poisoning the minds and morals of all children in the Reich. The Nazi government stands indicted before the bar of civilization. All civilized countries must shun the "dominion of arrogance" and refuse to be associated with it. There are to-day two hundred million people who boycott German goods and services. This is a striking indication of the world's righteous horror against an unrighteous and wicked regime. It is nothing to the Nazis that their country is riding for a fall. A great author once wrote, "It is a statistical fact that the wicked work harder to reach hell than the righteous do to enter heaven." We shall not be tired of wrestling with the foe of humanity. Our weapon to humanize the reactionary regime will be used to the utmost. We must save the innocent German children from Nazi destruction and demoralization. We can do it in this simple way. WHEN WE REFUSE TO BUY OR SELL ANY NAZI PRODUCTS WE ARE PREPARING THE FAILURE OF THE NAZI GOVERNMENT! We all must be united in this great task. We must not think of those who suffer to-day but of those who are to follow. It is a question of life and death. In the words of a great poet, "There is not a fiercer hell than failure in a great object." We all must unite and not succumb to the net stretched out by paid propagandists. When we are boldly told that in spite of the world boycott, Germany's export trade is showing improvement, we must remember that this lie is propagated in order to inspire confidence among the Nazi followers. Nevertheless, it is our duty to accent the challenge by intensifying the boycott and persuading our neighbours to assist in this great battle to humanize the Nazi regime. We have often said and repeat it again, that we have nothing against the German nation as a whole. We are in conflict with the Hitler regime and intend to fight it to the bitter end. It is up to the latter to surrender and desist from their nefarious deeds.

THE JEWISH FOUNDATION OF ISLAM, ♦ II

By Prof. CHARLES C. TORREY, of Yale University

Long before the advent of Islam. Arabia and the surrounding districts were inhabited by people who practised paganism in the grossest sense of the word. These Sabians, as they were called, were originally pure and spiritual, but by degrees their religion lost its original simplicity and purity and became "obscured by mysteries and degraded by idolatries." They set up graven images and sacred groves and it is even recorded that "infanticide mingled its horrors with their religious rites." WASHINGTON IRVING in his "Life of Mohamet" relates that among the nomadic tribes the birth of a daughter was considered a great misfortune, her sex rendering her of little service in a wandering and predatory life. These infants were offered as sacrifices to their idols, or were even buried alive. There was a long-felt want for a reformer and he came in the form of a bedouin—MOHAMMED. It will be urged that a man who claims to be a Rasul and a religious reformer would stand intellectually and morally higher than those whom he teaches, and probably it was for this reason that at the very outset MOHAMMED associated with and paid special respect to Jews and spoke of them as "men of the Book." It is well-known that Judaism made its way into Arabia at an early period, and as a consequence, became implanted in the country. After Palestine was ravaged by the Romans and the City of Jerusalem captured and sacked, many of the Jews took refuge in Arabia: became incorporated with the bedouin tribes and formed themselves into communities; they acquired possession of fertile tracts; built castles and strongholds, and rose to considerable power and influence. PROF. TORREY in his work on "The Jewish Foundation of Islam," clearly proves this. In this preface he writes:—

> *"The doctrine that the foundation of Islam was mainly Christian has held the field for nearly half a century. It is completely refuted, however (as I think will appear), partly by evidence which the Koran furnishes, partly also by material gathered from pre-Mohammedan Arabia."*

S. KHUDA BUX, a Muslim scholar, in an address delivered before the Convention of Religions in India, in 1909, admitted that "Islam borrowed freely from Judaism and Christianity and even did not hesitate to adopt practices prevailing in Pre-Islamic Arabia. In fashioning his religion the prophet adopted an eclectic method, retaining or rejecting from the older systems whatever seemed to him necessary and proper." Here we see a corroboration of the statement made by PROF. TORREY which should pave the way for a clear understanding regarding the foundation of Islam. MOHAMMED taught, "There is but one God, the only one of the Jewish Bible by MOSES and the prophets. He is Eternal, pure spirit, Creator and Providence. There is no divine incarnation, no vicar, no son of God and no image of Him. Idolatry is the greatest abomination. The Jewish Bible is God-inspired, binding in its moral and doctrinal part upon his Arabian followers, not its other local and purely Hebraic elements. He accepted, at first, the Sabbath and the Atonement Day, as also Jerusalem as the Kebla of his adherents, and aspired to be recognized by the Decalogue, but not so its practical ethics, the second half of it; here he had to reckon with his Arabian environments and followers." It would pay our readers to study closely the rise and development of Islam; they are bound to see in it a close ally of Judaism. An author writing on "The Ethics of MOSES" says, "Take however, out of the Quran the law of MOSES, and the rest has no foundation; and the host of Mohammedans would soon fall back into paganism, and once again find themselves steeped in all its vices and abominations." We do not belittle the achievements of MOHAMMED, if we state our agreement with KHUDA BUX that "Islam borrowed freely from Judaism and Christianity." On the contrary, we think it would cement our bond of union closer and draw Jews, Arabs and Muslims together. The union of these forces is eminently desirable; it is necessary because Islam is akin to Judaism and it would be a mistake to alienate one from the other. True, there are difficulties to overcome and for the time being it may not be possible to do so, but we must not relax our efforts to initiate a spiritual rapproachment and stress points upon which we agree. These are overwheimingly against points upon which we don't agree, it must be remembered. PROF. TORREY in his masterly series of lectures has stirred deep interest on a subject of perennial importance, and we congratulate both him and the Jewish Institute of Religion (founded by Dr. STEPHEN S. WISE) for enhancing the spiritual treasures, which Jews, Arabs and Muslims revere and cherish. In our next issue, we shall continue our review of PROF. TORREY'S work.

[To be Continued]

♦The Jewish Foundation of Islam, By Charles Cutler Torrey, Prof. of Semitic languages in Yale University, Published by Jewish Institute of Religion Press, Bloch Publishing Co., New York, Agents, Price G.$1.50.

CHRISTIANITY VERSUS PAGANISM

Tht Nazi regime can no longer conceal its hollow pretensions. The civilzed world is seeing it in its true perspective. It is falling from one pit to another. It is clashing with the liberal forces and challenging all those who scorn its wickedness. One thing, however, must be conceded and that is the reactionary regime is "scientific" in its methods to misrule the country. It knows how to bluff and retain "friendship." Noted for its misrule, it takes special care to colour and paint itself to the outside world as the most humane government ever known in history. Inside a villain; outside a "superman." It has been said, "If Satan ever laughs, it must be at hypocrites; they are the greatest dupes he has." Nazism is making a desperate bid to capture the goodwill of the civilized world, without at the same time purifying itself from its defilement. Two incidents happened in Germany last month, which may well illustrate the farcical government now enthroned with limitless power. We give them in parallel columns, so that our readers may be able to judge the queer mentality of the reign of darkness inaugurated by HITLER. Here they are:—

BERLIN, Jan. 12.—A German was sentenced to-day to six months' imprisonment for having insulted a Chinese merchant in a Duesseldorf restaurant by calling him "a Kaffir and a dirty Jap." The merchant pleaded leniency but the court decided to make an example of the abusive German so that all foreigners should be shown politeness.—Reuter.

BERLIN, Jan. 12.—According to a Socialist report from Prague, 50 executions with the axe have been carried out in Prussia since the advent of the Nazis. Groebler's nerves collapsed after beheading with an axe three young workmen, whose screams, as they were dragged to the block, were audible throughout the prison.—Reuter.

The sentence passed on a German for abusing a Chinese merchant is skilfully designed to create a favourable impression abroad. "See how civilized we are," the Nazi would say, "can anyone beat us in this respect? Are we not impartial in administering justice?" Compare this with the slaughtering of human beings in Prussia "whose screams were audible throughout the prison," and then ponder upon the cruelty and bigotry of the rule of HITLER. MADAME SUN YAT SEN, in her plea for two foreign prisoners in Nanking, referred incidentally in the course of her message to the Nationalist Government on January 13, to "the barbarous brutalities of Hitlerism in Germany." It is patent to all that the outside world is not in the dark regarding events in Naziland. HITLER and his cabinet can no longer suppress the truth. Here and there the German court may pass lenient judgment in order to purchase some goodwill from neighbouring nations, but the groans of the murdered men and women will not fail to pierce the ears of civilized nations and fly before the Heavenly throne crying for justice and redress. The fate of Nazi Germany has been sealed. Its fall is inevitable. We see the writing on the wall. "Christian" Germany is forcing the Nazis to do away with the crucifix, which is an indication that "weak Christians are afraid of the shadow of the cross." No one will regret to see the German Church lapsing into paganism and seceding from the Christian faith. Pagans have no right to sail under false colours. Christianity stands for sublime ethical laws in contradistinction to those of the pagan world. GEORGE C. LORIMER, author of "The Argument for Christianity," tells us that the foremost heathen Stoic philosophers felt little or no moral impulse from their own teachings as witness in their lives; "CATO, the elder, was notorious for his cruelty to his slaves. BRUTUS was guilty of continued and merciless usury. The name of SALLUST was a by-word for contemptible avariciousness. And SENECA, the Roman moralist, has not been entirely exculpated from the responsibility for some of the crimes of his royal pupil, NERO." If the German church is eager to worship the pagan deities, it would be infinitely better to let her go that way, the way to which she belongs. No one will shed a tear over the loss to the Christian world, because Christianity would then be purged of her impurities and rise superior from the defilement into which she is driven. There can be no compromise between the pagan deity and the Christian Deity. Paganism worships creation instead of the Creator, while Christianity is a negation to it. Therein lies a world of difference and the fight to the end must be so conducted as to ensure the victory of spirit over force.

ANTI-SEMITISM IN HARBIN—OUR APPEAL TO TOKYO

Anti-Semitism has never been more active and virile than now. It is a contagious disease which spreads like wild fire. All countries are busy intriguing and scheming to suppress Ancient Israel and bring about his downfall. Every age thinks it can succeed and render a better account than its predecessor. Satan is actually working to conquer God! It requires not much effort to form a branch of the movement provided a sufficient number of Jews can be secured to attack and disturb the race. Our tragic history is pilling up its role of martyrs and the world looks on wholly unconcerned with their fate. We are led to write in this strain, because our attention has been drawn to the vile and mendacious press campaign launched by the White Russians in Harbin against their Jewish neighbours. By means of a publication "Nashput," a wild systematic campaign of accusation is released every day, inciting the mob against them and appealing to their lowest instincts. Jews are accused of blood ritual murder, Bolshevism, the crucifixion of the Christian Saviour, and what not. These White Russians have the impudence to conduct their nefarious anti- Semitic campaign in a foreign country where they live on sufferance and not by right. Realising that Asia had been immune from anti-Semitic virus, they think of breaking its peaceful record and disturbing its soil and drenching it with innocent Jewish blood. We accuse a Mr. RODZENEVSKY and Col. DEMIDOFF for their vicious and malicious campaign and denounce them for their treachery. On the 17th ultimo, we had no other alternative but to appeal to the Japanese Government in Tokyo, to intervene in this insensate campaign of vilification and slander resorted to, by the White Russian hooligans who ought to be deported to Siberia, and allowed to taste the rule of Soviet Russia, where anti-Semitism is a crime. Let these fanatical zealots be told that Asia is not Europe where they can foment racial and religious uprising. Asia will yet teach Europe that anti-Semitism is not a pleasant pastime to foster. We are sure Tokyo will not tolerate European anti-Semitism in Asia, and that ere we go to press, the culprits indicted shall have been arraigned and restrained by the police and made to learn how to behave when they are in Asia.

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SOCIAL AND PERSONAL

Micky, Irene and Sunny Gensburger, aged 12, 9, and 7 years old respectively, as they appeared at the party given by Mr. and Mrs. David Toeg.—*Cellini.*

Mr. D. S. Levy, formerly associated with the Bijou Perfumery of Shanghai for nine years, has severed his connection with the latter and joined David the Tailor, as a managing partner. Mr. Levy has experience in gentleman's Outfittings, all goods for suit-lengths being imported from England and of superior quality. Mr. David A. Jacob, his partner, under whose name the firm was established two years ago, is well-known here, having gained a good reputation for his cut and efficient tailoring. All orders entrusted to the firm are under his own personal care and supervision. Our readers who are looking for smart tailoring and outfitting would do well to visit the shop which is conveniently located at 807 Bubbling Well Road. A telephone ring No. 34602 will bring satisfactory results to the enquirer.

Sir Victor Sassoon and one of his many pets.

Eighteen more German-Jewish professors exiled by the Nazi regime have been given positions in Turkish universities.

Sir Elly Kadoorie and Mr. Lawrence Kadoorie are returning to Shanghai next month on the Empress of Britain. They left London on the 6th ultimo, and will make a long cruise throughout the East, including Palestine, Egypt, India, Java and Straits Settlements. They are expected here on March 22.

Mr. and Mrs. A. S. Grimple have returned to Shanghai from Australia whither they had been for the last three years. Mr. Grimple is a well-known business man having been manager of the local branch of Messrs. S. Zimmerman and Co., prior to his departure for Australia. Mr. Grimple is now associated with Messrs. A. B. Rosenfeld and Son.

The Shanghai Colourtone News, a new local illustrated Magazine, has reached us. It is a fine publication which should reach every home in Shanghai. The Monthly is edited by Miss Stella Myers who is also Editoress of the Pictorial Supplement of *The Shanghai Sunday Times.* We congratulate Miss Myers on her journalistic ability which speaks volumes for her talent and literary bent of mind. The annual subscription of *The Colourtone News* is $4.80.

PEASANT. Lovely little Miss Eleanor Zigalnitsky, aged five years, won a prize at a fancy dress party at the Jewish Club in this attractive Russian peasant costume.—*Josepho-Shick.*

Mr. and Mrs. Aubrey Hillaly gave an "At Home" on the 2nd ultimo, at their residence Terrace 125, 3 Kiachao Road, to the members of the local Jewish community which included the Jewish doctors who arrived recently from Germany.

A dinner followed by a ball was given on the 10th ultimo, in the French Club by Dr. and Mrs. O. Fischer in honour of the U. S. S. R., Ambassador, M. Dimitri Bogomoloff, and the newly arrived Italian Minister to China, Commendatore R. N. Boscarelli.

Among those who returned to Shanghai last month from their trips abroad, were Messrs. Horace Kadoorie, Albert Hayim, Ellis Hayim, Miss M. Gubbay and Miss Muriel Gubbay.

Mr. L. Koingsberger, of the Kingshill Trading Co., Shanghai, has been advised by cable from Berlin that his brother, the famous Jewish lawyer and notary public has commmitted suicide.

Miss Jacqueline Sternberg chose this fascinating costume as her fancy dress at the party given by Mr. and Mrs. David Toeg.

The Jewish Club at No. 83 Route Pichon, tendered a reception on the 1st ultimo, to the new local Jewish doctors who arrived from Germany. There was a large gathering. Those present seized the opportunity of being introduced to the newcomers. Speeches were delivered welcoming the guests and a very delightful evening was spent. We are pleased to say that the Jewish Club made great progress last year, body culturally and financially.

A luncheon party was given last month to the local German Jewish doctors by Mrs. E. S. Levy and Mr. D. E. Levy at their residence No. 788 Bubbling Well Road.

Miss Jenny Rabinovitch and Dr. R. Lvoff, who have announced their engagement.

Last month was a busy time for the Jewish doctors and their wives who arrived here from Germany. They were feted all round by the community. On the 21st ultimo, a tea party was given in their honour by Mrs. H. Levy at her residence No. 525 Seymour Road, Greystone apartments.

Because Count Hugo Eckner, commander of the Graf Zeppelin, took Fraulein Altenberg, a Jewess, with him on the airship's recent trip to America as his secretary the Nazi press has launched a bitter attack on Dr. Eckner.

We are in receipt of $6 from an anonymous donor in aid of the Eres Yisrael Tree Fund in memory of the late Mr. Simon Ezra Levy.

The Shanghai Football Association has forwarded a cheque for $250 to Mrs. D. E. J. Abraham, President of the Jewish Benevolent Society, out of the proceeds of the match held at the Stadium on Christmas Day.

Mr. M. Speelman who sailed for Honolulu in November last, returned to Shanghai last month on the Empress of Japan.

Mr. M. Lipkovsky, well-known diamond merchant and a leader of the local Ashkenazi community, departed for America and Europe on business and expects to return to Shanghai in April next.

Mme. Flora Rosemberg, well-known lady Barrister at Law here, has removed her offices to 810 Hamilton House.

The 17th Annual Purim Ball will be held at the Paramount Ballroom on March 7 at 9 p.m., under the auspices of the Shanghai Hebrew Relief Society and Jewish Women's Society, who jointly run the Shelter House for Aged Women, as well as render assistance to various needy families and attend to various wants among the local Jewish poor. Ten per cent. of the nett proceeds will be donated to the Jewish Ladies Benevolent Society who attend to the Sephardi poor. In view of the good causes supported by these Societies it is hoped that the usual generous support will be forthcoming from the Public in the matter of donations of prizes, advertisements, etc., to help replenish the funds of these worthy causes. At a meeting held recently the Hebrew Relief Society appointed the following Purim Ball Sub-Committee to make all necessary arrangements:—Mrs. E. M. de Gonzales President, Mrs. H. Gensburger Hon. Treasurer, Mrs. B. Chaikin Hon. Secretary, Mrs. H. Kammerling, Mrs. B. Italiener and Mrs. M. Brown, Members of Committee.

Mr. D. E. Sassoon left for Hongkong last month to attend the races and will return to Shanghai at the latter end of this month.

A Reuter telegram from Vienna dated Jan. 14, states that a violent wave of anti-Semitism has gripped students in Hungary, who are indulging in strikes, boycotts and intimidation in an endeavour to get Jews expelled from Classes.

On the 10th ultimo, Miss Lily Rabinovitch, became the bride of Mr. S. M. Perry. The wedding took place at the Ohel Rachel Synagogue, in the presence of a large gathering, Mr. D. E. J. Abraham officiating. Rabbi Mendel Brown has delivered an address on the occasion. The bride was given away by her father, her Maid of Honour being her sister Miss Helen Rabinovitch. Masters Basil and Derek Hayim were page boys, and Miss Joyce Dangoor covered the bridal path with rose petals. Mr. Horace Kadoorie was best man, and the duties of ushers were carried out by Messrs. L. Klausner, D. Beraha, A. E. Shahmoon, E. Toeg, C. D. Moses and H. Hayim. There was a large gathering of people at the wedding reception which was held at the Cercle Sportif Francais, the main ballroom being used and decorated for the occasion.

We are in receipt of $3.—from an anonymous donor for the local Committee for the Welfare of German Jews, which we have forwarded to Rabbi Mendel Brown, who is Hon. Secretary. The donor explains to us that this amount was to have been paid to a local German daily newspaper, but owing to a mistake made for which the publishers were responsible, the item has been turned over to the above-named committee.

Khan Bahadur Ezra Hardoon (second cousin of the late Mr. S. A. Hardoon) arrived here this week from Bagdad, via London.

PRAYERS OF ELEVEN FAITHS

(Compiled by Kedernath Das Gupta of India, one of the two General Executives of the World Fellowship of Faiths—a second Parliament of Religions—meeting during Chicago's second World's Fair in August, 1933. Read by the audiences at the opening of many of its sixty sessions).

INVOCATION, Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth.

BUDDHIST, All praise be to the Lord, the Holy One, Perfect in Wisdom. I go to The Enlightened One for refuge, I go to the Law for refuge, I go to the Brotherhood for refuge.

CHRISTIAN, Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is in heaven.

CONFUCIAN, Oh, revere! Oh, revere! God is glorious. Help me to bear this burden on my shoulders, And show me the glorious virtue and conduct.

HINDU, Let us meditate upon the adorable light of the Divine Vivifier, May He direct our minds.

JAIN, Adoration to the Lord, the Destroyer of foes, the Supreme God, the King of those who have attained Victory.

JEWISH, Hear, O Israel, the Lord is our God, the Lord is One. Blessed be His Name whose glorious Kingdom is forever and ever.

MOHAMMEDAN, There is no Deity but God. All praise be to God, the Lord of all the worlds, The Merciful, the Compassionate, The Master of the Day of Judgment.

SHINTO, All ye men who dwell under heaven! Regard all beings as your brothers and sisters. You will then enjoy this divine country, Free from hate and sorrow.

SIKH, The One Supreme Being whose name is Eternal Truth, The Creator, the Spirit, devoid of fear and enmity. Immortal, Unborn, Self-Existent, the Englightener, the Bestower of Grace, Glory be to Him.

TAO. To Know the Eternal is enlightenment. The Divine Way is the asylum of all things, The good man's treasure, the bad man's last resort.

ZOROASTRIAN, Blessed was the Thought, and blessed was the Word, and blessed was the Deed of the Holy One. Purity is the best gift. Happiness is to him who is pure for the sake of purity.

BENEDICTION, From unreality lead us to truth, From darkness lead us to light, From death lead us to immortality.

The pioneer attempt to communicate with London from the Chenju Wireless Station was highly successful a fortnight ago, when a message sent by Mr. Chang Chengkoo of the International Telegraphic Bureau went through without difficulty. Sending of the message was for the purpose of testing the new system, which was purchased in England recently at a cost of $1,000,000 and which will be put into regular service early this month after an official inauguration.

PRESENTATION OF A SEFER TORAH

On the 7th uktimo, the Beth Aharon was the scene o fanother interesting ceremony, the presentation of a Sefer Torah donated by Mr. and Mrs. David J. David, well-known residents of Shanghai.

As a result of an appeal made by Rabbi Mendel Brown to introduce the Bible into Jewish homes with commentaries by Chief Rabbi Hertz, (the review of the third volume of which was published in our December issue,) we are pleased to say that one generous response of ten sets was made by Mr. Maurice Simmons, for free distribution in Shanghai. Rabbi Brown stressed the fact that Shanghai should order at least one hundred sets, an order for 25 sets having been forwarded a month ago by him. We are in hearty accord with this movement and trust it will be responded to liberally by our community. The commentaries by Chief Rabbi Hertz are brilliant and lucid in style, and should help the students to understand the Holy Writ intelligently.

In his consecration address, Rabbi Brown commented on the fact that the local Sephardic Community was to be congratulated on possessing so many beautiful Scrolls of the Law in their two Synagogues:—Ohel-Rachel and Beth Aharon. They were grateful to the many generous donors who were endeavouring to foster the Jewish spirit in their midst, and he thought that the time had now arrived when efforts should be made to spread the contents and the interpretation of their sacred Torah to the rising generation within the Community. It was a remarkable fact he said, that nations of antiquity such as the Chaldeans, Egyptians, Babylonians, Assyrians and Phoenicians erected monuments in every records space to commemorate the events and records of the past, whereas in Palestine which was the centre and battle-ground of these contending Power, no monuments were erected by our ancestors to commemorate deeds of valour or contemporary events. The reason is clear and simple. The Torah was already in existence, and the Jewish soul had no need for monuments of stone or tablets of clay to commemorate wars and battles of kings and warriors. To Lsrael the world is indebted for true Religion and the highest spiritual conception of the true God. He referred to the Chief Rabbi's Commentary on the Pentatench and the corresponding Prophetical Lessons which was of inestimable value to individuals, schools, and familes. He stressed the need of such books being made popular and accessible to the rising generation. This commentary must be regarded as one of the most powerful influences among English-speaking Jews for the strengthening of their Faith.

BERLIN, Dec. 22.—An unprecedented opportunity to pay off political and private grudges will be afforded to Nazis on and after January 1 with the new law making sterilization compulsory for sufferers from congenital idiotcy, epilepsy, hereditary blindness, hereditary deafness and five other hereditary diseases. More than 400,000 men and women are expected to be sterilized under this law, half of them idiots. The alarming feature of the law is the series of questions to be propounded as a test of such idiocy. Anyone who can't answer who discovered America, who was Luther, why are houses higher in the cities than in the country and many more such questions will be adjudged an idiot. Nazi doctors now have the final word on the mentality of the German people and the chances that sane and sound non-Aryans or Marxists may be classed as idiots, and therefore ordered sterilized is causing widespread alarm throughout Germany.

Otto H. Kahn spoke recently at a meeting of the Federation for the Support of Jewish Philanthropic Societies, and confessed himself to be a new recruit in the ranks. Doubtless many were prompted to say: "Boruch Otto H. Kahn!"—Rabbi LOUIS I. NEWMAN.

Editorial Notes & Comments

Jews, St. Hillaire, "Anglo-Saxon" and England

In the course of our controversy with "Anglo-Saxon" in *The North-China Daily News*, in December last, we referred to the views of some eminent non-Jewish authors regarding Israel's plight in exile. ST. HILLAIRE was cited as saying, "Israel's defeat would be the greatest misfortune ever met by civilization." "Anglo-Saxon" immediately jumped to the conclusion that England had been in mind of the noted French statesman and writer and not Jews of the present-day. Needless to say, "Anglo-Saxon" has calculated wrongly. ST. HILLAIRE was discussing anti-Semitism and the attempt of the conversionists to seduce Israel from his religion. The former had held strong views expressing them tersely thus: "Anti-Semitism is a folly. Should the Jew succumb and yield, that would be the greatest misfortune that ever befell mankind." Further comment is superfluous!

The Writing on the Wall

Instead of the League of Nations, or any other Power, trying to bring Nazi Germany back to the fold of civilized nations, it should do just the opposite. To associate with a barbaric government ruled by an autocrat is not a company which enhances the dignity of any nation or individual. We are amazed to see the tendency to overlook the wicked reign of tyranny and suppress the natural desire to shun the oppressor. There is something awry in the make up of our society when we fail to rebuke the tyrant and ostracize him. If the League had a great moral stamina, it would have administered a stern rebuke to the Hitler regime, and openly denounced the oppressive rule inaugurated by it. Unfortunately, there is a tendency to cry peace, when there is no peace. We deplore this symptom which is not wholesome for the preservation of peace and healthy society. The oppressor to-day is stalking on the highways and byways of the land without being shunned and ostracized. Our ancient Sages expressed a sterling truth when they said. "Woe to the wicked and woe to his neighbour." The prophet JEREMIAH was not less emphatic when he said, "Cursed be he that builds his house by unrighteousness, and his chambers by wrong; that useth his neighbour's service without wages, and giveth him not for his work." The downfall of the oppressor is inevitable. We almost see the writing on the wall. Let those who doubt remember that "doubt indulged soon becomes doubt realized."

"Revolutions are not Made, They Come"

New Year resolutions from Naziland have been cabled by Havas Agency. Among those who boasted of the so-called victory acquired in 1933, was GEN. GOERING, the Prussian Premier, Reich Air Minister and HITLER's right-hand man. Recalling that the past year was marked by the Hitlerite victory, he adds:— "We are entering the New Year in full possession of our revolutionary energy." Feeding the rank and file with such bombasts will not be a paying game. It is bound to disillusion many. If only Dr. GOEBBELS could open his ear and hear what MAZZINI said, he will not be lost to all the sense of shame. "Great revolution," said MAZZINI, "are the work rather of principles than of bayonets, and are achieved first in the moral, and afterwards in the material sphere." Nazi GOEBBELS is a long way off from this ideal projected by MAZZINI. He will have to die and be born again on earth, and die and be re-born and die again, and be born again, before he can see through MAZZINI's angle and lead the people and the country on the path of virtue and progress.

"I Will Make thy Seed Like the Dust of the Earth"

When God blessed JACOB, He said to him, "I will make thy seed like the dust of the earth." It was a fateful symbol. The dust is made to be trampled on, to be trodden under foot; but dust has this characteristic: the more one tramples upon it, the higher it rises; yea, it settles upon the very person who treads it under foot. Israel has been trampled on like the dust; but he has continually risen, and he has settled about the people; not physically, because he is insignificant in point of members, but his ideas and ideals have settled about the nations of the earth, so that they can never quite shake them off. It may be safely said, without fear of successful contradiction, that it is the Jew that is best in Christianity. Take away from Christianity everything associated with Jesus of Nazareth, who was a Jew, and paganism will remain; and that, surely, cannot long persist in the light of modern knowledge. In Christianity that which will endure, that which is inspiring, is the life and example of a Jew. —Rabbi J. LEONARD LEVY.

Jews, Germany, and Nobel Prize

A Swedish newspaper publishes these figures in connection with the Nobel Prize situation. It says, "Germany with 39 winners had been leading England, France and the United States. Among these 39 were 14 Jews who, according to Mr. HITLER, are not to be considered Germans any more. The rating throws Germany—into third position! An interesting observation, England's Prime Minister calls to our attention, is that the 60 million German Aryans produced 25 Nobel Prize winners and 590,000 Jews of Germany produced 14!" We are inclined to stress this fact unduly because some months ago, the German Ambassador to Tokyo, flatly denied in an interview given to THE JAPAN ADVERTISER that Jews predominate German culture. He had even the impudence to pooh-pooh Jewish achievements in Germany, ending with an assurance that Germany without

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Jewish brains would still advance and keep pace with progress. No doubt Germany can boast to day and will go on undisturbed for some time, just as the flower continues blooming for a while after it is severed from the root, or a train of cars continues in motion after being separated from its locomotive. These are times that try men's souls. Time will adjust many grievances and reconcile many a heart. To-morrow will decide whether to-day's investment pays. It has been said that time is the greatest remedy for anger. We must abide by it until it fetches the age of gold.

Judaism, Islam, Jews and Muslims

Dar-ul-Kuthab Islamia of Lahore, is an enterprising institution, fostering Islamic literature and disseminating knowledge regarding Islam. From a leaflet sent us by the latter, we notice a list of books published by the Islamia and written by leading Muslim scholars. These are sold at reduced prices, and it should help to introduce the works to a wide circle of readers. Among these include the following, "Islam and Civilization," "Islam and Christianity," "JESUS of the Gospels," "Are the Gospels Word of God?" etc. but not a single work on "Islam and Judaism" or "Jews and Muslims," or "The Modern Attitude of Islam Towards Jews and Judaism." Why should such themes be tabboo to our Muslim cousins? It would be a step forward were some Muslim scholars to write thesis on these subjects because unless we get an accurate knowledge of each other, we stand no chance of appraising the value of both and eradicating prejudice. We hope to stir some interest in the cause and revive the quondam cordial relations that subsisted between the two sister communiles. We have all along deplored the modern tendency to keep apart and hope to break this unfortunate barrier. We, however, discard the idea that our Muslim neighbours imagine that Jews and Judaism are not fit subjects for discussion. If there are Muslim scholars who discuss "Islam and Christianity" why should they hesitate to discuss "Islam and Judaism?" We offer this suggestion to our friend, Mr. M. YAKUB KHAN, Editor of *The Light* in all earnestness. It is only through such exchange of ideas that we can hope to draw nearer each other and dispel misunderstandings.

Attributes of God

The late FRANZ DELITZSCH, of Leipzic University, once asked me, in perfect good nature: "Why do you Jews find offense in Trinity, since you, too, have your Elohim, Ihvh, Shekhina etc? Don't you, too, mean different aspects of the one and the same God?" "Yes," I answered, "if the masses were each a FRANZ DELITZSCH, and fully, logically realized the meaning of the words; if the official church would be so outspoken as yourself; if it taught trinity to be but three names of God, phases, aspects, attributes, and plainly said so in the catechism. But it insists, officially, that they are three equally divine persons, sovereign each and individual, three equal, independent, supreme gods, each omnipotent, omnipresent, etc., still all three making One!" Passing over the logical incongruity, see the practical result: The masses neglect entirely the One God in Spirit, persecute the people of the Decalogue, and worship—the goddess-mother or the incarnated God-the-Son! "I am the eternal, thy God. Thou shalt have no other gods in My presence. Thou shalt make unto thee no images, nor bow to, nor serve them."—that is entirely overlooked. And if you call attention to it you are—damned!—Rabbi MAURICE FLUEGEL.

"Trust Not in Him That Seems A Saint"

Independent critics credited HERR HITLER for his astuteness in creating two different atmospheres for his politics. At home he is an oppressor, defier, destroyer, autocrat, and what not; abroad he assumes the mantle of a peace-maker. The following given in parallel columns will betray his characteristic outbursts and should depict him in his true perspective:—

"Germany proclaimed to the world her sincere wish for peace, expressly stating that we shall at all times defend our honour and the vital rights of our people. This is not a provocation but a demand that we should be given equal rights with other nations.—*Havas from Berlin*, Dec. 13, 1933.

"Our highest ambition and our highest reward will be to lead back into the body of the nation the millions of the people poisoned with internationalism. I will fight against and extirpate the philosophy of Marxism *and also the idea of peace.*"—*Extract from an address delivered by Hitler at the inauguration of the Ministry of Propaganda under Dr.* GOEBBELS.

Here is food for thought; here is something which should be read seriously and impel the Powers to move and wake up and subdue the modern Goliath who is deceiving the world. We are in full sympathy with France in her attitude towards her astute neighbour, and will uphold all measures taken by her to protect and safeguard her frontiers from invasion. HITLER is fooling the world by his cunningness which should deceive no one. "Deadly poisons are often concealed under sweet honey." We hope our readers will study the above parallel columns and see how the Nazi Chancellor expects to kill two birds with one stone. To deceive by falsehood is an art not unknown among modern politicians. We must all wake up and not be caught napping. It is a double pleasure to deceive the deceiver.

Nothing Rarer Than Real Goodwill

The goodwill movement in our day which aims to foster brotherliness among men of diverse faiths and creeds, is an echo of the teachings enunciated by our prophets and sages of old. In all ages and climes, there have been movements to win the goodwill of neighbours and tame their passions. Religious feuds have done not a little in hindering brotherliness and opening war-like camps. Our Sages have stressed the fact that "goodwill is a duty both to Jew and Gentile." Here we see an urge to inculcate this spirit and dispel dislike of the unlike in man. Religion has been implanted in man in order to impel him to recognize his duty to his fellow-man and create a decent society in his midst. A real man is he whose goodness is a part of himself. Every being has in his power to develop the god-like within him and spread the spirit of it. There is in the soul a taste for the good, just as there is in the body an appetite for enjoyment. EMERSON said. "He who loves goodness harbours angels, reveres reverence, and lives with God." Such is the testimony of ancient and modern thinkers ragarding goodwill. In our day we are experiencing a wave of enmity and ill-will and there is unrest and ferment all round. We need to stem this tide. It is the duty of all, irrespective of race, caste, or creed, to assist in this task to roll away the cult of hatred and racial prejudice. No matter how deep is the tide against goodwill, we have no right to relax in our duties to resist the destructive forces and humanize them. Holy Writ teaches, "Righteousness, righteousness shall thou follow." (Deut. XVI, .20). The meaning of the double exhorations has been explained by the Talmud to be "towards Jew and towards Gentile alike." Here is a call to foster goodwill among nations and individuals. That is a duty from which no one must shirk. It has been said that "he whose goodness is part of himself, is what is called a real man." Therein lies the seed of real goodwill and he who indulges in it will not fail to reap a good harvest and kindle a great light with which to illumine the world.

God's Promise to Father Abraham

The present state of human civilization is a product of efforts of centuries and generations of men who had been influenced by the teachings of the Jewish Bible. The reconciliation of Jew and Gentile, of East and West, is not a far-off event. Nations and individuals are liable to be swayed by those ideals which were voiced by the Prophets of old. The progress at which we have travelled has been somewhat slow, but this is as it should be. In the first century of the present era, the world was steeped in paganism, the people worshipping strange fires and indulging with human sacrifices. From the fourth to the sixteenth century it became Catholic, with trinity and infallibility, with the Pope claiming precedence over Caesar, right over he sword. In the sixteenth it became Protestant, strongly leaning towards the Hebrew Holy Writ, with some faint recognition of the right of reason and conviction. In the eighteenth century FREDERICK II, CATHERINE II, VOLTAIRE, LEIBNITZ, SPINOZA, MENDELSOHN, KANT, and the ENCYCLOPEDISTS advocated thought. In the 19th century the elite, the flower of Christianity was Unitarian, pleading for a free conscience, a free man and woman, a free citizen in a free country. The twentieth century saw a steady advance towards reconciliation between east and west, Jew and Gentile, a plea for education, One God and one right for all. The setback in Nazi Germany will yet be adjusted. We see this strongly manifested by the Christian Churches uniting together in resisting the dark regime and denouncing its sponsors. The new era into which we hope to enter will positively synchronize with the epoch foretold by the sages and prophets of old and of modern times: 'When the kingdom of heaven will improve the world and one God be universally acknowledged; when all idolatries will disappear and make room for the great Messianic time of reason and Justice, when God will be One and humanity one." (Vide ZECHARIAH, 14, 10 and ISAIAH, 52,7.). Then will Israel's mission be accomplished and the promise given to Father ABRAHAM be fulfilled.

A Word to Sir Arthur Wauchope

We are sorry to observe that despite interviews and protest meetings held everywhere, the immigration of Jews to their homeland has been checked by the Administration, who stand irrevocable in their decision to restrict the influx to the lowest minimum. Responding to a delegation representing every element of Eres Yisrael Jewry which submitted a memorandum protesting against the restrictions, High Commissioner WAUCHOPE declared that he, although he knew that Jews were suffering great hardships everywhere in the world, could not permit that fact to be the major consideration in determining his own policy. What a pronouncement! Coming as it does from a representative of Gt. Britain, it is bound to be cited in history as a most callous statement, (we are sorry to say so) especially when it was shown that the country was suffering from a labour shortage which hindered economic progress. It is palpably evident that the High Commissioner is hiding facts and intends beating time. It is most unfortunate that in the present tragic situation in Germany and elsewhere, Jews are hampered in every way and must necessarily fight for every inch of ground gained by them. We wonder if there ever was such a case in history to parallel it. We trow not! We are being crucified each day by those who are eager to show us tolerance, covet our hereditary and desire to pronounce us dead! Various designs were schemed against us from the dawn of our history, all of them happily, proving unavailing. The latest venture is a subtle way to suspend our strivings and yet we must not waver but stand firm and face it and resist it. Eager as we are to escape the new Inquisition, we can afford to wait and see the end of the drama that is being enacted. We repeat again that we are disappointed with the High Commissioner's statement referred to above, and hope for his own sake that he will withdraw it. To accommodate the rebels who are agitating against the Mand-

ate is no remedy. SIR ARTHUR WAUCHOPE, guard your reputation! Goodwill, like a good name, is got by many actions, and lost by one."

What May be the Great Event in 1934?

The North-China Daily News in its issue of December 31, invited its readers to a symposium on the above theme. To answer this query seriously implies that we in this day still enjoy the school of prophecy as in the days of SAMUEL, and yet all modest thinkers do enjoy it to a certain extent. To this day the best guesser is regarded as the best soothsayer. 1933 has faded from sight and was buried in the limbo of oblivion. And yet who would have been courageous to forecast the events when standing on the birth of the dying year? Who would have prophesied that civilization would receive a severe jolt by the revival of the Dark Ages, auto-da-fe and the Inquisition? Who would have predicted that a nation noted for its strides in science, art, culture and music would melt, apostasise and retrograde, welcome feudalism, choke democracy, suppress freedom of speech, hound the innocent minority citizens, torture them to death, terrorize their lives, deprive them of their rights, disfranchise them, burn their books and mock our civilization? Yet all this happened in 1933 in Nazi Germany! Infinite harm has come to man as a result of power-intoxication given to one man—HITLER! We shudder to think of 1934. We may or may not have seen the worst yet. And yet it is appropriate to ask, "What may be the great event in 1934?" Answering this question while standing on one leg may not be possible. It is not unlikely that a small event may develop and become great in 1934. He must be a bold man who would venture to strike the right chord. But this much we are entitled to expect, and that is, the return to sanity! 1934 must reinstate that which 1933 has destroyed. That *per se* is a great wish to hope for, to pray for and to strive for. 1934 must restore faith, peace and goodwill. Humanity without faith is like a day without sun. A world torn with strife and without peace is like a sky without the brilliant stars. Earth without goodwill offers no charm to life and art. All these elements must unite in 1934 to make it the outstanding year — *annus mirabilis* — for the whole of human race. With faith, peace and goodwill in 1934, we can hope to go a step forward, recoup our losses and measure the distance that awaits us in our efforts to reach the Promised Land.

"Past all Shame, so Past all Truth"

"HITLER is a pathologic case," so EDGAR ANSEL MOWRER, chief of the *Chicago Daily News Bureau* in Berlin and author of "Germany Puts the Clock Back," describe the Nazi leader in an address before the Foreign Policy Association in the Y. W. C. A. auditorium at Minneapolis in November last. In concluding an informative lecture, MOWRER said: "The Nazis put it this way when we talk of atrocities. First, they say it didn't happen. Second, it wasn't so bad. And third, anyway it was justified. Or perhaps like the criminal lawyer's definition of an alibi. 'I wasn't there when I did it'". In other words lying in Nazi Germany is a pleasant pastime from which no one recoils with horror. Ancient and modern thinkers denounced the lying propensities of nations and individuals. One writer stigmatised it thus:—"A lie is the abandonment and, as it were, the annihilation of the dignity of man." We shall not dwell upon the consequences of those who wallow in untruth and boast of it. Nazi Germany will surely fail and fall. The pit it is digging for itself will one day overtake the country and land it in hell. Anarchy is not a rule under which it is possible to build a state or an empire. Anarchy demands no authority and no government. It urges improvement, only through destruction. Ruining the lives of Jews and Liberals in order to find employment for the Nazis is a wicked solution of a difficult problem. Anarchy forgets the origin of law, so well illustrated by HORACE in his Epistles. The great Roman tells us that the Horse and the Unicorn were fighting for supremacy. On the point of being beaten the horse called in the aid of man. Man promised to help, if the horse would suffer him to ride him and put a bridle around him. Thus assisted, the horse conquered his rival, but when victorious, tried unsuccessfully to throw the rider. Society has conquered barbarism, and for the privilege of living as a social being, man is under certain restraints called laws. Anarchy seeks to nullify them. We have no doubt of the ultimate downfall of the rule of might in Nazidand. Gloating over the downfall of the innocent will bring swift condign punishment which will destroy the regime of wickedness. Falsehood will not flourish forever. We shall not exclaim with SHAKESPEARE, "Lord, Lord, how this world is given to lying," for we know that Nazism will not triumph but perish in the end. He who is not penitent is not innocent.

Homage to France

We cull the following tribute to France by "J.C." in *New History Magazine*, New York, in connection with the aid given to German Jewish refugees in the recent upheaval in Naziland. We note with pleasure the growth of liberalism in France and the ready manner in which the fugitives fleeing from the land of oppression and darkness were received and sheltered. France stood the test well and we are crtain that future historians will credit her for her benign reign of tolerance and justice. What is Germany's irretrievable loss is France's perpetual gain. Germany, under the HITLER regime, has forfeited all rights to be known as a civilised country and we are afraid it will take a long time before that stain can be wiped out, provided penitence is shown for all the foul deeds committed in the name of humanity and civilization. The homage to France by "J.C." follows:—

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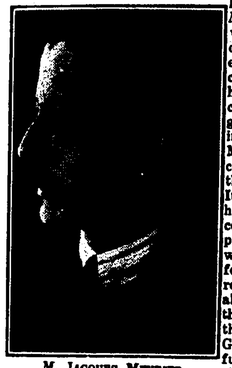
M. Jacques Meyrier Given Higher Rank in Shanghai

ISRAEL'S MESSENGER offers its sincere felicitation to M. JACQUES MEYRIER, the popular French Consul General in Shanghai, who, according to a Havas message from Paris on the 9th ultimo, has been formally elevated to full rank as Consul-General from his previous listing as Consul, First Class. M. MEYRIER has served for many years in various Far Eastern posts and is deservedly held in high esteem by every section of the international community of Shanghai. Local Jewry has reason to thank him for his ever courteous attitude and attention given whenever matters of Jewish interest are broached before him. M. MEYRIER represents worthily in this cosmopolitan community of Shanghai, the illustrious traditions of France. It is uniquely fortunate in having him at the head of the local French community and consulate in the present critical period through which we are passing. We Jews can never forget what we owe to France. The recent debt incurred is inextinguishable. France responded valiantly to the distress of suffering humanity in the recent racial upheaval in Nazi Germany. Thousands of Jewish refugess have been sheltered and given chance to escape from the reign of horror and terror in the land of HITLER. Hearts are overflowing with gratitude, whenever thoughts fly towards this great country whose great Republic is "tempered by songs." Free soil, free men, free speech, is the cry of modern France. France's greatness will be measured by her humanitarian impulse, honourable alike in what she gives and what she preserves. The sun of a great nation, in science, culture, art, music etc. living next door to France, has gone down in darkness, while that of the latter has risen. In their picturesque language, our ancient Sages said that before the sun of ELI had set the sun of SAMUEL had already risen. France is a modern SAMUEL to Jewry, whose sun shines upon all men with impartial light. As the representative of this great nation, M. MEYRIER rules with dignity in Shanghai, and his recent elevation to honour is heartily greeted by his friends and well wishers, chief and foremost among whom is the Jewish community of Shanghai.



M. JACQUES MEYRIER

Our Thirtieth Anniversary

On April 1st, ISRAEL'S MESSENGER will celebrate its thirtieth anniversary, with a special edition featuring contributions from some of the leading men and women of the day. Our readers are kindly asked to send us short messages for publication in our gala number to commemorate the happy occasion.

"Simple Duty Hath no Place for Fear"

Lest we forget! The need for intensifying the boycott of goods made in Germany and Saxony, is a cardinal duty which we dare not shirk and overlook. Before asking our kind neighbours to join us in this holy crusade to make the world safe for democracy, let us see to it that we ourselves are not negligent and delinquent in our duties. The Editor of this journal was ordered by his medical adviser to take some tonics last month, which are patented by German firms, but owing to his desire to shun Hitler's ware, French substitutes were found and taken with delightful results. In this way two or three birds were shot with one stone. Let those who are in doubt how to substitute articles made in Germany consult their friends and thus patronize manufacturers other than those in Germany. We must remember that any relaxation on our part to intensify the boycott will lead to serious consequences. It is conceded that this is the effective and useful weapon we can use to defeat the dark forces and compel the reactionary regime to abdicate in favour of an enlightened and progressive government. Failure on our part will result in our shameful defeat and drag generations to come to live in degradation and misery.

Jews, Great Britain and Palestine Mandate

Our attention has been drawn to the following cable from Warsaw under date of Jan. 13, flashed by Transocean, and published in the local press:—

A Jewish association has been founded here for the purpose of giving Poland mandatory rights over Palestine, according to a report published to-day by the Jewish newspaper "Moment." The foundation charter of the association is signed by 15 prominent Jews, among whom, according to the paper, there are some well-known Jewish Fascists. In the charter, it is emphasized that Poland is the ideal State to be entrusted with the mandate for Palestine, as she has no colonies and is, therefore badly in needy in need of such. The association intends to make propagada for a Polish Palestine mandate both in Poland and abroad.

It hurts us to take note of such a movement to transfer the Mandate to another Power more favourable than the present administrators. There is no gainsaying that England is facing difficulties in her obligations to discharge the Mandate, owing to the vociferous attitude of Muslims who are under her sway. Being a minority nation and weakest at that, we are often made to suffer for no rhyme or reason. The new association founded in Warsaw to give Poland mandatory rights over Palestine, will not be easily assented to by world Jewry, and will require much convincing that such a step is desirable and feasible. It is hard to believe that England will accept such a defeat without demonstrating her ability

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to honour her obligations to us. The late LORD BALFOUR said, "We are partners in this great enterprise. I feel assured (addressing a Zionist meeting) that we shall not fail you and that you will not fail us." We still would like to cling to the belief that England is "not failing us," and we hope the new Commissioner Mr. JAMES MACDONALD, appointed by the League of Nations to regulate and control German Jewish immigration, will probe the absorptive economic capacity of Eres Yisrael and see how far Sir ARTHUR WAECHOPE, the High Commission, was justified in declining to accede to a liberal immigration quota in October last. We still hope that a way will be found to work under the aegis of Great Britain as a Mandatory Power and not be obliged to discuss the advisability of inviting Poland, whose proclivity to befriend Jewish national aspirations is attracting universal attention.

Sunday Symposium

The manner in which a symposium is handled depends upon the policy which the journal inviting it pursues, and the kind of topics which its readers are likely to value. There is no question that journalism to-day (especially non-sectarian) has branched out considerably and what was taboo a decade ago is no longer so to-day. The writer well remembers how in years gone by *The North-China Daily News* would not tolerate nor encourage discussion on religion. To-day we see its columns are open for theists, atheists, agnostics, rationalists and religionists alike, without creating any furore or resentment. The latest innovation to arrange symposiums is a great advantage which will not fail to stir interest. In all matters concerning the advance of humand intellect, no one has a right to an opinion, unless it be the result of knowledge and experience acquired through diligent studies. Men have rights to their opinions but not to their prejudices. One who never reads classical works, who travels not with master minds and does not come into mental contact with the world's greatest thinkers, who respects not another's point of view, who never replenishes his stock of knowledge by consulting authorities and who even threatens to "relegate encyclopedias to the garbage box," cannot be expected to teach others and mould the views others. A symposium is an advantage when subjects are well chosen and seriously debated.—N. E. B. EZRA, in *The North-China Daily News* of January 21, 1934.

The British Israel Theory

We cull the following from the review page of the London *Jewish Chronicle* dated December 22, which has bearing upon local discussion which appeared in *The North-China Daily News*, and part of which correspondence is reproduced in this issue. The whole idea is not without interest to Biblical students, and it is strange that in view of the violent racial discriminations we are witnessing to-day, the British Israel movement should claim kinship with the house of Israel. The whole theory is interesting and a theory it will always remain. Dr. H. L. GOUDGE, who wrote on the subject, is not an Israelite but a Gentile. It is, therefore, no wonder that his thesis has evoked a reply from the protagonists of the movement. The latter is equipped with literature judging from the works advertised for sale. The reviewer of the work by Dr. GOUDGE has suggested to the officials of British Israel movement to render positive service than lip service, that is to say, "to take up a more definite stand against anti-Semitism" which is now rampant in almost every centre of Europe known to be Christian. The plea almost coincides with that made by "L.N." and we hope it will strike a responsive chord. The review in question follows:—

"Notwithstanding Hitler and Aryanism, the British Israel Movement (which seeks to identify the English with the Lost Ten Tribes is still well to the fore in this country. It is not many weeks since it enjoyed for a consideration full-page publicity in "The Times," and literature in its support appears at regular intervals. With perhaps unnecessary seriousness, Dr. H. L. Goudge, Regius Professor of Divinity in the University of Oxford, re-examines the question in The British Israel Theory A. R. Mowbray, Ltd. : 2/9, coming to a negative conclusion. His work has already evoked a heated reply from a protagonist of the movement. From the Jewish point of view, this precipitancy to claim kinship with us is all very flattering; but we would perhaps appreciate it more were the official British Israel Movement to take up a more definite stand against anti-Semitism."

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Photograph taken at the reception given on January 4, by Mr. H. Yokotake, Japanese Commercial Counsellor and Mrs. Yokotake. Left to right, Mrs. and Mr. N. E. B. Ezra, Misses Cecilia and Florence Ezra.

NEW YEAR FOR TREES—ERES YISRAEL ARBOR DAY

Hamisha Assar b'Shabat—Eres Yisrael Arbor Day—was celebrated by Jewry throughout the world on January 31, by planting trees and partaking of Palestinian fruit. This is the season that marks the end of the winter and the beginning of spring in our homeland. It is the time of the year when nature in all its abundant beauty comes back to life. The olive trees are covered with their dark green foliage. Thousands of oranges, lemons and grapefruit cover the trees in the Jewish colonies and the sun warms the soil with great vigour beginning with the month of Shabat and the fields are covered with carpets of many colours made of wild flowers and buds. The earth comes back to life in all its splendour. Nature puts on a cloak of leaves and flowers. As the Jewish Arbor Day is taking on a new significance, because of the dependence of Eres Yisrael upon reafforestation, Zionists and non-Zionists alike, are observing it by planting trees in the land of Israel. Through the planting of great forests and groves honouring world Jewish leaders as well as outstanding non-Jews who have given great service to Zionism, the Jewish soil is gradually returning to the condition which was prevalent before the centuries of neglect by the Arabs denuded the hills and covered the fields with stones and rubbish. Trees are vitally necessary to the life and progress of our homeland and so the forests and groves which are being planted in honour of Th. Herzl, Lord Balfour, Einstein, Lloyd George and Washington, are doing much to recreate and reclaim the land which flowed with milk and honey. We, in China, can celebrate Arbor Day by eating the fruit grown in our homeland and planting trees in the forests maintained by the Jewish National Fund. Let us see to it well so that by our united efforts we can reclaim and recreate our ancient soil and make it bud and blossom as in the days of yore.

BERLIN, Dec. 22.—Minister of the Interior Wilhelm Frick has ordered all German states to make it obligatory for all Jewish children to give the Hitler salute and to cry "Heil Hitler" when their teachers enter or leave class rooms.

ANTI-SEMITISM IN HARBIN

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Having just returned from Harbin, I would like to acquaint your readers regarding the campaign of lies and vilifications conducted there by the Russian Fascists who, I am positive are instigated by the Nazis, against the Jews. There is a Russian publication *Nashput* (Our Way) which disseminates inciting accusations, calling upon its readers to shun the Jews and oppress them. Opposite the Hotel "Moderne" on the Kitaiskaya street (this being the main street in Harbin) owned by Mr. Kaspe, a well-known Jewish member of the community, whose son had been kidnapped and murdered by the Russians, the above paper places large posters with such daring captions in bold types, "The Jew Mazin declares that he is going to wipe out all Russian bakers by means of his capital," "I am a Jewess and should, therefore, get the preference, declares Mrs. Okun-Furman," "The Jew Akershtiein slaps Russians at his Cinema; it is time that Russians stop visiting this cinema," "Dr. Kaufman you have murdered my daughter," etc. Such inciting headlines are placed daily in the main thoroughfares and attract multitudes of loafers and white bandits. The atmosphere is growing daily very tense and Jews are naturally becoming timorous, not knowing what the morrow may bring forth. At the head of the Fascists is a Mr. Rodzaevky and Col. Demidoff. The Jewish population is terrorized and are afraid to make any protest lest they be molested further and their lot rendered more unbearable. Most of the local military and civil officials have Russian wives, and are, therefore, greatly influenced against the Jews. The Jewish community has, I understand, already appealed to some of the leading Jews in Europe and America, but owing to the distance it cannot have much effect on the situation. Before leaving Harbin, the agitation was growing from bad to worse, the Fascist journal *Nashput* calling upon the Russians "to settle accounts" with those responsible for every evil in the sun, which is an open invitation to organize a pogrom and murder and pillage the Jewish community. I write this in the hope that you will take up the question in your journal and move the powers-that-be to intervene before the situation gets out of hand.

SHANGHAI, 14th January, 1934. ISRAELITE.

[We are obliged to our correspondent for the information supplied us and, needless to say, we took immediate steps to remedy the intolerable situation created for our Harbin co-religionists by the Russian Fascists. We would refer our readers to our Leader elsewhere in this issue, and hope the Japanese Government will take swift action and punish the ringleaders for their criminal agitation. We have also appealed to the local American, British and French Consulates to write to their respective consulates in Harbin, to befriend the Jewish communnity and watch the situation insofar as it affects the latter, and check the growth of anti-Semitism and the misguided leaders thereof.—Editor, ISRAEL'S MESSENGER.]

PALESTINE SCORES A SENSATIONAL VICTORY OVER CHINA

Jewish Palestine eliminated China in the semi-final round of International Prentice-Skottowe Cup competition on the 20th ultimo, at the Canidrome before 5,000 spectators, creating the biggest sensation in local soccer competitions this season.

Louie Greenberg, outside left and one of the members of the sporting Greenberg family, was the hero of the day slamming a sizzling shot into the Chinese custodian Y. Y. Chow, who, though he managed to stop the drive, failed to effect a clearance. Greenberg dashed up and tapped in a roller for the solitary point in the 16th minute of the tussle.

Amazing scenes followed the match. Enthusiastic supporter rushed on the field and chaired Greenberg, while others on the sidelines cheered themselves hoarse.

After having been pressed continuously by the Chinese attackers from the kick-off for about a quarter of an hour the Jewish representatives broke away in a surprise raid. Ponchak carried the leather up in the middle and passed to Belinky when the former was intercepted by the Chinese full-backs. Belinky swung the ball to the left flank where Louie Greenberg, dribbling and cutting in, drove hard to Chow who could prevent only momentarily the sphere from entering the net. Obtaining the leather from Chow, Greenberg booted in the opening and only point.

The Chinese were given numerous chances of scoring and had the forwards brought their shooting boots with them they might have emerged victors.

On the other hand Dietrich, the Jewish goalie, displayed wonderful anticipation and accuracy in negotiating the shots. Time and again he was called on to deal with the shots from the Chinese attackers and invariably he cleared them in a masterly manner.

At the conclusion of the match Louie Greenberg was carried off the field by his friends on their shoulders while other Jewish supporters cheered the goal-scorer and the team until their voices became hoarse.

LORD MARLEY'S MESSAGE

Editor ISRAEL'S MESSENGER

Lord Marley encloses some notes on his recent visit to Biro Bidgan for publication, in accordance with his promise while in Shanghai. Lord Marley is now in consultation with the High Commissioner of the League of Nations with a view to the possibility of Jewish Refugees from Germany being received in Biro Bidgan, in accordance with the offer of M. Smidovitch on behalf of the Soviet Government. Lord Marley would be glad if a copy of the enclosed notes can be shown to the Jewish Defence Committee of Shanghai.

LONDON, 18th Dec. 1934. House of Lords.

The World Against Hitlerism—Bravo Bombay

BOMBAY, Jan. 16.—The Hagenberg Circus, which came here after a long and successful run at Shanghai, is being boycotted by anti-Hitlerites. Orders have been given by the authorities to bring to an end the anti-German propaganda.—Havas.

Anti-German Measures In U.S.

NEW YORK, Jan. 23.—Thousands of merchants and industrialists to-day met under the auspices of the American Jewish Congress here with a view to considering the formation of an organization to combat Nazi propaganda in America. Speakers denounced the Hitler regime and urged a boycott on German goods. —Havas.

NOTICE

THE JEWISH PUBLIC is hereby notified and warned that the supervision of SAUSAGES and other SMOKED MEAT manufactured by Messrs. BRASILEVSKY and Co. (332, Avenue du Roi Albert) are no longer under the control of the undersigned, and consequently the meat produced by the said Company is not guaranteed by him as KASHER.

Rabbi M. Z. ASHKENAZI.

Dietrich played a brilliant part in the sensational victory by Palestine over China in the International Cup Competition, being absolutely safe in goal. Above he is seen effecting a safe from a close range shot by L. K. Tai. Past him in the background is Jensenn, while on the right is G. Greenberg. The player with his back to the camera is Horenstein. [*Ah Fong.*

Japan Supplants Germany In American Toy Trade

BERLIN, Dec. 22.—German exports of Christmas toys to the United States has been replaced this year by the import of Japanese toys as a result of the Jewish boycott of German goods, the Berliner Tageblatt declared, disclosing that German toy sales in America are a half million dollars less than last year. Germany, which formerly occupied first place in American toy imports, the Tageblatt stated, declined from 51 per cent. to 34 per cent., compared to last year. Japanese imports, however, rose from 39 to 60 per cent. of the entire American import of toys.

CORRESPONDENCE

GREETING FROM A LOCAL SUBSCRIBER

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I have just finished reading the current issue of ISRAEL'S MESSENGER, and note with interest the pleasant controversy in THE NORTH-CHINA DAILY NEWS anent the Lost Ten Tribes of Israel. Your journal is progressing in tone and in style and should be popular among our Jewish and non-Jewish friends as well. You know I am well educated in Talmud, but still I derive much useful knowledge after perusing your excellent monthly journal.—Yours very respectfully,

LEOPOLD RYSSIN.

Shanghai, 3rd Jan. 1934. 14/129 Av. Haig.

ROBBING JEWISH GENIUS

The following letter was published in the local morning and evening dailies of January 5, under the signature of Mr. P. Morse, Honourary Secretary of the Jewish Defence League:—

Editor, THE SHANGHAI TIMES

DEAR SIR, — Transocean, the German News Agency, published the death of Jacob Wassermann, mentioning, at the same time, that he was one of the most read German authors. We think it would be well worth mentioning that Wassermann was a Jew, one of those Jews, whose writing have been condemned and abused in the course of the "purification" of German literature, and refused to be counted as German. Why, then, all of a sudden, call him, when addressing the public abroad, as an outstanding German writer? Is this a tacit acknowledgment of Wassermann's genius or an attempt to enhance Germany's spiritual reputation by claiming a man as one of her own, whom, on the other side, she outclasses and refuses?

P. MORSE, *Hon. Secretary.*

SHANGHAI, Jan. 4, JEWISH DEFENCE LEAGUE.

"MANNERS MAKYTH MAN"

The following letters appeared in the North-China Daily News of the 19th December last:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—The uncalled for fling cast at "F. D. Z." and Mr. Ezra in your to-day's issue by one signing himself "No Soda" is a gratuitous insult which can only emanate from a bigoted and narrow-minded head. Two well-known contributors to your esteemed journal, who are admired by the majority of your readers, have done not a little in elucidating their views upon many burning topics of the day and stimulating interest in the cause advocated by them. I must say "No Soda" has shown bad taste in his intolerant fling and deserves condemnation by every right-minded person.

No one is required to endorse all what "F.D.Z. and Mr. Ezra write about in your esteemed journal; they have as much right to express their views as those who are opposed to them. "F.D.Z." and Mr. Ezra will not suffer by the rude attack and ungentlemanly behaviour of "No Soda", although I think you, Sir, could have checked his idiosyncrasy by using your blue pencil.

SHANGHAI, Dec. 17, 1933. FAIRPLAY.

***No SODA'S playfully worded testimony to the benefits accruing from the wisdom of the writers mentioned was advisedly allowed to stand. That restraint in the use of the blue pencil is now vindicated by FAIRPLAY'S sporting championship of these two contributors.—Ed. N. C. D. N.

EDITOR, "NORTH-CHINA DAILY NEWS"

SIR,—Once upon a time the term gentleman was an English title only inferior to Duke, Baron and Knight. In that period a mother came to the English King and asked him to confer the title of Gentleman on her son.

"I can make your son an Earl or a Lord," said the King, "but I cannot make him a Gentleman."

The foregoing came to my mind after reading the attack of "No Soda" upon my friend "F.D.Z." and myself in your yesterday's issue. No one cares a brass button what sort of title your correspondent holds from his King, but this much is sure, if he were to send his mother to him, she would receive the same answer.

"I cannot make him a gentleman."

An eminent Christian divine preaching on good manners and breeding, said,

"To be a gentleman does not depend upon the tailor or the toilet. Good clothes are not good habits. A gentleman is just a gentleman—no more, no less; a diamond polished, that was first a diamond in the rough."

I dedicate most humbly and reverentially these words to "No Soda" and hope he will reflect twice in future before dipping his pen in intellect.

SHANGHAI, Dec. 17, 1933. N. E. B. EZRA.

BOYCOTT "GERMAN MADE JUDAISM"

Editor, ISRAEL'S MESSENGER.

DEAR SIR,— Your editorial of October issue under the above caption surpasses all your past editorials and is a fine specimen of religious toleration and the behest "Love thy neighbour as thyself!" I must say that Rabbi David Miller, author of "The Secret of the Jew" fame has found in you a fit companion for his malevolent propaganda of villifying Reform Judaism. No doubt, you have both indulged in unmitigated railing and in the barren delight of empty denunciation, forgetting for a while that abuses are not arguments and they do not make for peace and harmony. Such conduct and mistaken zeal have in the past driven many an illustrious son of the Hebrew race to the bosom of the Christian Church. They emanate bitterness of feeling, and animosity. Do I say empty denunciation? Yes, certainly empty, because your fiat which is worthy of your creed has gone forth—"Boycott Reform Judaism" with a pomp and glory as if you were Caesars of Rome! Pray how is the learned Rabbi going to enforce his mandate of boycott when he is already boycotted by Reform Judaism centuries ago? I am afraid if he attempted to boycott Reform Judaism, though it has no meaning, he would have to boycott all the prophets in Israel, barring Moses, the author of Pentateuch. Because the Judaism of Pentateuch is not Judaism of the prophets. (1).

Remember Reform Judaism is the evolution of Judaism, it is its advanced wing. The lips of German Jews are sealed and they are practically in a dying condition, as you have heard of so many suicides committed, and this has given an opportunity to the Rabbi to take advantage of the unpropitious circumstances to get notoreity. Is this the time for the Rabbinic scholar to raise his sword practically against the dead lions? The whole thing sounds so ridiculous and such a mockery to propriety. It is easy to kick a dead lion but it is a different thing to face him when he is alive. . . . (2).

Let us not use strong and undignified language such as "conceived in sin and nursed in deceit" etc. and call those who do not agree with us "Amalek." Such language does not befit a full-fledged Rabbi but in polite term we will call his campaign fanaticism. What all the Rabbis of Traditional Judaism from Geiger to George v. for four or five centuries in their herculean efforts could not harm even a brick of the outer ramification of the citadel—Reform Judaism, this erudite Rabbi is attempting to storm it!! This reminds me of the story of the three rats narrated by the late immortal Rabbi Isaac M. Wise. The trio one day assembled to undermine the Rock of Gibralter. They gnawed and gnawed and quashed their teeth until they were dead, but the Rock of Gibralter is still there unassailable and impenetrable. Let us now turn to the subject matter. (3).

I would like to ask the Rabbi his definition of Judaism. Does he think that there is nothing to consider and overhaul in the traditional Judaism? Is the law for the childless widow to marry her dead husband's brother and to suffer the contempt and ignominy involved in setting his sister-in-law free Judaism? Is not the divine behest *halizah* a reflection on Judaism? Has it any religious value? It exposes to our horror the shame and shamelessness of the empty ceremonial. It is non-religious and downright misery to people. It is out of date and high time it was abolished. Are our laws of marriage and divorce, polygamy and slavery Judaism? Is it Judaism to stone a disobedient son to death? Is it Judaism to abstain from theatre going? Is it Judaism to chant "Musaf" service demanding burnt offering, drink offering, incense burning, lamb-slaughtering etc? What is Judaism! Has it never occurred to the learned Rabbi that our liturgy too needs everhauling and refurbishing? Does he expect us to believe that changes in life and in outlook are of no concern to the Torah? (4).

Talmud recognises the persons that reason out to meet changing conditions and calls them the creators of traditions and labels the others, who meticulously adhere to the tradition only, as destroyers of the world, because they follow the letter and overlook the spirit. We are the descendants of the prophets and as such the art of creating tradition has not left us. We are true to our heritage. If we follow the Talmud in right spirit, the leaders of Reform Judaism, such as Dr. Schulman, whom you so impertinently ask, forgetting journalistic decorum, to vacate the pulpit he served for thirty years and over which you have no control and make real *"teshubah"* appears farcical and childish in the extreme. The doctor and his like are the real artists who create and are really the masters of tradition. Their method of reasoning is sanctioned and called in Talmudical language pilpul. Rabbi Hanina ben Hama belonged to that school. Talmud liberally permits changes into the Torah by the exercise of thought deductions. (5).

People talk glibly about the differences of the Orthodox and the Reform in our age and what about the differences of the schools of Hillel and Shammai? In fact, the difference was so great that the "Talmud declared that there was not one Torah but two. And yet neither Hillel nor Shammai was boycotted. They were tolerant and wise enough to respect each other's opinions. If boycott has any meaning, it would be right to say that the German-made Judaism boycotted Rabbi Miller's Judaism centuries ago. (6).

If Talmud has no objection in shaping of the Torah to suit the circumstances what right has anybody else to object exercising one's reason? The law can on no account be greater than life. There are Orthodox Jews who believe nothing, observe nothing, eat at the Makhaloth Asuroth restaurants and yet hang on to the Orthodoxy, but at the very mention of the word Reform they are up in arms. (7).

The very conception that our belief should be standardised is ludicrous, and medieval in its essence, and it has no place in modern civilisation. In the days of the Second Temple the Rabbis were wise and liberal-minded to recognise the impossibility of maintaining uniformity of opinion. They knew variety is essential for the existence of life and its absence is a bar to progress. Herbert Spencer is an authority on the subject. He says, "In the absence of variety, life would never have evolved at all." Truth has many facets. Diversity is a sign of vigour and life, while uniformity is an indication of decay. The Dynamic as well as the Static forces are both essential in religion to maintain its equilibrium. It is a historical fact and there is no gainsaying that the dynamic force of the preceding age becomes the Static force of the succeeding. Heterodoxy of one age becomes Orthodoxy of another. Even at the time of Maimonides there were several types of Jews called "Epikursim" Torah-unbelievers etc. He gave definition of thirteen types only. The anti-Maimonidists condemned the followers of Rabbi Moses; these in turn cursed the others as narrow-minded bigots. It is the same old story repeated to this day: Orthodoxy is my "doxy." (8).

Rabbi Miller complains that "They have crippled and mutilated American Jewry." Pray in what way? Let me tell the Rabbi that it is the characteristic of the Jews to be at loggerheads with one another and that's what has cost us our Kingdom. Hillel against Shammai, Pharisees against Sadducees, one tribe against the other and in spite of our two thousand years wanderings our traits of character remained the same. Take any city in the world and you will find it disunited. After every thing is said and done, human nature is human nature all the world over. If we cast a glance over the other denominations of the world the Christians, Mahomedans, Hindus and Buddhists, we find the same old story of fights and factions; Catholics against the Protestants, Soonies against the Shias and they both combined against the Kadianes, the Vaishnavites against the Shivaites, the Digambaris against the Sitambaris, etc. etc. It is an unprofitable fight for labels. Dive deep and you will find the religious cravings and aspirations of both the Orthodox and the Reform are the same. Whether we are Orthodox or Reform, let us keep our house in order before throwing stones at others and respect one another for our sincerity. Surely you do not expect people to set aside their convictions and put on a garb of hypocracy? Rabbi Miller makes Reform Judaism responsible for the extermination of Moses Mendelsohn family from the Jewish fold. May I ask him who is responsible for the extermination of Spinoza? Is it Reform Judaism? Again who is responsible for Isaac Disraeli's stepping out of Judaism? Is it Reform Judaism? I can multiply instances but two are enough for my purpose. Such sophistry as that of Rabbi Miller will avail nothing. (9).

Reform Judaism, is a protest against Traditional Judaism, as the latter places more value on every ordinance of the ceremonial than on the moral conduct. To the Orthodox insignificant laws of the Jews who lived a thousand years ago, are more valuable than all the miseries of our living people. All their casuistry is centered on a few Hebrew passages uttered two thousand years ago. They say it is a sacrilege to resort to *pilpul* as only our forefathers had that privilege and not we. Fine logic indeed! (10).

One more question, dear Mr. Editor, and I will close. Along with his mandate for the boycott of the German made Judaism, is the learned Rabbi prepared to boycott also all the medical instruments and all the inventions in the medical science of the enlightened German Jews which are a boon to humanity? And I suppose he is prepared to boycott or throw overboard the theory of Relativity too of the world-renowned scientist, Albert Einstein, because it is a product of a German mind? Yours etc. I. A. ISAAC.

BALUGAON (PURI), Nov. 19, Tolstoi College.

OUR REPLY

(1) Mr. Isaac is a well-known champion of "Liberal" Judaism, of the Cincinnati brand. If it is true he was preparing himself for the Ministry at the Hebrew Union College, he would have, doubtless, been a luminary in the reform pulpit to-day, instead of occupying an important post in a telegraph office in India, and firing blank cartridges on orthodoxy from a distance. Mr. Isaac is a "diehard" and can see nothing beautiful in Traditional Judaism. Reading and digesting lectures by reform "rabbis" is his only qualification for attacking orthodox Judaism. Having failed in Rabbinics, he poses himself as an Indian Kaufman Kohler, to lecture to orthodox Jews and belittle their doctrines. We hold no brief for Rabbi David Miller and leave it to him to reply to the strictures of Mr. Isaac, but we cannot help defending our own stand in the matter and making ourselves clear. We see no reason to withdraw our criticism of "German-made Judaism" in our issue of October last, because reform Judaism saw its birth in Germany and nursed in ignorance, playing havoc in Jewish life. We have a right to criticize the new cult and refer to its failure to make good. The Berlin reformers were unsparing in their attack on othodoxy; they ran amuck with their wild innovations in troducing "strange fires" and removing the whole fence. The Berlin reformers are witnessing to-day the bankruptcy of their newfangled Judaism, and Rabbi Miller, prophet-like, is fully justified in warning men like our Indian correspondent and others, to beware of the trap that was ensnared for them. To boycott "German-made Judaism" is a timely slogan. Mr. Isaac is guilty of repeating the heresy of Berlin reformers when he says, "The Judaism of Pentateuch is not the Judaism of the prophets." This trite statement has been refuted by the leaders of orthodoxy and exploded to the four winds, since it was a first aired and stressed. A lie does not become a truth because the lie is ancient. Coming as it does after the spiritual *debacle* in Germany, it sounds bizaare!

(2) Our valued correspondent is guilty of insinuation when he imagines that Rabbi Miller or ourselves took advantage of the hurban in Germany in attacking "German Jews," especially when "their lips are sealed and are practically in a dying condition." This innuendo is uncalled-for and should be withdrawn altogether for his own sake. We are not concerned with personalities but with vital principles. We have deemed it fit to expunge a few sentences from the letter, because of our desire not to allow an irresponsible critic to vilify an honoured Rabbi in Israel, who wrote on the subject with tears in his eyes and had the courage to call a spade a spade. We have great admiration for Rabbi Miller for his consistency and sincerity and fully support him in his admirable stand in defending Torah-true Judaism.

(3) "Let us not use strong and undignified language," says the bellicose correspondent from India. The story of the three rats narrated by Isaac M. Wise and referred to by Mr. Isaac, may well be thrown back and resented, since it is the school of the followers of the late Rabbi Wise who think of gnawing and gnashing with their teeth the rock of Traditional Judaism. The late Isaac M. Wise was the greatest failure in history. Starting with moderate reform in Synagogue rituals, his followers led by K. Kohler and Margonstern have played havoc with the movement, until to-day the graduates of the College are known as rebels not rabbis in Israel. Had I. M. Wise been in the flesh to see how his work has been destroyed and nullified, he would have sat with sackloth and ashes, to bemoan the faithlessness and rashnessness of his followers.

(4) The series of questions propounded by Mr. Isaac will, no doubt, be replied to by the learned Rabbi in Oakland. At any rate, the former is not on expert in law to warrant him in mocking ancient rites which have their significance to this day. If there are certain ceremonials out of date, to which Mr. Isaac refers, they are not likely to be removed by cheap sneers, but left for a Sanhedrin to modify or abolish them as they may deem fit. Those possessing a smattering knowledge of Hebrew and Rabbinics will not be asked to adjust or re-adjust the laws for us. It would be a woeful day for Judaism, if we were to rely upon such half-baked Rabbis, Mattuck in London, and Morgenstern in Cincinnati, to decide or revise the laws. We ourselves are not opposed to a more liberal interpretation of our dinim, but the salvation must come from a recognized board of Rabbinical authorities, who must necessarily base their decision upon the Torah and not upon whims and fancies. Judaism was ever progressive. It never stood still in any age without taking into consideration the time in which we live, but regard was always shown to the spirit of the Torah, betraying no deviation therefrom. In this connection, we quote Rabbi Jannai who lived in the third century of our era, "If the law had been given without permission to modify it, man could not exist, for it is only in consequence of the discussion of the learned, that the law is moulded to meet the conditions of life." In 1921, in addressing the Rabbinical Assembly in Jerusalem, Chief Rabbi Kook, of Eres Yisrael, said, "Legislation is composed of two fundamental principles; law and regulation. We cannot change the fixed law, but the regulations are subject to constant change and improvement. In every generation great scholars composed new regulations, as for instance, the Tanaim, Amoraim, Geonim, etc. In Eres Yisrael we shall probably often find it necessary to introduce changes and improvements in our legislation which, if confirmed by Jewish scholars and experts acceptable to the people, will have the same power as the law."

(5) The defence of Dr. S. Schulman by Mr. Isaac does not frighten us. We have never failed in criticising the spiritual leader of Temple Emanuel (now relinquished by him under an annual pension of G.$12,000 owing to advanced age), for his anti-Jewish and anti-Zionist utterances. In the past many years, he did his utmost to undermine political Zionism and exalt the philosophy of reform Judaism, "made in Germany." He believed that Berlin was the real Zion of modern Israel and the Kaiser as the Messiah! He pooh-poohed Israel's national yearning for restoration and demanded the expulsion of the ancient Siddur from the reform temples. The fiat went forth that modern Israel must swear allegiance to the new revelation by Holdheim, Geiger, Jacobson, et al. All this to-day is laughed at and spurned even by those who are earnest devotees of reform Judaism. For this reason we stated in our leader of the issue of October last, that we doubted if Dr. Schulman would be bold enough to repeat the same *Shir Hashirim* from his pulpit to-day. We are convinced that the recent debacle in Germany has upset and overthrown the philosophy of reform Judaism. It has embarrassed and thrown into consternation men like Dr. Claude Montefiore and Rev. I. I. Mattuck, whose silence is more profound than if we were to write a long essay to prove the failure of "progressive" Judaism! We see already a change in the attitude of Dr. Schulman. In an article published in *The Jewish Standard* of Toronto, dated December 15, under the caption, "The Challenge of Hitlerism," he makes an earnest plea for the support of Eres Yisrael as the only means of saving German Jewry from the Nazi terror. It took a Hitler and a Goebbel and a Goering to bring about the reconciliation with the philosophy of Traditional Judaism. This, however, does not imply that Dr. Schulman is a hundred per cent. political Zionist. At any rate, he is more sober to-day than he was in the heyday of his youth. He has lived to see the destruction of his man-made theology and the call to Israel to return to his tent. "We must strive above all to assure the upbuilding of Palestine," is not a statement made by Nahum Sokolow, but by our quondam opponent and friend Dr. Schulman, in the journal referred to. We are satisfied with the declaration of faith. As regards Dr. Schulman's attitude towards orthodox Judaism to which Mr. Isaac refers, we can only say that it is preposterous to compare his school of thought with that of Shammai and Hillel. We may well exclaim *I'haôdîl!*

(6) The reason why neither Hillel nor Shammai was boycotted is because they based their dinim on the Torah and upheld its sovereign authority. Not so the school of Kohler and his like. They deny Torath Moshe and look upon it as a man-made book, carrying no divine sanction. If "German-made Judaism boycotted Rabbi Miller's Judaism centuries ago," as is averred by Mr. Isaac, why cannot Rabbi Miller return the compliment in view of the destruction of the theological basis of reform Judaism and warn our generation to cry a halt to the inroads of the new destructive cult? Mr. Isaac stands convicted under his own arguments and should tender an apology to Rabbi Miller for assailing him.

(7) Mr. Isaac tells us that there are "orthodox Jews who believe nothing, observe nothing. . . . and yet at the very mention of the word reform they are up in arms." We deplore this tendency to believe in nothing. . . . which is doubtless due to the laxity of the age that is surrendering the spirit for the flesh. There can, however, be no question that they are violating the laws and yet the gate of teshuba is not closed to them. Not so in the case of reform. Transgressing laws under the *berith kadasha* from Cincinnati are justified and need not be repented later. It is, therefore, no wonder if Mr. Isaac sees a tendency to shun reform by those who violate temporarily the laws. For the latter there may come a day of reconciliation, for the former there is none.

(8) We would refer our correspondent to our remarks under point 4, where he can see how it is easy to stand for progress, provided we uphold the majesty of the Torah and not degrade its sovereignty.

(9) We have no doubt but that Rabbi Miller will give Mr. Isaac chapter and verse from his own experience to prove that reform Judaism has "crippled and mutilated American Jewry." It is a well-known fact that the offsprings of Mendelsohn, the father of reform Judaism, were all lost to Judaism after following the religion of convenience taught them. Spinoza's and Disraeli's apostasies are due to entirely different causes. They cannot by any stretch of imagination be compared to Mendelsohn's teaching and reasoning.

(10) It is a fallacy to assume that orthodoxy places more value on every ordinance of the ceremonial than on the moral conduct. We would ask our Indian correspondent to peruse just a small text-book on "Jewish Religion Ethically Presented" by Rabbi Dr. H. Pereira Mendes, of New York,, to convince himself of his puerile attack.

(11) Mr. Isaac must be cracking some jokes when he thinks that Rabbi Miller is so childish as to boycott the German inventors in the medical science side by side with German-made Judaism. This is a stupid comparison and should not be injected in a serious controversy. We conclude by saying that our correspondent has made no real case for reform Judaism, and the call of the Rabbi from Oakland to boycott Judaism made in Germany still holds good.

Where are the Lost Ten Tribes?

The controversy on the above, continued with unabated interest in the columns of *The North-China Daily News* in December last, and was closed after giving publicity to two letters by "Anglo-Saxon" and "Tut." To these replies were sent by Mr. Ezra and "L. N." but were not published, although no warning was given that the discussion had been closed. However, our contemporary in its issue of December 29, referred to it under the caption, "Epistolary Warfare:"—

Christmas time served to put a useful full-stop to the lively correspondence on the theory of Anglo-Saxon identincation with the lost Ten Tribes of Israel. Readers will forgive this journal if it respectfully refrains from saying any word which is calculated to stimulate further controversial agility in that regard. Imbibing the cordiality of the present season it prefers to believe that all parties are correct or that, if Anglo-Saxons are not the Lost Ten Tribes, then the sooner they arrange to be the better. But there is one point which requires clearing: the amiable correspondents who were engaged in this duel of quotations feel that the "gallery" should know that the cessation of the letters has been dictated by editorial decree and not by any exhaustion on the part of the combatants. They aver that they personally are prepared to champion their respective causes in the columns of this journal from Christmas Day to Christmas Day. From evidence available (but not printed) there is every reason to endorse this view. The general public will certainly accept that statement especially as the only alternative is a definite request for the reopening of the subject in the correspondence columns at an early date. And the time for receiving such a request has already passed, let it hastily be added.

We regret we are unable to reproduce all the letters published in our local leading morning contemporary, but are taking those which appeared at the last stage of the discussion. In addition to these we are inserting the replies sent by Mr. Ezra and "L.N." referred to above. The letters follow:—

I

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Notwithstanding an undercurrent of unfriendliness in the letters of "Anglo-Saxon" and "Tut" the theories they are attempting to propagate are flattering to Jew and Anglo-Saxon alike.

The Bible and the Pyramids have been an endless source of prophecy-mongering, especially to those who cannot or will not look upon them in a rational, historial light.

The Bible in so far as it is beautiful, and a fountain of spirtual and moral upliftment is the Word of God. But one must take into account that much of it was never meant to be understood literally. Oriental imagination and figures of speech have made numerous passages just poetry. This to the devout may seem rank blasphemy, but the fact remains that anyone who cares to and has the time to waste or some axe to grind can build up a theory on passages from the Bible. The other night I, even I, discovered a prophecy in the Psalms. Referring to "workers of iniquity" it said they "speak peace to their neighbours, but mischief is in their hearts." Do not these words refer to a certain noisy Chancellor and his equally boisterous followers? The Devil can quote Scripture too.

From a rational, historical point of view the Jews are the only living descendants of the House of Israel. All reputable historians maintain that this is so, and one is more inclined to listen to them than to the babblings of "mad diviners" and mystery seekers. It should be remembered that Shalmaneser IV and Sargon II were far more ruthless conquerors than Nebuchadnezzar, and that the ten northern tribes had no Cyrus.

The prophecies of Isaiah were all addressed to Judah and he expected their fulfilment in a very short time. Everywhere in the glorious chapters of this magnificent book Isaiah pours out his heart to Jerusalem, the capital of Judah. He does not address Samaria, the capital of the Ten Lost Tribes. In that beautiful chapter beginning with the words, "Comfort ye, comfort ye, my people" the Second Isaiah addresses the exiled tribes of Judah lamenting by the waters of Babylon, and the return he prophesied came to pass in the reign of Cyrus.

The word "isles" is a very flimsy foundation to build upon. The only isles the prophets knew were probably Cyprus, Crete, and those of the Aegean Sea. The prophets frequently address mountains, valleys and cedars, not only islands.

If, as "Anglo-Saxon" and "Tut" maintain, the Anglo-Saxon are the descendants of the Ten Tribes how is it that they have lost all signs of their Semitic kinship to the Jews! Twenty five centuries are insufficient to destroy every Semitic feature that these tribes possessed. A certain nation is bellowing a great deal these days about the inseparable gulf between Aryan and Semite. The Anglo-Saxons are Aryans, related in blood but fortunately not in spirit to this Teutonic nation. If they are Israelites then it naturally follows they must be Semites, and should be included in the senseless "war" this particular nation is waging against the Jews. It is not fair to claim kinship in order to share the glory of Judah. What about sharing all the persecutions and indignities heaped on the House of Israel?

If the British Israelites sincerely believe themselves to be the Ten Lost Tribes why do they not come out in the open and denounce the treatment that is being meted out to their brothers of Judah? In the old days the Northern and Southern Kingdoms were nearly always at each other's throat. Surely time has softened all ancient animosities and therefore the British Israelites should show their allegiance to Jacob by upholding the rights of their brothers in distrees.

Shanghai, Dec. 17. L. N.

II

Editor, NORTH-CHINA DAILY NEWS.

SIR,—The reason I turned down Mr. Ezra's invitation to read the contribution on "Israel" in the "Jewish Encyclopedia" was the inaccurancy of the same as it was contrary to all the Scripture prophecies. The same reason applies why I am not receptive to the ideas of great authors and thinkers if their writings conflict or are diametrically opposed to the Bible distinction between the two houses of Israel and Judah. I much prefer to be led by my Bible than to be led astray by authors who cannot, or will not see anything but the Jew as fulfilling all prophecies when the word Israel is used. This, of course, is absurd.

When Mr. Ezra inferred I did not know that Scriptures I immediately challeged such an assertion. In fact, I consider I have forgotten more of the Scriptures than Mr. Ezra has ever learnt. He has not yet discovered the difference between the two houses of Israel and I therefore consider he has failed to understand the Scriptures at all. Israel takes up about three quarters of the Bible which is not applicable to the Jews and cannot by any stretch of imagination be made to fit them.

Charles Bradlaugh, the atheist, evidently knew more of the Bible than Mr. Ezra for did he not say:—

God a God of truth? Why, He promised to Abraham, in the most solemn words. He has not kept His word. This bible, which reveals the attributes of Almighty God, tells us that God condescended to swear to a puny man that He would establish His kingdom forever, and that his seed should be as numerous as sand upon the sea shore. That promise was reiterated and sworn to by God, and I ask, where is that kingdom now? Where? Do not tell me that it is meant figuratively. Do not tell me that it is not literal. God swore that it should be for ever. He established it, and now it is a thing of the past; and you tell me that the God of the Bible always speaks the truth? I do not believe it.

From the foregoing Bradlaugh evidently knew these promises were not fulfilled in the Jews and having failed to see them so fulfilled in the Anglo-Saxon race only helped to confirm his atheistic contention that the God of the Bible does not speak the truth, in other words, the Almighty was a liar. It is a thousand pities he is not alive to-day, as such views are fast losing their foothold owing to the enormous strides in the British-Israelites teaching which now numbers many million adherents all over the world, and, if I am correctly informed, has been the means of converting more atheists than any other belief.

Mr. Ezra makes quite a lot out of studying the Bible in the original. I have sufficient faith in the accuracy of my Protestant translation by some of the greatest spirtual leaders of the day, to believe they were divinely led through all their efforts so that inaccuracies through being translated are non-existent. I am quite content in the belief that my Bible, being the inspired word of God, is just as perfect as Mr. Ezra in the original.

Gen. 22 17, referring to multiplicity of Abraham's seed naturally refers to Israel and not the Jews. What has the religious complexion between Henry VIII and William and Mary got to do with the literal seed of Abrahm?

I do not wonder Mr. Ezra if your idea of the minority is, and must be superior to the majority, if applied to the Jew vs. the Anglo-Saxon's as Israel, your lack of knowledge of the Bible is sublime. Your ignorance is greater than I gave you credit for.

Mr. Ezra quotes again in his letter under reply the "Jewish Encyclopedia" by stating that Dr. Joseph Jacobs was correct when he characterised the whole theory of the "Anglo-Israelites" as "wild guesswork." Such a statement is not borne out by the march of historical events and the fulfilling of Britain's destiny as Israel. Mr. Ezra expects me to read such twaddle which is entirely opposed to all Scripture teaching. I should relegate the encyclopedia to the garbage box if I had it.

As I have repeatedly stated in this correspondence I shall continue to ignore all authorities that have not yet learnt the vast difference between the two houses Israel and Judah. I have the satisfaction of knowing when Mr. Ezra inferred my knowledge of the Bible was lacking and I challenged him to prove the biblical statements in my last letter to be fallacious, I knew he would fail to produce any proof from the Bible supporting his wonderful theories from his more wonderful book written in the original. This last effusion is the most ridiculous on his part in trying to prove his contentions are the correct ones.

Does Mr. Ezra by his innuendo suggest that I am self-educated and therefore marked by stubborn peculiarities? I was under the impression he hoped this correspondence would be continued on a high level. I refer him to his own letter in your's of the 19th and repeat the English King's reply to a mother, that I am sorry I canot make him a Gentleman even if his tailor or his toilet makes him appear as one. You have asked for it Mr. Ezra and I have given it to you straight from the shoulder.

My headway in life has been quite successful so far Mr. Ezra without consulting authorities or respecting authorities whose views are contrary to all biblical teaching.

Shanghai, Dec. 22. ANGLO-SAXON.

III

Editor, NORTH-CHINA DAILY NEWS.

SIR.—Your correspondent "L.N. has placed himself in the forefront of the battle and laid himself open to attack. I trust therefore that, in pursuance of his most unworthy suggestion of "unfriendliness" he will not lay the blame to me if in this contest he becomes seriously wounded or completely knocked out.

Firstly he states the Jews are "the only living descendants of the House of Israel." If this is so he must frankly disbelieve all the prophecies made concerning the scattering and gathering of the lost tribes, the promises made concerning their seed which should become a nation and a company of nations etc., etc., unless he can show them to be Jews which is ridiculous since the Jews are not a nation or company of nations and they have no king. He then mentions Shalmaneser IV and Sargon II as being far more ruthless conquerors than Nebuchadnezzar. Does he mean by this that the 10 tribes were entirely wiped out by these Assyrian warlords? If not I see no point in the reference. He then states "the ten northern tribes had no Cyrus." Here he obviously confuses the restoration of Jerusalem with the restoration of 10-tribed Israel, or believing the latter tribes to have been wiped out satisfies himself that no further restoration is to take place. Those of the Assyrian captivity had no need of a Cyrus, their restoration is still future. The decree of Cyrus, was a privilege conferred upon Jewish exiles "to restore and build Jerusalem."

"I.N." continues:—"The prophecies of Isaiah were all addressed to Judah." He makes this astounding statement because he cannot see any difference between Israel and Judah, between Hebrew and Jew. Even where Judah is addressed these distinctions are evident. Let us look at a few:—Chap. Vii. 8 "For the head of Syria is Damascus, and the head of Damascus is Rezin: and within threescore and five years shall Ephraim be broken, that it be not a people." This prophecy was fulfilled between 760 and 700 B. C. when Israel, referred to as Ephraim, was taken into Assyrian captivity and ceased from being a nation. How can it be made to refer to Judah? Chap xiv. 1 and "For the Lord will have mercy on Jacob and will yet choose Israel and set them in their own land . . . . and they shall take them captives, whose captives they were and they shall rule over their oppressors." It is a matter of history that the Sak-Galuths (Saxon exiles) sacked and burned Nineveh, invaded and possessed Assyria in 619 B. C. and ruled the people for about 20 years before trekking across Europe. Judah does not come into this picture. One more reference will suffic to show how absurd is such a contention as "L. N's." Isaiah xxiii. 1—"Howl, ye ships of Tarshih." Has Judah acquired a fleet? "L. N accuses us of taking too literal an interpretation of scriptural prophecies. Taking the three instances above I have shown their historical fulfilment and also that they cannot possibly apply to the Jew, and consequently proved that the Jews are most emphatically not the only living descendants of the House of Israel. Again, if these and many other prophecies are to have only a spirtual application I fear many Jews will be disappointed in being thereby denied a literal restoration to their portion of the Holy Land to which they are so fervently looking forward. When your correspondent "L.N." asks how it is that the Anglo-Saxons if they are descendants of the ten tribes "have lost all signs of their Semitic kinship to the Jews" has he stopped to consider what nation in the whole world to-day is the greatest champion of the cause of Jewry? If he does not know I suggest his reading Mr. Ezra's letter in your columns of November 22 which opened this discussion. His remarks in the last paragraph of his letter about "denouncing the treatment meted out" by Germany to Judah indicate he has not read about the steps which have been taken by the House of Lords in respect of Jewish refugees and the denouncement made by that House in no uncertain terms. . . . . .

Shanghai, Dec. 22. TUT.

IV

Editor, NORTH-CHINA DAILY NEWS.

SIR,—"Anglo-Saxon" in his letter published in your issue yesterday,gives his reason for declining the invitation to read the contribution on "Israel" in the "Jewish Encyclopedia" because "it was contrary to all Scripture prophecies." This is an insinuation that modern Israel is shifting and retreating from his ancient spiritual legacy. This is a serious charge and should not pass unchallenged. It is, however, a cheap victory which will not redound to your correspondent's credit. He has maligned the whole Jewish race and an apology would be in order.

I am told by "Anglo-Saxon" that "Israel takes up about three quarters of the Bible which is not applicable to the Jews and cannot by any stretch of imagination be made fit to them." This is an extraordinary outburst and will not be borne by history. I will, however, argue it very simply with your corpondent. I would draw his attention to a significant statement made by Prof. Cornell of the University of Konigsberg, in his work entitled "The Prophets of Israel" wherein he said:

"The whole history of humanity has produced nothing which can be compared in the remotest degree to the prophecy of Israel. Through prophecy Israel became the prophet of mankind. Let this never be forgotten; the costliest and noblest treasure that man can possess he owes to Israel and to Israelitic prophecy."

Who is this "Israel" mentioned by Prof. Cornell? Does he refer to Anglo-Israelites represented by your correspondent "Anglo-Saxon?" Before the latter formulates his reply, we must remember that Prof. Cornell wrote his work referred to above, long before the British-Israel Federation was born!

"Anglo-Saxon" assures us that he read the Bible well and that no one can wrestle with him without being defeated. He invokes the name or spirit of Charles Bradlaugh and cites a passage from his essay, in order to show that he and his school of thought succeeded in silencing the atheist, who at one time was supposed to have administered a crushing blow. "Anglo-Saxon" need not waste tears. God's promise to Abraham that He would establish his kingdom forever, and that his seed should he numerous as the sand upon the seashore, was not limited to any period or time. From the very outest it was realised that Israel's journey would be perilous, tedious and thorny. The expedition was not to end without scars and jars. Opening the tome of history, we are told:—

"The expulsion of over 16,000 Jews from England in 1290 was greatly due to the conversion of a Dominican friar, Robert de Reddinge. An eloquent preacher, he had studied Hebrew to enable him to convert the Jews from their own writings. But the Christian missionary became a convert to Judaism. He was circumcised and took the name of Ungin. When called upon to answer for his action, he defended his new faith with great warmth, but was handed over to the Archbishop of Canterbury for punishment. Robert de Reddinge probably escaped, but vengeance was wreaked upon the Jews for having been the indirect means of his conversion. The friars made common cause with the bigoted queen-mother Eleaner, and she did not rest until the Jews were delivered from their long agony of persecution by their complete expulsion from the country." Vide Graetz History of the Jews, Vol. 3. p. 662.

It is hard to believe that it is the same England whom "Anglo-Saxon" desires to be known as "Ten tribed-Israel" should inflict such dire hardships upon Israel, whom "Anglo-Saxon" desires to be known as Judah. On the one hand, God is questioned for not fulfilling His promise to Abraham, and on the other the very same nation which is supposed to be fulfilling the promise, delivers a mortal blow to prevent Israel from accomplishing his mission in life! Be that as it may, there is no weakening of faith. The world has not yet come to an end. We still have a long way to go. "Anglo-Saxon" should possess his soul in patience, for nothing happened to shake faith in God's promise to Abraham. The present trend of events do not warrant any fulfilment of any promise given to the latter. Civilization is not a matter of wood and stone. It is not a matter of

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soldiers and sailors, of well-drilled armies and of powerful and fleet navies. No, it is rather a protest against these. Civilization, as it will develop with the advent of the Messiah, would mean the introduction into human life of the highest ideals and its progress to be measured by the results achieved from the introduction of these ideals. The message of the Jew and the promise of future glory was not intended for him only. Abraham is promised: "Through thee ALL the nations of the earth shall be blessed." Jeremiah announces, that in the last days the heathen shall find mercy and be planted in the midst of Israel. Ezekiel says that in the age of fulfillment the stranger shall receive an inheritance in the land in the same degree as the people of ISRAEL. But it is the great Isaiah whose words are most forcible and unmistakable, on this subject. He points out that ISRAEL is to be the servant of God, a messenger and a light unto the nations. ISRAEL cannot rest until righteousness is established among all peoples; the house of God is to become a house of prayer unto all the families of the earth; Zion shall no more be the capital of Palestine alone, but the spiritual capital of the world; ISRAEL shall not be the sole inhabitant of the Holy Land, but many nations shall go up unto it and prostrate themselves before the Universal God, and even from these nations, irrespective of clan, tribe or family, God will select priests and Levites. Then none shall hurt, and none shall harm in all God's holy mount; the earth shall be full of the knowledge of God; man shall no more contend with man; nation shall no more war with nation; peace shall spread her white wings over all the earth; love shall bind the human family together; the Universal Rule of the Universal God shall be acknowledged by mankind united in the bonds of Universal Brotherhood.

No time limit was given for this prophecy; in the same manner no time limit was given to Father Abraham for the assurance given him. We all must wait until we come to the end of the chapter. Faith is the force of life, or as Job would have it, "Though he slay me, yet will I trust in Him." "Anglo-Saxon" ridicules me for stating that he should study the Bible in Hebrew and not rely upon translation when debating vital themes. When your correspondent can master the elements of Hebrew grammar, when he can translate every word of the Scripture correctly; when he can account for the value of every vowel in the text of the Bible, he can stand a better chance of riddling his adversary and dislodging him. Allow me to give him but one citation to prove this. The correct translation of Isaiah 7, 14 reads, "Behold, the maiden is with child and beareth a son, and shall call his name Immanuel." The New Testament rendering of the passage is, "Behold, a virgin shall conceive, and bear a son, and they shall call his name Immanuel," a translation which sets at defiance both the grammar and the sense of the original Hebrew.

I wish to assure "Anglo-Saxon" that I meant not to belittle him by describing him "self-educated" or "stubborn" in my last letter. I am able to conduct this controversy on a high level, and would not for the world be guilty of offending your correspondents, whose views I respect and tolerate. To call one a "stubborn" is, to my mind, not an insult. The Bible calls us "a stiff-necked race" which is another word for "stubborn." This is held as a compliment and not a reflection. An author wrote, "If men were stubborn just in proportion as they were right, stubbornness would take her seat among the virtues." I am sorry to observe that "Anglo-Saxon" has misunderstood me and lost his temper in consequence. He says, "You have asked for it Mr. Ezra and I have given it to you straight from the shoulder." What a violation of the teaching of his Master! I would conclude by telling him in the words of Qoheleth, 7, 8. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools."

SHANGHAI 24 Dec., 1933. N. E. B. EZRA.

V

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Those who relegate the work of learned and recognized authorities to the "garbage box" are not only deficient in courtesy but utterly lacking in reasoning power. They may quote the Bible from Genesis to Revelation and still remain unconvincing. Their inconsistency shows itself in their having to go to atheists to back up Biblical assertions. If the British Israelites resort to the camp of the enemy for help they must be very hard pressed indeed!

Even the most casual student of history knows how horribly ruthless the Assyrians were. The vast majority of the Ten Tribes were slaughtered, and those deported mingled with the people of the soil and vanished. They did not have the stamina and idealism to remain isolated and intact. They succumbed to the forces around them unable to resist persecution. Not so the tribes of Judah. The exile by the waters of Babylon made them undergo a change of heart and spirit that has influenced mankind immeasurably. When Cyrus allowed them to return it was a return destined to affect millions all over the earth. If Judah had had no divinely-guided Cyrus there would have been no Bible, no Christianity, and no prophecies to wrangle about. That Return to Jerusalem can be looked upon as one of the decisive events in the history of the world. The Jews who settled once again in their own land consolidated their faith and never again relapsed into idolatry. They presented to mankind a monotheism which is the foundation of Christianity and Islam.

Jacob, the father of the twelve tribes, was ISRAEL and therefore all twelve are entitled to bear his name. The only living descendants of Israel are the Jews. They *are* scattered all over the earth, and as for being "a company of nations" this prophecy has been fulfilled too, for there are Jews of many nationalities. If the British-Israelites give exclusive meanings to Biblical phrases others can play at the same game too. And this leads us to "Tut's" interpretation of "Howl, ye ships of Tarshish." To him the word "ships" is definite proof the prophecies were addressed to the Ten Tribes and the Anglo-Saxons. It hurts our Jewish susceptibilities to have it rubbed in that we had no navy, but since when have British battle cruisers been in the habit of howling? As far as can be remembered they have always made others howl.

Samaria was destroyed in 722 B.C. Hengist and Horsa landed in Britain in 449 A.D. Is it possible that in such a short time the Ten Tribes could have become so transformed? We last hear of them as miserable captives led away in chains by a merciless conqueror, and then they reappear as blond heroes. We last hear of them as worshippers of God and Baal, and they reappear as devotees of Woden and Thor. The lovers of the olive, the fig and the vine have become lovers of the sea, the dog and the horse.

Is it possible for any sane person to believe that in twelve centuries these Ten Tribes lost every Semitic feature they possessed, and changed their appearance, their race, their religion and language? We do not grudge the British-Israelites this belief. They are welcome to imagine themselves the descendants of Simeon, Asher and Issachar, but they should not try to usurp the place of Judah. "Anglo-Saxon" and "Tut" forget their Saviour was of Judah. If, as they preposterously insist, the Ten Tribes alone are the "Chosen" why did He not spring from them?

We of Israel are very grateful to Great Britain for the stand she has taken against Germany's treatment of us. Her love of justice and her hatred of oppression always do come to the fore on such occasions. But have the British Israelites as a body done likewise? They have not said, "We 'Anglo-Saxon' Semites, descendants of the Ten Lost Tribes, denounce this persecution of our brothers, the Jews. This branding of the Semitic race as an inferior race affects ourselves and we cannot tolerate it." As a body they have been strangely silent. Those who spoke in our defence spoke as Britons and not as British Israelites. We Jews are very thankful that Great Britain is our champion and hope the disease of Anti-Semitism will never corrupt and contaminate her.

Shanghai, 26th Dec. 1933. I.'N.

What Would a Dictator Do for Shanghai?

It all depends upon the type selected. If a Roosevelt type, he will, *pace* Prof. A. H. Sayce, see the "difference between law founded on force and utility, and law which recognizes a moral and Scriptural basis." He will reconstruct the monetary system, fight against high rentals and plead for lower taxes. He will also seek closer understanding with Greater Shanghai and abolish land speculation. He will oppose high cost of education and plead, none the less, for "a government for the people, by the people, and answerable to the people." He will see that ALL nationalities are well represented on the Council and no taxation without representation will be tolerated.

If a Hitler type, as we all know him by now, then woe to Shanghai and woe to its future. (I take it, Mr. Editor, you will tolerate me if I express my humble views fairly and reasonably). Dictator-Hitler will see to it that all non-Aryan races will be given notice to quit the Settlement, or agree to their economic power being crippled and undermined, if they prefer to remain under his yoke. Taxation without representation will be the new slogan. "Abandon all hope of democracy, ye who live in Shanghai," will be the slogan flashed in all the streets of Shanghai, for a new Pharaoh who knew not Bell nor Fessenden ruleth. The idea that government exist to protect minorities must be swept away. According to the new dispensation, Goethe was wrong when he said, "which is the best government? that which teaches self-government." A new dispensation must be proclaimed to which all must bow and swear allegiance. In short, Dictator-Hitler will, (with apologies to Isaiah) "hurt and destroy in all the holy mountains of the Lord," and spare neither old or young, rich or poor, high or low, sage or stage, distinguished or undistinguished.

No, such a Dictator will not be welcomed in Shanghai. There is nothing more hostile to a city than a tyrant. A wicked tyrant is a wicked war. Shanghai will hail a Dictator of the type of Roosevelt. We must remember what a great author said, "The freedom of government does not depend upon the quality of its laws, but upon the power that has the right to create them."

N. E. B. EZRA.

[*The foregoing was published in The North-China Daily News of January 23, under a symposium arranged by our contemporary. Unfortunately, it was mutilated, the second part concerning Hitler dictatorship having been suppressed altogether. Why? Is Hitler such a saint that he should not be touched? Or is the desire not to hurt the susceptibilities of the local German community was the main factor that caused the elimination of the paragraph in question?*]

BINGHAMTON, N. Y., Dec. 16.—Dr. Sherwood Eddy, noted social worker and author, characterized Adolf Hitler as "the most dangerous man in the world to-day," in an address before an audience of 700 in the local high school. "His reign," Dr. Eddy declared, "has brought a return of medieval persecution and spread brutal race prejudice in the great, educated, enlightened country of Germany."

OUR ERES YISRAEL LETTER

JERUSALEM, Dec. 7th, 1933.

The Gates of Eres Yisrael

The outstanding issue of the past month and more has, of course, been that of Jewish immigration into Eres Israel. Any aspect of the Aliyah cannot but be international; for the question of the re-settlement of Palestine is one that affects world Jewry as a whole and its components as vital parts of that whole. The curtailment of the Jewish labour immigrants' quota, which the Jewish Agency had estimated at 24,700 and the Palestine Government finally approved at 5,500 was a serious blow at the Jewish economy of the country, as were the measures conceived and brought into effect by the authorities against those Jewish tourists who had become absorbed into the population, without displacing any other resident. The entire lack of sympathy with which the position of Jewish tourists and those who may have crossed the frontiers unopposed (I am given to understand reliably that the number of the latter class is not as high as the Arab propagandists would have the world believe or popular compilations indicate), is being treated in official circles, has evoked a spontaneous expression of resentment both in the Yishub and outside. The situation is the more perplexing, from the Jewish point of view, because of the remarkable scarcity of labour that now exists in the land. People want to build houses, reliable concerns wish to expand their enterprises, factories are planning increased production, new investments are pouring in—the money and the will to create are here, and it is the men who are lacking. The authoritative Jewish statements made, in the interviews with the High Commissioner and in contributions to the general press, show that the present Jewish policy of expansion is a sound and solid one, and that the efforts at constructing a permanent edifice are by no means of that "temporary" and ill-founded character which the powers-that-be allege. Among the great national projects that have been launched are the colonization of the Wadi Hawareth, the Jewish National Fund tract of which 2,965 dunams were recently restored to the direct administration of the Fund, which had leased it to the Palestine Government in the Haifa Bay area. The settlers are to come from the quota, naturally, but with their absorption in the Jewish rural areas, there will remain the great demand for labour in urban industrial and building zones. Inflation of wages on a small scale hitherto, but likely to rise if the under-employment becomes more acute, has resulted from the present impasse. Competition rates are ruling in the building trade. Workmen are leaving their established posts, attracted by the higher wages offered in the towns; Jewish policemen are leaving the Force, where conditions of pay are low, in order to take advantage of the better terms in civil life, and this migration will ultimately be to the disadvantage of Jewish public interests; in fact few local economists regard the transition as healthy. Even costs of prime materials needed in building and allied trades are rising. In a world of undertain economic conditions, widespread unemployment, trade fluctuations, and business depression, Palestine is indeed in a unique position. That position is rendered all the more peculiar because of the restrictions imposed upon the rate of progress. With these facts clearly before us, it can hardly be a matter for wonder or surprise that the Jewries of Palestine and the Diaspora feel that the future of the national redemption in the traditional homeland is jeopardised by a short-sighted policy dictated by political exigencies and not by any definite economic standard.

What the J.N.F. is Doing—Sabbath Observance

There are two noteworthy factors well worth recording in the contemporary annals of national work which have become known within the past months. The first is that during the year 1932/33, which ended on September 30, the Jewish National Fund collected approximately £220,000 throughout the world, or an increase by 10 per cent. over the collections last year. The second is that the Directorate of the Fund has now decided to insert a clause in all its contracts of hereditary lease with settlers on its land in which the principle of Sabbath observance is firmly established. Both these factors must be regarded with particular rejoicing by all who are in contact with Eres Israel. That the Jewish National Fund has been able to accumulate nearly a quarter of a million pounds within one year is a striking testimony to the growing realization of the Mosaic precept of land nationalisation, "And the land shall be *theirs* for ever."—The insertion of the Sabbath observance clause into Keren Kayemeth agreements indicates the transfer into legal form of Jewish traditional practice. The decision, adopted solemnly at a meeting of the Directorate, has the support of all parties in the movement.

The Arab Boycott

There has been some uneasiness abroad apparently in regard to the effect of the announced Arab boycott of Jewish goods and services in Palestine. These fears may be easily dissipated. The boycott is being advocated by a group of Arab politicians who once before resorted to the same tactics with singular lack of success. Many will remember the failure of the attempted blockade of the Jewish population which lasted for several months in 1929 and 1930, soon after the disturbances of 1929. The boycott recoiled disastrously upon the heads of its perpetrators, for it was found that the Arabs were losing far more owing to the retaliation of the Jews. In the present instance, too, it will be found that only a small band of people are actually sponsoring and perhaps actively engaged in spurning Jewish goods: but even they, in many ways, are unable to prosecute their aim fully, since the Jewish economy is woven inextricably into the general economy of the country.

An Ancient Jewish Autonomy

Interesting light has been shed on a hitherto obscure period of Jewish history by Dr. E. L. Sukenik, Archaeologist of the Hebrew University, who had deciphered the inscriptions on two ancient Jewish coins as "Yahud," or Judaea, and by ingenious deduction has proved that in the fifth century B.C.E. when the Persians ruled Palestine, there was Jewish autonomy in the province of Judaea. The study of Jewish archaeology is a fascinating one, and Dr. Sukenik's various contributions to the vast subject have displayed time and again the continuous Jewish habitation of Eres Israel even in the days when Israel's destiny was dark.

JULIAN L. MELTZER, F.R.G.S.

CHICAGOANS TURN THUMBS DOWN ON HITLERISM

[*From A Correspondent*]

NEW YORK, Dec. 8.—Adolf Hitler and the gospel of Naziism were denounced as world threats at a mass meeting in the Chicago Stadium on December 3rd, called by the Chicago Committee for the Defence of Human Rights Against Naziism. More than 15,000 persons representing many creeds and racial groups, participated in the demonstration. Assembled to "meet the threat of Naziism to American rights," the audience frequently applauded and cheered as the speakers representing Protestants, Catholics and Jews denounced the Hitler reign of terror and termed the regime a threat to world peace. One speaker was John Haynes Holmes, pastor of the Community Church of New York. He described Chancellor Hitler as the "most formidable man since Napoleon Bonaparte," who, "unless he is crushed is destined to wreck the entire world." Others who spoke included Mr. Levinson, who read the resolution; Dr. Hutchinson, Dr. John A. Lapp, distinguished Catholic layman of New York; Dr. Charles Clayton Morrison, editor of *The Christian Century;* Dr. James Mullenbach, NRA labour arbitrator; Copeland Smith, radio preacher and former Methodist minister; Colonel Raymond Robbins, Martin Plettl of the executive committtee of the German Federation of Labour and international president of the Garment Workers of the World, and Rabbi Abba Hillel Silver of Cleveland. The resolution was adopted amid cheers and not a dissenting voice was heard. The text follows:

"Whereas, the Nazi Government of Germany under the control of Hitler, Goering and Goebbels has appalled the civilized world by trampling upon the fundamental rights of millions of innocent and worthy German citizens, using and relying upon diabolical force to its end; and

"Whereas, the liberty of other millions of German citizens has been blotted out by terrorization and death by complete subjection of the German press to the will of Hitler under criminal pains and penalties, by the suppression and forcible extinction of all political opposition, and also by making Naziism the single touchstone of all German religion, economic and international policy; and

"Whereas, the Nazi Government has shattered and destroyed the rights and institutions of labour, has tyrannically imprisoned many of their leaders, has confiscated their accumulated property and funds and denied them the privileges accorded to labour in practically all other civilized countries in the world, and has impeded and barred the progress of women in their natural rights and is reducing them largely to the status of household drudges, and

"Whereas, every principle of civilization and humanity has been violated in depriving Jewish citizens of all their elementary rights of citizenship and livelihood, and in plundering, torturing and killing many of their number without cause, and by cruel persecutions driving thousands of them to ruin, exile and suicide; and

"Whereas, this barbarous regime has ostracized, put in concentration camps, and deprived of all means of livelihood, the flower of the great Christian and Jewish scholars of Germany, whose genius and brillancy were the admiration of the cultural world; and

"Whereas, the ultimate goal of the present Nazi programme is to rearm and remilitarize Germany with the express design of winning what they call the "inevitable next war" and accordingly Germany has withdrawn from the existing Disarmament Conference and thereby delivered a crushing blow to the attainment of world peace; and

"Whereas, large meetings of condemnation and protest against the truculent method of the Nazi government have been held in Europe and in the United States and efforts are being made by millions of people the world over to meet this unprecedented challenge to liberty and civilization and to thwart and destroy Naziism before its poisonous germs infect impoverished and desperate peoples of other lands and before it ripens into aggressive militarism and war:

"Now, therefore, it is the sense of this meeting to join in the condemnation of the inhuman conduct of the Nazi government and to aid and co-operate to remove this vital menace to liberty and civilization; and to pledge ourselves to refrain from buying or dealing in any and all German materials, goods and products, and to refuse to patronize or ride in German owned or controlled steamships or other means of transportation until the stigma and curse of Naziism are weeded out of the German government."

OPEN THE GRAVES: A Picture of "Kultur" Infested Germany.

By Dr. S. M. MELAMED, New York

A group of Storm Troopers, eight to twelve in number, armed to the teeth, enters a Jewish home in Germany. The leader of the band casts a grim eye upon the members of the family, and directs his men to seize the father and oldest son who are declared to be under arrest. Amid the stillness of the graveyard, the prisoners are whisked away. No one knows where they are taken. Days pass without a word from them. The local police, to which the family applies for information merely shrug their shoulders in reply. The local prosecutor also tries to conceal his embarrassment. Meanwhile the family of the kidnapped victim cower in terror. It visualizes a tragedy which it dares not express. Forty-eight hours later, the same Storm Troopers invade the same Jewish house and place two sealed coffins upon the floor. They curtly remark. "The dead men were shot in the back while trying to escape." In silence they retreat. The members of the family surround the coffins of their beloved ones, and behold a brown tag flapping loosely from the sides of each box, inscribed with the command: "Verboten zu oeffenen." (It is forbidden to open). The family is overwhelmed with anguish. The wife and mother of the victims collapses, her daughters weep and her sons are transformed into waxen images. They all know that their martyred kin were innocent of all wrongdoing, and that if arrested by mistake they would not attempt to escape, for they could prove their innocence. But is forbidden to open the coffins. Why? Whom would it embarrass? Yet so anxious is the family to glimpse, for the last time, at the features of their beloved ones, that they disobey the prohibition. They will open the coffins. And since it is a dangerous enterprise, they wait until the early hours of the morning, when the spying eyes of their Nazi neighbors will be closed in sleep. The family of the victims gather around the coffins, and bolt the doors and shutters of the room. By the sputtering light of a tiny candle, they noiselessly open the coffins. When the tops are removed and they see their kin, they turn into stone. They see, not dead bodies, but a heap of broken bones, coagulated blood, lacerated flesh and distorted, disfigured faces. Every bone in the bodies is crushed and every limb is twisted. These martyrs had not been shot while trying to escape. They had been torn to pieces by mad bloodthirsty beasts. Their flesh had been shredded as though they had been the victims of a pack of revenous wolves in a snow-covered forest. They died not once but twenty times.

But this is not an exceptional case. No Jewish family in the smaller German communities escaped similar tragedies. There is not one Jewish graveyard in Germany which does not sigh for such martyrs. Thousands of Jews in Germany, young and old, poor and rich, have, during the past ten months, suffered such beastly deaths. Neither the Spanish Inquisitors nor the Czar's Pogromists perpetrated such revolting cruelties against their Jewish victims. Compared to our Jewish martyrs in Nazi Germany, our martyrs of the Spanish Inquisition, who were roasted alive, died peaceful deaths. The most barbarous and blood thirsty savages in the remotest corners of Asia and Africa never dreamed of torturing human creatures as have the enlightened Nazis in civilized Europe. We protest against the persecution of the Jews in Germany. We cry out against their political and social degradation. We demand for them the right to live as men. But should we not first demand for them the right to die as men? We demand that Germany withdraw her cruel and discriminatory laws against the Jews. But first we demand the right to open the fresh graves of our Jewish martyrs, so that the world will see that Germany's present leaders are not merely killers and assassins but sadists and venomous serpents.

Let us demand of the Christian nations that an international commission be appointed to investigate the shocking atrocities perpetrated against German Jewry, by opening the graves of our martyrs. Let us open the graves of our Nazi victims so that the sun will turn its face in shame, and that the very air will quiver in terror. Let us open the graves of the butchered German Jews, so that civilized Europe may understand the kind of neighbor it possesses in Nazi Germany. Let us open the graves so that the civilized world will realize what Germany is capable of doing. Only then will the German menace be understood. Only then will the world realize that the triumph of Hitlerism must spell the triumph of the savage bloodthirsty beast. We must open the graves.

AN ENTERPRISING FIRM

The announcement by Messrs. Baroukh (owned by Mr. Daniel L. Baroukh), regarding the purchase of a large quality of silk goods should be of interest to our readers. Baroukh's have just bought the stocks and business of Messrs. J. Hormasjee, 11 Broadway, opposite the Astor House. The stocks amount to $52,000. The latter silk store has carried on a silk and underwear business for the past 20 years. This is the second silk store which Baroukh's have bought. The first one, Banjonjee, in the Sassoon House, was purchased last July. Hormanjee, on Broadway, has also been absorbed by Baroukh's

A JAPANESE OFFICIAL ENTERTAINS LOCAL PRESS

The local press was tendered a cocktail party by Mr. Y. Suma, First Secretary of the Japanese Legation in Shanghai and newly-appointed Consul-General at Nanking, in the Jacobean Room of the Cathay Hotel on the 14th ultimo. There was a thoroughly representative gathering and a cordial evening was spent from 5 to 7 p.m. After exchanging greetings with Mr. Suma, who took the opportunity of bidding adieu to the local press and of introducing his successor, Mr. Kawai (who, by the way, has a close facial resemblance to Mr. I. Ishii, local Japanese Consul-General), also a First Secretary of the Japanese Legation here, who will take over the duties formerly assigned to Mr. Suma.

As stated the gathering was a representative one. Conversations were indulged in freely by the guests and great was the spirit of fraternity noticeable among them. We chatted with Mr. G. S. Moresthe, Editor of *Journal de Shanghai*, a local French daily, expressing to him our appreciation and gratitude towards his country for opening its gates to shelter the Jewish refugees from Nazi Germany. Mon. Moresthe assured us that France would have done more if she could see her way to do so, to sustain the further influx of refugees fleeing frantically from sadistic persecutions in Hitlerland. Such an assurance was, however, not needed, for we all know France's attitude towards world Jewry and where she actually stands in the present world crisis in our history. "It is an inextinguishable debt of Israeldom to France," we added, to which M. Moresthe bowed gracefully as becomes a Frenchman.

Our next conversation was with Mr. L. V. Arnoldov, Editor of *Shanghai Zarya*, a Russian newspaper published in French concession. It is always a pleasure to indulge in conversation with this intelligent and high-minded Russian leader, who loathes bigotry and narrow-mindedness. He has an open mind upon all questions and you can give and take with him without being embarrassed on account of racial and religious differences. We drew his attention to the press campaign of slander in Harbin by a Russian journal Nashput, attacking the Jews and inciting the public against them. We disclosed to him our plan to combat the reactionary forces and employ all means to humanize them. Mr. Arnoldov, who well understood the story, assured us of his readiness to co-operate in suppressing the hooligans and their "war" of words. He volunteered to open the columns of his own influential journal (which he did) for the ventilation of grievances and taking drastic steps in connection therewith. Similar assurances were given us by another representative of the local Russian press, Mr. N. de Yassikoff, editor of *Slovo*.

We were then introduced to Mr. Carol Lunt, Editor of *The China Digest*, whom we have known by reputation. Born in Shanghai, 45 years ago, he impressed us as being an ideal American imbued with American idealism. We had, however, perforce to be discreet and refrain from drawing his attention to the uncalled-for wholesale attacks on Jews which appeared in his weekly journal in December last, citing the infamous "Protocols" as a weapon with which to argue his point. It was a case of "not much talk—a great sweet silence," on our part. That was not the time to speak but we believe there was much significance in our silence. Mr. Lunt withdrew after assuring us that he read ISRAEL'S MESSENGER with vivid interest.

Before leaving we had a parting conversation with the genial host, dwelling upon certain political and cultural aspects of Asia and assuring him of our readiness to work for its uplift and progress. Mr. Suma was impressed with our talk and invited us to visit him in future, when he returns to Shanghai during the week-end, as he hopes to do in connection with his work in the Legation here.

The ladies section of the Jewish Recreation Club has arranged for a "ragamuffin dance" to be held on Saturday, February 10, 9.30 p.m. in the American Women's Club. Entrance will be $2, supper inclusive.

On the 23rd ultimo, Mrs. Edward Ezra was hostess to over 200 guests at her residence 1209 Avenue Joffre, whose hospitality is greatly appreciated by her many friends here. Among those who attended the dinner after the tea party were, Sir Frederick and Lady Maze, Lady Carlisle, Sir Victor Sassoon, Mr. and Mrs. A. G. Mossop, Mr. and Mrs. E. L. Cunningham, Dr. and Mrs. U. Y. Yen, Mr. and Mme. Feitscher, Judge M. D. Purdy, Capt. Warren, Miss Bullmore, Miss Betty Mossop, Mr. Cecil Ezra and Mr. Densil Ezra.

Mr. and Mrs. R. M. Noblston and Miss Lily Noblston are leaving Shanghai for Canterbury, England, on the 6th proximo, aboard the Comorin, via Suez.

Dr. F. Reiss, the noted local dernatologist, spoke on the night of Jan. 26 through the China Broadcast on "Leprosy in Shanghai."

Mr. and Mrs. R. Isaacs arrived here from New York on a visit to their son Mr. Harold Isaacs, Editor of *The China Forum*. They are staying here for the whole of this month, after which they will continue their tour to India and Eres Fisrael, where they hope to celebrate the Passover.

Mr. Rudolph Mayer, head of the firm of Metro-Goldwyn-Mayer, has arrived here from New York and is staying at Cathay Hotel.

BERLIN, Jan. 11.—A women and two men recently were sentenced to prison for "impugning the memory of the National Hero Horst Wessel." The woman received 18 months, one man a year and the other 10 months. They were convicted of saying that the "Horst Wessel Song" was written, not by the slain stormtrooper, but by Communists.—United Press.

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[illegible]

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[Continued from Page 2]

weeks in Germany, has made public documentary proof of the existence of serious opposition on the part of German professors to the Nazi government's anti-Semitic policy. Dr. Knox's proof is in the form of two manifestos signed by leading theologians in German universities. The statements condemn the anti-Jewish persecutions as "un-Christian and without basis in New Testament teaching."

Japanese, Hindus Not Hit By 'Aryan' Clause

BERLIN, Dec. 6.—The racial lines now in existence in Germany, and which the Nazi regime is furthering, are intended for Jews only and not for Japanese, Hindus or other Asiatic nations, Dr. Wihelm Frick, Minister of the Interior, in the Nazi cabinet, declared last night in an official statement to the German press. Dr. Frick declared most emphatically that the alarming attitude against the racial policy of Germany, which was recently assumed by Japanese and Hindu newspapers is groundless, because German racial policy will hit only the Jews. The Nazis, Dr. Frick stated consider the nations of Asia as "ancient nations of high culture and the German government is far from desiring to eliminate them." Apparently in a desire to justify the steps being taken by the Nazi government against the Jews, the German press is suddenly filled with inspired statistics proving that the Jewish population of Rrussia increased ten per cent between 1919 and 1925.

Flying Jewish Flag in 2,000 Years

LONDON, Dec. 15.—The S. S. Emanuel, the first ship to fly the Jewish flag in more than 2,000 years, dropped anchor at Southhampton amid the cheers of a large crowd and to the accompaniment of widespread newspaper comment. The vessel was manned by an all-Jewish crew and is under the command of Captain Wolf Levin, a native of Riga. Second in command is Ariah Grenov, a native Palestinian. The cook on the S. S. Emanuel is the man who was once cook on the German liner Bremen. He was dismissed by the Nazis because he is a Jew. The S. S. Emanuel, owned by the Palestinian firm, Tuviah, is an 180-ton trading schooner financed with funds provided by German-Jewish refugees in Palestine.

Claim Maccabeans Were Not Jews

BERLIN, Dec. 22.—In a lame effort to excuse the playing of Handel's oratorio, Judas Maccabeus, by the Berlin Philharmonic Orchestra, the Nazi press has been laboriously arguing that the Maccabeans were not Jews but natives of Palestine whom the ancient Israelities assimilated. This stupid argument could not hold water even among Nazis and in order to save the government's face the oratorio was not repeated.

Releases Imprisoned Zionists

MOSCOW, Dec. 22. — Hundreds of Zionists imprisoned or sent to prison camps in Siberia by the Soviet government are now being released together with thousands of other political prisoners. Practically all of the released Zionists are planning to go to Palestine. The only obstacle to their leaving Russia is the cost of a passport which the Torgsin has set at 1,000 rubles, a price far beyond the means of the average Zionist.

Hanukah Celebrated By German Jews

BERLIN, Dec. 22.—Hanukah was never celebrated more widely nor on a more grandiose and demonstrative scale than it was this year among the German Jews. Every synagogue observance was packed and Hanukah candles shown from every Jewish window. The extensive observance is explained by the belated desire of German Jews to educate their children along Jewish lines. It was also a gesture of defiance because the traditional school Christmas parties are being barred to Jewish children.

Eres Yisrael Rabbinate Calls For Protest

JERUSALEM, Dec. 22.—A manifesto calling on the Jews of Palestine and to the Jews of all the Diaspora countries to mobilize efforts for a world-wide protest against the new restrictions on Jewish immigration initiated by the Palestine government has been issued by leading figures in the Palestine Jewish community. The manifesto declares that the government's policy will wipe out the Jewish National Home and concentrate it in a ghetto.

Emir Welcomes Jewish Capital

JERUSALEM, Dec. 22.—Emir Abdullah of Transjordinia is not opposed to permitting Jewish capital to come into his country because it will benefit the poor Arab peasants, he told a correspondent of the Hebrew paper, Doar Hayom. The Emir said, however, that the Zionists could not come into Transjordania until they had reached an agreement with the Arabs in Palestine.

Boycott On German Medical Products

NEW YORK, Dec. 22.—Intensification of the boycott against German drugs, medicines and medical instruments was pledged at a meeting of 2,000 doctors, dentists and pharmacists held at the Hotel Pennsylvania under the auspices of the Allied Dental Council. James W. Gerard, former ambassador to Germany, urged the Jews to continue the boycott and said if it is made strong and vigorous the Nazis "will yield and some proposal will come from the other side" to save German Jewry.

Raid Jewish Refugee Home in Strasbourg

STRASBOURG, France Dec. 22.—In an effort to obtain lists of German-Jewish refugees living here, Nazi robbers broke into the headquarters of the local relief committee and ransacked desks, files and records. Police found the door jimmied open and there were signs that the Nazis have tried to break open the safe.

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Hitler God's Agent in Restoring Jews to Palestine

WASHINGTON, Dec. 22.—Bishop John L. Nuelson of Zurich was laughed off the platform by the delegates to the 25th anniversary meeting of the Federal Council of Christ in America when he declared that there are "Christian Germans who regard Hitler as the chosen instrument of God in the return of Jews to their homeland in Palestine." Defending the Hitler regime and its policies, Bishop Nuelson asserted that many "Christian Germans defend the persecution of the Jews in the cause of racial purity" and because the exiled Jews had not suffered any more than had other Germans forced out of Posen, Alsace and other German communities at other times.

Claims Polish Citizenship

WARSAW, Dec. 22.—Vladimir Jabotinsky, who organized the Jewish legion which fought under General Allenby in the British Army's Palestine campaign during the World War, is seeking Polish citizenship, the Warsaw Togblatt reports. Jabotinsky, founder and head of he Zionist Revisionist movement, at present has citizenship in no country, being one of the Nansen League of Nations passports. Revisionist circles state that, if granted citizenship, Jabotinsky will appear in the next elections for the Polish Sejm, heading a list of Revisionist candidates.

Capital Transferred From Germany

BERLIN, Dec. 22.—In the last three months, 2,210,000 marks were transmitted from Germany to Palestine under the $3,000,000 mark agreement reached by the Zionists with the German government last August, the German press announces here. The agreement which was announced at the Eighteenth Zionist Congress at Prague by Dr. Arthur Ruppin, agricultural and colonisation expert of the Jewish Agency for Palestine, provided for the establishment of a trustee corporation to liquidate Jewish possessions in Germany to be exported only to Palestine. The agreement was opposed by many Jewish groups. The German press appeals to the Palestine Zionist executive to extend German exports because this is in the interests of the German exporters a stweel as advantageous to the sending to Palestine of German Jews. The press complains that German exports to Palestine amount to only 10 per cent. of total Palestinian imports.

Ford Denies He Is "Jew-Hater"

NEW YORK, Dec. 22.—Henry Ford denied that he is a hater of the Jews, or that he ever contributed money to anti-Semitic activity, in an exclusive interview with John Henry Hewlett which was published in The New York Evening Journal. "I am no Jew hater," Mr. Ford was quoted as saying, "I have never met Hitler. I have never contributed a cent, directly, indirectly or any other way, to any anti-Semitic activity anywhere. "Jews have their place in the world social structure, and they fill it nobly. I have Jewish friends—many of them—and I have Jewish friends in my business association. I have Jewish customers, affiliations with finance companies controlled by Jews. I don't believe either that the Jews think I am a Jew-hater or a Jew baiter."

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Taffeta	1.00
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Fuji . . . . All colors.	0.62
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Georgette . . . . 40 shades.	1.60
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Chiffon Silk	1.00
Printed Crepe-de Chine . . . . Beautiful patterns.	2.00
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Silk Nightgowns . . Pure silk.	$1.90
Silk Embroidered Kimonos at ¼ marked prices.	
Flap-Jacks . . . . Shades to match your Dress. Worth $3	0.90
Pure Linen Handkerchiefs Embroidered. Guaranteed pure linen. One whole dozen for	0.70

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Black Fur Coats	50.00	10 Boy's Neckties	1.00
Men's Overcoats	18.00	10 Lace Tray Cloths . . .	1.00
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Palace Crepe	2.00
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Silk Gauze . . . . 50 colors.	0.40
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Fuji Pyjamas . . . Strong Silk	$1.90
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READ IN THIS ISSUE:—PRESENTATION TO MISS LILY NOBLSTON; ORIENTAL CIVILIZATION AND JAPAN; ANTI-SEMITISM IN HARBIN SUPPRESSED BY JAPAN; JEWS, ENGLAND, NAZIS AND HEBRAIC INFLUENCE; NAZI PROPAGANDA IN CHINA; JEWS, MUSLIMS, ISLAM AND CATHOLIC CHURCH; B'NAI B'RITH POLYCLINIC FOR SHANGHAI'S POOR; MRS. LIZA HARDOON RAISES HUGE LOAN; ACTION PENDING IN COURT; OUR THIRTIETH ANNIVERSARY NUMBER; DEATH OF KING ALBERT, ETC.

2nd March, 1934
15th Adar, 5694

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
30th 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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[Patronize Our Advertisers]

GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Anti-Jewish Move in England

LONDON, Jan. 31.—A new political movement, distinctly anti-Semitic in character, has just broken out in northern England under the leadership of several well-known politicians and retired naval officers. The party calls itself the "National Association for Resisting Attempts at Jewish Monopolisation." The headquarters are in Liverpool. Propaganda will be the main mode of operations. The avowed aim of the association, as revealed in a manifesto just published, is "to make England's population familiar with the real nature of the Jewish question and to educate the British people to develop power to resist Jewish machinations." The manifesto moreover stigmatises British Jewry as "a foreign body living in our midst without becoming a part of the whole, a mysterious people that has become too powerful and ultimately has, arrogated to itself the privilege of ruling England, which ought to remain the inalienable preprogative of the British race."—Trans-Ocean Kuo Min.

[We refer to the above in our correspondence column.—Ed.]

Labour Shortage in Holy Land

M. Novemsky, managing director of Palestine Potash, Ltd., the company working the Dead Sea minerals concession, recently published an article in the Palestine Post warning the Palestine government against precipitating an economic crisis by its over-cautious immigration policy. "At the end of last year," writes Mr. Novemsky, "the country had apparently just sufficient labor to cover its requirements. There was no large surplus available for increased demand. By the second half of January, 1933, the situation had changed and skilled and even semi-skilled labor could be found only with difficulty. By the end of August, the position had become stil worse, and in the report to the board of directors of Palestine Potash, Ltd., it was stated that one of the reasons for delay in fulfilling the approved extension program was the scarcity of labor in Palestine. At the end of September the situation was critical. Some of the workmen who had been employed for over three years began to leave and about a quarter of them had left by the end of October, attracted by the considerably higher wages offered in the towns. There was actually a competitive race for labor between the various industrial enterprises, a rare event in presentday world economic conditions. These men appear to have filled freshly created eocnomic positions, following on the rapid development of the country. Non-Jews have to be employed at the Dead Sea works because of the scarcity, and there was one group, consisting of a German, a Hungarian, a Dane and two Arabs, all non-Jews, which did some of the machine work. An undertaking like the Palestine Potash Works is faced with the alternative of either raising wages by at least 5 per cent. over last year's rates, or suspending parts of the work for the present."

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Wassermann Interred in Simple Ceremonies

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The Tragedy of Jewish Life

VIENNA, Feb. 15.—A mass exodus of Jews from Austria was reported to have begun. Trains bound for Prague, the capital of Czecho-Slovakia, and Warsaw, the Polish capital, were said to be crammed with Jewish refugees who feared an outbreak of anti-Semitism in Austria similar to that in Germany. It was reported that the Austrian Nazis had suggested a united front between the Nazis and the Heimwehr against the Jews and dismissals of Jewish employees in Vieena were stated to have already begun.—Reuter.

Complete Annihilation of Jews in Germany

BERLIN, Jan. 5.—In 1933 we only broke Jewish supremacy; in 1934 we must enact laws that will lead to the complete annihilation of the Jews in Germany. We must not stop half-way in the anti-Jewish fight, otherwise the achievements of 1933 will come to nothing, Deputy Julius Streicher, the leader of the Nazi organization in the Nuremberg area, who was appointed by Hitler as head of the official anti-Jewish boycott Department in April, writes in a New Year message to the German nation which he has issued over his signature.

Goebbels Becomes Minister for Synagogues

BERLIN, Jan. 5.—The entire choral system of the German Synagogues has been placed under the direct supervision of the Minister of Propaganda, Dr. Goebbels, an order being issued which makes it obligatory for everyone engaged in the musical part of the service, including the cantor and the organist, to register with the Music Department of the Reich Ministry of Propaganda, and to fill in a special questionnaire prepared for Jews engaged in the musical profession.

Jews Arrested on Atrocity Propaganda Charge

BERLIN, Jan. 5.—Thirteen Jewish visitors and a number of permanent Jewish residents at a Jewish boarding house at Park Villa, a health resort near Munich, have been arrested by the Bavarian political police, on a charge of conducting atrocity propaganda against Germany. Most of those arrested have been staying at the boarding house for a long time.

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NEW YORK, Jan. 5. — Returning a that the late Louis Marshall made to the Cathedral of St. John the Divine, the Rev. William T. Manning, Protestant Episcopal Bishop of New York, speaking at a good-will programme in Temple Adath Israel in the Bronx, made a vigorous plea for inter-racial and inter-religious good-will in the course of which he denounced the persecution of the Jews in Germany as having "no place in the world among decent and civilized men." In an effective plea for racial tolerance, Bishop Manning urged all to speak out against racial, social economic injustice both here and abroad. Referring to the fact that the spirit of religion can draw all races together, he pointed out that in the most sacred place in the Cathedral, there are two Menorah lights presented by Adolph S. Ochs, publisher of the New York Times, and that the flag in the synagogue where he spoke had been donated by John D. Rockefeller, Jr.

Invites German-Jewish Scientist

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[Continued on Page 23]

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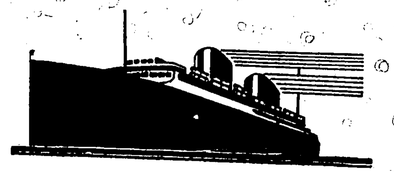

S. S. "CONTE ROSSO"
10 April
8 June

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[Patronize Our Advertisers]

GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

[illegible]

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[illegible]

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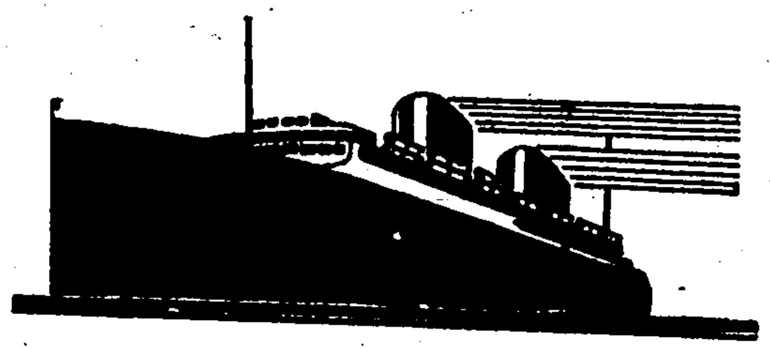

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JEWISH CALENDAR 5694

5694 — 1934

Purim — Thurs. Mar. 1.
Rosh Hodesh Nisan — Sat. Mar 17.
First Day Passover — Sat. Mar. 31.
Second Day Passover — Sun. April 1.
Seventh Day Passover — Fri. April 6.
Eighth Day Passover — Sat. April 7.
*Rosh Hodesh Iyar — Mon. April 16.
Lag b'Omer — Thurs. May 3.

*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

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

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• A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM •

JEWS, ENGLAND, NAZIS, AND HEBRAIC INFLUENCE

A remarkable attack on England as a pro-Jewish nation and Germany's real enemy is made by HERR HANS BRECHT, a Nazi journalist, in his new book "England and the Third Reich." Germany in the past, says the author, has been mistaken in regarding England as her friend. One of the great difficulties in the way of better relations between the two countries was England's Jewish mentality. The influence of the Jews in England has become so great, the writer claims, that it is no longer possible to talk of an undiluted British spirit. "England and the Jews have become one conception," HERR BRECHT asserts, "England not only tolerates the Jew, but even recognizes him as enjoying equal rights in law, in public life and in society—without discerning the dangers that lurk in such tolerance." Here we see the shallow mentality of an author who is steeped in ignorance and racial and religious prejudice. Not satisfied with his want of liberality, he wishes to criticize civilized countries. HERR BRECHT represents the last dying gasp of the Medieval Age and is an anachronism who must perforce pursue a lonely furrow. He fails to understand the basis of England's greatness because he goes about in life with a jaundiced eye. England is permeated by the Hebrew Bible and spirit and will not tolerate medieval persecution and medieval minds. BISHOP WARBURTON in his work published in 1750, says, "The Divine Legislation of MOSES swept over all Christendom with the force of a cyclone." LORD SHAFTESBURY regarded MOSES as "the only heart which had the character of being after the Almighty's." BUNYAN'S portrayal of MOSES, the Herculean Lawgiver, puts him on a higher plane than CHRIST. CARLYLE, in his inaugural address at Edinburgh, 1866, says: "They wanted to make the Union altogether conformable to the Hebrew Bible, which they understood to be the 'will of God.'" The three men most instrumental in shaping the destiny of the American Confederation undoubtedly were ADAMS, JEFFERSON and FRANKLIN, and their real, personal trend of mind was Mosaic, not Trinitarian. The Jewish Bible moved in them strongly, buoyantly, openly and without any attempt at wearing the mask of orthodoxy. If the Bible's influence makes England and America wear the name of Israel, we must attach to it great significance. It implies the triumph of the ideals for which the Bible stands. HERR BRECHT will not succeed in weaning England from her attachments. In our issue of May 6, 1927, we wrote a reply to a valued Chinese correspondent in a leader under the caption, "China and the World", and asked the latter to ponder upon England's greatness and hold her as a model. Our tribute bears repetition:—

> "England may well be taken as a model. That nation is not great because of her army and navy, gun-boats and aeroplanes. She is great because where the British flag has gone, there has also gone a respect for justice unexcelled everywhere on earth, and a belief that justice will be administered without respect for persons."

Nazi Germany is drifting to-day towards paganism. Her leaders are digging pitfalls for the nation from which there can be no escape. It is but a matter of time when the fall will be noticeable to every naked eye. HERR BRECHT must not be overtaken by surprise if England is not a friend of *Germany of to-day*. England tolerates not only the Jew in her Empire but men of diverse faiths and even of no faith. Her constitution stands for equality of citizenship for all, irrespective of caste, race or creed. HERR BRECHT represents a medieval mind and is bound to drag Germany into dust. SHAKESPEARE'S lines may well serve as a warning:—

> *"O, that a mighty man of such descent,*
> *Of such possessions, and so high esteem,*
> *Should be infused with so foul a spirit."*

NAZI PROPAGANDA IN CHINA

Press propaganda is an art which has its uses and abuses. In the hands of the Nazis it is an instrument of torture to those whom it seeks to ruin and destroy. There is no such thing as "fair opponents" in their vocabulary. It is a law of the jungle which must be fostered. Under its tutelage there can be no freedom of the press or free speech. Millions of Marks are spent in work of destruction, just in order to subdue an ancient people with ancient traditions. Recently a barrage of press propaganda has been unleashed which indicates a system of ruthless campaign against interntional Jewry. We warn our readers not to be caught napping. We can no longer afford to gamble with our future. Our attention has been drawn to the following cable from Paris under date of February 4, carried by the Hitler-Transocean Service, and published in the local press. It sounds bizaare, but, nevertheless, it serves as a good indication of what is transpiring in the land of freedom and equality:

> "L'Anti-Juif," the first outspokenly anti-Semitic newspaper in France, was published here to-day for the first time under the directorship of M. Francois Launey of Cannes. The motto flaunted at the paper's masthead is "France for Frenchmen, Jews to Jerusalem." The opening number contains an open letter to Premier Daladier stridently calling attention to "the fact that the recent scandals were provoked exclusively by Jews."

We must concede that it is a clever ruse on the part of the German service to show that not only poor Germany is complaining about Jews, but France also. Nothing is known about the way propaganda is being financed by the Nazis in order to precipitate a crisis. Spending millions for vile and vicious purposes, it is quite easy to hire the jobless in every country and under the pretext that they are defending their own Fatherland, start a newspaper and squeal about the alleged Jewish menace facing the country. The average daily reader cannot be expected to see what is behind the scene. The dirty work is carefully planned and the world is made to believe that the Jew is a growing menace and should not be tolerated. We know full well that this subtle ruse will, *pace* GEN. FOCH, "not pass" in France, and that the powers-that-be have enough sense of proportions to nip the mischief in the bud. We are by no means alarmists but we consider it our duty to stir our community to view the situation from a totally different angle. The *laisse: faire* policy must no longer sway us. We must wake up and realize that we have obligations which we dare not shirk. France will, no doubt, see into it that the hired propagandists will not be given freedom to wreck the country by their unscrupulous and illegitimate propaganda. There is the possibility of every country being invaded by the Nazis who are richly subsidized by their government. We cannot stop this in any way but we can stand in self-defence and force the enemy to retreat. Energy and persistence conquer all things.

JEWS, MUSLIMS, ISLAM & THE CATHOLIC CHURCH

The Patna Times of Patna, India, in its issue of December 24, publishes an article on "Arabs in Palestine" with a sub-headline, "Moslem fears Jewish 'domination'." *Emerson* in one of his remarkable essays says that "fear always springs from ignorance." The thicker the ignorance the more "fear" is expressed. Jews have never antagonized the Moslem world when they lived under their 'domination'. Whatever their fate—it was not always bright and cheerful—they accepted the yoke unmurmuringly. There are Moslems in Egypt who dominate Jews. In Syria, Istamboul, Iraq, Yamen, Jews are under the rule of Moslems. Now, there is no question of holding in subjection any race in the Jewish homeland, and yet there is alarm lest Jews dominate anyone! This "fear" of the Jew has been an obsession since the dawn of our history. The Egyptians were also alarmed in case the Hebrews multiply and "dominate." The Pope recently, according to a message from Rome, (referred to in our correspondence column elsewhere in this issue), was also seized with nervousness lest Jews dominate in their homeland. This is not a compliment but a slur upon the race which had given the Jewish Bible, the Christian Bible and the Muslim Bible to the world. We

protest against this attitude and resent it. We ask everyone of those who are guilty of such gratuitous assault and insult to think twice before they indulge in frivolous insinuations. Jews have never been guilty in their attitude towards their neighbours. On the contrary, the Jew has been persecuted, maltreated, oppressed, suppressed, derided and insulted under the yoke of the very people who now fear that the Jew may preponderate in his own homeland! This is tantamount to considering the Jew as an uncivilized being, although his critic knows full well that for all the best and noblest ideals cherished by him he owes to the Jews. We cannot protest too strongly against the sharp tendency to browbeat and bully us. We have never dreamt that our Indian Muslims will be caught shouting this slogan against us and make it a cause for deliberate campaign. Well, these days are driving many people to madness, and we are sorry to observe that our Muslim cousins have been caught in the whirlpool. We are being "feared" by our neighbours, but we shall not be terror-stricken and cowed in consequence. "Fear not; for I am with thee," our own prophet counselled us in the past. In our tragic history we "feared" no one nor disparaged anyone. One of our ancient seers taught us to fear One whom we must ever look upon as our guide in life. "The fear of the Lord is the beginning of wisdom." Our Muslim friends may "fear" us instead of "fearing" Allah, but we shall not succumb to their threats. There was not an age when nations did not pray and work for our downfall and destruction. OVID said, "Every one wishes that the man whom he fears would perish." This has been the attitude of our detractors in the past and is so to-day. We are sorry for our Muslim neighbours whose eyes to-day are so closed to facts that they see nothing but "red." The veil may yet be lifted, and we hope for the sake of Islam its pages in history will not be sullied and stained by treacheries. To imitate the anti-Semites in their diabolical plots is not creditable to the House of Ishmael. If the latter think Israel is in the minority and can be bullied and beaten with equanimity, it is mistaken. Let it open the tome of history and see how many had tried and failed. We would like for the sake of our affection for Islam to see it saved from falling into blunders and the wiles of the enemies of Israel. Let not Islam imitate the Catholic Church which did its utmost in the past many centuries to wipe out Israel but failed egregiously and ignominiously. The road to a clear understanding is clear. We need but sit together and examine the policies and principles involved. We stand on the defensive and invite our neighboure to understand us. We would conclude with a warning to our friendly and cowardly foes by citing THOREAU, who said, "We are ashamed of our fear; for we know that a righteous man would not suspect danger nor incur any. Wherever a man feels fear, there is an avenger."

REV. I.I. MATTUCK, & ZIONISTS "OUTSIDE GERMANY"

Rev. I. I. MATTUCK, in *The Liberal Jewish Monthly* for January, finds himself constrained to answer his Zionist critics, although he would much prefer to remain silent, in consonance with the Holy Writ, "Keep thou the door of my lips." But he could not help it, *ba oo mayim ad nafesh*. Silence may imply defeat and an unconditional surrender and he does not wish to risk it. As a matter of fact, the very life buoy of "Liberal" Judaism is at stake. Having preached assimilation for well-nigh a century and "triumphed" for a while, it would be unimaginable to acknowledge defeat—and then what? Well, LEADER MATTUCK felt no longer able to endure silence. He no longer felt that nothing is more useful than silence. This fighting Minister with "Cain" in hand came out to smite his brother *Abel*. This time he spoke not in riddles but with timidity and humility. Just a few lines were needed to administer a rebuke and he did it flamboyantly. Note what follows:—

> *"When the present catastrophe first fell on German Jewry, one of its first effects was to unite all Jews in sad indignation, in sympathy and in eagerness to help. Unfortunately, the spirit of unity did not last. The calamity lent itself to use in the long-standing controversy between Zionist and non-Zionist. Outside Germany, Zionist argued that what happened in Germany proved the truth of Zionism. Inside Germany, anti-Zionionists argued that it proved the truth of all they said against Zionism."*

LEADER MATTUCK'S throne must be tottering these days if HITLER does not repent and relent quickly. Dr. MATTUCK knows well that his pulpit cannot uphold the same *sheer hashirim* in view of the *debacle* in Germany. He is face to face with grim realities which are knocking out the made-made theology which his school of thought has weaved at Pittsburgh. He must soon create a new philosophy to justify the *raison d'etre* of "Progressive" Judaism, or walk out! Perhaps it may be necessary to remind the mourner of "new Zion," that the anti-Zionists' reply from "inside Germany" was baked and cooked by Dr. CLAUDE G. MONTEFIORE himself, when in his article on the "Dangers (*sic*) of Zionism," in 1919, he said, *inter alia*:—

> *"Let us assume that a Jewish State is founded in Palestine. It is not natural and specious that the anti-Semites would say, 'The Jews now possess a country and a State of their own. Let them go thither. Let us show them clearly where their true place is: in Asia and not in Europe among their own people and not among ours.'"*

In our issue of July 4, 1919, we had likened this to a man who was temporarily in financial straits, and a disgruntled and exasperated creditor charged him with intentions to cheat his creditors by taking advantage of the bankruptcy laws to declare himself a bankrupt. The debtor nonchalantly replied that he never thought of doing that, but it was an excellent idea. We give LEADER MATTUCK just minutes to ponder upon the foregoing, and trust he will wake up and see that it is he and his High Priest who supplied Mr. HITLER the weapon to use against them. Well, no harm can be done if the Jews were told to go to Asia and re-enrich its civilization. But there seems to be no such indication on the part of our European neighbours. The restriction placed upon Jewish immigration to their homeland by the Mandatory Power, is most unreasonable, but, nevertheless, Dr. MONTEFIORE'S forecast has not been justified. Not long ago, LORD MARLEY, in an interview with us published in ISRAEL'S MESSENGER of November last year, stated that he would deplore the fact were Jews to go back to their ancient country *en masse*, leaving Europe behind them! Again, Mr. HEARST recently wrote to the Secretary of the Zionist Organization of America, that so long as he was assured that not ALL the Jews were going to be transplanted into Eres Yisrael, he had no longer any objection in supporting the Zionist Movement. So here we are, between and betwixt. We need hardly say that the reply of "inside Germany" is weak and hopeless. It will simply perpetuate Galuth life and expose them to humilination and degradation. On the other hand, it is the reply of those "outside Germany" which will be most effective and bring salvation and deliverance to Am Yisrael.

"RAB SHEMUEL" RETIRES from the PULPIT: Our Tribute

NEW YORK, Jan. 16.—Rabbi Samuel Schulman will preach his farewell sermon on Saturday, January 20, at services to be held in the Congregation Emanu-El, Fifth avenue and 65th street. He will retire from official duties after 45 years of rabbinical work in the U.S.—J.T.A.

ISRAEL'S MESSENGER takes an interest in this announcement, because on several occasion in the past, it crossed swords with this venerable protagonist of reform Judaism and felt the urge to combat his unwholesome views. SAMUEL SCHULMAN, or as we in a moment of good vein, designated him "Rab Shemuel," is a well-known pulpiteer, aggressive and polemic in his zeal to fire his adversaries. "Consistency," or as some cynic would say, "perversity" is his motto. It must be remembered that without consistency there is no moral strength in any leader worthy of note. Serving his congregation for 45 years is by no means a mean achievement; it is an event of vital significance to the man who leads and the congregants who follow. We are pleased to learn that SCHULMAN is in the enjoyment of robust health and bliss. We regret to learn that he is withdrawing entirely from every phase of Jewish life. We have often admired his advocacy of the Jewish cause, no matter the difference in the viewpoint. We felt that we were fighting a man of strong mental

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bend who knows whereof he speaks. New York Jewry is sure to miss him if he decides to withdraw altogether. Be it a protest meeting against Jewish outrages, or a drive for Keren Hayesod, SCHULMAN is always at the front ready to give counsel and support. SCHULMAN fights his opponents with clean hands. He has the courage of his convictions. To this day he assures us that he stands where he stood 45 years ago! That shows how strongly he is convinced that in spite of the *debacle* in Germany—his modern Zion—the catastrophe does not leave him unconvinced that his new interpretation of Jewish history is a correct one and will triumph in the end! Well, let us forgive him and congratulate him that fate has been kind to him, preserving his life and dignity undisturbed. Instead of being in New York, he could have been in Berlin, where he would have been given a chance to become a martyr to his novel teachings and preachings! We have always said that reform Judaism had produced not a single martyr for its cause and its leading exponents have lived in comfort and luxury, while those who opposed its philosophy of life shared the griefs and sorrows arising from the "new dispensation." Well, let that pass. We are now called upon to take note of Dr. SCHULMAN'S retirement. No doubt in his farewell sermon he will tell his congregants how far his *berith hadasha* was justified in the light of modern events. GEORGE ELIOT tells us that, "Consequences are unpitying. Our deeds carry their terrible consequences, quite apart from any fluctuations that went before—consequences that are hardly ever confined to ourselves." We hope it will fall to our lot to read the valedictory sermon of Dr. SCHULMAN, which may contain more lamentations than rejoicings. That depends upon the profit and loss shown in the spiritual balance-sheet audited by him. There are not a few who would say that had this leading dynamic force in the American Rabbinate, who, had zealously fought political Zionism in the heyday of his youth, been less aggressive in his opposition, there would have been more room to-day in Eres Yisrael to receive the Jewish fugitives fleeing frantically from Nazi Germany for refuge and shelter. However, our quondam opponent is to-day earnest advocate of the Jewish National Agency that stands behind the Keren Hayesod for the repatriation of Jewry to their homeland. It is good to relent and become a *ba'al teshuba* ere it is too late. We would tell Dr. SCHULMAN in the words of Dr. JOHNSON, "Exert your talent and distinguish yourself, and don't think of retiring from the world until the world will be sorry that you retire." We have nothing more to add. We refuse to believe that Dr. SCHULMAN will withdraw altogether from the scene of Jewish life. We want him in any case to stand vigil over Israel's citadel and defend the fort. He is not wholly without redeeming features. In his present mellowed views he is bound to exert vast influence in persuading his followers to adopt a more saner view of Jewish life and problems. We wish Dr. SCHULMAN health and strength in his declining years.

THE JEWISH FOUNDATION OF ISLAM, III

By Prof. CHARLES CUTLER TORREY, of Yale University

The five series of scholarly essays begin with "The Jews in Arabia" showing how Jews came into contact with the followers of MOHAMMED. It is conceded that Jewish and Christian influences, unsettled and disturbed the beliefs of the pagan Arabs and paved the way for MOHAMMED. PROF. TORREY deals comprehensively with the first essay referred to, insisting in a clear understanding of the Jewish foundation of Islam. His arguments are well marshalled out, as a result of his erudite scholarship in a field in which he shows abundant aptitude. From where did MOHAMMED get the materials for his Koran? PROF. TORREY does not hesitate to make it clear:—

> "Unquestionably the first impression gained by a reader of the Koran is that MOHAMMED had received the material of his new faith and practice mainly from the Jews of the Hijaz. On almost every page are encountered either episodes of Hebrew history, or familiar Jewish legends, or details of rabbinical law or usage, or arguments which say in effect that Islam is the faith of ABRAHAM and MOSES. It is natural to suppose that all this was ultimately derived from Israelites; and that these Israelites were MOHAMMED'S own neighbours is the unescapable impression constantly produced by his language; he is speaking to those who were within reach of his voice, not to far distant or imaginary hearers."

PROF. TORREY is a foremost scholar in Semitic languages, an authority on the thesis treated by him. There is no desire to belittle the great achievements of MOHAMMED; his movement to spread monotheism was the cornerstone upon which Islam had rested, becoming "an ensign to the nations." Islam implies "submission to God." It implies as MOHAMMED stressed it, "God is Allah, one alone; He begets not, and is not born; and no one equals Him in powers." (Sura cxii.) This fundamental creed of Islam abolishes the heathenish conception of the Deity and links the belief that man is responsible to the Creator for his actions and deeds. It is in consonance with the doctrines taught by Judaism. Such phrases as "al-Rahman" (Rahmana) and "al-Rahim" (Compassionate) have their origin in Hebrew and which Islam stresses most admirably. Jewish relations with the devotees of Islam have been somewhat mixed. There are evidences of hostility in suras v. 65 where we are told that "God's anger rests," upon the Jews, while later the RASSUL praises them, proclaming toleration for the "Ahl al-Kitab." The hadiths are not less outspoken. "Whoever wrongs a Christian or a Jew, against him shall I myself appear as accuser on the Judgment Day." Modern attitude of Moslims is not very clear owing to the fact that the aloofness of both has contributed no real understanding in the light of modern progress. It is not improbable that the masses look upon the Jew as "Kafir," in Hebrew "Kofer" implying non-believer. On the other hand, we have numerous instances of Jewish friendly intercourse with Muslims, leading to a generous understanding of each other. Characteristic of this attitude toward the Jew is a story (a legend) told of a house in Bushah. When OMAR'S Governor in this conquered city desired to build a mosque, the site of a Jew's house appeared to him to be suitable for the purpose. In spite of the objections of the owner, he had the dwelling torn down, and built the mosque in its place. The outraged Jew went to Medina to tell his grievance to OMAR, whom he found wandering among the graves, poorly clad and lost in pious meditation. When the calif had heard his complaint, anxious to avoid delay and having no parchment with him, he picked up the jaw-bone of an ass and wrote on it an urgent command to the governor to tear down his mosque and rebuild the house of the Jew. This spot was called "the house of the Jew" up to modern times. On the whole, history is not severe over the relationship between Jews and Arabs. The contact has been productive of good results. Present-day tension is due to Israel seeking for a place in the sun, thereby creating the "fear" lest the Jew dominates his neighbour. The desire to control the destiny of the Jew by the latter has been so firmly implanted, that the step taken to break the fetters of his exile finds little or no sympathy. There is, therefore, every reason why the leaders of the two sister communities should sit together and solve the problem besetting them. We owe much to one another. The obligation is mutual. Islam is a flower that was nursed in the tree of Judaism. Both must learn to tolerate and dwell upon doctrines which unite them, rather than those which divide, if any. TORREY concludes his informative essay on "The Jews in Arabia," by stating:—

> "Far more important, however, is the testimony contained in the Koran. The Israelite tribes with their rabbis, their books, sacred and secular, their community of faith and action, and their living contact with the past, are there; they are no phantom. All through the Koran there is evidence of a Jewish culture, which MOHAMMED grently admired, and of Jewish learning, which he very imperfectly assimilated. Of this culture, and of MOHAMMED'S attempt to digest the learning, the subsequent lecture will try to take account."

[To be Continued]

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B'NAI B'RITH POLYCLINIC FOR SHANGHAI'S POOR

Consummation of plans to provide free medical assistance to needy persons was seen on January 28, in the formal opening of the B'nai B'rith Polyclinic at 514 Rue Bourgeat when some 200 people, prominent in Shanghai Jewry, gathered in the cheerful, newly finished premises to see the beginning of a programme of practical philanthropy. The visitors saw a clinic equipped with a small laboratory for the preparation of non-patent medicines, dressings and antiseptics of various kinds. They were conducted into rooms which will be occupied by two accredited practitioners, Drs. Zelikovsky and Ginsberg, the former acting as superintendent and physician for internal diseases, and the latter handling surgery, women's diseases and laboratory work. A trained nurse, Miss Merkin, will be in attendance to carry out first aid work, to assist the doctors and to aid in dispensary and registration procedure.

Special attention will be given to work in the preventive field of medicine, although minor operations can be accomplished on the premises, which are equipped with two operting rooms and apparatus. Non-patient medicines, dressings, injections, minor operations and physical-electrical treatment will be given free of charge. For the preventive work it is planned to co-operate closely with school relief societies, hospitals and the health department of both the French and International jurisdictions to facilitate the isolation of infectious diseases. Care for tuberculosis patients, vaccination and light-ray treatments will also be undertaken by the Polyclinic, with special registration of all cases.

Stressing the fact that the free services of the clinic, while primarily for needy Jews, will also be gladly extended to other poor persons needing aid, Mr. I. A. Covitt, president of the Shanghai Lodge No. 1102, brought to his listeners' attention the achievements of the largest and most important Jewish organization. He said:

"Our Order, which dates back to a period of 90 year's achievement, has always placed foremost in its activities the paramount Jewish duty and privilege of promoting the highest interests of humanity, of inculcating the purest principles of philanthropy, of alleviating the wants of the poor and needy as well as of coming to the rescue of victims of persecution. Reverting to our own local Lodge, which has just completed five years of its existance, we have made it our constant endeavour to identify ourselves with every sphere of Jewish activity within the community, and the B'nai B'rith can justly claim that its members are actively engaged in the administration of its religious, educational, philanthropic and social life. At the same time, we have realized all along that a gap remained to be filled. As the community has been increasing rapidly, the need of a centre where the less fortunate could receive sympathetic care and proper medical attention has become more urgent and pressing than ever. It is indeed a source of pride and satisfaction to all the members of Shanghai Lodge, B'nai B'rith, that this long-felt want has now been satisfied. To me, particularly, this occasion is auspicious since this consummation has taken place during my year of presidency and, in all probability, the opening of this Polyclinic will be my last official act. Our warmest thanks are due to the many who have helped us to accomplish this worthy aim, to the many who have given us their moral and financial support, and I venture to express the hope that we may continue to rely on the active sympathy and co-operation of the entire community to enable this effort to be the forerunner and nucleus of a much larger enterprise—the establishment of a Jewish Medical Centre, and may it be a Jewish Hospital in the future. I would also take this opportunity of expressing our deep sense of appreciation and thanks to the French Municipal authorities and particularly to Dr. Raboute for his encouragement and deep interest he has evinced in this undertaking. And now it is my great pleasure to declare this B'nai B'rith Polyclinic open, and I will ask our Bro. Rabbi Brown to consecrate the Polyclinic and to invoke God's Blessing upon our work."

Mr. R. D. Abraham said that the clinic launched by the B'nai B'rith would remain a landmark in the history of the community. He congratulated all those who had collaborated together to make the scheme a success. Generosity was flower of justice, a truth which was amply demonstrated by them in their efforts to succour the poor and the needy. He hoped that the movement launched by the B'nai B'rith would succeed and be the forerunner of big schemes in future.

Rabbi Mendel Brown after consecrating the building, delivered a stirring address. He said that none could gainsay that Shanghai Jewry was forging ahead in its schemes to alleviate diseases and sufferings among the less fortunate in life. It was his fortune to consecrate a wing in the Country Hospital some months ago, a gift of Mrs. Reemah Moses. He felt that the B'nai B'rith in Shanghai could not have rendered better service than founding the polyclinic, which he hoped would serve the purpose intended. A great poet remarked that it was not enough to help the feeble up, but to support him after. The ideals for which the B'nai B'rith stands were noble and lofty. He felt convinced that the Shanghai Lodge would not rest content until a Hospital would be established in Shanghai He congratulated those who helped to make the clinic a success, and hoped that they would all go away animated with a desire to save their fellow-men from distress and thus allow others to share their happiness with them.

THE LATE MR. WM. MARTIN: A TRIBUTE

The following letter of tribute was sent last month to the Swiss Consul General in connection with the death of Mr. Wm. Martin:

Mr. E. LARDY, *Consul-General for Switzerland, Shanghai.*

DEAR MR. LARDY,—I have read with deep regret the announcement in the local press of the death of Mr. Wm. Martin, ex-Editor of "Journal de Geneva" and Professor of Political Economy in the University of Zurich, which took place yesterday.

It was my privilege last year to visit him during his stay in Shanghai, and from the pleasant interview given me, I was impressed with his vast encyclopodic knowledge of world events, especially concerning the Jewish people and their struggle for liberty and independence.

He struck me as a man endowed with a vision, fully acquainted with the griefs and sorrows of Israel in the Diaspora, whose heart overflowed with the milk of human kindness. His interview referred to, was published in ISRAEL'S MESSENGER of May last year, and needless to say, it attracted considerable attention everywhere. The breadth of his views and the catholicity of his humanism, was a trait which impressed all those who felt the touch of the nobility of his mind and the purity of his soul.

The late Mr. Martin evinced deep concern in the recent voilent racial unheaval in Nazi Germany, and deplored the wanton foul deeds of destruction, persecution, oppression, torture and hardship through which German Jewry had undergone soon after the advent of HITLER regime. He saw in that tragedy the afflicted soul of Israel deeply wounded for the world's transgressions, bruised for their iniquities, the justification of the Zionist Movement and the need of accelerating the tempo of the upbuilding of the Jewish Homeland, where the weary soul may find rest and a haven of refuge.

Such an exponent of justice and idealism is worthy of our tribute and veneration, and I can assure you his sudden demise will be keenly felt all over the world. We have been deprived of a zealous worker, a gifted publicist and a profound thinker.

May I hope that you, Mr. Lardy, as a representative of your exalted nation and country, will kindly convey to his bereaved family the expression of our sympathy and condolence in their loss which is shared by us as well? With due respects. Yours sincerely,

N. E. B. EZRA.

SHANGHAI, 8th February, 1934.

JEWISH EXODUS TO THEIR HOMELAND

Explanation of What Viscount Said

A Reuter message from Lausanne under date of December 8 was published in the local press dealing with the address delivered at the conclusion of the session of the German Refugees Commission Lord Cecil "had killed any idea of a fresh exodus to Palestine." The Shanghai Zionist Association is in receipt of a denial from the World Zionist Organization about the above statement thus:

Lord Cecil did not imply the conclusion as stated in the Reuter report. He declared after referring briefly to the British help given to the German Jewish refugees, that, broadly speaking, Europe was full. He added that:

"Palestine is a small country and closely controlled by its own administration, which has done and will continue to do, all that is reasonably possible."

Group taken of the Berith Trumpeldor, which is a group of young Jewish boys and girls who have an organization of their own in this city. The above photo was taken at the Hanuccah Ball.—*Ah Fong.*

PRESENTATION TO MISS LILY NOBLSTON

A very pleasant function was held on Sunday night the 25th ultimo, at the residence of Mr. and Mrs. N. E. B. Ezra, No. 6 Pacific Gardens, Seymour Road, under the auspices of the Shanghai Zionist Association, when Miss Lily Noblston was made a presentation by the members, in recognition of her good work for Zionism and untiring efforts in defending Jewish rights. Miss Noblston is leaving for Canterbury, England, on the 6th instant on the P. & O. liner *Comrin*, with her parents, where they will make their home in future.

There was a representative gathering of members and guests at the function, including:—

Mr. nd Mrs. David Arakie, Mr. D. G. M. Aronovsky, Rabbi and Mrs. Mendel Brown, Mr. E. I. Danos, Dr. and Mrs. Max Dahl, Mr. H. Epstein, Miss Cecelia Ezra, Mrs. Flora Ezra, Miss Florence Ezra, Dr. W Eichengrun, Mr. and Mrs. Fred. Ellis, Mr. J. L. Friend, Dr. B. G. Grincut, Miss E. Grincut, Dr. and Mrs. George Glass, Mr. I. E. Jacob, Mrs. G. Jonah, Dr. and Mrs. Hugo Jakobowski, Mr. S. J. Judah, Mr. S. M. Joseph, Mr. and Mrs. L. Kasarnovsky, Miss Deborah Kasarnovsky, Miss Regina Levy, Mr. Elias S. Levy, Dr. and Mrs. Richard Loewenberg, Mr. and Mrs. R. M. Noblston, Miss Lily Noblston, Mr. E. Moses, Miss Moses, Dr. Joseph Preuss, Dr. and Mrs. Bernard Rosenberg, Dr. and Mrs. S. I. Ravikovitch, Dr. and Mrs. A. Renner, Miss M. Solomon, Mr. Edmund Toeg.

Address of Welcome

Mr. N. E. B. Ezra, who presided, paid a tribute to Miss Noblston's work in Shanghai and held her up as a model for the rising generation. He said:—

I extend you all a hearty welcome in the name of the Shanghai Zionist Association, which I have the honour to represent. We have assembled to-night to give expression to the esteem in which Mr. and Mrs. R. M. Noblston and their daughter Miss Lily Noblston are held by fellow-Jews in Shanghai. Their departure next week for England, where they hope to make their home, is a loss to our Association will be felt in many ways. Mr. Noblston has worked himself up through many stages. At one time he held the position of President of the local Kadimah Zionist Society. His interest in the cause has never waned. Last year when the Jewish Defence League was founded, he held the position of Hon. Secretary and worked indefatigably to promote its interest. We are sure to miss him in future whenever our cause needs men of his calibre.

In Miss Lily Noblston, we have a staunch exponent of Jewish idealism, which is often stressed in her work for Jews and Judaism. Born and reared in Shanghai, she stands as a shining example of what Shanghai can offer. It is well to know that Shanghai is not a barren field for our young men who hanker after idealism. Self-educated, as Miss Noblston is, we admire her talent and resourceful energy. We have seen her in many roles. We have seen her combatting our detractors and wounding them by her vigorous pen. We have seen her active in our national movement and giving it the benefit of her time and service. Over three years ago, she visited Eres Yisrael with her parents, returning to Shanghai filled with courage and enthusiasm. She did not keep that glow of flame to herself, but regaled others upon her return and made them realize that the Holy Land is being conquered from the sloth of ages. Her lecture on "The Land of Israel To-day" delivered under the auspices of our Association on November 18, 1930, when Mrs. R. E. Toeg presided (we all miss her genial presence to-night) and published in ISRAEL'S MESSENGER of January 1, 1931, and later in a booklet form was a masterpiece. It attracted wide attention, receiving commendation from readers in all parts of the world. Miss Noblston gave a pen-picture of Jewish life and progress in our homeland and succeeded in creating a wave of interest. Gathering around her a band of zealous ladies, she formed a branch of the WIZO and served as Hon. Secretary thereof. Her devotion was admirable. There are not a few in Shanghai who do not know her to-day through her pen-name "L.N." in articles to the local press. Her contributions are read by the thousands, and on every occasion the desire was to know who this mysterious "L.N." is. For years "L.N." was a puzzle to newspaper readers. Few could guess her identity. I have her permission to reveal it to-night. Let me relate an interesting incident. At the latter end of the year 1932, there was a controversy in the *North-China Daily News* about the hopes and fears of German Jews under Hitler regime. A letter from "L.N." appeared one morning in the *North-China Daily News*, and readers began to wonder who that clever writer could be. Could they not guess? Well, it happened that soon after its publication, a friend stepped into my office drawing my attention to the fine courageous and vigorous defence of the Jewish case presented by "L.N." "I know who the writer is. I can guess well and bet anyone that I am right," said he. I remained silent because my friend felt that he was going to untangle a knot and win a bet. "You know," he went on to say. "'L.' represents the last letter of the name 'Mendel' and 'N?' the last letter of the name 'Brown.' (Laughter.) Mendel Brown, who lately arrived here from England wrote that letter, and you know being a newcomer he naturally is obliged to suppress his name and work from behind the scene." My friend was almost certain that he had won the bet and was expecting a medal. It was not long before he was disillusioned and realized who "L.N." was and how he has lost his bet.

"Faint Heart Never Yet Won a Fair Lady"

Ladies and Gentlemen, I am sure you will agree with me that in this incident a compliment is paid to our honoured guest, illustrating her worth as a writer and fighter for worthwhile causes. We have watched her activities with great interest, because they were filled with zeal and courage. A faint heart never yet won a fair lady is one of the practical proverbs growing out of the experience of practical men. And faint heart never yet won a great victory. We need courage to face opposition and aggression and Miss Noblston has oftentimes smote the enemy by her sharp pen hip and thigh. We live in strenuous times. We live under anxiety because the world is turning topsy-turvy and producing chaos and disorder. We suffer in any case. A scapegoat is needed and Israel is a convenient target for others to shoot at him. No excuse is needed to fire at us. We are accused right and left. Of late the enemy has forestalled us and secured some strategic positions. It will take some time before we can recover our lost ground. We must not despond. Happy is the nation that can endure with equanimity the highest and the lowest fortune. We cannot think of our problems without thinking of our heroes. We have a duty to discharge to-night. We want to express our gratitude to Miss Noblston in a tangible manner. We cannot help saying that her departure will create a gap which will not be easily filled, but we must not be selfish. We all wish her God-speed in her new home which she has chosen, and hope she will find abundant opportunities in England to work for the same cause of which she proved herself here an ardent exponent. We must be young to do great things, and therein lies the hope and the secret of Miss Noblston's success. (Applause.)

Rabbi Brown's Tribute

In calling upon Rabbi Brown to address the gathering, the CHAIRMAN said that no Jewish function could be thought of without Rabbi Brown's presence, help and support. They had in him a dynamic personality who is inspiring the young men with zeal and loyalty to their faith. Rabbi Brown is amply rewarded for his work which must produce good results and hasten the hour of redemption. Those who came into daily contact with him could testify regarding the nature of the work he was doing and the foundation he was laying. He would not detain them longer and say more at some future time upon the prospect of their community under Rabbi Brown's educational and spiritual leadership.

Rabbi Brown said that it gave him much pleasure to attend the function and associate himself with the remarks made by Mr. Ezra. He met Miss Noblston on several occasions, read her contributions to the press and admired her idealism. It was satisfactory to note that their community had young men and ladies who were ready to co-operate in matters appertaining to Jewish cause. Duty was the demand of the hour. The reward of one duty was the power to fulfill another. In Miss Noblston, they had a worthy example of what could be done by the youths of Shanghai, and he hoped that greater opportunities would be afforded them in future to fraternise closely together. There were many minor problems awaiting solution and they must go on slowly to solve them. He felt convinced that Miss Noblston's departure from Shanghai would create a gap in their rank. Her father who was an ardent B'nai B'rith, was also an ardent Britisher. He wears his British nationality with a sense of pride. He wished him, his wife and his family derek shalom to England.

Mr. J. L. Friend said that they all owed a debt of gratitude to Miss Noblston for her good work in Shanghai. He was lately looking up the marriage registry of the defunct Nagasaki Jewish community which was sent to Shanghai for preservation, and noticed that Mr. and Mrs. R. M. Noblston were married on Feb. 26, 1903—31 years ago, almost to a day! It was a peculiar coincidence that the function that night in their honour had coincided with another milestone in their life. He wished them a pleasant journey and hoped their stay in England would be pleasant and happy.

The CHAIRMAN said that Mr. Edmund Toeg attended the meeting in order to convey greetings to Miss Noblston in behalf of his mother, Mrs. R. E. Toeg, who was President of their Association. He felt sure that he was voicing their sentiments when he said that they missed her from the pleasant function that night. Had she been in Shanghai, she would have presided with her usual charm and grace which had characterized her in the past.

Mr. S. M. Joseph Speaks

The CHAIRMAN, in calling upon Mr. S. M. Joseph to address the gathering, stressed the fact that the speaker was a man of letters and extraordinary zeal and ability. He realized that when good work is done, they must unite to pay tribute and encouragement to those who deserved it. Mr. Joseph will express appreciation of Miss Noblston in his own inimitable manner which would be treasured, because it was bound to stimulate their youth to follow in the footsteps of one in whose honour they had assembled that night.

Mr. Joseph said:—I don't think I am qualified to speak or comment on one who is superior to me in letters as Miss Noblston. However, what the previous speakers have said about her meritorious activities, I heartily endorse by further emphasising the strength of her character. But first I must tell you that Miss Noblston began to speak at the Theosophical Society meetings when she was yet a school girl or she had just left school. I often attended those meetings and in listening to her discourse, I wondered and thought to myself that so young a lady should be so extraordinarily interested in such deep and serious subjects as Theosophy. However, her lectures served as evidence of what she could do with ease and credit. It was said of the Jews: they were redeemed from Egypt because of the merit of their pious women and the future redemption will be brought about by them. This is very true in Miss Noblston's case for the zest and noble example she has set in the defence for the cause of her race. In her eloquent and enthusiastic way she has often written to the local press adducing strong and convincing arguments on matters concerning our people. And such letters of hers that appeared in the newspapers were read by the members of our community with hearty approval and appreciation.

She took an active part in the formation of the local Jewish Defence League. In fact she has been the one who contrived the decalogue of the League for its guidance. So, therefore, I say that she truly stands for what her name implies—Lilly Noblston reflects pure noble ideal.

Now, Ladies and Gentlemen, before wishing Miss Noblston a bon voyage and a happy future, I ask you to remember one thing—that is, henceforth whenever you come across any writings over the initials L. N. think of her other unwritten initials, the well-earned title D. J.—Defender of Judaism. (Applause.)

Mr. C. S. Gubbay's Message

The CHAIRMAN said that Mr. Charles S. Gubbay would have been pleased to attend the function, in order to convey greetings to Miss Noblston, whom he had admired for her nobility of mind and courageousness. Unfortunately, owing to the state of his health, his medical advisers restricted his attendance to public functions. Mr. Gubbay, however, had made good his absence by sending a message which would be read, in lieu of the address which he would have given. Mr. Gubbay had always pleaded for more young men and ladies to take an interest in and assume the burden of communal leadership. He hoped that his plea would strike a responsive chord and stimulate fresh energies among our youths to follow in the footsteps of one whom they were honouring and bidding farewell.

Mr. Gubbay's message which was read by Rabbi Brown, runs thus:—

MY DEAR EZRA,—Many thanks for the invitation to meet Miss Noblston. Owing to the strict orders of my doctor, I am sorry I cannot be present to my great regret. Will you kindly make my apologies to Miss Noblston? If I may be permitted to say, although I cannot be present, my sentiments are with you in this function, for I have nothing but the greatest admiration for the high spiritual

[*Continued on Page 10*]

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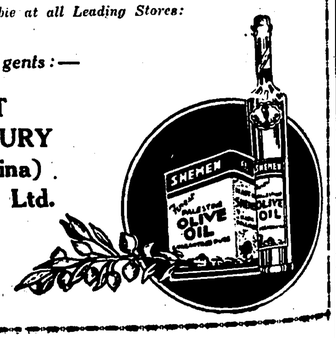

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ANTI-SEMITISM IN HARBIN: Prompt Action by Japan

In our last issue, we referred to the anxiety felt regarding the anti-Semitic agitation in Harbin by unscrupulous White Russians through their publication "Nashput" and the step taken by ISRAEL'S MESSENGER to counteract it by appealing direct to the Japanese Government in Tokyo to intervene in the matter.

We are now definitely informed that the Foreign Office has cabled categorical instructions to the Chief of Police Mr. Yoshisuki Matsuda in Harbin, to take immediate steps to suppress all press agitations and calumnies against the Jews and to punish those deemed guilty of disturbing the peace.

The prompt action taken by Tokyo is bound to impress the offenders of public peace that lawlessness will not be condoned in Asiatic countries.

In connection with the foregoing, we are pleased to commend the efforts of Dr. J. Oyabe, whose letter published below speaks volumes for his philo-Semitism. Dr. Oyabe is a Biblical scholar and a diligent student of Hebrew. He is author of a standard work on "The Origin of Japan and Japanese" published five years ago, describing the latter as being descendants of the Lost Tribes of Israel. Dr. Oyabe is very enthusiastic over his theory and is planning to have his book translated into English, in order to make it accessible to English-speaking public.

849 Ai Imachi, Tokyo,
Japan, Jan. 22nd, 1934.

My dear Elder Ezra:
Yours of the 15th to hand. I will do the best for Harbin Jews. But you must know Vice Minister Shigemitsu is very busy now, as our Parliament will open tomorrow the 23rd. I have sent a letter to him to-day and asked his kind assistance.

Your untiring labor with pen, reminds me of the old Prophet Ezra. He did exactly the same as you are doing, as you may read in the Book of Ezra. However, you are a layman, why don't you appeal the case for the Rabbis in Harbin, Hamburg and China? They will pray in Hebrew with real words,

וַאֲתָּה כִּי־אַתָּה עָמֵל וְכֹעֵס תִּמְשֹׁל לְחוֹת
בְּיָדְךָ אֵלֶיךָ וְיָגוֹב חַלָּכָה יְתֻמוּם אַתָּה וְחָיִיתָ
עָזוֹר וְאָכוֹר וְרֹעַ זְרוֹעַ תִּדְרוֹשׁ—
רֹשׁ עָנִי בְּרֵים תִּמְצָא: (פרחלים: ו) 10th Mar

Yours very truly, Jaichiro Oyabe.

[Continued from Page 9]

feelings she is animated with. I had not the pleasure of meeting this young lady except once when she delivered an address on her journey to Palestine. Shanghai, to our misfortune, has no place where our community can meet on common ground. We, consequently, are never in touch with those whom it is a pleasure to meet. I have never failed to read Miss Nobleston's contributions to the press. She is not only gifted with literary merit, but what is more, she possesses that rare quality of spiritual outlook, which is denied to so many people. I have not forgotten the impression she crented on me when I listened attentively to her address on "The Land Israel of To-day.' I wish Miss Nobleston a bon voyage, a happy journey, and a happier time in England. I am sure she will be missed by all those who take an interest in her, and those who have benefitted by her writing. I hope I will be forgiven for not attending.—With kind regards, Yours sincerely.

SHANGHAI, 22nd Feb., 1934. CHAS. S. GUBBAY.

Presentation

The CHAIRMAN said that he had a pleasant duty to perform, by calling upon Mrs. Ezra to make the presentation to Miss Nobleston. He had no doubt that she would do so with pleasure, because Mrs. Ezra had known the recipient from her childhood and watched her mental and spiritual progres with great interest. The gift was a token which expressed their faith in the triumph of idealism. Every gift which was given, even though it were small, was in reality great if it were given with affection. That summed up the spirit which had swayed them that night.

Mrs. Ezra who rose to hand over the gift to Miss Nobleston, said that she had much pleasure in doing so in behalf of the members of the Shanghai Zionist Association.

Miss Nobleston's Response

Miss Nobleston, who was moved by the presentation and tribute given her, said:—

I am not very good at making polite speeches. It is much easier to make nasty ones. Our leaving this city, where we have lived so long, is a great adventure and we thank you all for wishing us Godspeed. We specially thank our kind host and hostess, Mr. and Mr. Ezra, for gathering you here to meet us before our departure.

I am afraid that that ancient stiff-neckedness is particularly strong in us and has made us disagree with many of you often, but, nevertheless, we have always tried to uphold our ideals in the way we thought right and best and shall continue to do so.

It is difficult to say much at leave-takings. One feels more than can be expressed, but before closing I would like to say a few words about Mr. Ezra and ISRAEL'S MESSENGER. Mr. Ezra is doing a real service to the Jewish community of Shanghai in editing and publishing ISRAEL'S MESSENGER. Without it we Jews of this city would have practically no status at all intellectually and culturally. I do not agree with everything Mr. Ezra writes. There was a time when we crossed swords. But his policy has always been a courageous one and for that he deserves to be encouraged and supported.

We intend to make our home in England, Israel's greatest friend and protector. There is a tendency with some to run down Great Britain because certain restrictions have been placed on Jewish immigration into Palestine. This is a very foolish thing to do. These restrictions are but temporary measures and England at heart does care for Jewish interests in the Holy Land. It is ridiculous to demand that she should deliberately antagonize millions of her subjects to please us. Great Britain has promised us a National Home and that promise will be kept in time, but we must be patient and reasonable. We do not have too many friends in the world and now more than ever Anti-Semites are trying to destroy us, therefore it is folly to be over-critical in our relations with a country that has honoured and befriended us. With these few words we say farewell and thank you. (cheers)

OUR THIRTIETH COMMEMORATION NUMBER

Our next issue will relate the history of our thirty years' life in journalism and we hope to bring out a gala edition in commemoration of the event. Among those who have sent us greetings include:—

Gen. Chiang Kai-shek, Dr. C. T. Wang, ex-Minister for Foreign Affairs, Mr. Sun Fo, Mayor Wu Teh-chen, Rabbi Mendel Brown, Rabbi Leo Jung, New York, Rabbi Dr. Israel Herbert Levinthal, New York, Dr. Rudolph I. Coffee, Oakland, Rabbi David Miller, Oakland, Rabbi S. Fyne, Philadelphia, Philip Slomovitz, Editor, *The Detroit Jewish Chronicle*, Detroit, Mich., Alexander Brin, Editor, *The Jewish Advocate*, Boston, Mass., Dr. Harry J. Stern, Montreal, Dr. Edward E. Grusd, Asst. Editor, *B'nai B'rith Magazine*, Cincinnati, Morris Straus, Editor, *The Indiana Jewish Chronicle*, Indianapolis, Adolph Gable, Cardiff, Rabbi Dr. Israel Goldstein, New York, Mr. Charles S. Gubbay, Mr. Elias Levi, Rangoon, Mr. F. E. H. Groenman, Netherlands Consul-General, Mr. S. M. Joseph, Mr. Caroll Lunt, Editor *The China Digest*, Mr. Israel Cohen, Sec. of the World Zionist Organization, London, Mr. J. Alexander, Johannesburg, Mr. D. E. Cohen, Editor *The Scribe*, Portland, Ore., Rabbi Shemtob Gaguin, Ramsgate, Rev. H. G. Newsham, Mr. Solomon Samson, Poona, Rev. Dr. Edward N. Calisch, Richmond, Virginia, Mr. Leo Herman, secretary to the Board of Keren Hayesod, Jerusalem, Mr. Shalom E. Nissim, Bombay, Mr. Joe I. Sargon, Bombay.

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SOCIAL AND PERSONAL

Mrs. Freda Beerbrayer, wife of Mr. J. Beerbrayer of Dairen and daughter of Mr. and Mrs. L. U. Horenstein of Tientsin, died at the German-American Hospital in Tientsin last month after an illness of several weeks which followed the birth of a child a month ago. Mrs. Beerbrayer was 32 years old. Mr. Beerbrayer is a leading merchant and resident of Dairen for whom deep sympathy is felt in his grievous loss.

His many friends have learned with regret of the sudden death of Mr. Harry J. Sanft in San Francisco on January 20. The deceased was 35 years of age and was educated in Shanghai passing the Senior Cambridge Examinations. He left this port some nine years ago for San Francisco, where he joined Messrs. Getz Bros., which firm he left a year ago to enter into business on his own. He was a son of Mr. Jacques Sanft, of Shanghai, and the brother of Mr. Ashley Sanft. He leaves a widow and three children, for whom the deepest sympathy will be felt

Mrs. Hannah Hayim and Mr. R. H. Elias returned to Shanghai last month from their vacation in Europe.

Leibel: 'Where is that two pounds I lent you last year, and which you promised faithfully to repay?"

Haim: "I think you are mistaken. What I said at the time was that I would be eternally indebted to you."

Mr. Rahmin Sion, candidate for the Rabbinate arrived in New York in January last. In a letter dated January 12, Rabbi Leo Jung writes:—"I am pleased to say that Rahmin Sion has arirved. I took him off the boat, and we have already arranged for a course of lectures in addition to a thorough grounding in Jewish sources."

The January issue of *The Shanghai Colourtone News* maintains its high standard of excellence. Printed on glossy paper the illustrations are superbly produced. The social column is well edited showing varied activities of the elite of Shanghai international community. Miss Stella Myers who, by the way, is the eldest daughter of Mr. M. Myers, a prominent figure in our community, deserves hearty congratulations upon her meritorious production, which we are sure will be a financial success.

Nevile Laski, president of the Board of Jewish Deputies, London, has been named representative of British Jewry on the advisory board of the League of Nations High Commission for German Refugees.

Merry Group of revellers at the Jewish Recreation Club Ragamuffin Dance, including Messrs. H. Jedeiken, M. Talan, M. Gold, Drs. L. C. Katz and S. G. Hatem. Misses Stella Dribensky, Ida P lischuck, Ray Woskoff and Pauline Goldmacher.

Miss Cecelia Ezra, eldest daughter of Mr. and Mrs. N. E. B. Ezra, recently joined the firm of Messrs. Minutti and Co. well-known architects in Shanghai, as an architect draughtsman. Miss Ezra, a former pupil of the Shanghai Public School for Girls, is the first young girl to enter an architect's office in Shanghai.

The reception and ball arranged by Sir Victor Sassoon, to meet Sir Alexander Cadogan and Lady Theodosia Cadogan, falling within the period of British Court mourning for the late King Albert of Belgium, will not now take place.

Mrs. A. J. Freiman, president of the Canadian Hadassah and wife of the president of the Canadian Zionist Federation, Mr. A. J. Freiman, was honoured with the Order of the British Empire by King George of England in his annual dispensation of New Year's honours to British subjects.

Mr. Elias Hedaya, head of Hedaya & Co., New York and Shanghai, was among prominent passengers of the Dollar liner President Hoover which arrived here on the 12th ultimo.

Funeral services were held at noon on the 11th ultimo, at the Baikal Road Cemetery of Mrs. Pauline Tuttelman, wife of the late Mr. I. G. Tuttelman and dearly beloved mother of H. M. George, Maurice and Samuel Tuttelman and Mrs. C. V. Hood, Mrs. D. R. Stevenson and Sarah Tuttelman. Flowers were received from Harry, Rose, Isaac and Dorothy, Steve and Emily, Molly, Grace and Gerry, American Aviation Group, Hangchow, Mr. and Mrs. D. Haimovitch, Lala and Rob, W. A. Spencer, Babe, Deacon Sansbury, Mr. and Mrs. F. Boorman, Mr. Edmund Toeg, Mr. and Mrs. Theodore Saphiere, Mr. and Mrs. Paul P. Yannoulotos. Mr. and Mrs. K. S. Lessner, Mr. and Mrs. Victor M. Haimovitch, Mrs. A. Saphiere, Mr. and Mrs. Crenshaw Bacon Holt, Tibbie and Leo, and Mr. and Mrs. Louis Greenberg.

In our last issue, we stated that Mr. Rudolph Mayer was connected with the firm of Messrs. Metro-Goldwin-Mayer. We understand that Mr. Mayer holds no official position in the firm, but his brother Mr. L. B. Mayer does, he being the senior partner. Mr. Rudolph Mayer intends to remain here for a while.

Dr. Bension Schein, the Keren Hayesod delegate is expected here this month from New Zealand, according to advice received from the Keren Hayesod headquarters in Jerusalem.

WARSAW, Jan. 23. — Four hundred Polish Jews left for Palestine to-day, including thirty-five Halutsim, pioneers of the Agudath Israel, ultra-orthodox Jewish organization.

The Japanese Y.M.C.A. has invited Mr. N. E. B. Ezra to deliver an address on the 8th instant, at their headquarters No. 40 Range Road. Mr. Ezra will speak on "Civilization's Debt to Asia." Dr. Y. Sakamoto, of the Japanese Legation, will preside.

Mr. and Mrs. Kelly David celebrated the bar miswah of their son yesterday at their residence No. 857 North Szechuen Road. There was a large attendance of friends to offer congratulations to the celebrant and his happy parents.

A daughter has been born to Mr. Meshummar Menahem.

Mr. amd Mrs. V. D. Gensburger sailed for New York last month.

The annual ball in aid of the Tientsin Jewish School takes place in Tientsin tomorrow, at the Jewish Club Kunst.

Mr. and Mrs. L. I. Gershevich of Tientsin were the recipients of the heartiest congratulations of the entire Jewish community in Tientsin, as well as representations of other organizations and individuals on the occasion of their silver wedding anniversary on January 24, 1934.

Go to David the Tailor for your tailoring and outfitting. The shop is located at 807 Bubbling Well Road. Tel. 34602.

Mr. and Mrs. Robert Isaacs, who are on a tour round the world, were entertained at a tea party by Mr. and Mrs. N. E. B. Ezra at their residence No. 6 Pacific Gardens, Seymour Road, on the 14th ultimo, prior to their departure from Shanghai on February 20, for India, Egypt and Eres Yisrael.

Mr. and Mrs. David Arakie announce the birth of a daughter.

Parents of Jewish children are informed that David the Tailor, 807 Bubbling Well Road is prepared to make school uniforms for boys, who attend the Jewish and the Public Schools. Best of materials are used, as well as good fit, at low cost.

LONDON, Jan. 18.—The story of how Haim Nathaniel, a Jewish industrialist from Bagdad, became a millionaire, or at least its Eastern equivalent, by establishing a motor bus service between Iraq, Syria and Haifa, is reported by the London Daily Express. Lauding Nathaniel's enterprise in organizing this transportation line, the Express points out that he is sole owner of the entire fleet of busses operating over the line.

TEL ABIB, Jan. 6.—A new census of the population of this city indicates that there are 10,196 separate abodes, factories, workshops, are about 85,000 inhabitants. There are schools, offices, shops and institutions. The total number of rooms is 28,457.

Miss Lita Gunn, Mary Frischman, Mary Speelman, Rosie Nash, Dora Dibrenky, as they appeared at the Ragamuffin Dance held by the Jewish Recreation Club, at the A.W.C. on Saturday, February 10.

OPEN THE DOORS OF PALESTINE

A proclamation of will of the Jewish people. *[CONTRIBUTED]*

The Jewish population in all the countries of its dispersion is at present taking a political step which is to be of great importance: the preparation of a Jewish petition to the King of England, British Government and the Parliament, to open the doors of Palestine to the refugees of political persecution and economical depression in several countries. These masses yearn to live in the land of their ancestors—Palestine—which was promised to them on Nov. 2nd, 1917, through the Balfour Declaration, to be built into a Jewish National Home under the British Protectorate. This promise was given to the Jewish nation in the King's name; on the basis of the principles outlined in this Declaration, Britain had received the Mandate on Palestine. The Jews on their part have justified the confidence entrusted them by this historical document, and with great national enthusiasm undertook the building up of their National Home.

During the past 15 years,about 200,000 Jews immigrated into Palestine and many millions of pounds sterling were spent in economical development of the country which was neglected for centuries. Everywhere where the Jews have a chance to settle, they create wonders with their power of labour, enterprising spirit and organizatory abilities. Sandy deserts or malaria infested districts were transformed by the Jewish hands into productive ground. They have succeeded in creating things not only for themselves but for the natives also: prices on lands belonging to Arabs have risen: Arabian labour is better paid for since the Jewish immigration. Due to the high level of Jewish culture, the native cultural level has also risen.

A successful fight is going on with a number of sicknesses which are the result of a neglected country with its backward inhabitants, and the native Arabian population has but profited by the Jewish colonization. It seems that with such an unprecedented success of this experiment, the Mandatory Power ought to encourage the building of the solemnly promised National Home. As much encouragement is not required, it would be enough if the Mandatory Power should refrain from hindering the mobilization of Jewish economical, cultural and organizatory powers for the upbuilding of the country. To refrain from hindering migration of the Jewish masses to their historical home and the painless fulfilment of the main principle of the Balfour Declaration, would be a great happiness to the Jewish nation and the other countries where Jews are treated as an always persecuted minority.

But what do we see at present? Instead of encouragement, instead of giving freedom to Jewish immigration into the land, violent measures are taken against the increase of Jewish accomplishments in the country. The Palestinian inhabitants are crying for the lack of Jewish working hands, while the Jewish cultural and working loving masses standing at the gates of Palestine are not let in.

Even wealthy classes who are in possession of large resources face great difficulty in obtaining admission, and the procuring of certificates is connected with a painful task which does not befit such a civilized nation as the British. This wavering situation is felt by the Jews as a national calamity.

During the 15 years since the Balfour Declaration, Jews have entertained such faith in the honesty, nobleness and friendliness of the English towards themselves that it is hard for them to conciliate with the present policy of the Mandatory Power. Therefore, the Jews have decided to join together unanimously in presenting a petition to all the political factors, and, in the first place, to the Mandatory Power itself, i.e. the King and Parliament of England, and then to the League of Nations and a number of Governments of other countries who had endorsed the Balfour Declaration.

In the near future, the Shanghai Community will be acquainted with this petitional movement, and it is hoped that every Jew, regardless of his political views or financial condition will join in signing his name in the petition which is asking the opening of the doors of Palestime to the Jewish masses and for the replacement of the present regime by officials who are in sympathy with the Balfour Declaration. The Jewish nation must, and has the right to, apply this cultured and parliamentary manner of defending its rights when it concerns the possibility of an unobstructive upbuilding of its National Home. B. T.

Germany's Renewed Terrorism

It is a well known truism that when a condition is prolonged and becomes chronic, the shock becomes lessened and outsiders begin to lose interest. The daily newspapers have ceased to publish "atrocity" news from Germany, and the greatest of all dangers now faces our people, the possibility of looking upon the German-Jewish debacle with resignation. The heat and passion have abated, and we have to face the stark reality that it is a Jewish problem, which can be solved only by Jews. Nazi fiendishness has not only been going on, but in many instances there has been been a recrudesence of all the horrors, plus the invention of some new ingenious cruelties. For instance, the Nazis have decreed that no relief will be given this winter to non-Aryans, meaning Jews, although the Jews who are still fortunate to eke out a living are forced to pay taxes to the special unemployment fund. The plight of the children is steadily becoming worse, with new ignominies and humiliations being piled on these hapless creatures. They are segregated from the rest of the class and the teachers are always careful to make stinging remarks about them so that the virus is injected into the budding Nazis in their care. Fifteen men and women were bundled off into those concentration camps, about which such shuddering reports have been spread. The crime for which these unfortunate beings were incarcerated was that of tuning in their radio on Moscow, whence a speech was broadcast. Thus we see how the hysteria of the first few months has become an obsession with the Nazis. New deviltries are being invented every day, and new inhibitions are being placed upon our people. Meanwhile the Nazis are trying a new trick with which to influence foreign thought. Dr. Hjalmar Schacht, the head of the Reichsbank has admitted that the boycott movement has made deep inroads into German export and because of this, the German government has been unable to meet its foreign obligations. There is more than an admission in this statement. The wily Dr. Schacht feels that by accentuating the harm which the boycott is doing to foreign investors, he may influence the different governments to put a stop to the boycott. No wonder that men like Lord Rothermere in England are fighting might and main to have Great Britain step in and declare the boycott illegal. German Jewry is doomed. That is something upon which all will agree, but we Jews have before us a double purpose. We must hit the Hun where he can feel it most, and thereby try to bring him to his senses, and we must wage a fight in our own midst to check the Nazi infection that is being spread far and wide.—*The Canadian Jewish Chronicle*, Montreal.

JEWISH A.D.C. PLAY PLEASES AUDIENCE

Effective costumes, remarkable acting and singing marked the presentation at the Lyceum Theatre on the 11th ultimo, of "Kol Nidre" by the Jewish A. D. C., under the auspices of the Shanghai Jewish Culture Society, Ahduth Israel. "Kol Nidre," a musical play in five acts, is laid in Spain of the 15th Century, Spain in the days of the Inquisition. Action opens on the 14th anniversary of the expulsion of the Jews from the country. The Grand Inquisitor, who suspects the favourite singer of the Court of being a Jew, does all in his power to trap him, not knowing the singer to be his own daughter's lover. Investigation, however, reveal to the Inquisitor that the singer is a Jew; further his association with Elvira, the daughter, is learnt. She prevents her father from murdering her lover on the occasion, but is unable to prevent a raid upon the church, where all of the Jews in Spain are meeting surreptitiously on Yom Kippur (Day of Atonement). The singer and Elvira are brought before the tribunal in charge of the Inquisitor and condemned to death by fire.

Mr. B. Chaikin, in the role of Polus, the Grand Inquisitor, and Mr. A. Slobodskoy as Alphonse, the King of Spain, were particularly good, the former's acting being of high calihre. Elvira, played by Mrs. S. Hamilton, must be mentioned more than favourably, and Mrs. S. Mrs. Russo and Mr. S. Wulff, as Diego and Francisco, Elvira's servants, provided a welcome comedy relief to the more tragic moments. The singing of "Kol Nidre," the solemn Day of Atonement chant, was unforgettable.

Pope Denounces Hitlerism

VATICAN CITY, Feb. 24.—A stern denunciation of Hitlerism was uttered by the Pope to-day speaking of the impending creation of three new saints, one of whom is a German. Declaring that their lives were shining examples of Christian charity, His Holiness warned his listeners against a movement which wished the world's return to paganism. The Great and noble German people, added the Pope, was at a tragic moment in its history. The exaltation of ideas and practices, which were neither Christian nor human, in connection with racial pride could not but produce a feeling far removed from the spirit of Christianity or even humanity.—Reuter.

Der Stuermer Harps On Plight of the Jews

BERLIN, Jan. 25.—The average Frankonian is sufficiently educated to recognize a Jewish face and even children abuse Jews arriving in that region, is the boast made in an article in Der Stuermer, Nazi propaganda weekly, which in to-day's issue paints a tragic picture of the condition of the Jews in central Germany. Der Stuermer, which is published by Julius Streicher, also issues a new call to the anti-Jewish boycott and refers to a number of letters received by it from Aryan furriers and other merchants in Leipzig complaining that the boycott was ruining the prospects of the Leipzig fair which is to be held in the spring. However, Dr. Stuermer insists, the protests are futile, because the newspaper is determined to continue the campaign until every Jew has been driven out of Leipzig trade. J.T.A.

Lithuanian Rabbis at Rabbinical Conclave; Asked to Ban German

KOVNO, Lithuania, Jan. 17.—The All-Lithuanian rabbinical conference gathered here yesterday. The session was opened by the Chief Rabbi of Kovno, Rabbi Schapito. The Lithuanian Minister of the Interior addressed the conference, urging the rabbis to impress upon the Jewish people the necessity of abandoning the German and Russian languages and learning Lithuanian.—J.T.A

OUR ERES YISRAEL LETTER

JERUSALEM, January 11, 1934.

The Work Goes On

It is easy to protest; it is difficult to create: the Yishub and the Jewry of the world are choosing the more painstaking task of construction and creation as the suitable response to the attitude adopted towards the expansion of the Jewish National Home in Palestine. Palestine Jewry, and behind it the Diaspora, has in the past gone through a time of testing, and it came through the ordeal with flying colours. But this time it is faced with a far greater problem, a more burning purpose, than the normal extension of its undertaking: it must now deal with the problem of German Jewry—and immediacy is a factor in the situation. To those of us who live in Palestine, and have done so since the early days of the British Occupation—before even the Mandate was formally granted to Great Britain, each passing day sharpens the realisation that above all, the work must go on; and it is going on. Palestine Jewry is contributing increasingly to the Jewish National Fund, to the Keren Hayesod, and to the other permanent and emergency funds. A total of £12,000 was raised for German Jewish relief, and the plans worked out by the Joint Committee set up by representatives of all institutions and elements of the Yishub have been mainly constructive. Now comes the news that our neighbouring Jewries are not to be left behindhand in the determined bid for a greater Homeland. Alexandria Jewry has contributed £15,000 for the establishment of a German Jewish settlement on J.N.F. land set aside for that purpose in Wadi Hawareth, while Cairo Jewry has pledged £8,000 for a similar sized village (fifty families) near Petah Tikwa. The Mizrahi Organisation and the General Zionists are each planning villages on J.N.F. land; there is some talk of a similar agricultural centre to be set up by the Agudath Israel. In addition there is the Kefar Ussishkin projects, the collection of funds which is maying headway in Eres Israel, as of course it is in the Golah. This tribute to a great leader and the great redeemer of land, the cardinal principle of which is the Mosaic law of possession, has been turned into a nation-wide offering to the man who has done most to enable the returning children to find the territory they crave. That cry of "the work goes on" is particularly enheartening at a time when the Jewish must bear the shocks and buffets of peculiar circumstances, or as Shakespeare said, "the slings and arrows of outrageous fortune." It is a refreshing cry, indeed, amid the spate of protests and the wave of resentment that have inevitably resulted from the measures against immigration of our people. Most gratifying is the fact that room will be made for hundreds and thousands of German and other Jewish settlers, to whom the mere thought of Palestine at this dark moment in their world history means a beacon set up on a gloom-encircled hilltop. The Jewish National Fund has announced plans for the resettlement of Emek-Zebulun, an area which is destined to be one of the brightest jewels in the diadem of Jewish agricultural renaissance and of semi-urban expansion. And with the national and the private enterprises now proceeding, it is evident that the Land will hold its own against those who are seeking to check its essential progress.

The Growth of the Yishub

During the months of October and November, 1933, the total number of Jewish immigrants into Palestine was 8,286 individuals. Among them were included 948 persons who entered, either as immigrants or as tourists permitted to remain, with means of their own of at least £1,000 each, or a minimum influx of Jewish capital during those two months of one million pounds. The present Yishub is estimated at a little less than a quarter of a million, including the transcients, and of this total there are 85,000 souls in Tel Abib—almost the entire population of the mixed city of Jerusalem, in which the number of Jews is about sixty to seventy thousand. Some hint of the wealth that is lying piled up here, without opportunity of investment so far, is contained in the information published locally that here are between ten to twelve million pounds' worth of deposits in Palestianian banks, and the amount is increasing rather than otherwise. Jews are prominent in the lists of persons establishing new factories, workshops, transport companies, settlements, businesses; they are foremost in the trades and professions. And yet the anomally of a grave shortage of Jewish labour persists. There is plenty of money to carry on the work of urban building and expansion, but a peucity of men to take on the jobs begging for hands.

The Hebrew University

A signal event in the life of the Hebrew University occurred on the second day of January when sixteen graduates, all of the third class of '33/34, were formally presented with their M.A. diplomas at a ceremony which was attended by the High Commissioner, General Wauchope; resident members of the Board of Governors, Mr. M. M. Ussishkin, Dr. Shmarya Levin, Mr. Haim Nachman Bialik, Dr. Max Schloessinger, and Dr. J. L. Magnes, the Chancellor, who officiated; and the three members of the Survey Commission which is now considering plans for the expansion of the University, Sir Philip J. Hartog, K.B.E., Dr. Radcliffe N. Salaman (both of London) and Professor Louis Ginzberg (of New York City). One of the graduates had left for Italy to continue post-graduate work there, and only fifteen were present. It was a stirring scene as the graduates came down the aisle of the crowded Morris Symonds (Sydney N.S.W.) Hall of the Jewish National and University Library. They included a women graduate, a father and his son, and a blind man. As General Wauchope said in his address "each is a remarkable event in the history of the University and the four coming together may be unique in the history of any University." It may be worthy of note in passing to say that another blind student, a young woman, inmate of the Institute for Jewish Blind in Jerusalem, for which so much is being done in America by the Palestine Lighthouse Association, is also pursuing studies at Mount Scopus. The Hebrew University is the crown of the Jewish educational system in Palestine; it is something more than an institution of higher academic instruction and research—it represents the great passion of the Jewish people for education, for scientific progress, for scholarly activity. The nine German Jews who have joined its academic staff within the past few months are forerunners of others to whom the chance to work in that haven of peace is part of the national redemption.

JULIAN L. MELTZER.

Reign of Barbarism in the Land of Hitler

The Treatment of Minorities

(This resolution was adopted at the 1933 Armistice Day Meeting of the World Alliance for International Friendship Through the Churches in America).

The denial of liberty and witholding of common rights to racial and religious minorities in various countries have been for ages and now are among the most disturbing tendencies in international relations. Whatever theory may be held in regard to the State it must not be forgotten that the individual has rights the state may not justly abrogate and which are greater than the state and transcend ethical barriers. The just treatment of minorities is not only grounded in the safety of civilization, but is fundamental to all religion. Human conscience must not be coerced by state decrees. The just treatment of all groups, races and creeds is necessary to the health of the state itself. The recognition of the brotherhood of man, the wholesome ideal for the state, is essential to the more extensive ideal of an equality of all states. We confess with shame that we as a nation together with others have fallen short of this ideal. Racial discriminations, the withholding of justice and the limitation of freedom in many parts of the world are crying aloud for redress, and are raising serious problems. We are especially concerned with those restrictions which have been put upon the churches, priests, ministers and teachers in religious schools in many countries. The recent persecution and ostracism of Jews in Germany afford ample evidence that even in this era of enlightenment the struggle for religious liberty and social and economic freedom must be renewed and intensified. We call for and pledge ourselves to a thorough study and an intensified campaign to arouse public sentiment on this vital question.

Judaism v. Nazi Christianity

These are days when we must look into our very souls. The Jews of Germany are being driven out or ground down because they are held to be of an inferior race. There is no hope, they are told, for any Jew's salvation —political, economic, religious—because no matter how much a Jew tries as an individual to perfect himself, he is doomed to failure because of his low birth. When Abraham saw the impending doom of Sodom and Gomorrah, he prayed that the city be saved for the possible fifty or even ten righteous individuals therein. No matter how degenerate and corrupt these cities of violence, there was always the possibility that the individual might rise above his surroundings. But in the dominant German theory of race and salvation, a Jew is condemned before his birth. There is no chance for him of achieving goodness, usefulness, there is no hope of his salvation even though he become a worshipper of the German God. There is no virtue even in his baptism as a Christian, he is is congenitally incapable of "rebirth" in the spiritual sense because he was born of Jewish parents, or because one grandparent was born a Jew. We shall not inquire to-day into how far this comports with Christianity. Most certainly this German doctrine is at variance with the Jewish doctrine of "Hath not one God created us all?" and with Jewish love and reverence for "the righteous Gentiles."—JUDAH L. MAGNES, Chancellor, Hebrew University, Jerusalem.

How Long Christian Brothers?

As one goes through the by-ways and many larger roads of Germany the frequency and conspicuousness of the crucifix is inescapable. It is intended as a reminder and reinforcement of the Christian faith. At these places of piety pilgrims and peasants may be seen to bow, kneel and pray. During my last visit in Germany, before the perpetration of Hitler's brutal brigandage, I was shocked one beautiful sunny day to observe a large German police dog run and sidle up alongside of one of these crucifixes and use it as a canine comfort station. I was shocked. It seemed so incongruous, so sacriligious. I am wiser now. That dog was prophetic. He had detective sense. He must have foreseen what the crucifix in Germany under Hitler's regime would come to signify; highway brigandage, persecution, destruction, death. He accordingly regarded it as only deserving of contempt. I wish that I owned that police dog. I should tour the world with him, Germany first. The crucifix should be a compelling call to faith and fellowship. It should lift man's eyes heavenward so that he gain the requisite inspiration and impetus to make the earth more heavenly. Where it becomes, as in Germany, a cruel contrast to the life of Jesus, I should bring my police dog into service to indicate my condign contempt in sympathy with that of the dog. How long, Christian brothers, is such desecration of your Christ to go on?—REV. DR. ALEX LYONS, Brooklyn.

THE ORIENTAL CIVILIZATION AND JAPAN

By JENICHIRO OYABE, PH.D., Tokyo, Japan

It seems to me that the people in the West imagine that we, the Orientals, are still in a primitive state and living in an uncivilized condition. Nearly every nation has its own habits and manners which differ one from the other. For instance, the Japanese carpenters use their plane from up to down, while the Europeans use it just in the opposite way. When we enter into a house, we take off our shoes, but the Europeans do not; when we give a seat to a distinguished guest, we seat him on the left hand side from the host, but the western custom is on the right side; we use white for mourning, while the Europeans use black etc. Thus, almost all things are contrasted one from the other; and though the methods are different, yet the object is the same. Let me ask, what is the true civilization which may be adopted equally for all the nations?

Dr. J. OYABE, PH.D.

We, the Japanese, believe that true civilization exists in one's inner heart, and not in externals. The Oriental sage in olden time taught as follows: "The ancients who wished to illustrate illustrious virtues throughout the country. first ordered their own States to set an example. Wishing to order well their State, they regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such an extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their persons were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole country was made tranquil and happy."

The principle of Japanese morals were pronounced by the late Emperor Meiji in such characters: "Obedience to parents; harmony between wife and husband; kindliness to brothers and sisters; mutual confidence between friends; cultivation of virtue and truthfulness; completion of one's studies and learning a profession, and adjusting well the house etc. The Japanese proverb says: "With sufficient means of subsistence people come to observe etiquette."

With these high morals we honour our ancestors, the Supreme Being in Heaven; and on earth our fathers of the nation whom we call Tenno. There is no foreign language that can translate adequately this word Tenno; so we use the English word emperor instead, though the meaning is far different from those emperors in other countries. Tenno's throne passes in succession from one dynasty to another. He stands as the nation's father, and also as a High Priest to lead the people intellectually under the freedom of religious belief. It is a grave mistake to call Japan's deeds as imperialism, and blame us as warlike aggressors. The system of Japanese Government is a strict constitutional government. Under the Emperor there is the Senate formed by the most meritorious senior retainers; next is the Privy Council formed by prominent men who rendered great services to the state; then the Cabinet formed by the elected ministers of the different departments; next is the House of Peers formed by the leading nobles and the payers of the largest amount of taxes and distinguished statesmen and scholars; and beside those bodies, there are the Ministers of the Privy Seal, and also the Minister of the Imperial Household. Thus even the Emperor cannot do anything by his own will. I hope the western people will not misunderstand Japan. Japan wishes peace and grace from on High, and be a friend with all other nations.

The prosperity of the nation mostly comes from Providence's own will. Far instance, in the African desert, there are camels with flat feet so that they can easily walk on the sand; they keep water inside their back, for the water is scarce in the burning desert. In the southern islands the population is large while the dwelling place is small and limited, yet they have no lack of food because the tropical climate produces all kinds of fruits all the year round. In the Arctic region, the Exkimo people are provided with abundant sea animals and whales, obtaining from them also oily substances for fuel and light, besides provisions. Almost all the dwellers in the above regions, may unconsciously use all such materials, but we must recognize that they are ordained by divine direction, for it is the Creator's will and obligation for the creatures. If Japan islands are too small for her over-crowded population and lack of the provisions, it is the same Providence who spreads his mighty hand to save her from danger. The expansion of the Japanese Empire comes naturally by such course as constant prescience of Heaven. Other nations look at her progressive conditions, and with a quick mind blame her and threaten her with commercial boycott in order to starve her. By many other ways the Powers force her to quit her vital deeds of salvation of her sons and daughters, and try to blockade her into a small island home. But they must remember the old Semitic Sage's prophecy: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn;" Isaiah, 5 and 17; and also "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof"; Psalm, 107.25.

What is the use of the great powers to resist against the will of the Almighty? I hope they will remember that their ancestors met with the same struggle at the small Island kingdom in Europe and planted a Colony in North America, Canada, Australasia and extended her hands even to our Asia, such as Egypt and India, etc. It is a great blessing for us to keep a castle that was never assaulted by Divine protection. From time immemorial, Japan held Three Sacred Treasures as a divine covenant which I will explain later. There is no other country perhaps like Japan which observes so many festivals at the shrine all the year round; there are over ten thousand shrines in Japan, always praying for peace. Each shrine gives an amulet on which is inscribed; "Peace on land and home" to the people, and the worshippers pray with the same words; it appears in Japanese as follows: "Kokka heian Kanai anzen" that is peace on land and home. How can we be called a warlike nation unless forced to be by some other aggressive countries? About two thousand five hundred and ninty four years ago, Jinmu Tenno, the first Emperor led the nation to the Far Eastern island, and established a theocratic government in Yamato, the old capital of Japan, and ever since then we have kept one Imperial blood line to this day. The name "Japan" is the foreign language; properly speaking we call our country, Nippon, which means the Land of the Rising Sun. There is the special festival accompanied on the occasion of the ceremony. On this occasion, the Emperor or Tenno with pure white gown, enters the holy tabernacle barefooted, and at the procession the sacred tiny bell is tinkling inside the most holy place. The service takes place at midnight while the lights are all extinguished. Such rites resemble closely those of the olden days of King David, as we see in the Hebrew Scriptures.

The Japanese Imperial House has kept from antiquity the three Sacred Treasures; these were handed down from generation to generation, and without them none could succeed to the throne although he may be of Imperial blood. Every one, and even the Emperor was prohibited to see the sacred treasures. Generally the holy vessels are supposed to be an iron dirk, copper mirror and precious stone. They were separately kept in a box covered with a brocade sack, and kept in the ark. No one was allowed to examine the treasures and they are unknown to this day except by oral tradition. Hence no one can definitely explain that they are iron dirk, copper mirror and gem. History says that in ancient time Emperor Yuriaku tried to open the box which was kept in the mirror and he found it was a golden pot. Originally the first two treasures were handed down by the Imperial ancestor Ohirumi to the Crowned Prince Ninigi, and Ohirumi the last one, according to the Ninigi tradition, was added afterwards. Before the Meiji revolution in Japan about sixty-eight years ago, on one, not even scholars were allowed to write out or discuss anything about these sacred treasures; but now we enjoy freedom of speech so long as we do not disturb the public peace. I am glad to explain these historical mysteries and state that our Japanese Empire hold the right inheritance to the proper Semitic nation with divine covenant. During the brilliant ages of Hebrew renaissance, there were three sacred treasures kept in the ark and secured in the temple of Jerusalem. Those were the Aaron's rod, a golden pot filled with manna, and stone tables on which was inscribed the ten Commandments by Moses. These were kept in the ark, and wherever they went, they carried the ark with them, and at the time of war, the sacred treasures were often hidden in the cave. After the temple was built at Jerusalem, the high priest examined the ark, and found two out of the three treasures were lost and carried away already by the lost tribes, and only the stone tables were left. The Scriptures discribe it as follows: "There was nothing in the ark save the two tables which Moses put therein at Horeb," II Chronicles, 5:10. About the year 720 B.C., when the Assyrians subjugated the people of Israel, the last treasure was lost and carried away by the lost tribes of Israel. It was about 2652 years ago from now; and about sixty-five years before Jinmu Tenno, the first Emperor of Japan ascended the throne.

During the Assyrian disturbances, all the people of Israel, except aged and feeble were carried away as captives, and while in the war some of few princes and men of Gad and Manaseh and some other tribes fled toward the east and carried with them the sacred treasures which were hidden in the cave; since then they were called the lost tribes of Israel. But where did they go to form their new home land? No one knows it except our Three Sacred Treasures that were kept solemnly in the holy ark at the great Ise temple which may be described through the mouth of the inspired men of God!

The Shanghai Municipal Elections

Much comment is being made on the campaign carried on by Mr. A. W. Beaumont in *The Shanghai Spectator*, a weekly journal, for municipal elections this month. As far as can be gathered Mr. Beaumont will be a candidate to the next council and is running on the pro-Shanghai group ticket. Mr. Beaumont is a Belgian and claims that Shanghai cannot get along any longer unless all Shanghailanders pool their efforts for the betterment of the settlement and unless all classes and nationalities are represented on the Council.

Until now there have been 5 British, 2 American, 2 Japanese and 5 Chinese. Judge Feetham recommended that the Council be enlarged. Mr. Beaumont will offer himself for election this month. On his programme is the immediate alteration through vote of the ratepayers of the Land Regulations so that all nationalities may be represented on the Council. This is to be brought about by calculating a councillor per so many thousand of population for each nationality and the pooling of the smaller numbered nationalities to be represented by one representative. The council should be so composed as to have new and fresh blood with an eye toward preserving the settlement and giving up a policy of continual abdications and kowtowing to the elements who would upset the actual order of things and further the working out a plan that would give this city a new and firm status in keeping with the present conditions. In this scheme is comprised a referendum of the literate Chinese to find out how they feel about it. Very significant in this scheme is an absolute secret ballot of Chinese supervised by men of unimpeachable standing brought here from abroad.

Mr. Beaumont claims that he will show before election time that the present councillors cannot do their job fearlessly and independently. Mr. Beaumont claims that the present high rents and other high rates are an outcome of the fact that the present councillors all have their own interest to defend and, therefore, everything is settled to the advantage of the few and to the detriment of the many.

The pro-Shanghai group membership is big indeed and growing day by day. It seems that all Shanghailanders regardless of nationalities are taking an interest in it and really only concerned with the well-being and future of Shanghai. Mr. Beaumont repeatedly stated that Shanghai is essentially a place for commerce, finance, shipping and industry, therefore, the so-called vested interests must be represented in the city government. But the middle classes and poor classes as well as all nationalities should also be represented as otherwise the city cannot be run fairly and equitably. There being no fairness there can be no true civic spirit. Without civic spirit there is no future in any community, especially in a community like Shanghai where events like January 1932, are liable to reoccur and where unity is the main thing that will maintain the city.

Most remarkable is the endorsement to this new spirit obtained by *The Spectator* and published in its issue of January 18, by Colonel Thomms, Shanghai S. V. C. Commander, who commended very favourably on the pro-Shanghai campaign. The Pro-Shanghai Group believes it is improper at this stage of world civilization for a band of City Fathers to be represented on the boards of directors of so many corporations and public utility companies while undertaking to run a civic enterprise which is in the market for so many things that councillors as business men have to sell. Even Former Secretary of the Treasury Mellon, they point out, was obliged technically to resign from his companies when he took charge of the Federal finances.

There are plenty of capable men of the middle class who are free from this incubus and thus capable of rendering public service without fettered hands, according to this new view, and it may be remarked in passing that this is the first time that the decrees and the position of the Shanghai Municipal Council have been seriously questioned from any source. It all goes to show, the promoters contend, that when "the king" rides rough-shod over his subjects, a "What Tyler" will always arise to seize the bridle. In a paragraph or so these things may be summed up:

"The Council is composed of a certain number of men who have fallen behind the times and are unable to recognize the industrial and social revolution which has swept over the world. These gentlemen metaphorically wear big wigs and mentally exist in the Middle Ages where the interests of the average Shanghailander are concerned. They have lapsed into a state of innocuous desuetude from lack of leadership, and are the prey of conspiring elements to whom they have given and given until little that the foreigners once held is left.

"The Council has lost a great deal of prestige through its policy of surrendering and drifting. If the ratepayers will assert themselves and demand action and a revamped policy, it may not be too late to save the situation."

Above all, the Pro-Shanghai Movement is driving at different status for Shanghai, for its spirits see the life-accumulations and influence of the foreign element fast slipping away. This is being accomplished through the magnanimity of foreign offices whose responsible heads are not familiar with conditions out here.

Remarkable in the pro-Shanghai Campaign is the success attained by the *Shanghai Spectator* in obtaining investigation by the Shanghai Municipal Council of the conditions prevailing among rickshamen. The Council Committee's report revealed a shameful scandalous state of affairs. Mr. Beaumont attacked the conditions of rickshamen in August, 1931, at which time he was supported in his campaign by Mr. George A. Fitch, well-known Y.M.C.A official, and Mr. A. Shainin, prominent Shanghai merchant. During the intervening years Mr. Beaumont kept pounding the ricksha problem until public opinion was moved and the Council finally was brought into action. The pro-Shanghai ideal, that all Shanghailanders, from the humblest to the foremost, should get an even and square deal is a basis which will do much to insure the continuance of the International Settlement.

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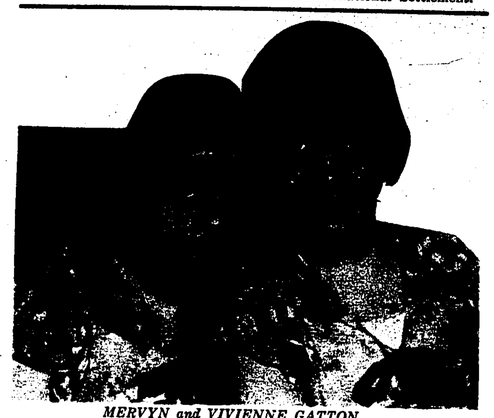

MERVYN and VIVIENNE GATTON
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Mesdames D. Dvorjietz, L. Zigalnitsky, E. Shapiro and Miss Eva Lipkovsky, in crinolines and powdered wigs at the fancy dress ball held at the Jewish Club.

Editorial Notes & Comments

Japan Will Not Tolerate Anti-Semitism!

We take off our hat to Japan, the mistress of Asia! We are sure our readers will applaud the prompt and energetic action taken by the Government to suppress anti-Semitic agitation in Harbin and elsewhere. The White Russians, aided and abetted by the Nazis, will now begin to wonder how Asia can stop their pleasant hobby to murder and plunder Jews, when in their own country they are permitted to indulge in this holocaust with impunity! To the credit of Japan, let it be said that anti-Semitism will not be permitted to stain the soil of Asia, unless reason ceases to be mistress and queen of all things among the Asiatics. Asia will yet teach something to non-Asiatics in their present insensate folly to ride roughshod over the rights of their neighbours and slay them mortally, morally and spiritually.

Nazis Scoff at Jews and the League of Nations

According to a cable from Munich under date of February 11, by Reuter, politics invaded the annual Munich Carnival, when the League of Nations and the Jews were derided and scoffed at. A display mocking refugees who had fled from Nazi Germany showed a Paris cafe overcrowded with Jews all busy making speeches to a crowd outside. Mocking and deriding fellow-beings is a pleasant pastime in Hitler land, and we are left to wonder what further decency is left among the Nazis. "Self-respect,—the corner-stone of all virtue" has flown from the land of GOETHE and SCHILLER and HEINE. Gloating over the fall of innocent beings may bring some temporary joy but the end thereof will be calamitous. "Oh," exclaimed COLERIDGE, "the difficulty of fixing the attention of men on the world within them!" For the present the Nazis are intoxicated with "joy" and no one is good enough for them. How well the Holy Writ admonishes the self-conceited! "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."

The Seventh-day Sabbath and Christianity

The seventh-day Sabbath was discussed by me with the well-known late PROF. FRANZ DELITZSCH, a fine preacher of the Lepizig University, a recal admirer of Jewish character, but an ardent conversionist. Pointing out to him the incongruity of accepting the flag of Russian autocracy and retaining American democracy, he said: "I am fully aware of this forceful argument. I know well that not all is correct in our own camp. As yourself I accept the Unity and spirituality of God, but I wish that you, Jews, overlooking these anomalies, should come over to us and help us correct them." To which I at once rejoined: "Would you advise one to move into a shaky house and then begin rebuilding its walls and roof? Is it not wiser first to repair it and then to move in? We Jews help you best to make that repair when standing outside, pointing out the defects and respectfully urging you on to correct them.—Rabbi MAURICE FLUEGEL.

Soviet Russia and Japan—Will There Be War?

It is a deplorable symptom to read in our daily papers a great deal of war preparations and the desire to precipitate it. It is not improbable that ere this issue goes to press, the hope of some shall have been realised. We cannot understand what good may come out of it when the chance of settling disagreements by arbitration is not very remote. "War, war is still the cry: 'War even to the knife!'" seems to be the slogan among certain bellicose powers. War may be hell, and yet there are those who advocate it and urge it as a pleasant pastime to gain something of doubtful value! We hold no brief for Japan, but we must in all fairness refrain from holding her responsible for the bellicose attitude of Soviet Russia, who indulges daily in threatening her neighbours with all sorts of reprisals. We sincerely hope and pray that the peace of Asia will not be disturbed. Asia has more need of reviving her ancient art, culture and civilization, than becoming involved in works of destruction. It is easy to destroy but very hard to construct. The tendency to improve the art and instruments of rage, must be curbed. War is delightful to those who have had no experience of it. Let STALIN cease his sabre-rattling and unsheath his sword. Asia is not the place for a battle ground and we hope he will realise this truth before he embarks upon his warfare. Let us have peace!

Purim—The Feast of Lots

Purim, a minor feast in the Jewish calendar, occurs this year on the 1st instant. The reading of the Book of Esther from a parchment scroll on that day and on the preceding evening constitutes the principal feature in the Synagogue service. The feast recalls the deliverance of the Jews of Persia through the intervention of Queen Esther and her kinsman, Mordecai, from a threatened massacre planned by Haman, the king's vizier. In the words of the Book of Esther it commemorates "the days wherein Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness and from mourning into a good day." It was decreed that the day be observed in a joyous spirit that finds expression in sending portions to one another and gifts to the poor. The feast bears the name of "Purim" because it is recorded that Haman, the arch enemy of the Jews, sought to fix the day of their destruction by casting "Purim," which, according to a popular etymology given in the Book of Esther, means "lots." The feast is more social than religious. It does not require cessation from labour or any special religious ceremony other than the reading of the Book of Esther and the reciting of a few special prayers inspired by the event commemorated.

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Plain Talk to Dr. Luther Mueller

Now, therefore, we have and can have no sympathy and no agreement with those who try to de-Judaize Christianity. To eliminate the Jewish element from our faith would be to tear up and throw away the root osf the Christian religion. I am ashamed to say that I meet from time to time evidences of ignorance in this matter even on the part of our own Catholic people. Some of them don't know or at least rightly appreciate our Jewish origin, and some of them are ignorant of the purity and the majesty, the beauty and the high spirituality of the Jewish religion. Perhaps we can't blame them altogether. The Jews they meet are for the most part not good specimens; they are apostate Jews, and an apostate does no credit to the religion which he has abandoned. We ought to know that from our apostasy. Therefore we ought to know what to think of lapsed, fallen away, apostate Jews. They too are a bad lot. But we have no more right to judge the original, beautiful, pristine, pure Jewish religion by them than our critics have a right to judge Catholicism from corrupt politicians, or boot-leggers or gangsters who happen to have what is called a Catholic name. We Catholics have suffered so much for the sins of bad Catholics that we should be the last persons in the world to condemn Judaism for the sins of bad Jews. We demand that our faith be judged on its own merits. We ought to judge Judaism on its own merits. — *From a Broadcast Address, "Getting Rid of the Jewish Bible," by* JAMES M. GILLIS, *Editor of the* CATHOLIC WORLD, New York.

France and Germany,—"Who is Telling the Truth?"

Truth-telling in Hitlerized Germany is a thing of the past. Deceitfulness is reigning supreme and every nation, country or government is treated according to the spur of the moment. A Parisian journal *The Paris-Midi* in its issue of Jan. 31, asks, "Who is responsible in Germany and who is telling the truth?" In an editorial headed, "Germany and the Art of Bankruptcy," the *Paris-Midi* in its financial section observed: —"What is most irritating, especially to England to-day is that there are two Germans, that of Dr. SCHACHT, which pleads poverty and that of the political authorities who claim boastfully to have found the way to prosperity." This corresponds with the views held consistently by ISRAEL'S MESSENGER. The pious fraud has now been discovered by an influential Parisian journal. France has reason to suspect the cunningness of her next door neighbour. It is not a light thing to gamble over the future of a whole nation. Steps must be taken to protect the rights of France and every country which has dealing with Nazi Germany. The nation that defies all canons of ethics and logic must be ostracized and isolated. The wheel of civilization must not go backward but forward. "Of all the evil spirits abroad at this hour in the world," says FROUDE, "insincerity is the most dangerous." It is no wonder then that France is uneasy over the outlook when she has to deal with an insincere nation whose simplicity is covered with duplicity.

"Charity is An Eternal Debt and Without Limit".

The feast of Purim is associated with the giving of alms to the poor and the less fortunate in life. Our ancient Sages extolled the practice of sedaka and enjoined it upon all and sundry. Their sayings are scattered in the Talmud. Say they, "He gives much who gives with kindness." "Who shows white teeth to the poor does more than he who gives him milk to drink." "Whoever gives alms let him give secretly so that the needy may not be ashamed." We need not multiply here such lofty precepts. Charity is a virtue that is characteristic of our people. Purim has been indelibly associated with the injunction to remember the poor. There is a wise saying to the effect that "as the purse is emptied the heart is filled." Charity is a virtue of the heart and not of the hands. All can practise it. It has been said that "we are rich only through what we give, and poor only through what we refuse." It is a good season in our calendar to pour out such thoughts on sedaka—charity. Purim is a call to everyone to give according to his means—*k'mattenath yado*—a classic Hebrew expression, and we hope this beautiful custom will be demonstrated abundantly on the ball that is being organized by the Hebrew Relief Society in aid of local charities. The latter looks after the orphans, aged and crippled and maimed in life. It deserves our help and recognition for the lofty service it is doing. "Who is always practising benevolence?" ask our ancient Sages and the answer is given right away, "He who has taken into his own house an orphan and trains and maintains it." We need say no more. We urge all according to their means to support the Purim ball and give it loyal and enthusiastic encouragement.

Th. Roosevelt and F.D. Roosevelt—A Contrast

In the present thunderbolt in Hitlerland, international Jewry expected and rightly so, a lead from PRESIDENT FRANKLIN D. ROOSEVELT, to administer a stern rebuke to the "dominion of arrogance" and for its assault upon civilization. The British House of Commons and the House of Lords, both were emphatic in their denunciation of the HITLER regime, but we look in vain of such a move by President Roosevelt. We do not, however, suspect the latter of sympathy with the reactionary regime, but feel that the timid policy which he pursues is not in consonance with the firm attitude taken by his illustrious namesake, the late PRESIDENT TH. ROOSEVELT, when called upon by a Jewish Committee to intervene in behalf of the Russian victims. The United States at that time was the foremost nation to express its indignation, extend its pecuniary aid and its international sympathy to the victims. The thunderous voice of THEODORE ROOSEVELT was heard far and wide. Here is his memorable fling at the Tsarist reign of tyranny and oppression:—

"I would not dwell upon the widespread indignation with which the American people heard of the dreadful outrage upon the Jews of Kishineff . . . . . I have never known of a more immediate and deeper expression of sympathy . . . . . It is natural that such a feeling should be the most intense in the United States, for here, from the very beginning of its national career, most has been done to acknowledge the debt due to the Jewish race and to do justice to the American citizens of that race and faith. American history well remembers their great devotion and patriotism, their sacrifices for our country, their bravery and capacity in our army, navy and civil service during our own crises . . . . Thus I feel all the sympathy, the sorrow and the horror over the outrage done to the Jewish people . . . . . I am confident that much good has already been done by

Mrs. Annie Ellis who gave a song recital over Station XQHC last month. Her pleasing soprano voice was well received by many listeners-in.

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such manifestations throughout this country . . . And I will consider most carefully the suggestions you have submitted to me on behalf of that cause."

True, the late THEODORE ROOSEVELT did not do anything beyond making this speech, still this denunciation made in the name of millions of free citizens, is an important historical deed. In the same sense spoke SECRETARY JOHN HAY. "Such words," observed an historian, "on such occasions make history, are deeds, salient mile-posts on the road of human advance, pointing to the fact that the United States is built on Biblical principle and destined to give a country and a home to the homeless Biblical people." FRANKLIN ROOSEVELT had a good precedent to follow, and it is a pity he missed a real chance to administer a rebuke to an intolerant regime whose sadistic persecutions of innocent beings cry aloud for redress and justice. It is yet not too late for PRESIDENT ROOSEVELT to act, and we hope his difficult task will not impel him to shirk his duty and tell the culprit "Thou are the man."

We Must Boycott German Goods and Services

We consider it our duty to urge our readers to remember that we all have a duty to do, everyone in his or her own way, to fight the "dominion of arrogance" and challenge its rule of life. It is a year now since racial war has been declared against us. Jews in Nazi Germany have been declassed and outlawed and relegated to the background with no chance of enjoying equality of citizenship. Not content with this Hamanic edict, the Reich has appropriated millions of Marks for vicious campaign against international Jewry. Country after country is being invaded by Nazi hirelings and the work of destruction mapped out. We read into this a declaration of war. We can no longer ignore the fulminations against us nor condone the regime which is hurting and wounding the weak and oppressed. Jews in Germany are facing rigid boycotts and are not given a fair chance to trade. Starvation lies at their door. We cannot ignore the challenge. We have but one weapon and that is—boycott. Let those who have been inured to comfort and luxury wake up and do their bit. We cannot afford to lose this racial "war." We must unite and mobilize our forces to defend ourselves. *Boycott German goods* and services, no matter how much we may "suffer" from this. Liberty is worth whatever the best civilization is assessed at. It pays in the long run to stand bravely for our honour and protection. The Jewish Defence League must be more active in its campaign to see the boycott of German goods and services enforced. We must not be satisfied with writing letters to the press and answering calumnies. We must be vigilant in educating the masses to enforce the boycott. True, we are a small community, but every little thing counts. We must be true to our nation and not betray it. Therefore, let us count you among the loyal. We are watching you. Remember that *we must not buy and sell or deal in any way in German goods and services.* "Eternal vigilance is the price of liberty."

Purim—The Feast of Lots—Ancient and Modern Hamans

The anunal recurrence of Purim serves to remind us of the tragic history of Israel and the vain plots made to paralyze his efforts and destroy him. Notwithstanding the fate that overtook the ancient HAMAN and his sons, there are still aspirants who admire them and would like to step into their shoes. The struggle has not ended with the execution of ancient HAMAN. In every age there have been men of his kidney who think that the latter was not given a fair chance to finish his satanic work, hence their continual plottings and schemings to annihilate Ancient Israel. They that plough iniquity and sow wickedness reap the same. In our day there is a strong candidate in the person of ADOLPH HITLER, who claims to be a spiritual descendant of ancient HAMAN. He, too, is a prime minister and a powerful Vizier at that! He swears by his moustache to complete the task of ancient HAMAN. He is on the road to annihilate that which the latter could not. He is on the top of the tree standing defiant to all those who resent his edicts. There are not a few who pity this tyrant. They are impelled to say with SAADI, "Great God, have pity on the wicked, for thou didst everything for the good, when thou madest them good!" Purim is a season of mirth and joy for Kol Yisrael. We owe it to ancient HAMAN for adding this feast to our calendar. Queen ESTHER'S injunction to remember the poor is observed faithfully. During the centuries of persecution, Purim was quite popular, due, perhaps, to the fact that the story of deliverance from the plottings of the tyrants, which the day recalled, brought hope of a similar deliverance from the evil designs of existing HAMANS. None can gainsay that Israel to-day is expressing the same hope, the same prayer to be rescued from the clutches of his oppressors and detractors. It is a challenge to his existence to outlive his defamers. ADOLPH HITLER will assuredly go the way of ancient HAMAN, if he relents not in time and make the *amende honourable.* It is not a vain boasting on our part. It is the divine law of retribution from which there can be no escape. As you sow so shall thou reap, is a divine warning. We have no two opinions about it. We stand on sacred ground and see the writing on the wall. Let us celebrate Purim this year with added mirth and joy, always remembering that He who neither slumbers nor sleeps will save His remnant from destruction and defeat their enemies.

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ASIATIC RACES CONFER IN DAIREN

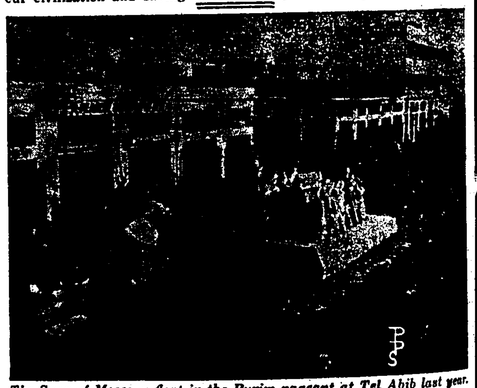
Message from the Editor of "Israel's Messenger"

The Pan-Asiatic Race Conference, an organization for fostering Asiatic culture and civilization, held its annual meeting on February 10, at Yamato Hotel, Dairen. Delegates from Shanghai, Nanking, Canton and other large cities of China attended. Japan, Turkey, Siam, Persia, Afghanistan, the Philippine Islands and a number of other Asiatic nations were officially represented.

East and West Must Unite

In a letter of greeting from Mr. N. E. B. EZRA, Editor of ISRAEL'S MESSENGER, addressed to Mr. Shuzo Ohkawa, the noted organizer, which was read at the conference, he wrote, *inter alia*:—

"It is a unique gathering in the history of modern Asia which needs to-day a great awakening to save our civilization from decay and collapse. Asia has slumbered long, too long, and we need men with vision to work for its uplift and come to the aid of the masses. . . . I do not know how often you meet together, but please bear in mind that Jewish Palestine should not be excluded in future from the map of Asia, because the Holy Land is part and parcel of Asia, and its recent recovery by the undaunted Jewish pioneers from the blight of ages, must be hailed as a significant advance for the future of Asia. There is much work for the sons of Asia to do, and we must mobilize our best thinkers and philosophers and economists to work in a spirit of harmony and goodwill to unite, the East and West, until it can be truly said that the twain has met and elaspped hands together for the glory of God and the weal of humanity. Asia needs peace and it should be your duty to stress this at your conference and pass a strong resolution to that effect. Wishing you abundant success in your deliberations and assuring you of my earnest hope and prayer to see Asia unified and playing her role in stabilizing our civilization and saving it from decay and collapse."



The Song of Moses, a float in the Purim pageant at Tel Abib last year.

Carnival in Tel Abib. The annual Tel Abib Purim Carnival, a colourful parade of picturesque pageantry, was cheered by throngs that crowded the sidewalks, the housetops and all available balconies and window ledges. The milling crowds, residents of the city, tourists from other lands, visitors from Haifa, Jerusalem and all the colonies, neighbours from Jaffa, crimson tarbushed men and their back-veiled women, all maintained perfect order and no disturbances marred the gaiety and good cheer of the day.

The Merchant of Venice.—Is this play to be encouraged in public schools? Are Jews justified in commending it? What is the consensus of Jewish opinion? We shall discuss this subject in our next issue.

BERLIN, Jan. 21.—A "ghetto church" for Christians of Jewish origin has been established here according to an official announcement. The church, the first to be devoted to those converts barred from the German church because of their origin, is located near the Central Jewish Synagogue.

CORRESPONDENCE

GREETING FROM A DISTINGUISHED COLLEAGUE

Editor, ISRAEL'S MESSENGER

DEAR MR. EZRA,—Permit me to congratulate you on the thirtieth anniversary of ISRAEL'S MESSENGER. I recall the pleasure I derived from writing my greeting to you on the 25th anniversary, and I am pleased again to enclose a message for your anniversary number.

I believe that you can make your journal even more attractive not only by adding a number of signed features to its contents, but also by some typographical changes. Why not make a study of our American journals and emulate some of the style of make-up, layouts, etc.? I am confident that some typographical changes would do the paper good.

This, of course, has nothing to do with my message for publication in your columns. I am very happy to be among those who will greet you on your anniversary. With kindest regards, B'ahabath Zion.

PHILIP SLOMOVITZ, *Editor,*
THE DETROIT JEWISH CHRONICLE

DETROIT, MICH., Jan. 5 625 Woodward Av.

[We hope to publish the message referred to in our next issue. Mr. Slomovitz, is a leading Jewish publicist in the United States and his contributions are widely read and admired.—Editor, ISRAEL'S MESSENGER.]

PHILOLOGY

The following letter appeared in The Shanghai Evening Post Mercury of February

SIR,—I would like to call your attention to a breach of tact, official prerogative and an erroneous statement made in your Reader's Forum of January 27, by Mr. Aakseli Solminen, the Consul General for Finland, in Charge of Latvian interests. He states, and quite rightly I suppose, that one Proher Sitch, accused of burglary and called a Latvian in your paper, is not enrolled in the list of Latvian citizens. This is entirely within his official capacity.

But when he goes on to enter a philological discussion of the names Prohor and Sitch he has wandered far from the diplomatic field. It is undoubtedly within his right as private individual to hold the opinion that Sitch is a name of Hebrew origin—he may hold whatever opinions he pleases, as long as he does not publish those opinions over his official signature. But when he states officially that Sitch, a perfectly good Russian name for a bird of the owl species, is Hebrew, he has exceeded his rights and the truth, Sitch is not of Hebrew origin.

As for Mr. Solminen's object in thus officially stating that a criminal's name is Hebrew, and thus subtly casting an aspersion on the Hebrew people, I do not believe it the finest thing a Consul General, the representative of an entire nation, can do.

And then—just one word of caution Mr. Solminen, your name is of very definite Hebrew origin.

P. MORSE. *Hon. Secretary.*
THE JEWISH DEFENCE LEAGUE.

Shanghai, Jan. 31, 1934.

ROBBING JEWISH GENIUS

The following letter was published in The North-China Daily News, The China Press, The Shanghai Times and The Shanghai Zuria of February 5:—

DEAR SIR,—In your yesterday's issue, the death of Dr. Fritz Haber has been announced by Transocean Service, having taken place at Basle on January 30. We are told that.

"Haber was until 1933 director of physical chemistry in the Kaiser Wilhelm Institute. . . . was awarded the Nobel Prize in 1918, was celebrated throughout the world for the discovery made in collaboration with Prof. Bosch, of a process for the manufacture of nitrate compounds from atmospheric nitrogen, whereby the yield of the soil is greatly increased."

Not a word about Dr. Haber having been a Jew, not a word as to the why and wherefore of his having been "until 1933 director of physical chemistry in the Kaiser Wilhelm Institute." We are left in the dark about it, and Haber has been successfully passed as a German, an Aryan, who just happened to be at Basle by an accident, or perhaps went there on some urgent business, or probably to recoup his health, as is usually the case with men of light and leading. Thus a great name victory-laden and honour-crowned has been palmed off as a full-fledged Aryan and despatched to his grave honoured, wept and sung by the whole nation whom he had served "until 1933," and who was found no longer useful and fit to serve after!!

This is not the first time in history when men of Jewish genius and intellects have been robbed of their origin, but in the case of Nazi Germany, and in the light of recent tragedies enacted in that country, it appears cruel and intolerable. True, genius is universal, but since the new dispensation proclaimed by the Nazis, we must in sheer defence protect our rights and proclaim our birth and worth. If genius is mainly an affair of energy then the world must realise that we are not void of creative values to merit attention and distinction. We claim Dr. Fritz Haber as a Jew and proclaim his worth to all mankind. Germany cannot have it both ways. It must either ignore her Jewish geniuses, or reinstate their rights of citizenship, if she is unable to part with their glory attached to them as products of German culture. N. E. B. EZRA.

SHANGHAI, February 4, 1934.

ANTI-SEMITISM IN ENGLAND?

The following letter was published in The North-China Daily News of the 2nd ultimo:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—"There is nothing new under the sun," was said by an ancient Jewish seer. The agitation in England to stir up a wave of anti-Semitism reported in your to-day's issue by Transocean Service, may or may not result in a flare up, but it is well to note the trend of mind of the army of workless who would do anything and everything every day in every way. The struggle for existence is becoming harder and men go crazy for crumbs of bread to sustain themselves and their families. Scapegoats must be found to excite the imagination and appeal to the lowest instincts of the mob. There is nothing stronger than human prejudice and the easiest and safest way to remedy discontent and dissatisfaction is to strike at the Jew by painting him in the darkest hue and dispossessing him of his rights and savings and privileges.

"There is nothing new under the sun," is worth stressing because the tendency to-day in certain quarters is to go back to the Dark Ages, revive auto da fe and the Inquisition and upset law and order. It is reported that this illegitimate propaganda is well financed in certain quarters and is working slowly but surely to inveigle civilized countries under its grip.

An appeal to the British Government for measures to stem the tide of anti-Semitic incitement in England, which is assuming a dangerous character, was made by the London *Jewish Chronicle,* in a lengthy editorial in its issue of December 22. It stresses the danger of allowing printed slanders to be distributed freely in England and to reach ignorant and ill-balanced individuals.

The story detailed by the Transocean in your to-day's issue, shows that the campaign is striking root in some part of England, and men and women are lead to believe that the Jew is at the bottom of all troubles from which the earth is groaning as if beneath a heavy cloud. "Anti-Semitism on British soil" is the dream of the power that is seeking to revive the Medieval Age and no money and no efforts will be spared to drag England into the precipice. But will England listen to the voice of the Dark Ages and tolerate feudalism and anarchism? The very idea is absurd, but still there is no knowing what the power of unrestrained press propaganda may do. We can no longer afford to take chances. "Fear of Jewish domination" is a convenient slogan which fits in with the present distress into which the whole world has been thrown. The campaign of hatred and slander is being intensified and the minds of the rank and file are poisoned with the new dispensation, pace Dr. Stephen S. Wise, "to endure the God of Israel but not the Israel of God." Ovid said, "Every one who wishes that the man whom he fears would perish." That is the essence of modern anti-Semitism. The way to capture adherents to its cause is to glorify ignorance, magnify human sufferings and fill the eyes with dust. Prejudice is never easy unless it can pass itself off for reason.

The men who stand behind the anti-Semitic plank in England certainly do not represent the voice of the British nation. Perhaps we have given them numerited attention and advertisement. I am reminded of a passage in Burke which aptly describes the present insensate folly to strike a blow at England's prestige as a world Power. "Because half a dozen grashoppers under a fern," Burke wrote, "make the field ring with their important chink, whilst thousands of great cattle, reposed beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all, they are other than the title, shrivelled, meagre, hopping, though loud and troublesome, insects of the hour."

The British Empire was not built by the small "insects of the hour." Those who had built have dugged deeper its foundation so that the tooth of time will not be able to gnaw and which the arrows of outrageous fortune will not be able to destroy.

Shanghai, 1st Feb. 1934. N. E. B. EZRA.

THE LOST TEN TRIBES

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—When reflecting over the programme of Birobijan, it seems to me that the Jewish people is always liable to remain a minority whenever their number rises to a certain level. We often have to experience a sinister loss of ten tribes. After the exodus of the Israelites from Egypt their number reached approximately three million souls. When David counted the people about 400 years later their number was more than doubled. But while Rehoboam ascended the throne the Jewish country was divided into two kingdoms and a hostility in the house of Jacob arose which could not be quenched until the last hour of their existence, in which consequence both houses became a minority in comparison with their neighbours. If the house of Jacob would not be disunited, the Babylonian captivity would perhaps not have taken place, and Nebuchandezzar could not have imposed his yoke on their necks with such a ferocity, as he did. Owing to the fact the next generation witnessed the rebirth of the Jewish State with only 40,000 returning to their homeland, while the greater part remained dispersed in their exile in all parts of Asia and Africa, the Jewish homeland could not regain its former glory, and increase in such a proportion as when they would be united from the very beginning, and in this way they were an unimportant factor in the links of nations until their last agony when the Romans performed their final blow over the small Jewish state. The greatest army that Judas Maccabeus was able to place against Antiochus Epyphanus was ten thousand men only, while at the time of David, about 1,000

years before the army alone reached about one and a half million.

At present we are again threatened to face the same problem. Birobijan is the beginning of a new loss of ten tribes in Israel. A place which has no historical connection with the Jewish soul, nothing in common with the Jewish race, with the Jewish spirit and the Jewish language can never inspire a people to live and exist to their ideals to their principals, and can never encourage them to strive for a certain aim. In such an environment where they are surrounded with anti-Semites, influenced by a communistic superior, our Jewish brethern of Birobijan will again be the lost flock of Israel, again the lost ten tribes to the Jewish history. Only a reminiscence like those of the Chinese Jews in Kaifengfu will occupy the leaves of our future history. They will be lost because of the alien spirit of the structure mingled with alien principals without a special leader. The language which is the first and most important link of a nation will not even come into consideration there. The German Jews will certainly use their German language which they are so proud of, the Russian Jews use—Russian, and the Polish Jew—Jargon-Hebrew will be quite out of the question. Here is the greatest tragedy that cannot be healed, because another corner of the world is not included in the Zionist programme. Unlike Palestine whereto our eyes are riveted and where the most striking feature is noticeable that whatever the ideals and principals of the various classes of Jews may be, their tongue is one which is a very great fortress for the future. Jewishness among our brethren of Birobijan will decay, and absolutely nothing will be left, no religion, no language, no aim and no ideals, and so we will again suffer a loss of ten tribes. Now the question might arise: "Shall they not be given a refuge in their present distress?" The answer would follow: To save their bodies—yes, since when the body is in danger, no consideration must be given to the soul, but to save their soul—no, and such a place must be considered as a temporary refuge. But as o Biroijan the body too is not in safety. If I have been well informed, of those that are already there many died of malaria and famine. Our whole attention must be reveted on Palestine, and in spite of having there a great adversary, the Arabian people, it must not frighten us. The Samaritans also tried to hinder the erection of the second temple but notwithstanding their obstacles the temple was built.

I am also astonished to note that ISRAEL'S MESSENGER is so humbly imploring the Arabs for friendship. It is true that we do offer them our friendship, but if they refuse to accept it, we will do without it. We cannot expect them to be better than their forefathers who brought out to the captives that went to Babylon, blown up bottles supposed to contain water, pretending to be their brothers, but instead those bottles were filled with poisoned gas from which many Jews died. You cannot ask understanding from a people who have none themselves, and whose motto is: "Yado bakol w'yad kol bo." Palestine was pledged to them for guardianship during many centuries, but what did they do with it? They have converted it to a wilderness. That proves that they cannot be its guardian any longer, and so it must be restored to its former landlord.—Israel.

SHANGHAI, 3rd Jan., 1934. BEN-ZION.

[We regret that owing to lack of space in our last issue, the above letter was crowded out. Needless to say, we are in full accord with the views of our correspondent regarding the Birobijan project, which is frought with danger and should not be sponsored by any responsible Jewish organization.—Editor, ISRAEL'S MESSENGER.]

JEWS, ARABS, ENGLAND & BUSYBODIES

The following letter was published in the Shanghai Evening Post and Mercury of February 5:—

Editor, THE EVENING POST & MERCURY

DEAR SIR,—Another "bombshell" has been flashed by the United Press and published in your issue of February 3, anent the Holy Land. This time we are furnished with the nauseating views of pro-Arab Christians, who find themselves filled with the milk of human kindness and see the need of defending the Arabs from the excessive zeal of their Jewish neighbours.

Miss Farquharson is not a new recruit in her defence of the Arabs. This militant lady has long been known to be in opposition of the Palestine Mandate and the Balfour Declaration. Her present propaganda is designed to inflame the fanatics and excite their wildest imaginations.

Col. Waters Taylor, Chief of staff of the Chief for Palestine, tells us, according to the United Press telegram referred to, that the "British blood and lives were given to conquer Palestine . . . not for the purpose of establishing a national home for the Jews." Seldom has such rigmarole been condensed in a few lines. Col. Taylor must be told that besides "British blood and lives," there were "Jewish blood and lives" who fought for the conquest of the Holy Land. I would refer him to a work entitled "With the Judeans in the Palestine Campaign" by Lieut.-Col. J. H. Patterson, D.S.C., where he will find deeds of valour and patriotism performed on the Palestine front by the Judeans.

Another critic by the name of Sir Edward Chayte, leader of the Australian forces into Palestine, has been injected into the controversy. He claims (by what authority it is not stated) that "the Jews are now claiming full rights to the country without the limit imposed by the Balfour Declaration." This is absolutely unwarranted because Congress after Congress had made it clear that Arabs have just as much rights in Palestine as the Jews. Arab-Jewish co-operation has always been suggested for the upbuilding of the country and there are instances where both had joined hands together to develop its latent resources.

Sir Edward's analogy as to "a foreign syndicate buying of blocks of land in England from which all tenants and labourers are expelled with only such compensation as brought in to fill their places. . . ." is absurd because Jews are not foreigners in their homeland. They are there by rights and not on sufference. The preamble of the Palestine Mandate declares: "Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country." No such pledge was given to the Arabs, except 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 economic condition, has considerably improved in comparison with 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, but also at a considerable profit.

Miss Farquharson displays considerable innocence when she pretends that the Arabs were given solemn pledges, "the most solemn pledges that a nation can give." This swansong has been nailed in times out of number. It is merely repeated in order to establish its rights, on the ground that "a lie becomes a truth when the lie becomes ancient." The inconclusive correspondence conducted in 1915 between Sir Henry McMahon and the Grand Sheriff of Macca (later King Hussein) had no reference whatsoever to Palestine, nor could the Arabs in that country have had any knowledge of it. The promise of Independence that was held out to certain Arab territories was made subject to their revolting against the Turks and rendering active assistance to the Allies. The Palestinian Arabs never revolted, but remained passive throught Gen. Allenby's campaign. Had they been under the impression that they had been promised Independence, they would certainly have claimed this when the war was over. The fact is, however, that when the Zionist leaders submitted their proposals to the Peace Conference in Paris early in 1919, King (then Emir) Feisal, who represented the Arabs, wrote a letter expressing approval of those proposals and welcoming the Jews back to Palestine. It was not until the beginning of 1921 that Feisal first claimed that Independence had been promised to the Palestinian Arabs, and when the British Government explaimed that this claim was unfounded. Feisal accepted the Government's point of view. Since the end of the war the Aabs have been able to create indepent kingdoms in Arabia besides having an Emirate in Transjordan: so that they have every reason to be satisfied with the manner in which Great Britain has kept her war promises.

It is conceded that without Jewish investments, skill, muscles and brains, the Holy Land could never come forward as a land flowing with milk and honey. Dr. John Haynes Holmes, of the Community Church, New York, after making due observations in the country he had visited, says:

"Where yesterday were barren hillsides and feltid marshes are to-day the homesteads and farm lands of more than one hundred Jewish colonies, old and new. Orange groves cover with fragrance and beauty what was formerly the waste and desolate sand dunes of the Mediterranean shore. Wheat and barley yield their abundant harvest in lowlands drained of those stagnant pools which emote even the wandering horseman with disease and death. New planted forests dot a land which was long since stripped of trees; factories and power plants break the ancient silences with the modern clash of the machine; towns with schools and libraries and cultured citizens cover a country given over to the mud hut of the illiterate villager or the goatskin tent of the primitive nomad."

I shall not waste more space in your esteemed columns in citing other prominent authorities in support of Jewish earnest strivings to their homeland. Here is a work of which modern civilization should be proud. It is a work which will redound to the credit of all the nations, for the Holy Land is revered and enshrined in the hearts of mriads of people who value the teachings of the prophets, the Sages and the prophecies which the land had given to mankind. Even if there were no Balfour Declaration and no Palestine Mandate, the Jews to-day would have been invited to remain on the soil permanently and cultivate it and resuscitate it. There is joy in performing duties. The true way to render ourselves happy is to love our duty and find in it our pleasure. It has been said that every man has his appointed day. Neither Miss Farpuharson, nor Col. Taylor wil thwart the national efforts of Jewry to come into their own. Opposition strengthens the manly will; it always inflames the enthusiast, never converts him. That "Christian" lady who fires volleys on modern Judea from a distance will sink into oblivion and probably live to relent her misguided activities. With apologies to Isaiah, she can neither hurt nor destroy the light that is now effulgent in New Zion, which is destined to corruscate brilliantly. In the words of Burke, "He that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper."

SHANGHAI, Feb. 5, 1934. N. E. B. EZRA.

JEWS, ARABS AND THE POPE

The following letter was published in The Shanghai Evening Post and Mercury of January 21st:—

EDITOR, SHANGHAI EVENING POST & MERCURY

SIR,—It has been said that out of difficulties grow miracles. We see this adage illustrated in Zionist strivings for a place in the sun. The struggle for liberty and emancipation is a hard one; it becomes harder when those who are "at ease" fire volleys and seek to hinder its progress and advancement.

The cabled news from Rome under date of Jan. 28, published in your yesterday's issue, gives your readers the viewpoint of the Pope towards Zionism and his concern over the present "clash between the Jewish element and the Arabs as the result of the Zionist Movement." We are told that the Vatican's policy is to consider the Holy Land as a precious material and spiritual legacy of the past in which all Christians are interested." We go a step further and say "all humanity must be interested." The prophet of old stressed it in language which has its full import to-day. "My house shall be a house of prayer for all the nations."

Great Britain is in Palestine to-day by virtue of a mandate granted to it by the League of Nations, the basis of which is the Balfour Declaration. She is there by reason of a trust granted to her by the civilized world conditional upon her compliance with the terms of facilitating the establishment of a national home for the Jewish people.

It is somewhat amazing to hear that the "diplomats of the Pontificial Secretariat of State see a danger for Palestine in the rapid and progressive movement towards preeminence of a numerical and economic character on the part of the Hebrew element." Swift tells us that "Storytelling is subject of two unavoidable defects,—frequent repetition and being soon exhausted; so that, whoever values this gift in himself, has need of a good memory, and ought frequently to shift his company." We are not told the nature of the "danger" from which the world will suffer in the event of Zionism reaches its goal. This is the first time the head of a great Church places this bogey in the forefront. The "fear for the future of Palestine under Jewish domination" is hard to understand. So far Jews are not entering the country freely, but even if the anticipations are realised in the way it is hoped, there is no reason why Jewish government should be decried and dreaded. The Holy See should voice his concern over the way some of Christian Europe govern other races and the example of Nazi Germany should not be overlooked. Instead of trying to bring "light to heathen peple," the Catholic Church (I say it with all due respect) should instil Christian teachings in those nearer home to Rome who claim to be Christians. The whole attitude of the Holy See is incomprehensible. Showing "alarm at the possibilities inherent in a movenent like Zionism, which might upset the life of the Holy Land," when other Church dignitaries hailed it with satisfaction, seeing in it an opportunity to recompense the Jew whose maltreatment for the last two thousand years is a blot on the escutcheon of Christendom, is hard to understand. Men of independent mind have not hesitated to praise Jewish progress and achievements in the Holy Land. They saw for the first time how Jews are able and capable to build a desert and develop its latent resources. If to achieve miracles in face of opposition must excite "alarm" then our civilization must come to an end and we all must adjourn to the desert. Dr. Elwood Mead, U. S. Commissioner of Raclamation, tells us of his own personal observations in Palestine. Says he:

"The achievements of the Jewish colonists deserve the grateful recognition of the world. In a hundred ways Jewish settlement has brought modern civilization into all parts of Palestine."

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success detailed by him. When leading government officials, join hands to further Israel's work of restoration, in raising the former desolation, repairing the waste cities, the desolations of many generations, it is evidence that the Zionist Movement is going forward. Once a Zionist was asked what he would do if the Mediterranean would suddenly inundate Palestine. He said, "I would learn to live under water." Such is our creed and such our undaunted determination!

The statement attributed to the Patriarch of Jerusalem, M. Barlassina, that Zionism "proposes gradually to drive away present Arab inhabitants of the country" os ill-advised and designed to intensify the present bad feeling existing. This noted Papal Legate is widely known for his hostility to Israel's national aspirations. A few years ago, the British Secretary of State for Foreign Affairs requested the Vatican to remove him from office, on account of his activities, which jeopardise the goodwill between the Arabs and Jewis in Palestine. It is understood that Barlassina urged the Arabs in 1930 to remain firm in their position against the Jews. Such a force for disunion will not sow seeds of peace but strife and discord.

The telegram in your journal referred to, ends with the statement that the "spread of Zionism in Palestine and the immigration of numbers of Jews has been harmful to the morality of the Holy Land." I will not deny that the whole world is suffering to-day from pernicious habits and teachinge. It is not improbable that among the Jewish immigrants there are youths with modern ideas borrowed from their respective adopted homeland, but that is no reason why wholesale attack is justified. Canon Danby, of Jerusalem, a noted Christian divine, pooh-poohs the idea that Jewish immigration to Palestine consist of the undersirable. In a speech delivered by him at the annual meeting of the Jerusalem and East Mission, the Canon said that:

Since his return to England he had been struck by the constant recurrence in the most varied quarters of the remark that only the scum of the Jews of Eastern Europe were going back to Palestine, and that no decent Jew would dream of going out there. During the past 10 years he had come into close association with virtually every class among the new Jewish population of Palestine, and he had found among them some whom he was proud to count as his best friends.

The time had long passed when it was to anybody's interest to drarocate pictures about the Promised Land. Those who would happily quit the conviences and comparative comforts and opportunities of European town life and wait in thousands in the hope of being among the few hundreds who were admitted into Palestind, with its certain discomforts, hardships and poverty, formed and interesting kind of "scum."

It was, in fact a "scum" to whom material gain was meaningless, or a thing indifferent, while the ideal was everything. The ideal of the accepted and responsible leaders, and most of their followers, was the single purpose of living an undistracted, but full, natural, normal life, in which education thought, language, literature, civilisation and arts should be their own standards, built on Hebrew ideals, and not borrowed fro mGentile surruundings.

The foregoing comes from a wholly unbiassed source and should not be underrated. Criticism is always healthy, by which men grow important and formidable at very small expense. Censure and criticism never hurt anybody and all who look forward to progress should welcome it.

Shanghai, 30th Jan. 1934. N.E.B. EZRA.

WHAT WOULD A DICTATOR DO FOR SHANGHAI?

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—With reference to your statement under the above heading in your issue of the 2nd inst. you are not the only one whose contribution has been partly suppressed by the *North-China Daily News*. I do not intend in these lines to make any complaint about this paper which I much admire and greatly esteem. Of course, the Editor and the publishers know their business better than anyone in accepting, rejacting, partly suppressing or wholly publishing the contributions of their correspondents, according to their principals. I should, however, like to have the suppressed part of my letter of the 1st February, 1934, to the *North-China Daily News* under the pseudonym of "Observer," published elsewhere and should be much obliged if you would publish it in your next issue.

The eliminated part of my letter referred to, comes immediately after "Already we see everywhere Dictators and Dictators" and run as follows:—"Of course, he should not be vindictive, selfish, and despotic, hitting upon the laws of humanity and civilization as we are witnessing elsewhere." As you see, this is to show that we are alive to what is going on around us and, unable to come to the rescue of our brethern from the atrocities of the new German regime, we simply make it a duty to expose before the whole world the uniawful and barbaric methods of a great country before she sank back into medievalism was considered as the centre of culture and enlightenment. ELIAS S. LEVY.

SHANCHAI, 18th Feb., 1934. 690 Avenue Ed.

MRS. LIZA HARDOON RAISES HUGE LOAN: Action Pending in Court

A transaction involving $18,000,000, believed to be the largest amount of money ever advanced in a single transaction upon the security of real estate in Shanghai, was completed on the 12th ultimo, when Mrs. Liza Hardoon received this sum from the China Realty Company, Fed. Inc., U.S.A. Mrs. Liza Hardoon is the widow of the late Mr. Silas Aaron Hardoon, Shanghai land-owner and millionaire, whose affairs came into great prominence over two years ago. The loan is secured by a mortgage of certain properties in the Central district, situated principally on Nanking Road, and including some of the most valuable sites on the "Maloo," such as the Continental Emporium and the Sun Sun Company's store, the various lots forming the security for this mortgage collectively being for this mortgage collectively being valued for probate purposes at over $50,000,000. It is understood that the main purpose of this loan is to enable Mrs. Hardoon, who is the sole executrix under the will of her late husband, to pay death duties, amounting to something over $9,000,000, to the British Government in respect of the Hardoon estate generally.

Long Term Loan

The loan, which is for a long term of years at a conservative rate of interest, was financed by Central Properties, Ltd., a recently incorporated British Company of which E. D. Sassoon & Co. Ltd., are general managers and the shares of which are held by that Company and a powerful and influential group of Chinese Bankers and other financiers, including the Bank of China, Chekiang Industrial Bank, Shanghai Commercial & Savings Bank, International Savings Society, International Investment Trust and Yangtsze Finance Co. The company has an authorised capital of $50,000,000 of which $1,800,000, has been paid up in cash, the amount required to finance the mortgage of $18,000,000 having been advanced to the company by its shareholders, proportionately to their respective holdings. The protracted negotiations for the financing of this exceptionally large transaction were carried through by E. D. Sassoon & Co. Ltd., representing Central Properties, Ltd., and Mr. Ellis I. Ezra, representing the China Realty Comanpy. It is the probable intention of Central Properties, Ltd., in the near future, to make an issue of long term debentures on the specific security of this loan with collateral security of the paid up capital of the company. A portion of the debenture issue will probably be offered for public subscription at an early date. The whole of the proposed issue of debentures will be underwritten by the shareholders in Central Properties, Ltd.

Khan Bahadur Hardoon Plans Court Fight

The foregoing was given prominence in *The North-China Daily News* of the 13th ultimo, and on the same evening *The Shanghai Evening Post and Mercury* published a sensational interview by Khan Bahadur Ezra S. Hardoon, next-of-kin of the late Mr. S. A. Hardoon, in the course of which he challenged the loan of 18 million dollars referred to.

Greatly Surprised

Mr. Hardoon expressed himself as greatly surprised that such action had been taken, since he said he holds judgment against the Hardoon estate from an Iraq court and it has been his intention to move for execution on a basis of the Iraq judgment through the local British courts. An attorney has been retained by Mr. Hardoon, but no action in court here has been taken as yet. Mr. Hardoon arrived on January 29 and has been quietly staying at the Cathay hotel. His title of "Khan Bahdour," it was explained to our local evening contemporary, was awarded by the British Government as a result of his services to the British army in Mesopotamia when supplies were cut off during the World War, and he is said to be a man of substance and standing in his community.

Action Expected Soon

No information was forthcoming as to when the court action would be taken, but it was indicated that Mrs. Hardoon's loan would expedite the counter-claim lest the estate be further involved.

DEATH OF KING ALBERT: A NATION IN MOURNING

The death of the Belgium King last month evoked universal sorrow and regret. The local Ashkenazi Jewish Communal Association has forwarded a letter of condolence expressing their deep regret. The following is the full text of the communication forwarded by us:—

Mr. M. J. DELVAUX DE FENFFE,
Acting Consul-General for Belgium, Shanghai.

DEAR SIR,—It is with profound sorrow and regret that we read in this morning's papers, about the tragic death of King Albert I, the beloved monarch of Belgium, whose sudden passing away will be mourned all the world over.

The late King was a heroic figure among the Royalties; his towering personality in the Great War in defending his kingdom against wanton invasion and aggression by a nation that trampled upon the sanctity of treaty rights, endeared him to all the nations of the earth.

To us, King Albert, was a symbol of a country that abhorreth tyranny and upholdeth the law of Right against Might.

Only last year, the late King visited the Holy Land and saw with a sense of joy the tremendous change wrought in the country by Jewish pioneers. He was greatly impressed with the achievements made, and offered considerable encouragements to the Zionist leaders to persevere with their Herculean task of rebuilding Zion and reclaiming it for humanity and civilization.

The recent hospitality given to German-Jewish refugees fleeing frantically from cruel persecution and oppression in Germany, is another incident increasing Jewish indebtedness to Belgium, which the genius of history will delight to recall.

Please accept our sincere expression of sympathy and condolence in your country's irreparable loss, and our prayer that Belgium under the new King Leopold III, will continue to prosper and lead in the van of progress and civilization. Yours faithfully,

N. E. B. EZRA, *Founder-Editor.*

SHANGHAI, 19th Feb., 1934.

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The loan, which is for a long term of years at a conservative rate of interest, was financed by Central Properties, Ltd., a recently incorporated British Company of which E. D. Sassoon & Co. Ltd., are general managers and the shares of which are held by that Company and a powerful and influential group of Chinese Bankers and other financiers, including the Bank of China, Chekiang Industrial Bank, Shanghai Commercial & Savings Bank, International Savings Society, International Investment Trust and Yangtsze Finance Co. The company has an authorised capital of $50,000,000 of which $1,800,000, has been paid up in cash, the amount required to finance the mortgage of $18,000,000 having been advanced to the company by its shareholders, proportionately to their respective holdings. The protracted negotiations for the financing of this exceptionally large transaction were carried through by E. D. Sassoon & Co. Ltd., representing Central Properties, Ltd., and Mr. Ellis I. Ezra, representing the China Realty Comanpy. It is the probable intention of Central Properties, Ltd., in the near future, to make an issue of long term debentures on the specific security of this loan with collateral security of the paid up capital of the company. A portion of the debenture issue will probably be offered for public subscription at an early date. The whole of the proposed issue of debentures will be underwritten by the shareholders in Central Properties, Ltd.

Khan Bahadur Hardoon Plans Court Fight

The foregoing was given prominence in *The North-China Daily News* of the 13th ultimo, and on the same evening *The Shanghai Evening Post and Mercury* published a sensational interview by Khan Bahadur Ezra S. Hardoon, next-of-kin of the late Mr. S. A. Hardoon, in the course of which he challenged the loan of 18 million dollars referred to.

Greatly Surprised

Mr. Hardoon expressed himself as greatly surprised that such action had been taken, since he said he holds judgment against the Hardoon estate from an Iraq court and it has been his intention to move for execution on a basis of the Iraq judgment through the local British courts. An attorney has been retained by Mr. Hardoon, but no action in court here has been taken as yet. Mr. Hardoon arrived on January 29 and has been quietly staying at the Cathay hotel. His title of "Khan Bahdour," it was explained to our local evening contemporary, was awarded by the British Government as a result of his services to the British army in Mesopotamia when supplies were cut off during the World War, and he is said to be a man of substance and standing in his community.

Action Expected Soon

No information was forthcoming as to when the court action would be taken, but it was indicated that Mrs. Hardoon's loan would expedite the counter-claim lest the estate be further involved.

DEATH OF KING ALBERT: A NATION IN MOURNING

The death of the Belgium King last month evoked universal sorrow and regret. The local Ashkenazi Jewish Communal Association has forwarded a letter of condolence expressing their deep regret. The following is the full text of the communication forwarded by us:—

Mr. M. J. DELVAUX DE FENFFE,
Acting Consul-General for Belgium, Shanghai.

DEAR SIR,—It is with profound sorrow and regret that we read in this morning's papers, about the tragic death of King Albert I, the beloved monarch of Belgium, whose sudden passing away will be mourned all the world over.

The late King was a heroic figure among the Royalties; his towering personality in the Great War in defending his kingdom against wanton invasion and aggression by a nation that trampled upon the sanctity of treaty rights, endeared him to all the nations of the earth.

To us, King Albert, was a symbol of a country that abhorreth tyranny and upholdeth the law of Right against Might.

Only last year, the late King visited the Holy Land and saw with a sense of joy the tremendous change wrought in the country by Jewish pioneers. He was greatly impressed with the achievements made, and offered considerable encouragements to the Zionist leaders to persevere with their Herculean task of rebuilding Zion and reclaiming it for humanity and civilization.

The recent hospitality given to German-Jewish refugees fleeing frantically from cruel persecution and oppression in Germany, is another incident increasing Jewish indebtedness to Belgium, which the genius of history will delight to recall.

Please accept our sincere expression of sympathy and condolence in your country's irreparable loss, and our prayer that Belgium under the new King Leopold III, will continue to prosper and lead in the van of progress and civilization. Yours faithfully,

N. E. B. EZRA, *Founder-Editor.*

SHANGHAI, 19th Feb., 1934.

[Continued from Page 2]

of German-Jewish Capitalists are organizing a new shipping company to transport fruit between Egyptian, Syrian and Palestinian ports. Polish commercial interests have opened a new bank here. Egyptian Jews are planning to establish two new colonies in the Wadi Hawareth region. Hitherto unknown water resources have been found at Beth Alpha. Government reports show the country's steady economy progress.

Wife of Norman Bentwich Beaten by Nazi

PARIS, Jan. 4.—Helena Bentwich, wife of Norman Bentwich, former Attorney General of Palestine, was beaten to-day by a Nazi at Saarbrucken in the Saar Basin, it was reported here. Mrs. Bentwich had accompanied her husband in a tour of the Saar region, which is ruled by a League of Nations Commission, in order to investigate the position of the German Jewish refugees who fled to the Saar from Nazi Germany. Mr. Bentwich is head of the Jewish affairs division of the refugee aid body set up by the League. While Mrs. Bentwich was waiting for a street car in Saarbrucken, she lit a cigarette. A Nazi approached her and demanded that she drop the cigarette, saying "German women do not smoke." Mrs. Bentwich replied that she was English and that Saarbrucken was not yet ruled by Hitler and Goering, but by the League. Whereupon the Nazi beat her and snatched the cigarette from her mouth. Despite the fact that the plebiscite to determine whether or not the Saar Basin rejoins Germany or remains under League rule will not take place until next year, the Nazis are extremely active in the Saar, and carry on an extensive propaganda for reunion with Nazi Germany. Residents of the Saar have complained to the League commission about Nazi activities and the insolent tones of the Nazi press in the Saar.

Anti-Nazi Embargo Upheld by Menuhin

NEW YORK, Jan. 12.—The musical embargo on Germany which has been in force several months on account of the Nazi ban on Jewish artists was upheld by Yehudi Menuhin, violinist, who refused to play in Germany. Returning from abroad, the young man who startled the world several years ago when as a child prodigy he played the world's musical masterpieces on his violin, said that William Furtwangler, head of the German Bureau of Music and Art, cabled repeated requests that he appear in Berlin. Menuhin refused to play, he said, because he cannot reconcile his liberal views with the treatment accorded to Jews in Germany. The text of several of the cablegrams Menuhin received from Furtwangler read:

"I want you to help mend the broken threads which have severed Germany and the rest of the civilized world musically." Another read: "I ask you to help me divorce art from politics, even if the politicians don't always make it easy for me to do this."

"She-Hitler"—An Insult

WARSAW, Jan. 12.—It is an insult to call a person "Hitler," the local municipal court ruled here in a case tried before it. The ruling was reached when a woman neighbour charged Mrs. Nathalie Freund with having insulted her in the course of a verbal quarrel by calling her a "she-Hitler." The court recognied the claim as valid and ordered Mrs. Freund to pay a fine of one hundred zlotys.

Nazi Press is Advised Sir John Simon not Jew

BERLIN, Jan. 16.—Sir John Simon, British Foreign Minister, and distinguished English lawyer, has been formally and officially cleared of the charge of being a Jew by the government of the Third Reich. The Nazi authorities have also been kind enough to establish a racial lineage for Sir John. According to an official order issued to the German press: "References which have been cropping up from time to time that the British Foreign Minister, Sir John Simon, is a Jew, must stop. Simon is no Jew. Furthermore, he is descended from an old Welsh line."

Jewish Colonial Trust Transferred to Anglo-Palestine Bank

LONDON, Jan. 5.—The Jewish Colonial Trust has issued circular letters to its clients informing them that its banking business is being transferred from January 1st, 1934 to the Anglo Palestine Bank, which will future carry on banking business at the same address. The Jewish Colonial Trust was formed in 1899 to promote, develop and carry on industries and colonization schemes and the business of Bankers in Palestine and elsewhere. The Anglo-Palestine Bank, originally the Anglo-Palestine Company, was formed in 1902 as a subsidiary of the Jewish Colonial Trust for the purpose of furthering the development of Jewish economic enterprise in Palestine. In pursuing that aim the Anglo-Palestine Bank, in its expansion and progress in recent years, has attained such a position of importance in Palesine that it is recognized that it is succesafully fulfilling one of the main objects for which the Parent Company, the Jewish Colonial Trust, was originally established. It has now been decided that the banking business of the Jewish Colonial Trust should in future be carried on by the Anglo-Palestine Bank with a view to fostering the developing of trade between this country and Palestine. A Statement of Assets and Liabilities of the Anglo-Palestine Bank as at September 30, 1933 shows that the total of "Current Deposit and other Accounts" is over £4,000,000; while "Cash in Hand and at Bankers" "Balances with Banking Correspondents" and "British Government Securities" is £2,450,000—which means that the liquid resources are over 60 per cent. A footnote to the Statement shows a continuous growth of deposits in October and November, and the total of "Current Deposit and other Accounts" shows an increase of £650,000. The Jewish Colonial Trust will in future operate as a holding company.

Boycott Costs German Printing Industry 160,000,000 Marks, Press Admits

BERLIN, Jan. 22.—Germany lost 160,000,000 marks in the export of printing and publishing materials due to the boycott of German goods abroad, the German press admitted this week. The boycott is especially noticeable in the export of goods to the Nnited States, England, Poland and Czecho-Slovakia, where the boycott movement is strong, according to the press. Despite price cuts of 20 only 125,000,000 marks in 1933 as compared with 284,000,000 marks in previous years, the German papers stated. The Berliner Tageblatt pointed with alarm to the drop in the export of books and printing materials, which is seriously affecting Leipzig, the centre of the German printing trade.

22% of Palestine Population Jewish

JERUSALEM, Jan. 12.—Twenty-two per cent of the population of Palestine consists of Jews, according to statistics presented by David Remez to the annual convention of the Jewish Federation of Labor (Histadruth). Remez reported that of the 1,150,000 people in Palestine 250,000 are Jews. He also said that the federation now has a membership of 42,333

Borah Denounces Nazis

NEW YORK, Jan. 12.—Hitlerite persecution of the Jews, racial and religious bigotry in this country and Fascism were vigorously denounced by Senator William E. Borah, chairman of the Senate Foreign Relations committee, in an address before the Council of Foreign Relations.

American Jews Appeal To Wauchope

NEW YORK, Jan. 12.—An appeal to High Commissioner Wauchope of Palestine to re-examine the Jewish agency's labor immigration schedule with a view to increasing the allotment of certificates and to rescind the recent measures against Jewish tourists was the keynote of a resolution adopted at a conference of the Zionist Organisation of America, the American representatives of the Jewish agency and a score of other organizations. The resolution calls on Great Britain to abide by the MacDonald letter of 1931 which promised to consider Palestine's economic absorptive capacity in allotting immigration certificates and states that the new restrictions are unjustified in view of Palestine's economic prosperity, imperilling the future of the Jewish National home and the interests of all the people of Palestine.

Nazis Bless Marriage of Aryan Girl to Jew

BERLIN, Jan. 12.—The first marriage between an Aryan German girl and a Jewish boy since the Nazi regime came into power has just taken place here with the approval of the Hitler government. The couple, aware of the government's attitude toward such unions, first sought permission to wed from a local magistrate but he refused to permit such a "shameful wedding." Undismayed, the couple went direct to the government and were amazed to learn that they could marry. The girl immediately became a convert to Judaism and they became man and wife according to Jewish law.

3,000 Jewish Lawyers Barred

BERLIN, Jan. 12.—Every one of the 3,000 Jewish lawyers in Germany will henceforth be barred from the country's organized legal life as a result of the official dissolution of the German Attorneys Association following its annual convention. The membership of all German attorneys except Jews will be automatically transferred to the Nazi legal association. Hans Frank, minister of justice, was informed that the 15,000 members of the German Attorneys Association had unanimously agreed to the dissolution.

Hint Wassermann's Death Was Suicide

VIENNA, Jan. 12.—The sudden death of Jacob Wassermann, noted German-Jewish novelist, is now held to have been the result of suicide instead of natural causes, according to rumors current in Vienna literary circles. It is pointed out that Wassermann had been financially ruined by the German government's order barring his books from being sold in Naziland and this preyed on his mind so deeply that he committed suicide.

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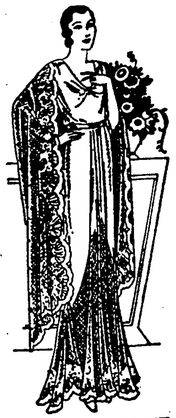

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16th Nisan, 5694

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Sentenced For Reading Anti-Nazi Paper

BERLIN, Feb. 16.—A sentence of imprisonment for one year has been imposed on a Jewish woman, Mrs. Wilhelm Kreuder, for reading the anti-Nazi newspaper, Freiheit, published in Saarbruecken in the Saar Basin, according to a report in the Westdeutscher Beobachter. Mrs. Kreuder whose maiden name was Ruth Steinberg, travelled from America to Luxemburg on a visit to her mother. During her trip she was compelled to pass through German territory. Several passengers observed that she was reading the Freiheit. When the train arrived at the German frontier station at Sérrig, they reported her to the German police and she was arrested. When she was tried the lady denied that she had in any way meant to insult the Nazi regime and explained that she purchased the Freiheit because it was the cheapest paper offered. She was totally unaware of its anti-Nazi character, she said. The prosecutor ignored her explanation, and demanded that she be sentenced to fifteen months in prison. The court reduced her sentence to a year in jail. The same issue of the Westdeutscher Beobachter also reports the sentencing of the Jewish merchant, Leo Kahn of Koeln, to imprisonment for six months for complaining that business was bad. His statement was interpreted as being an insinuation against the Nazi regime. The Beobachter explains the mildness of the sentence imposed on Herr Kahn as being due to his holding distinguished decorations for war services.

Nazis Desecrate Cemetery

ANTWERP, Feb. 16.—A refugee German Jew, arrived here from Cologne, reports that the local Nazis have grossly violated the Cologne Jewish Cemetery, smashing 150 gravestones, opening numerous graves and removing a number of bodies. Outraged by the incident, the Jewish community organized a day of mourning with special prayers in all the synagogues. The Cologne officials, however, have warned the Jews against revealing what happened to the outside world on pain of being sent to a concentration camp on charge of spreading "atrocity propaganda."

Senator King's Denunciation of Hitlerism

NEW YORK, Feb. 16.—"I would not object to a declaration by my government which may lead to a severance of diplomatic relations with those nations who seek by their inhumane treatment to extirpate a race within their borders which has made contributions to the development culturally and otherwise of those nations," United States Senator William H. King of Utah, declared in a ringing denunciation of Nazi persecution of Jews before 1,500 delegates to the 25th annual meeting of the Hebrew Sheltering and Immigrant Aid Society. Calling the Nazi ago a curse and menace to the world, Senator King expressed the wish "that our nation, through the officials of its government, would, in an appropriate way, lift its voice in condemnation of a course and a policy so reminiscent of the dark ages when human life was sacrificed at the whim and caprice of cruel rulers."

"Black Book" Describes Reich Atrocity Facts

PARIS, Feb. 16.—A "Black Book," described as the first annual balance sheet of the German Jews under Hitlerism, was issued by the Committee of Jewish Delegations on the first anniversary of the Nazi regime. The book consists of facts and documents on the Jewish position during the year in Germany. The first edition of the book is in German, but subsequent editions will be published in English and in French, it was stated. "We may be accused of conducting atrocity propaganda," the introduction states, "indeed some of the contents sound like atrocities, but all the facts are reproduced from official Nazi sources and from the Nazi press."

Plan To Move Jewish Fishermen From Greece

SALONIKI, Feb. 16.—The fishing industry of Saloniki, which is largely in Jewish hands, is to be moved bag and baggage to Haifa, Palestine, where 100 Greek Jews have already established thmselves as fishermen. Leon Rosa, leader of the Jewish fishermen, has returned here to arrange for the migration of 50 more Jewish fishermen and he plans to bring those still here to Palestine as soon as immigration certificates can be obtained for them.

New Trick To Circumvent Boycott

LONDON, Feb. 2.—A new subterfuge resorted to by German exporters to circumvent the anti-German boycott has been discovered in London. These exporters ship their merchandise to Belgium where the Made-in-Germany label is removed and replaced by a Made-in-Belgium label. With this label the goods are re-shipped to all parts of the world and thus escape the boycott. Meanwhile the British boycott committee is working on a plan to replace all German drugs with British substitutes.

Jewish Dentist Discovers New Anaesthetic

NEW YORK, Feb. 2.—A new local anaesthetic substance that will revolutionise the practice of anaesthesia and which dentists regard as the most important anaesthesia discovery in 20 years was demonstrated before 1,000 dentists at the monthly meeting of the Kings County Dental Society by Dr. Leo Winter, professor of Oral Surgery, College of Dentistry, at New York University. Dr. Winter's discovery, based on years of experimentation produces deeper anaesthesia and reduces the flow of blood during surgical operations.

Hitler Sends Aide to Jewish Hospital for Operation by Jew

BERLIN, Feb. 16.—Nazis regard Jewish physicians as "poison" for the ordinary run of Aryan but when it comes to an ailing Nazi dignitary there are no scruples about utilising the skill of a Jewish doctor. This characteristic two-faced policy became known here when it was learned that the Berlin Jewish hospital had as one of its patients for a week, an adjutant of Chancellor Hitler. A telephone call from Hitler's office informed the hospital staff that the Hitler aide was being sent there for an emergency operation. When the hospital superintendent told Hitler's office that it was a Jewish hospital the voice on the phone said: "Don't worry. We know all about it." The Nazi patient arrived with an escort of storm troopers who were instructed to see that the operation was performed by no one but Dr. Rosenstein, one of Germany's greatest surgeons, who is a Jew. The operation was a success and after a week in the Jewish hospital, the patient was removed to an "Aryan" hospital in order to give the public the impression he had been there all the time. Employes of the Jewish hospital were warned not to reveal that the Nazi had been operated on by a Jew in a Jewish hospital were warned not to reveal that the Nazi had been operated on by a Jew in a Jewish hospital.

Psalms of David Altered by Leader of New Germanic Cult

BERLIN, Feb. 2.—Changes in Hebrew Psalms, in order to bring about complete elimination of the Jewish spirit, set forth in a new hymn book, prepared by Wilhelm Teudt, a leader of the new Aryan German religious cult. The book contains "revised" Psalms. An example of the changes pursued by Teudt is shown in his revision of the 87th Psalm. The verse reading: "The Lord loveth the gates of Zion more than all the dwellings of Zion," Teudt has altered to read: "The Lord loveth the height of Germany more than all the dwellings abroad." It is claimed by Teudt that the founders of Christianity was of Aryan blood and that Ur, the home of Abraham, was originally a centre of Aryan culture.

Hitler Bent on Wiping out Jews

PARIS, Feb. 5.—The illusion that the Jewish persecutions in Germany will gradually diminish is ridiculed here by the Pariser Tageblatt, German language paper published in Paris and edited by Georg Bernhard. Stressing that Hitler is determined to completely annihilate the German Jewish population, the Tageblatt quotes as proof an article in this week's Deutsche Wochenschau, an important Nazi weekly. Addressing itself to the Jews, the Nazi weekly says: "Don't think that we will ever forget what you Jews committed against our German people. Even a thousand years will not make us forget it." The article maintains that the Jews will "repaid eye for eye and tooth for tooth." The Nazi paper recalls the murder of Horst Wessel while Dr. Bernhard Weiss was assistant police president of Berlin, adding that if the Jews do not behave modestly, the number of Jewish refugees will soon be swelled to even greater proportions than up to now. "You seem to forget that you are here only on toleration, and our patience may suddenly come to an end," the Nazi paper concluded. The Tageblatt points out that anyone, who after such a declaration, still believes in the possibility of pacification and reconciliation, will soon experience a great disappointment.

Impossible for Jews to Live in Germany

NEW YORK, Feb. 2.—"I could see no evidence of an early collapse of the Hitler regime. While Jews are no longer killed in Germany, it is made impossible for them to live there," Wedgwood Benn, British Secretary of State for India from 1929 to 1931, told the Jewish Daily Bulletin. Discussing British reaction to Nazism, he said, "At present, there is no section of political opinion in Great Britain which is other than hostile to Hitler's anti-Semitic policy. The Fascist movement in England is not taken seriously. Besides Sir Oswald Mosley, the leader of the movement, is not an anti-Semite." Asked about the present British policy of restriction of admission into Palestine of Jewish victims

[Continued on Page 46]

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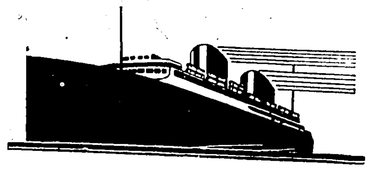

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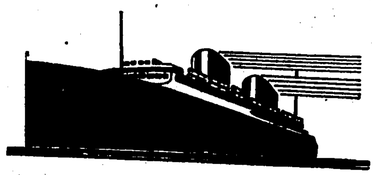

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JEWISH CALENDAR 5694

5694 — 1934

First Day Passover Sat. Mar. 31.
Second Day Passover Sun. April 1.
Seventh Day Passover Fri. April 6.
Eighth Day Passover Sat. April 7.
*Rosh Hodesh Iyar Mon. April 16.
Lag b'Omer Thurs. May 3.
Rosh Hodesh Siwan Thurs. May 15.
First Day Shabuoth Satur. May 20.
*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

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During the first week of every month

· A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM ·

OUR THIRTIETH ANNIVERSARY:—PROSPECT AND RETROSPECT

We are in a jubilant mood in this issue, celebrating with our readers and well-wishers the thirtieth anniversary of ISRAEL'S MESSENGER. We are grateful for having made this great pilgrimage in our life and served the cause in our own humble way. Thirty years is a generation. We have seen our tiny community grow from its infancy until it stands to-day —*aim kol hai*—as the mother of all the communities in the Far East. We have seen our tiny institutions grow and multiply until we have to-day over twenty healthy organizations serving the weal of our kahal. We have witnessed the young grow and multiply, taking to themselves life-partners and thereby fostering the spiritual interests of our robust and sturdy community. There has been, in short, incessant growth and prosperity around us. Thirty years is a generation. We have chronicled the joys and sorrows of our kehillah. We have welcomed the advent of three Rabbis to our shores from abroad to minister to our spiritual needs. We have seen the local Jewish school grow from a small humble beginning into an imposing beautiful structure of its own. Also our prayer halls grew into huge buildings as an evidence of our desire to remain here and create a centre for Judaism. We have recorded the periodical visits to our shores of Zionist envoys coming in the interests of our Motherland to plead for the Yishub and stir our national consciousness. We have seen the rise and sudden fall of anti-Semitism in China. We have pleaded before the whole world that Israel has no secret "Protocols," or evil designs upon nations with which to disturb their tranquility, except the mission from on High to plant the seeds of peace and brotherliness. Those thirty years were not without anxieties and hopes and fears. We look backward with a sense of pride. We look to the future not with trepidation but with hope and confidence to achieve great things. We are by no means daunted and alarmed over recent developments. We admit that last year, we witnessed a sudden upheaval in the Jewish horizon from the effect of which we have not yet fully recovered. We realise that our much vaunted emancipation in Europe is not worth the paper on which it is written. Germany gave us away. It wrote a dark chapter in the history of Israel, which we hope will prove a blessing in disguise. It shook the very foundation of our fabric, demoralizing, outraging and declassing its Jewish citizens. On the other hand, it awakened the dormant soul of Israel, impelling him to review the prospects. Nazified Germany takes the lead in anti-Semitism. It encourages others to imitate her ignoble "virtues." There is Roumania, Poland, Ukrainia, Soviet Russia, where Jews are huddled and imprisoned and tortured. We see lowering clouds on the Jewish horizon giving warning of an impending calamity. But there is one outstanding fact before us and that is, the soul of Israel is alive and marching on. It is alive to the danger that is lurking and impels us to strike a blow for our freedom and survival. We need to watch all the frontiers and defend them at all costs. ISRAEL'S MESSENGER will not rest content in its determination to stand sentinel over Israel's citadel.

[*Photo Cellini Studio.*
MR. N. E. B. EZRA

ISRAEL'S MESSENGER stands for two positive affirmations which are emblazoned on its masthead. From these it will not swerve nor deviate. It is dedicated to principles which will stand the test of ages. It had on many occasions found cause to deplore the inertia prevailing in Jewry.—We had to contend with liabilities accumulated at our door by an uninspiring generation which for the last fifty years or so, frittered away our resources and involved us into spiritual bankruptcy. Bagdad, once the stronghold of Judaism is the East, has suddenly collapsed and her youth started drifting away like a rudder without a compass. Its weak Rabbinate found themselves unable to cope with the disaster and had perforce to follow the lines of least resistance. The cry for help went forth and we found ourselves face to face with a great problem which needed men with strong energy to subdue the flames. With the timely aid given by an outstanding Rabbi in Israel, Dr. LEO JUNG, of New York, a young aspirant for the Rabbinate was recruited from Basra, who is to-day studying at the Yeshiba College in New York, preparing himself for future leadership in the East. We hope more young men will be enlisted, for the battle cannot be won easily unless we can mobilize a force strong enough to stem the wave of disintegration in the East. ISRAEL'S MESSENGER stands dedicated to this cause and will continue to defend the need of spiritualizing our Synagogue services and modernizing them to the extent that our Aboda will not degenerate into a soulless mechanical form. There is also the question of Israel's restoration, the movement to revive Israel's ancient glory, reconstitute his nationality and recover the soil for humanity and civilization. ISRAEL'S MESSENGER has consistently advocated Jewish Nationalism and challenged those who had no faith in it. Recent events in Europe have destroyed the theories of the anti-Zionists, disillusioned many who stood wavering between two opinions. It taught the straggling anti-Zionists some *derek eres*, not to pin their hopes upon outsiders but to possess self-respect and fight for their freedom and liberty. Happily, modern Canutes are not strong enough to check the surging tide of Jewish Nationalism. We are beginning to settle down seriously and move along a straight path which was mapped out ever since the downfall of the Jewish State. We foresee a wave of Jewish immigration streaming towards Eres Yisrael. We foresee the day when Jews and Arabs will settle down in peace and contentment. Towards that end, the Press has a duty which it dares not shirk. It will be ISRAEL'S MESSENGER'S foremost obligation to enlighten its readers upon the problems besettling international Jewry and the right way to solve them. We shall not be swayed by partiality. We shall offer constructive suggestions to readjust our affairs, along the path outlined to us by those who have gone before and those who are destined to follow. A great preacher said, "Newspapers are to the body politic what arteries are to the human body, their function being to carry blood and sustenance and repair to every part of the body." That places the role of ISRAEL'S MESSENGER in a nutshell. It shall continue to strive for clean and honest journalism and promote the welfare of mankind. It will stand for no division between men of diverse faiths and creeds; on the contrary, it will continue to encourage close intercourse between them as the only means by which racial prejudices can be exterminated and unity restored. "Whoso trusteth in the Lord, happy is he," says the Holy Writ. We cannot be too happy to-day without trusting in One who has guided us in the past and without whose spirit all our labours would be in vain. If public office is a public trust, then journalism to which we are devoted is a trust of great utility and importance. The confidence which we have in ourselves gives birth to much of that which we have in others. We thank our readers, friends and well-wishers for the confidence they have shown in us. We value their friendship and

[*Continued on Page 13*]

CHINA'S GENERALISSIMO GREETS "ISRAEL'S MESSENGER"

GEN. CHIANG KAI-SHEK

Gen. Chiang Kai-shek ranks next to the late Dr. Sun Yat-sen in his outstanding service rendered to China. He is noted for his rare ability to hold the rein of administration and give a square deal to all. His message on the occasion of our thirtieth anniversary, which we publish below, gives his stamp of approval on the role played by ISRAEL'S MESSENGER in cementing the bond of union, albeit in an unpretentious manner, between China and the Powers, and is gratifying to us. We have seldom wavered in our belief that China has a great future and her recent revival and progress is a fine omen of the future possibilities of this great country. We are thankful to General Chiang for his message which we are sure our readers will peruse with vivid interest.

MILITARY AFFAIRS COMMISSION

NATIONAL GOVERNMENT

REPUBLIC OF CHINA

Nanking, Febrary 8th, 1934.

To

The Founder-Editor,

Israel's Messenger,

Shanghai.

Dear Sir,

All your readers will certainly be delighted to see "Israel's Messenger" celebrate its thirtieth anniversary in April. As its effort has been directed towards promoting better understanding between Nations and welfare of manking, I may avail myself this grand occasion to offer you my warmest congratulations on the past achievements and my best wishes for the continued success in bringing about the Fatherhood of God and Brotherhood of men.

Believe me, Mr.Editor,

Yours respectfully,

蔣中正

WHO CAN ANSWER?

LEVA DAVIDOVICH WECKSLER IS SOUGHT BY HIS RELATIVES. HE IS ONE OF A LARGE FAMILY OF MUSICIANS WHO HAD STUDIED IN PETROGRAD AND IS BELIEVED TO HAVE SETTLED IN JAVA. COMMUNICATIONS SHOULD BE SENT TO NURSE TRESCUNOFF, 56, SAMUEL STREET, LEEDS, 7, ENGLAND.

MESSAGE FROM MAYOR WU TEH-CHEN,

Of The City Government of Greater Shanghai

題吳鐵城 與洛太猶

We have been favoured with a message from Mayor Wu on the occasion of our thirtieth anniversary. The distinguished Mayor has condensed in four words what would have taken others to write at length on the subject. Realizing the great strides made in the Holy Land since the Balfour Declaration in 1917, no better thought could be presented on our anniversary than the Jewish Renaissance in our Homeland.

MAYOR WU TEH-CHEN

In a letter dated February 19, 1934, enclosing Mayor Wu's contribution, his secretary Mr. T. Y. Chang, writes:—"Please note that the message is written by the Mayor personally. When translated, it means The Revival of Judah.' Please accept the same with Mayor Wu's compliments." To which we say "with pleasure." We are pleased to collect such precious treasures from our Chinese neighbours and put them as evidence of their cordial spirit towards Jewry as a whole. In centuries gone by, there was a thriving Jewish Colony in Kaifengfu. Unfortunately, no relic has been preserved of Chinese attitude towards the latter, otherwise we would have been the richer with invaluable documents. We need hardly say that we value Mayor Wu's message, short as it is, for its intrinisic value and worth. We have all along looked upon China and her teeming millions as the country which deserves to rank among the greatest on earth. China's civilization is as old as that of Ancient Israel and both have much in common with each other.

MESSAGE FROM THE PRESIDENT OF THE LEGISLATIVE YUAN

The National Government of the Republic of China: Legislative Yuan

MR. SUN FO

NANKING, Feb. 23rd, 1934.

DEAR MR. EZRA,—I am profoundly grateful for the opportunity of bringing you a message of greeting on the occasion of the celebration of the Thirtieth Anniversary of ISRAEL'S MESSENGER. I do feel that your movement, representing as it does a sincere and earnest desire to seek and find mutual interests and points of contact, and to eliminate as far as may be the frictions and rivalries between China and the Powers, has the whole-hearted support of my countrymen. With kindest regards, Yours sincerely,

SUN FO.

Nanking, March 4, 1934.

CANDID OPINION FROM FAR-OFF SOUTH AFRICA

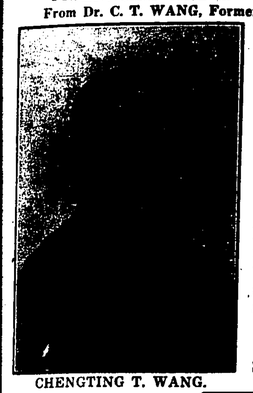
From Mr. J. ALEXANDER, Secretary, Zionist Federation

As a regular reader of your journal for the past 15 years, I gladly testify that it has throughout adhered consistently and unswervingly to the principles which it professes and proclaims on its title page. I should be hypocritical if I said that I always agree with its views; but this I can say without reservation, that I discern in them an honesty of mind and a devotion of Jewish spirit which call forth my utmost respect even on those occasions—not too numerous—when I find myself in disagreement with them.

JOHANNESBURG, 9th January, 1934. J. ALEXANDER, *Secretary.*

"FRIENDSHIP AND BETTER UNDERSTANDING"

From Dr. C. T. WANG, Formerly Minister for Foreign Affairs



CHENGTING T. WANG.

World peace depends on international goodwill, and goodwill will be cultivated only by mutual consideration of each other's interests. Such alone will eventually create friendship and better understanding.

On the occasion of the Thirtieth Anniversary of ISRAEL'S MESSENGER, I wish to extend my message of congratulations for its having rendered a creditable service in the afore-mentioned direction.

CHENGTING T. WANG.

Shanghai, 12 Feb., 1934.

LOOKS FORWARD TO THE NEXT THIRTY YEARS

From Mr. I. ISHII, Consul General for Japan

MR. I. ISHII

DEAR MR. EZRA,—By your letter of February 7th, I understand that your esteemed publication has seen three decades of usefulness and prosperity as an advocate of justice "by helping to create a congenial atmosphere for the welfare of Asia." The fact that your magazine has been so successfully sustained so far away from the centres of your people amply testifies that your editorial policies have been heartily endorsed by the cosmopolitan population in this part of the world, particularly of this city. In congratulating you upon your achievement, I hope that it may be my pleasure to congratulate you again thirty years hence in the same felicitous way.

I. ISHII.

SHANGHAI, March 12, 1934, Japanese Consulate General.

"PLEADED FOR A BETTER UNDERSTANDING BETWEEN CHINA AND THE WESTERN NATIONS"

From Mr. EDWIN S. CUNNINGHAM, Consul General for the U.S.A

MR. CUNNINGHAM

I have much pleasure in sending you my heartiest congratulations on the thirtieth anniversary of your paper. ISRAEL'S MESSENGER has during the past three decades ably and fearlessly represented an important part of the foreign community of Shanghai, and has always worked and pleaded for a better understanding between China and the western nations. The measure of success which you have achieved speaks for itself. You have now and always my best wishes and hopes for your continued success and properity.

EDWIN S. CUNNINGHAM.

SHANGHAI, February 24, 1934.

APPLAUDS CONCILIATORY ENDEAVOURS

From Mr. E. LARDY, Charge d'Affaires of Switzerland

I note from your communication that ISRAEL'S MESSENGER has consistently pleaded for a better understanding between the western Powers and China and, in its comments on general problems, has striven to create a congenial atmosphere for the welfare of Asia. I can only applaud such endeavours and wish you every success in the further pursuit of so worthy a purpose.

Thanking you in addition for the feelings of sympathy and respect you have repeatedly shown towards my country and the Swiss Government. I remain, Yours sincerely,

E. LARDY, *Charge d'Affaires of Switzerland.*

SHANGHAI, March 5, 1934. Le Charge d'Affaires de Spisse en Chine.

THE ROLE OF "ISRAEL'S MESSENGER" IN INTERNATIONAL POLITICS

From Mr. M. SHEGEMITSU,

[Vice Minister for Foreign Affairs]

[It is gratifying to us that in our humble efforts to promote the peaceful welfare of nations, our work has been endorsed both by China and Japan. We find ourselves well rewarded when the respective spokesmen of these two nations commend our activities and encourage us to go forward. To promote "understanding between nations and welfare of mankind," to quote the words of GEN. CHIANG KAI-SHEK, *and reconcile conflicting views in the hope of gaining mastery over them, is an effort worthy of striving in the realm of international politics.* MR. SUN FO *and* DR. C. T. WANG, *have both conceded that*

MR. M. SHEGEMITSU

DEAR MR. EZRA,—My hearty congratulation goes to you on this the thirtieth anniversary of ISRAEL'S MESSENGER.

The fact that your esteemed publication has not only succeeded in surviving for thirty long years the vicissitudes that beset any magazine enterprise, but it has come to occupy an eminent position as a champion of human understanding, is by itself abundantly worthy of praise.

In a cosmopolitan city, like Shanghai, where international complications are apt to arise, the value of a magazine such as your own with a definite purpose to eliminate all causes of racial and international friction and to bring about a better relationship between different peoples is indeed incalculable. I might say that the greater the difficulties and the more complex the problems facing the governments and the peoples of the Asiatic countries, the more insistent is the demand imposed upon a powerful organ of mutual goodwill and peace. The successful role ISRAEL'S MESSENGER has played in meeting this demand and in exerting its great influence for the cause of international amity is, I am sure, fully and gratefully appreciated by everyone, who holds the happiness and harmonious tranquillity of mankind close to his heart.

Let me again express to you my hearty congratulation on this felicitous occasion and to wish you the continued success and prosperity of ISRAEL'S MESSENGER.—With kindest regards, Very sincerely yours,

TOKYO, March 8, 1934. THE GAIMUSHO. M. SHEGEMITSU.

ISRAEL'S MESSENGER *is making an earnest effort to promote "international goodwill," for which we are thankful. No less outspoken is Japan's spokesman whose message we publish in this page. Mr.* SHEGEMITSU *realizes the difficult role which a magazine like ours has to face "in a cosmopolitan community like Shanghai, where internationdl complications are apt to arise." The obligations of a journal in this respect become apparent and we need not stress them unduly. We are obliged to* MR. SHEGEMITSU *for his cordial message because we are hopeful that nations who are wideawake will realise that "to improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life." We may not realize the fulfillment of all our dreams but we have no right to relax our efforts. We sincerely hope that Asia will no more suffer set-backs but continue to progress along the path of security and advancement. Both China and Japan have given wonderful signs of rejuvenation, and this is helping Asia to assert her hegemony in international politics.]*

"THE BENEFACTORS OF HUMANITY"

From Mr. F.E.H. GROENMAN. Consul-General for the Netherlands

History shows no parallel to Israel's resurrection from destruction. It was crushed as a nation only to survive as a world power. This it has accomplished because it was steeped in religion. Israel is not racial unity, its sons speak different languages and have adopted different ways of living, but they, or their fathers who transmitted their outlook on life to them, have kept alive that religious instinct which we Christians, after nineteen hundred years have gone by since the parting of the ways, must still render homage to as one of the main springs of our belief.

My country owes much to Israel. Holland is sometimes spoken of as being exceptionally hospitable from a political point of view, but however that be, I am sure that in this case its attitude has ever been one of intelligent egoism. The statue of Spinoza at The Hague, a visit to the Museum Suasso at Amsterdam, a walk through the Sarphati-straat prove that Hollanders pay their tributet to their Jewish compatriots who, either world famous or locally admired, have been the benefactors of humanity.

SHANGHAI, 8th February, 1934. F. E. H. GROENMAN.

'NOTABLE MILESTONE IN SPAN of the HUMAN LIFE"

From Rabbi MENDEL BROWN, B. A.

MY DEAR MR. EZRA,—The celebration of the thirtieth birthday of ISRAEL'S MESSENGER, founded, edited and conducted by your goodself is an unique event fraught with deep significance and rejoicing in our community. It, therefore, affords me the greatest pleasure and satisfaction in extending to you my heartiest congratulations on this memorable occasion and to express my high regard and admiration for the ability and consistent courage with which you have made ISRAEL'S MESSENGER, indeed, "a fearless exponent of traditional Judaism and Jewish nationalism." Not only Shanghai Jewry but Jewry throughout the East and West has abundant cause to be indebted to you for so loyally and worthily maintaining Jewish interest and ideals. For the past thirty years, a notable milestone in the span of human life, you have continued to discharge your noble duty in upholding our ancient principles, traditions and ideals. During the whole of that period you have remained on the watchtower defending the good name of Jewry from the onslaughts of our foes, both within and without our stronghold. Your organ has been the means of disseminating Jewish educational intelligence and the expression of public opinion. Into that comparatively brief space of time are crowded most of the happenings that have contributed to the formation of the Shanghai Jewish Community as we know it to-day. ISRAEL'S MESSENGER has served as a means of focussing public opinion on the Jewish movements of the day, and in not a few instances it has helped to shape that opinion.

RABBI MENDEL BROWN

A great responsibility rests on a Jewish newspaper which represents a Community. It has to quote the words of the late CHIEF RABBI, "to rouse and maintain in the hearts of its readers of the Jewish faith an ardent attachment to the cause of Judaism, and in the minds of its non-Jewish readers a thorough comprehension of the essence and mission of Judaism." But the community likewise is not without a measure of responsibility to its Press. The moral tone of a newspaper depends on the moral support of its readers. A newspaper holds the mirror up to society. If we are dissatisfied with the picture it shows us, we have the more reason to be dissatisfied with ourselves. It is easy to sneer at a paper, and to blame it for falling short of exalted ideals; but if we want it to be other than it is, we must be other than we are. We talk of public opinion. But what is public opinion? It is not unanimous opinion, not even the opinion of the majority, but the aggregate of a community's separate opinion upon some given topic.

The Community is made up of its individual members, and what each of these members is, the degree of his or her attachment to the faith, will ultimately be reflected in the pages of the Communal Press. Even the attitude of those members of the Community who feel so little interest in its doings that they have no desire to be readers of a Jewish paper is not without its effect upon journalistic policy. In truth the responsibility is mutual. The newspaper moulds the ideals of the community. Idealism or the lack of it in a community influences the character of its Press. For the principle holds good, in this as in other things, that we have finally to answer for one another. *Kol Yisrael areybim zeh bazeh.*

Since my arrival in Shanghai, I have had ample opportunity of coming into close personal contact with you, and I have often expressed to you my deep sense of admiration at your continuous and untiring efforts in championing the cause of our people not only in your esteemed and world-wide Journal, but also in the local Press. The vigorous style and persistent advocacy of "Mentor," in any cause affecting the varied interests of Jewry, is a notable feature in our local politics.

May you be spared for many more years in health and vigour to spread the light of our common heritage, fearlessly and impartially, and may ISRAEL'S MESSENGER grow Mehayil il hayil.—Yours very sincerely,

SHANGHAI, 14th Feb., 1934. MENDEL BROWN.

"THIRTY YEARS OF UNSTINTED LOVE for JUDAISM"

From Mr. CHARLES S. GUBBAY

MY DEAR EZRA,—I wish to be allowed to join with you in the celebration of the thirtieth anniversary of the foundation of ISRAEL'S MESSENGER. I wish to offer you my heartiest congratulations and pray that your efforts and enthusiasm will be crowned with even greater success in the future than in the past. Thirty years of Jewish journalism in the Far East is an event which calls for our admiration; for not many have the love and enthusiasm, which is necessary, to overcome all the difficulties and obstacles which Jewish journalism have to contend with during the period of its career. Thirty years of unstinted love and enthusiasm for Judaism and the Jews have no precedence out in the Far East, and although many have given ungrudging labour towards these causes, none have fulfilled so many years of continuous and sustained labour. There is no journalism more difficult than Jewish journalism. The whole world is the source from which a Jewish journalist drawn upon for his information. The whole world furnishes the thoughts, the hopes and aspirations of Jewry. The Jewish world to-day has much to think and to reflect upon. We are really never free from the thoughts of what the morrow is going to bring forth. We have not only a past to consider and reflect upon, but also a present, and even the future is a matter of speculation for us. In the midst of gladness we are in the depths of sorrow, for the sun never shines upon the Jewish world everywhere at the same time. What of our fate, our hopes, and our aspirations? Was there ever a well everywhere at the same time! These are reflections which come to me while I ponder over the march of events during the period covered by the life of ISRAEL'S MESSENGER. Thirty years of watch over the destiny of Shanghai Jewry has been your province particularly, whilst your editorial eye scanned the world. Thirty years of Shanghai Jewry is an epoch during which many changes have occurred. During this period we had new synagogues built, a new school building erected, new institutions organized, and many of our esteemed citizens either have left the shores of Shanghai for good, or much to our regret, have left their bones in our local Jewish cemeteries. Thirty years have marked their milestones in Shanghai Jewry, and in casting our eye backward, ISRAEL'S MESSENGER punctuates for us each milestone. Some other time I shall endeavour to answer your other questions, but to-day let us be merry and rejoice in the celebration of the thirtieth anniversary of ISRAEL'S MESSENGER. Long live ISRAEL'S MESSENGER and its Founder-Editor and his family.—I remain, Yours sincerely.

MR. C. S. GUBBAY

CHAS. S. GUBBAY.

SHANGHAI, 22nd Feb., 1934. 130 *Route de Grouchy.*

"A PILLAR IN ISRAEL"

From Mr. A. BRIGHTEL

To enmunerate the merits of your leadership in the Far East by issuing this highly esteemed magazine is beyond my power and ability. Besides my poor English language frightens me sometimes to appear in the open. But what Jewry has profitted by your strong pen during those many hard years is reason enough to dare express a few words on its behalf.

You have been a pillar in Israel, and tho heavy yoke you have imposed on your neck has not been in vain. You have always found a suitable sword to fight both the Orient and the Occident who were pierced by your spear and repulsed by your dagger. It must be conceded that both the unfriendly attitude of the Moslems in front of us and the blow by civilized nations in our backs have faced adequate response from your side.

May the Almighty endow you with many more years of useful work, and may you see the harvest of your seed bud and blossom.

SHANGHAI, 2nd March, 1934. J. BRIGHTEL.

Hardoon Will Case—Hopes And Prospects

The Hardoon Will case, which created a great stir two years ago, bids fair to be re-opened shortly, consequent upon a new claimant having arrived here armed with legal documents amd clothed with full authority from the rest of the claimants in Iraq, to contest the will and prove the Iraquian nationality of the late Mr. Saleh Aaron Hardoon. Khan Bahadur Mr. Ezra Saleh Hardoon, who is next of kin to the latter, is a man of indomitable will, courage and perseverance. He will put up a stiff fight to ensure the success of the litigation about to be started in the local British Supreme Court. We understand that an outstanding British Barrister has been briefed for the case and is expected to arrive this month.

Sir Elly Kadoorie, K.B.E., and his son Mr. Lawrence Kadoorie, returned to Shanghai in the Empress of Britain on the 23rd ultimo, from London looking hale and hearty. Both were given a hearty welcome.

"FIRM BELIEVER IN HAVING THE LAST WORD"

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

MY DEAR EZRA,—May I offer my heartiest congratulations to ISRAEL'S MESSENGER on its attainment of the age of 30 years. "Le siman tob."

Mr. J. E. SALMON

Still retaining the energy and enterprise of youth, it has now also the right to claim maturity of judgment and full mental vigour. At this age, Joseph stood before Pharaoh and David commenced his glorious reign.

Whatever faults ISRAEL'S MESSENGER may have had and it cannot be denied that like everybody and everything it had a good many, it never deviated one inch from the policy it laid out for itself when it made its first bow to the public, which was to be a fearless exponent of traditional Judaism and Jewish Nationalism.

In upholding these ideals, it exhibited apostolic zeal and fervour and waged many a fierce battle against redoubtable enemies at terrible odds. Fearless, it undoubtedly was; it smelt the battle from afar and picked up the gauntlet before it was flung on the ground. Singlehanded, metaphorically armed with only a sling, it attacked powerful adversaries equipped with the heaviest artillery—a pigmy against giants, David against Goliath. It often emerged bruised and battered but undaunted it returned to the charge again and again. It was a firm believer in having the last word—anyway, anyhow—ever scorning the hush-hush doctrine.

Excellent as they are, these qualities if pushed to extreme were liable to give rise to grave faults—lack of perspective and proportion, hasty judgment, and indiscreet action and thus defeat the object in view.

I would end by wishing ISRAEL'S MESSENGER continued success, strength and prosperity. May it live long to vindicate the right, succour the weak and rescue the oppressed.

HONGKONG, 9 March, 1934. J. E. SALMON.

K. Y. WONG

Manager

K. M. LEE, M.E. 行程工漢偉

Engineer

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Rabbi M. Z. ASHKENAZI SENDS CORDIAL MESSAGE

יום א' כ' אדר התרפ"ד.

לעורך הנכבד של העתון מבשר ישראל.

ליום מלאת שלשים שנה יצא לאור העתון הזה אבא לגבע.
בשורתי אלה נשמחי הנה רבותינו זל אמרו בן שלשים לבת
ומה הוא בן ותקנה שלנו, האומה הישראלית, גילו לנו חכמינו
לי במקום אחר הקול קול יעקב בזמן שקולו של יעקב
נשמע אז ידי הידים ירפו עשו. ועל כן אנחך אותך עיתוני
דברך יזאים מן הלב ונכנסים אל הלב לעורר את
לבות אחינו בני לתחית תדע והלאום.
ונזכה בלנו בעזרי לראות בבנין ארצנו אשר לך
אתה עמל בכל לבן.
מי יתן והיה עתונך זה למכשיר קדוש אשר בו
תעיב את לבות אחינו תושבי עירנו אל דתם ואל עבם.
רק חזק ואמץ ואל תחת, עמד על משמרתך והגד
לישראל חטאתם למען יקח מוסר וישובו.

ברגשי כבוד הנני יורין
מאיר אשכנזי.
חופץ שנכנאי.

JEWISH JOURNALISM—A SOURCE OF STRENGTH

From Mr. JACOB I. FRIEND

Those who had the privilege of watching the progress of ISRAEL'S MESSENGER from its inception, it was a source of pleasure to celebrate the silver jubilee in 1929. The second anniversary marking a period of three decades falls at one of the darkest periods in Jewish history when forces of illiberality and bestiality and unheard of cruelty are being directed against our nation in benighted lands. Jews have never witnessed a more menacing moment in their history and it is at such a crucial time that we are mostly in need of assistance of the sixth power—the Press—to present our case and protect our interests. For thirty years you have performed your great duty—a thankless duty—with great devotion and enthusiasm. To be able to record thirty milestones of useful work in the field of journalism and literature for the welfare of our own people is one of the greatest achivements one can wish for, and no words of praise are adequate to describe the joyful event. ISRAEL'S MESSENGER has now reached its thirtieth year—the year of strength—"Kowah"—(Aboth V. 21) and may you, Mr. Editor, D. V. further guide it from strength to *strength, mehayil il* hayil and carry on with still more success and vigour the great task which you have so admirably performed. Ezra Hasopher, may the Almighty give you more ezrah to double your efforts and foster the ideals of broad nationalism and orthodox Judaism, and that you may witness with joy and happiness the golden and diamond aniversaries of the journal we love and admire so much.—*Mebasser Yisrael.* JACOB L. FRIEND.

Mr. J. L. FRIEND

SHANGHAI, 24th Adar 5694, (11th March, 1934.)

"A Welcome Messenger from A Far Outpost of Judaism"

From Rabbi Dr. MORRIS LICHTENSTEIN,
[Leader and Founder of Society of Jewish Science]

DEAR MR. EZRA,—On the approach of the thirtieth anniversary of the founding of ISRAEL'S MESSENGER, I wish to express to you a word of greeting and encouragement. Your paper is indeed a welcome messenger from a far outpost of Judaism, your prolific and vigorous pen inspires and informs and helps to keep high the light of Israel. You have made the Far East a source of inspiration and a model for emulation of the true Jewish spirit. Let me say to you what the Hakamim wrote to Rabbi Jehudah: "You are there, but your influence is felt also here. " More power to you. With kindest personal greetings, I am, Very cordially yours.

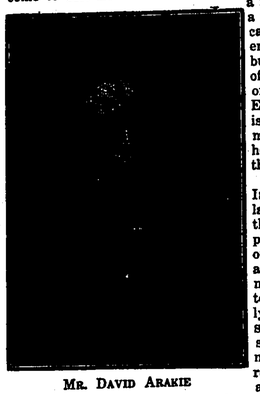
MORRIS LICHTENSTEIN.

NEW YORK, February 18, 1934. 100 West 72nd street.

"POLICY OF 'ISRAEL'S MESSENGER' MEETS WITH SUPPORT"

From Mr. DAVID ARAKIE

ISRAEL'S MESSENGER celebrates its thirtieth birthday next month, and naturally enough, such an event leads one to review the activities of its Editor in the long period that has elapsed from the time that he first launched this journal. The phenomenal success that has come to Mr. Ezra since the establishment of his organ is, no doubt, a matter of pride to him, for when a magazine published in Shanghai can command, besides willing and enthusiastic readers and contributors from all parts of the world, offerings in cash to further some of the schemes fathered by the Editor of ISRAEL'S MESSENGER, it is obvious that the policy of the magazine meets with the wholehearted support of Jewry and that its views command respect.



MR. DAVID ARAKIE

Now, what has helped to make ISRAEL'S MESSENGER such a popular vehicle of Jewish opinion? Is there a dearth of good Jewish periodicals in the world? As any one is expected to know there is a plethora of monthly and weekly mazagines devoted to Jewish interests, and most of them extremely well edited. But ISRAEL'S MESSENGER stands, as it were, by itself. It does not draw for its news on a large number of correspondents from various important Jewish centres, nor does it measure its importance by well packed pages, profusely illustrated and printed on art paper.

It does not enjoy any such advantages. It confines its issues to more or less regulation size and weight, each number is stamped with the personality of its Editor. And with this aspect of ISRAEL'S MESSENGER I wish to deal with, in my short message.

I have watched the growth and accession of influence of this Jewish organ for the last twenty years and have been struck by the sincerity of its Editor, his staunch upholding of traditional Judaism, his great love for Zion, his redoubtable courage of facing by pen and tongue any opinions which run counter to his belief, his tremendous capacity for taking pains, his vision, champion of the Jewish cause. These and other traits are most outstanding in this personality of the Far East.

Few among us have put so much time and thought to every aspect of the Jewish cause, local and international, as this meek, self-educated man in our midst, forgiving all his opponents and critics, and never allowing himself to be swayed from the path that he has mapped out for himself.

And this brings me to the consideration of a bigger question and to offer, if I may, to world Jewry, a little guidance. Personally, I think that Mr. Ezra is fitted for a much better avocation than the one he pursues at present. Talent such as what he possesses can be harnessed by the Zionist Organization with considerable benefit to them and incidentally to world Jewry. He is the ideal man for the conduct of some big campaign in connection, with Eres Yisrael. I have often visualised this redoubtable Editor of ISRAEL'S MESSENGER planning some big drive, injecting his wonderful personality into his work and giving his task the benefit of his latent organizing ability. As I have said, he is a man of vision and perspective, and in all sincerity I make the suggestion that world Jewry would be the richer in the execution of its wonderful work of rejunevation if Mr. Ezra is taken into the executive fold of any important Jewish body. I feel confident that with a little guidance Mr. Ezra can convert deserts into blossoming gardens for Jewry.

Mr. Ezra has been at pains to get Jewish youth to take to the Rabbinate,—a movement which I most heartily support—and has been successful in his plan. May I suggest that those who have the welfare of the Jewish race at heart and recognise the need for more men of vision and consummate skill, talent, organizing ability and capacity for hard work should assist in consummating this suggestion of mine to influence the Zionist Organization to take into its fold this product of the East—a Sephardic Jew, whose achievements stand as an everlasting memorial!

No newspaper Editor has ever been able to command universal approval of all his views. Mr. EZRA has naturally never been discouraged to find that all his opinions and causes did not meet with complete acceptance. Every one has learnt to appreciate the unselfish, disinterested character of the advocacy of all his schemes and views. Even in the event of a translation of Mr. Ezra to a bigger sphere, there is nothing to preclude him from pursuing the editing of ISRAEL'S MESSENGER.

DAVID ARAKIE.

SHANGHAI, 7th March, 1934.

Lauds our Vigilance "IN COMBATTING ANTI-SEMITISM"

From Mr. S. M. JOSEPH

DEAR MR. EZRA,—I understand that with the next issue of your esteemed Journal you are going to celebrate the Thirtieth Anniversary of its birth; so I take this opportunity to congratulate you on its successful career.

I also wish to say that I concur with all the laudatory communications you have been receiving, from time to time, from different notable personages abroad for your steadfast stand in defending the cause of Judaism and Zionism and your vigilance in combatting anti-Semitism.

The present outburst of anti-Semitism and the meancing rumblings of this destructive cult of racial fanaticism that are being heard from different quarters, have doubtless arisen out of the world-wide economic depression—a Phoenix-like, hydra-headed, mettled monster creeping behind world Jewry and spattering in its path the poison of dark medievalism. If the head or heads of this monster do not get crushed by supernatural elements, I hope at least the concerted efforts, in combination with the Jews, of good Christian and non-Christian peoples will counteract the effect of its poisonous germs.—malice, hatred and insane jealousy.

I hope, however, that you will modify your policy of ceaseless hammering at reform Judaism.

Wishing you continuous success and health and prosperity, I remain—Yours sincerely,

S. M. JOSEPH.

SHANGHAI, 8th March, 1934. Cathay Hotel.

[We refer to the above in our Editorial Notes. Ed]

NOTICE OF REMOVAL

Dr. B. P. GRINGUT
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GENEROUS APPRECIATION

From Mr. EDWIN HAWARD, Editor "North-China Daily News"

DEAR MR. EZRA,—I give you hearty congratulations on the thirtieth anniversary of ISRAEL'S MESSENGER. I always read its monthly record of the doings of your community with great interest. With all good wishes for the future,

Shanghai, 8 March, 1934. EDWIN HAWARD.

"GRAVE RESPONSIBILITY AND HIGH PRIVILEGE"

From HOLLINGTON K. TONG, Editor, "The China Press"

The world has changed materially—whether for the better or the worse is naturally a matter of individual opinion—since the first number of ISRAEL'S MESSENGER saw the light in 1904. Survival of periodical during an era of such altering values, is in itself an incontestable proof that it has been fulfilling its mission with acceptance.

ISRAEL'S MESSENGER was founded by Mr. N. E. B. Ezra, who is still in editorial control, with the object of voicing the aspirations of the considerable Jewish community in Shanghai and in other centres in the Orient. With forcefulness and courage, the cause of Judaism has since been advanced and defended. Many who are not of the Jewish persuasion read with pleasure and admiration the virile articles which regularly appear in the journal's columns. No less an authority than Dr. Nicholas Murray Butler, president of Columbia University, has said that an editor's influence over his readers may be easily greater than that of home, or school, or church, or all three of them combined. Mr. Ezra has shown that he is aware of this grave responsibility and high privilege.

The thirtieth anniversary of the founding of ISRAEL'S MESSENGER affords a welcome opportunity to congratulate it and its editor upon its success in the past, and to wish it an even brighter and more fruitful future.

SHANGHAI, February 17, 1934. HOLLINGTON K. TONG.

LIBERALISM IN POLITICS AND RELIGION NEEDED

From Rev. H. G. NEWSHAM, Pastor Union Church

DEAR MR. EZRA,—It is kind of you to invite me to send ISRAEL'S MESSENGER a message on its thirtieth birthday, and I gladly respond. For your journal to have attained such an age is sufficient evidence that it meets a felt need of your constituency. I am always conscious of the debt to Jewry, impossible to assess, which is mine as a Christian. And in my personal life one of your greatest Jewish scholars, Professor S. Alexander. O.M., of Manchester University, gave me aspirations both intellectual and spiritual for which I can never be too thankful.

You ask me for a candid opinion of the policy your journal is pursuing. I am afraid that is an impossible request because I am not familiar with the issues involved. My sympathies are with what is loosely called liberalism, both in politics and religion, and if your paper is working (as I am sure from personal contact with its Editor it must be doing) to create wider fellowships, remove misunderstandings and barriers, liberate the spirit from the letter, translate into modern terms ancient but outworn categories, dismiss traditional obligations which are an irrelevance to the living needs of men and nations, and emphasize the noble word of your prophet, "What doth the Lord require but to do justly, to love mercy, to walk humbly with God," then it can certainly claim my wholehearted commendation.

H. G. NEWSHAM.

SHANGHAI, 19th February, 1934. 20 Edinburgh Road.

CHRISTIAN READER'S INSPIRING MESSAGE

From Mr. ISAAC MASON

DEAR MR. EZRA,—Congratulations on the thirtieth anniversary of ISRAEL'S MESSENGER! It has been my privilege to be a reader for many years, and I always welcome the arrival of the magazine. While its chief value and service may be to the Jewish community, the magazine is certainly useful to others who are thereby kept in touch with the thoughts and movements of the Jewish people in general, and of those at Shanghai in particular.

Your editorials are forceful and clear, and no one can doubt that you are a doughty champion of Israel's cause, whether there be always full accord with you or not. I am gratified at your conciliatory attitude towards other faiths, and with your stand for mutual respect and fuller understanding, as well as with your support of the cause of peace on earth and goodwill among men. May ISRAEL'S MESSENGER long continue to fill its useful place and function at Shanghai.

With all good wishes,

ISAAC MASON.

SUNNING, February 5, 1934. Loxwood Ave. Worthing.

I understand that you are about to celebrate the thirtieth anniversary of the publication of your paper, and would take this opportunity of adding a word of congratulation to you upon your enterprise and perserverance in holding high through the medium of "ISRAEL'S MESSENGER" the banner of Judaism and zealously propagating the Zionist Ideal amongst our scattered communities residing in the Far East.—PERCY P. MONTROSE, Leeds, England.

"GREAT ZEAL AND COURAGE"

From Mr. ISRAEL COHEN, Secretary, The Zionist Organization

DEAR MR. EZRA,—It is with sincerest pleasure that I send you my heartiest congratulations on the important anniversary of your journal that you are now celebrating.

You are indeed to be complimented upon having been able to conduct the paper so long and so efficiently in these days when even the best of journals succumb under the blows of fate. As a regular reader of its pages I can pay my humble tribute to the vigilance that you exercise over our cause and over the cause of Jewry in general, and also to the great zeal and courage that you have invariably displayed throughout the years—I am happy to say, the decades—of its existence. Stationed as you are in such a remote outpost of Jewry, you have a peculiarly difficult task of keeping in touch with all vital developments in the principal Jewish communities and in Palestine itself, and I am pleased to acknowledge that you discharge your task with unfailing ability. May ISRAEL'S MESSENGER continue for very many years and may it bring in the near future better tidings than those it has had perforce to publish during the past twelve months.

With Zion's Greetings, Yours sincerely,

ISRAEL COHEN.

London, 14 Feb. 1934. 77, Gt. Russell St. W C I

"A PUBLICATION OF INTERESTING TENOUR"

DEAR MR. EZRA,—It is with the greatest pleasure that we are addressing herewith to you our most cordial congratulations in connection with the thirtieth anniversary of your journal.

We are very glad to be able to record that ISRAEL'S MESSENGER has become in the course of recent years a publication of a particularly interesting tenour in which every phenomenon of Jewish life finds a strong repercussion.

Your journal gives liberal space to the problems of Jewish reconstruction in Eastern Europe, and it deserves the greatest recognition for the interest it is thus provoking among the Jewish population of the Far East for those problems and their practical realisation.

We wish your publication every success in the future and remain, very truly Yours,

"ORT"—"OSE"—"EMIGDIRECT.
UNITED COMMITTEE OF CENTRAL JEWISH ORGANIZATIONS

PARIS, 7 Feb. 1934. 4. Rue Roussel.

for

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Consult

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HANDS ACROSS THE CONTINENT

From Rabbi SHEMTOB GAGUINE

[Ecclesiastical Chief of the Spanish and Portuguese Jew's Congregations, and Principal of Montefiore Theological College]

The Press has become a tremendous power, a power for good or for evil, and great responsibility devolves upon whoever wields that power. Especially is this so in the case of a Jewish organ, that has to take for its Empire, as it were, the entire globe, that has to serve the interests of the words dispersed Jewry. And very great indeed must be the responsibility of a Jewish paper at the present time when two large and important sections of our brethren have the doom of extinction hanging over their heads, one physical, the other religious and spiritual, and when, owing to the feverish state the world is still in, the anti-Jewish virus is spreading, when the only bright spot left for our future hopes is Palestine.

RABBI SHEMTOB GAGUINE

At such a time a Jewish organ can play an important part in consolidating public opinion, Jewish and Gentile, combining and marshalling all the Jewish forces towards helping where help is needed, and towards the rebuilding of our Home in the Holy Land, help in the Diaspora and the putting of another stone and another stone into the building of our National Home—these are the twin objects that any loyal Jew has nowadays to strive for with all his energies. It is a part of the Jewish organ at such a time to direct and guide all these energies into the proper channel. This requires much courage, vision, foresight, and statesmanship.

I consider it therefore a great privilege to extend to you my hearty congratulations on the occasion of the thirtieth anniversary of ISRAEL'S MESSENGER. The name was truly prophetic, and you have kept sturdily, and with ever-refreshing vigour to the broad path trodden out for us by our prophets, Sages, Scribes and teachers—you have kept, amids, all the changes and chances, all the storms and stresses of the last thirty years, to the path of traditional Judaism unswervingly, but at the same time not remaining stagnant or stationary, but going onward and forward, meeting the needs of the time and re-interpreting our past history in the light of the present. A truly Jewish, synonymous with a sane and broadminded outlook upon life has been the mark of your paper—a characteristic which is the secret of its vigorous life and the eagerness with which all its readers in the four corners of the earth are looking forward each month for its arrival. It comes as a word of hope and encouragement from the other end of the world, and bringing near heart and mind, your own community to the dispersed Jewish communities of the world, and in congratulating you on the vigorous life of ISRAEL'S MESSENGER, I feel certain that I am giving expression to the sentiments of thousands of your readers.

During the last thirty years many Jewish journalistic ventures have been set on foot here and there, most of which have come to grief. A few of them were the work of Sephardi Jews. In this respect, I, as a Sephardi, descending from a very ancient lineage of Sephardim, have special cause to feel gratified in seeing your monthly paper flourishing under the direction of a Sephardi, a unique phenomenon nowadays.

My personal message to you and all our brethren is:—"May you continue to thrive along the path on which you set out, and may your collaboration with all the other cultured, literary, and help-directing Jewish agencies ensue in the final emancipation of our brethren from the dark and sinister forces raging at present in the world, and in the establishment of a sure, strong and truly Jewish National Home in the Holy Land, both for the good of our people, and the salvation of the world in general.

In response to your prompting, may I offer just one suggestion as regards to the subject matter of ISRAEL'S MESSENGER. In my opinion it would be an improvement if you would denote, say, one page to matter of a general literary character—history, biography, or original composition of interest to your readers.

May heavenly blessings on you and your paper, to the benefit of the whole House of ISRAEL.

RAMSGATE, Jan. 17, 1934. SHEMTOB GAGUINE.

Palestine Paper Bears Anti-Nazi Signs

PALESTINE, Jan. 13.—Palestinian paper money is in circulation bearing inscriptions such as "Boycott German goods" and "Do Not Buy Nazi Goods," according to "Falastin," Arabic daily of this town. The paper demands government action to prevent this form of propaganda, being inspired, it is obvious, not from love of Haman so much as hatred of Mordecai.

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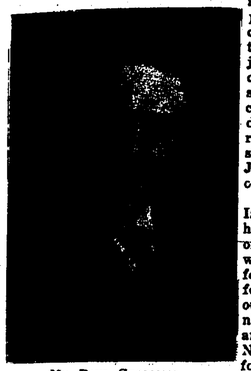
"A VERY VALUABLE ORGAN"

By PAUL GOODMAN

[Joint Editor, "Zionist Review", London

The fact that ISRAEL'S MESSENGER has been issued for thirty years under the same editorship is in itself a striking demonstration of the motive power behind this Jewish journal in the Far East. The additional fact that it has no counterpart and no rival is a remarkable tribute to the editor who, single-handed, has maintained this advanced outpost of Judaism.



Mr. PAUL GOODMAN

The readers of ISRAEL'S MESSENGER in lands remote from the place of its publication are not competent to pass judgment as to the best way in which a Jewish journal in Shanghai should be conducted. For this it is necessary to be acquainted with local conditions. But to myself, as, no doubt, also to other readers abroad, ISRAEL'S MESSENGER represents a most vigorous defence of Judaism and a very valuable organ of Jewish Nationalism.

The thirty years during which ISRAEL'S MESSENGER has appeared has seen vast changes in the life of the Jewish people all over the world. The Great War has transformed the political and economic fortunes as well as the spiritual outlook of the Jews beyond recognition. The Bolshevik Revolution and the recent rise of German Nazism have undermined the foundations of the most important Jewish Communities in Europe. By the grace of God, however, there has arisen the Jewish National Home, with all its far-reaching implications relating to the Revival of Judaism and the destinies of the Jews.

It is the outstanding merit of ISRAEL'S MESSENGER that it has consistently and unequivocably, long before the War and ever since, continued to champion the cause of the Jewish Resettlement in Eres Israel. The Editor has done so in a manner which has evoked my admiration, as, I am sure, it has done in the case of all those who work with him so that the ideals he has upheld shall be realized.

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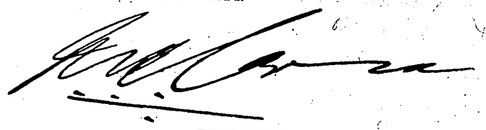
[*Continued from Page 5*]

co-operation and wish to assure them that their suggestions will be acted upon whenever possible. We are still single-handed and see no immediate prospects of securing bright young men to co-operate with us. We recognize well that we hold a position of trust; not a mandate from anyone, but rather a self-imposed task which we endeavour to carry out single-handed and without any measure of financial support from any institution. We hope never to abuse the privilege and remain worthy of it. Purpose is what gives life a meaning. If, like Father JACOB, we would trust God in little things, He may answer us by great things. We need to do something great, and if according to our Sages of old *(zikronam libraka)* the age of thirty signifies "strength" then may we hope to achieve in the years to come, something that is lasting, something that will redound to the glory of Israel and all humanity. A man's heart deviseth his way; but the Lord directeth his step. In other words, Duties are ours; events are God's.



"SPIRIT OF JUDAISM & ERES YISRAEL REVIVAL"

From KEREN KAYEMETH L'YISRAEL

We have much pleasure in sending you our greetings and congratulations on the 30th anniversary of your paper.

May ISRAEL'S MESSENGER continue for many years its important activity, keeping alive the spirit of Judaism in all its manifestations and, in particular, bringing to its readers the message of the Nation's revival of Eres Israel.—With Zion's Greetings, Yours sincerely,

KEREN KAYEMETH L'YISRAEL.
E. M. EPSTEIN.

JERUSALEM, (Land of Israel) 29 January, 1934. P.O. Box 283.

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KEREN HAYESOD DELEGATE ARRIVING HERE

["How beautiful upon the mountains are the feet of him that bringeth good tidings"]

On the 19th ultimo, we received a cablegram from Sydney from Dr. Bension Shein, Keren Hayesod delegate, reading thus:—

"LEAVING SYDNEY ON THE 21st ON THE CHANGTE, ARRIVING IN HONGKONG ON APRIL 9th. SHEIN."

Dr. BENZION SHEIN, M. D.

It is not improbable that Dr. Schein will sail immediately for Shanghai, leaving Hongkong as his field for a drive on his re-journey to the Straits Settlements, Java and beyond.

ISRAEL'S MESSEGEX extends a hearty welcome to this disguished visitor, who will unfurl to us the rising tide of Jewish hopes in Eres Yisrael, and stimulate renewed energy and enthusiasm for the cause which is near and dear to the heart of Kol Yisrael. There is no doubt that Shanghai Jewry will respond generously to his appeal for cooperation. Over two years ago, we were expecting a delegate to visit our shores, in the person of Mr. Adolph Myers, in whose honour we issued a special edition, but, unfortunately, he could not carry out his proposed plan. We recall to-day how we were approached, or rather reproached by a leading member of our community for not suggesting to the latter to refrain from coming to China, in view of the trade depression.

"If we were given respite one more year," he went on to say, "I am sure all will be well."

Well, it is now two years, and also five years since the last Keren Hayesod delegate visited us, and we are sure, come what may, we will unite together and do our duty. Duty grows everywhere—like children, like grass. The frightful situation of Jews in Nazi Germany is a challenge to world Jewry. There are thousands upon thousands who must leave that "hell," and Eres Yisrael is the best place where they could go to. Let Shanghai Jewry earmark its contributions "for the relief of German Jews who must be settled in our homeland," which needs to-day men of their calibre, resourceful zeal and energy. Dr. Shein is a messenger of goodwill. In extending him a hearty Baruk Habba, ISRAEL'S MESSENGER hopes that his tour in China and Japan will be successful, both morally and gnancially.

A COMPETENT INSTRUMENT IN JEWISH DEFENCE

From Mr. NEVILLE LASKI, K. C.

DEAR MR. EZRA,—I understand that in April of this year your periodical will celebrate its thirtieth anniversary. I want to send you a word of congratulation thereon and my best wishes for a successful continuance. Your paper performs a very great service as an exponent of traditional Judaism and Jewish nationalism, and helps in these troubled times to explain both to the Jewish and non-Jewish world not only the purity of our faith and ideals, but also the baselessness of the many calumnies which are hurled against us.

It is good to know that when German propaganda is stretching its tentacles all over the world, we have in Shanghai so competent an instrument wielded in our defence as your paper.—Yours very faithfully,

NEVILLE LASKI
Joint Chairman,
THE JOINT FOREIGN COMMITTEE.

LONDON, February 9, 1934. 5, Crown Office Row, Temple

Our "BANNER MAKES A BEAUTIFUL COMBINATION"

From Rabbi J. SHACHTER, Belfast

DEAR MR. EZRA,—It is with considerable feelings of pleasure that I am tendering you my sincerest congratulations on the thirtieth anniversary of ISRAEL'S MESSENGER.

I had the privilege five years ago, on the your journal attaining its 25th birthday, to congratulate you as "The interpreter of the noble ideals of Judaism" in the Far East. I have read your valuable organ without interruption since then, and can say with great delight that this policy has been guarded with a high-minded enthusiasm and zeal.

RABBI J. SHACHTER.

A marked feature of the paper is its optimism, a trait in the character of Israel, and one of the factors to which we owe our survival of so much suffering for ever so long a period and over so wide an area.

The five years that divide the last celebration from the present make a period unparalleled in adverse events in Jewish history, particularly 1929, the year of the outrages in Palestine, and 1933 when German Jewry was shaken to its foundations. I combine these two years with the intention of pointing to high Providence that Palestine, the land which, to German Jewry, meant nothing more than a relic of the past, has, notwithstanding the somewhat halting attitude of the Mandatory Power, already prove a haven of refuge for many thousands of them, and a goal for countless more.

In the present atmosphere of apprehension for the future, when the old Jewish saying, "Watchman, what of the night?" is heard, once again the importance of Eres Yisrael in shaping the destinies of our people was never as truly felt. And you, in your career of expounding, for the last three decades "Traditional Judaism" and "Jewish Nationalism" have gloriously served the cause of regeneration, and left a permanent mark upon the development of the movement amongst our brethren in the Far East.

"Traditional Judaism" and "Jewish Nationalism" which you have inscribed on your banner make a beautiful combination. Both are indissolubly knit together; the one cannot be severed from the other without violating, not only our tradition and history, but our very existence as a people.

I will conclude with the saying of the Rabbis: "At thirty, for entering into one's full strength," "Go in thy strength and help the Jewish cause.' May you live long and continue to do the good work for Zion and Jerusalem and be worthy to witness the triumph of Israel on the mountains of Judah wherefrom the word of God will go forth to mankind. "Times change, waves subside, rocks remain. And who is a rock except our God?" (Ps. 18. 32).

J. SHACHTER.

BELFAST, 13 February, 1934. Shebat 5694. 101 Clifton park Ave.

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"A TRUE SIGN OF ISRAEL'S IDEALS"

From Rev. J. K. GOLDBLOOM

REV. J. K. GOLDBLOOM

I notice with great pleasure that you are celebrating next April the 30th Anniversary of ISRAEL'S MESSENGER and I send you my heartiest congratulations and best wishes for a successful future.

I always admired your courage and sincerity and the way in which you fought for Judaism and Zionism. You even made the name of your journal a true sign of your ideals.

My wish to you is to be spared to celebrate a jubilee number of ISRAEL'S MESSENGER when Israel will live peacefully in the land of our fathers.

J. K. GOLDBLOOM.

LONDON, 27th January, 1934. 61, Redman Road, Stepney, E.1.

"SECOND TO NONE IN THE FEELING OF JEWISH NATIONALISM"

From Mr. S. Y. JACOBI, Party World Council, World Union of Zionist-Revisionists

DEAR MR. EZRA,—In sending you this letter of congratulation on the thirtieth anniversary of ISRAEL'S MESSENGER, I wish to express my deep appreciation of the service your journal is rendering to the Jewish community in the Far East.

ISRAEL'S MESSENGER is second to none in the deep feeling of Jewish nationalism that penetrates every page of the paper. Though at times one may disagree with your views, so far as Zionist policy goes, no one can deny that you contribute tremendously to the keeping alive of Zionism and Jewish thought and feeling in countries so far away from the centres of Jewish life.

I wish you many more years of continued service to the Jewish cause in the same splendid way in which you have done it in the past.

S. Y. JACOBI.

LONDON, 30th Jan., 1934. 133, High Holborn, W.C.1.

"ISRAEL'S MESSENGER" HAS EARNED RESPECT OF JEWRY"

From A. GABLE, Cardiff

I learn that ISRAEL'S MESSENGER is going to celebrate its thirtieth anniversary in April next.

Permit me to offer you as its founder and Editor my hearty congratulations on this stage of existence. This is quite in accordance with the saying of Rabbi Yehuda Ben Tema, (who lived between 165 × 200) *ben sheloshim la kowah* at thirty for entering into one's full strength.

MR. A. GABLE

I pray and hope that your organ will continue to be the means of furthering the best interests of true Judaism, and Zionism, to our brethern here and abroad. I am almost sure that ISRAEL'S MESSENGER has earned the gratitude and respect of Jewry (even from the greatest assimilasionists, and anti-Zionists) all over the globe.

I join with readers from all parts of the world in congratulating you again, and wishing you a hearty *Yishar Kohakh* and may the *Mebasser Yisrael* grow *mehayil il hayil*, from strength to strength. With Zion's greetings, also *b'birkath Shoken b'Siyon.*

A. GABLE.

CARDIFF (S. Wales) January 9, 1934-5694.

REMEMBER THE JEWISH NATIONAL FUND AND THE KEREN HAYESOD IN YOUR LAST WILL AND TESTAMENT.

A PLEA FOR UNITY IN ISRAELDOM

From Mr. I. SUNLIGHT, Manchester

MY DEAR MR. EZRA,—At the age of thirty, say our sages, one enters into his full strength. It can similarly be said in respect of ISRAEL'S MESSENGER. After the hard struggle it experienced during the early years of its existence, it has, through the perseverance of its eminent Editor, grown from strength to strength; and now at the age of thirty, it is entering into its full strength of journalistic maturity. I heartily congratulate you, dear Mr. Ezra, on your achievement. By holding fast to your sound principles of proclaiming the truth and exposing everything you considered sham and hypocritical, you have succeeded in raising ISRAEL'S MESSENGER to such a high standard of excellence that it is now generally recognized as a journal of world-wide reputation.

MR. I. SUNLIGHT

Let my message to you therefore be—*Renew thy strength*, and carry on your good work with greater vigour and with more dauntless courage. The position of our people in many parts of the world is most precarious. We are surrounded by hosts of enemies wherever we turn. But the most dangerous foes we have to face—an unpleasant fact to admit—are those from within our own camp. Considering the vast hostile forces arrayed against us, there ought not to be any divisions or dissensions among us. It is our duty, in times of such appalling danger, to stand shoulder to shoulder together with our ranks closed up so that not one important unit should fall out. If the unity of Israel could firmly be established, no hostile forces however powerful would ever be able to prevail against us. Jewish solidarity is our greatest bulwark.

May I be permitted to suggest the introduction of a new feature, which, in my opinion, would enhance the usefulness of your journal. I would earnestly advise you to introduce a Children's Section in ISRAEL'S MESSENGER. The work I am principally occupied with is among children, and I am fully convinced that the only safeguard against disintegration of our people in generations to come is to bring up our children in the knowledge of Jewish lore and Jewish tradition. It is the duty of all who have eyes to see what is going on in our midst, to combine their efforts in bringing about a universal Jewish Youth Movement. We shall never be able to eradicate the deep-rooted prejudices and erroneous notions from the minds of the older generation. But let us at least endeavour to bring up our children free from these evils. Let us feed their impressionable minds with pure and wholesome spiritual nourishment. It must be our concern to see that the young people are well versed in the Hebrew Bible, and that they should possess adequate knowledge of Jewish history and the Hebrew language. They should also be made to understand the true ideology of our national movement and our aspirations in regard to the future. In short, we must bring up a generation of JEWISH *Jews.*

You, Mr. Ezra, with your powerful pen and with your widely-read journal can do much in this direction. ISRAEL'S MESSENGER should become a free platform for all who interest themselves in Jewish education, so that their voices might be heard throughout the length and breadth of our dispersion. Then, perhaps, something might be accomplished in rescuing our youth from the quagmire of ignorance into which they are sinking deeper and deeper every day, to place them safely on the solid ground of Jewish learning and Jewish consciousness.

Again tendering you my felicitation on the thirtieth anniversary of your admirable publication, I am, Yours faithfully,

I. SUNLIGHT.

MANCHESTER, Jan. 26, 1934. 15, Hanover Gardens. Broughton Park.

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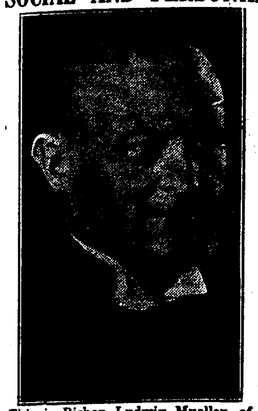

This is Bishop Ludwig Mueller, of Germany, whose imposition of a dictatorship over the Evangelical church in Germany was met with open defiance by many pastors. He denies that Jesus was a Jew.

The Purim ball given under the auspices of the Hebrew Relief Society at the Paramount Ballroom on the 7th ultimo, was an unqualified success. The committee was headed by Mrs. E. M. Gonzales, assisted by Mrs. H. Gensburger, hon. treasurer, Mrs. B. Chaikin, hon. secretary, who was in charge of arrangements, and Mrs. Mendel Brown, Mrs. H. Kammerling, and Mrs. B. Italiener. The ball was opened after a short address by Mr. Horace Kadoorie and the singing of the Hatikwah.

We are in receipt of a letter of thanks from Mr. M. J. Delvaux de Fenffe, Consul General for Belgium, expressing thanks and appreciation for the letter of sympathy and condolence forwarded by us on the lamentable death of King Albert I. and published in our last issue.

Mr. and Mrs. Julius Rosenfeld have moved to Medhurst apartments, apt No. 8-B. Tel. 33370.

Dr. Chaim Weizmann, in an address before the London Federation of Synagogues, declared that no less than 80,000 new Jews had entered Eres Yisrael since Lord Passfield, former Colonial Minister, told him four years ago that Palestine had no more room for additional Jews.

For an up-to-date wearing apparel go to David the Tailor, 807 Bubbling Well Road. Good cut, perfect fit and reasonable prices. New spring materials have just arrived.

MOSES KATZ, aged 9½ years, son of Mr. and Mrs. WM. KATZ.

Mr. D. E. Sassoon has returned from Hongkong.

When planning your tour anywhere just consult American Lloyd, 13 Edward Ezra Road, who will place their services at your disposal without costing you anything extra.

Mr. Ellis Hayim left for London last month, via the Siberian route.

Mr. and Mrs. B. G. Sondovitch, of Harbin, are planning to settle in Eres Yisrael and expect to leave this month in the hope of reaching in time for the Levant Fair.

Sir Victor Sassoon, Bart, left for an extended trip to India last month.

Popular Bookstore, located at 215 Szechuen Road, is a Jewish enterprise fully worthy of support. Jewish books, Jewish magazines etc. are offered at very cheap prices. A visit will bring to light the wide range of literature available. We wish the enterprise every success.

Master Erik Pelstroff, aged four years, who won the first prize at a fancy dress party at the Jewish Club. He was a Jewish "emigrant" from Germany.—*Josepho-Shick.*

Dr. Alfred Rosenberg, a noted anti-Semite, has been named by Chancellor Adolf Hitler to supervise the "world viewpoint philosophy" which under a government decree is to prevail in Germany. Rosenberg advocates a Germanic cult founded on Nordic racial principles as a substitute for Christianity.

Mr. B. Benjamin, son of Mr. and Mrs. A. Benjamin, who has recently completed his five years practical course at the New Engineer and Shipbuilding Works, Ltd., in Shanghai.—*Crown.*

A group of brilliantly gowned Russian "court ladies" and colourful peasants at the fancy dress ball held at the Jewish Club on February 17.

CIVILIZATION'S DEBT TO ASIA

Address Delivered Under the Auspices of the Japanese Y. M. C. A., on March 15, 1934, by N. E. B. EZRA

I consider it a privilege to appear once again upon a Japanese platform in response to your kind invitation to discuss topics of perennial interest to Asia and Asiatics. My last address on "The Awakening of Asia" at the Tung Wen College in December last, has touched but the fringe of a subject which is of infinite interest to mankind. We are passing through troublous times and cannot look around us without concern. There is [illegible] everywhere and the world is seething with unrest. East and west are vieing with each other in an effort to ward off the danger and night, the dark cloud that is looming. Few can doubt that we are sitting on a volcano, the first vol. a small spark is needed to [illegible] conflagration.

We have [illegible] the strange [illegible] of a German pastor, the advance[illegible] science [illegible] and the deadliest instruments of torture, autodafe and the Inquisition. [illegible] Jews and Gentiles are facing [illegible] economic life ruined, their rights [illegible] and deprived, their property confiscated, their hard-earned savings [illegible] Pitiful murder[illegible] and their [illegible] civilization [illegible] destroyed, [illegible] obscurantism [illegible] ravages [illegible] civilization [illegible] and distrust [illegible] No wonder then that distrust is [illegible] killing the spirit of rapprochement [illegible] Sir [illegible] in the House of Commons in April last year, said that "what is not the moment to make concessions to Germany, or of course to any country where it is a crime [illegible] or be a Jew." Col. Josiah [illegible] said that Germany herself had killed the spirit of resisting tyranny. Is it any wonder that the civilized world has been alarmed by deeds of barbarism committed and its conscience outraged? Suspicion is the poison of true friendship. Chiefly among the family of nations must we guard against suspicion taking root and destroying all efforts to fraternize closely. We cannot advance when suspicion is rampant.

Asia Cannot Remain Unconcerned

Asia has a great deal to say and a great deal to complain about. Asia is suffering from the forces of disruption that have been let [illegible] Asia is not an impartial observer in the [illegible] drama that is developing [illegible] symptoms of distrust. Asia cannot remain unconcerned when the basis of [illegible] civilization is at stake. Asia gave birth not only to prophets and prophecies but to the greatest of world religions. Confucius, Buddha and Zoroaster rose in Asia, and created the national religions. That is a debt which humanity owes to Asia. Moses, Jesus and Mohammed equally rose in Asia and founded the Universal Faiths. That is a debt which humanity owes to Asia—a debt which cannot be extinguished so long as the world lasts. It is a remarkable coincidence that these three Universal faiths should have been founded by three Semites and that Judaism, the eldest of all, should not only retain its vigour and character, but should also have given birth to two great daughter religions. Here we see Asia, the cradle of six great religions, laying civilization under a debt of incalculable magnitude.

Asia's Immortals

Confucius reformed society and government. He stood for a universal kingdom where justice, love and mercy shall be supreme and God shall be King. This is in harmony with the teachings promulgated by the prophets of Israel. It is also the hope and the ideal of Christian, Muslim, Parsee, Buddhist and Sikh. The Kingdom of Heaven is a reality to the Chinese, the latter is taught "humanity, justice, conformity, rectitude and sincerity."

Buddha, preaching the doctrine of Nirvana revolutionised Asia by his all-conquering, self- renunciation and all-redeeming love for humanity, stressing right life, right speech and right action.

Zoroaster stressed the truth of an elevating ideal. He defined the Deity as Amasda, i.e., the Great Power, the Omniscient Lord. He is socalled because He ruled the world by His infinite knowledge. It is by His infinite knowledge that He has created the Universe and has set a-going. The Zoroastrian creed, its speculative philosophy, its moral system, puritanical influence in customs, ceremonies, is a system of ethics that evokes homage.

Asia claims these immortals who had blazed the path of humanity and laid it under an eternal debt. Moses, the peerless master and lawgiver of Israel stands unique in his code of ethics and legislation. To this day nations render homage to the Mosaic Law. In 1787, proposing the Federal Constitution, Franklin reasoned: "A Constitution was framed for the Jews by the Deity himself, and delivered by Moses for their guidance." Adams wrote to his son, John Quincy Adams: "Moses was the one whom the Lord knew face to face, and to whom He delivered the Laws for the Hebrews." I shall not multiply further instances. Moses broke the fetters of slavery and wrested freedom that makes they practised justice and righteousness their doom is inevitable. His Ten Commandments are unquestionably the basis of our modern civilization.

Jesus was another figure who appeared on the Jewish horizon. He was great because he was of the same spiritual stock as Moses and an Isaiah, a Micah and a Malachi. He preached communion to the will of God. Some of the greatest productions of the arts have been inspired by him. The downcast and the wounded of the hearts he consoled with the words, "Come unto me—all ye that sorrow and are heavy-laden, and I will give you rest." A modern Rabbi in Israel says of him and his teachings, "Where he is remembered, in his spirit, charity abounds, and hope is strong. Where he is imitated, in his spirit, women is reverenced and childhood is sacred; and there grows the sweetest flower that ever bloomed, the violet of meekness, spreading its perfume in the human heart".

Mohammed was equally successful in revolutionizing Asia. He stirred a vast fellowship and humanized societies and nations. At a time when Europe is 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.

The Immortal Sages of Asia

Reflect upon these immortal Sages of ages who had risen in the heart of Asia and promulgated their truths which are enshrined in the hearts of men, and realise what civilization owes to Asia. East and west are proud of these heroes who blazed humanity's path and constructed a system of laws and ethics which are inseparable from the lives of civilized men and societies. Spiritual truth was born in the east and travelled to the west with the force of a cyclone. The west owes much to the east. On the other hand, if we were to compare the east with the west and *vice versa*, we would find no end of flaws in each. The medieval ages in Europe, for example, may be said to be the darkest chapters that have been recorded in the annals of our common civilisation. In those days man would not listen to reason. You will find the same tendency to-day in Nazi Germany where liberty of speech, freedom of thought, suppression of truth and persecution of literary authors and thinkers is the order of the day. The sword in mediæval times was the weapon of the means of justice. And yet we have no right to measure the standard of the civilization in the west because of the setbacks it had received in that age. We also must not overlook the fact that Asia has somewhat retrograded and slumbered for centuries, but that does not mean that the contributions made could be vitiated. True, the west to-day is abreast of the times in science, but its culture but that can never eclipse the glory that shone in the east. It is nevertheless to be regretted that the tendency has been to belittle one against the other. West with its soul destroying materialism [illegible] triumphed over the east. Even [illegible] struck with the wrongness of the west and forgot that west [illegible] is not the sum and be-all of civilization.

Hard and Weak to Destroy but

For centuries east and west remained apart bringing in its wake a catalogue of misunderstandings to the disadvantage of both. I may well illustrate this by citing the following fable:—

There was, once upon a time, a little fish that lived in a small aquarium, whose pit was one yard. It had abundance of grass, a handsome ornament and some vegetable growth. The little gold fish lived in a world of its own. There were no pebbles like its pebbles, neither were there any growths in the vegetable world as beautiful as his, and there were no ornaments in any aquarium to be compared to his. Thus the little fish lived day by day in uninterrupted contemplation of the grandeur of his Japanese fantail fish and the original inhabitant of the aquarium set about asking questions of the new-comer. Said he, Where do you come from?" "I come from Japan," said the fan-tail. "Is that far from here?" "Quite a distance," answered the fan-tail." "Very far?" "Yes indeed, very far." Swimming from one side of the aquarium to the other, the gold fish said to the fan-tail, "Is it as far as this? said the fan-tail, "Much further" "How much further?" said the gold fish. "Oh, perhaps it might be five million times as far. It might be ten million times as far." "What," said the gold fish, "do you mean to tell me that there can be distances ten million times as great as from one side of my aquarium to the other? "Indeed, I do mean to say so." "Then this is no place for you. From this day I declare war against you, for, know that you are, there can be no such place as Japan, thousands of miles from here" (Cf. "A Chorus of Faith." Page 163.)

The Anglo-Japanese Alliance

The foregoing is a fable, but it represents to a great degree the attitude of east and west. Happily, since half a century ago, there has dawned a new era of understanding. When England concluded an alliance with Japan two decades ago, east and west came closely together. That alliance helped to intensify trust and confidence and dispel ignorance and prejudice. Japan proved herself an ally to be trusted in the Great War, contributing her share in furthering the end of victory and peace. China, too, experienced a great revival and forged ahead. Her role in the War brought her in close contact with the west, proving herself a great factor to be reckoned with. Thus the awakening of China and Japan has revolutionised the west towards the east. The tendency today is to fraternise closely and fraternise eagerly. Dr. M. T. Z. Tyau, author of "Two Years of Nationalist China" tells us in his preface something about the real awakening in the east. Says he:—

"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 civilization." **East Going Ahead**

That sort of spirit is gripping the east and helping it to go forward. Realising that the past is a guarantee for the future, Asia is aware that no real progress can be achieved without co-operation. The revival of Palestine, if I may digress a little, a small territory in the East of Asia, in recent years, is destined to link Asia and impel her people to strive for unity. The national movement of China and Japan is of special interest to us Jews, because we are equally concerned with the upbuilding of our homeland and revive its ancient glory and traditions. There is, however, this difference to record. While all Asiatic countries have their subjects within their own borders, Judea has her millions scattered about everywhere. The problem of the ingathering of the exiles is most pressing and engrossing to the Jewish nation. We are not unmindful of the hand of fellowship extended New Judea by China and Japan. Every age has its problem, by solving which humanity is helped forward. Nationalism, not narrow nationalism that we see so rampant in the west, is a potent force and when directed in an intelligent manner it is bound to overcome obstacles and win in the end.

Count Okuma's Warning

Asia has waited long for her day. There is a real moral force behind the movement to rebuild Asia and her culture, and signs are not wanting that the road to progress is not without hope. We have lately noticed a fierce racial antagonism in the heart of Europe which is not a bright omen. It presages discord and strife on earth. It saps and undermines the fundamental unity of the human race. The late Count Okuma, in 1915, sounded the alarm when discussing the Great War and its causes in the "Shin Nippon," when he said:—

"The struggle for existence in accordance with the principle of evolution is now being waged with furious force. This struggle has many meanings, which may be summarized in a word as racial competition. In this struggle there are no treaties and no conventions. No ideas of peace or of humanity are respected. The civilization and morality which the ancestors of the Europeans built up after many years of painstaking effort have been instantly destroyed by the wrath of Europe. There now remains only the slaughter of humanity and the destruction of property and industry. They are killing about 100,000 men a day. This is a situation unparalleled in history since the world began.

"How was this great tragedy brought about? It arises from competition between individuals which breeds competition between nations, so that, after many years of internal combustion, a flame has appeared, and a great explosion has resulted. Morality between individuals has been remarkably developed, but the development of morality between nations has been very slow. Nay, international morality to-day retains the aspect it bore in the middle ages. Racial competition—this misdirected competition—is to-day being carried on with great vigour. As a result, we have incendiarism, robbery and assassination conducted in broad daylight and on a grand scale. Mankind will have to awaken finally and now the opportunity for it is approaching. Human butchers are our enemies. Destroyers of peace and humanity are our arch-enemies. The destroyers of peace and humanity are at once the destroyers of agriculture, industry, navigation and trade."

East and West Must Unite

Thus spoke Japan's statesman and his words bear repetition. He decried "racial competition" which is fiercely rampant to-day in Europe, choking the soul of humanity and wrecking the work of ages. Destructive forces have been let loose in Nazi Germany to the disgust of Asia and all civilized countries. The world must either accept the challenge or sink under the galling and appalling yoke of tyranny. We must either progress or retrogress all the while; there can be no such thing as remaining stationary in this life. I shall end my address as I began. I have discussed, albeit briefly and imperfectly, "Civilization's Debt to Asia." I stressed it from my own humble point of view, because I see therein the hope and the rejuvenation of mankind. I plead for the union of east and west, because I believe with a modern thinker who said that, "if man does not rise upward to be like an angel, you may depend upon it, he is sinking downward to be a devil. He cannot stop at the least." We have no right to rely on the past or rest on our laurels. Every age must settle its own problems and perplexities. East and west must unite and not remain segregated. What we do not understand we do no possess. It is the understanding that sees and hears; it is the understanding that improves everything, that orders everything, and that acts, rules, and reigns. Asia is rich in idealism. But a little spark is needed to bring about a great illumination and frustrate the designs of "the destroyers of peace." Let us labour for that larger and larger comprehension of truth, that more and more through repudiation of error, which shall make the history of mankind a series of ascending developments. We stand to-day on the edge of a new age. All over Asia there are signs of an awakening and if China, Japan and New Judea were to join hands together, it will not be long before we shall have laid the foundation of liberality and goodwill among the nations of the earth. Hearken well to the monition and admonition of Count Okuma, who had the foresight that, unless we develop "morality between nations" we are bound to go under in disgrace and defeat our ends in view. A great thinker said, "morality is the object of government." That sums up in a nutshell the creed of Count Okuma. We need to stress it strongly because the world to-day is drifting and shifting from its moorings, bringing with it chaos and disorder. We need leaders of Okuma's calibre to restore the world's equilibrium. "Human butchers are our enemies. Destroyers of peace and humanity are our archenemies," thundered the late Count Okuma nineteen years ago. What was true then is true now. We see this holocaust triumphant in Nazi Germany. We dare not hide this betrayal of trust of a nation that is roaming aimlessly in the world to destroy and ruin that which we have inherited from the Rock of Ages. Modern West gave us a Hitler with his new dispensation of hate and strife and murder; modern east gave us a Tagore with his soulful plea for the union of humanity and the destruction of dark forces. While west is planning to plunge the world in works of destruction; east is planning a pan-Asiatic Conference to restore Asia's pristine art and glory. We need a thorough awakening to understand what civilization owes to Asia. There is a great future before Asia. Take away the contribution that Asia has made and there will be nothing much of which we can be proud. We cannot be unmindful of Asia's past, nor overlook the future that awaits it. Paraphrasing a modern Jewish thinker and author and Zionist leader, I would say in conclusion: "Downtrodden Asia is awakening; its earlier romance re-enhaloes it, a new hymnal rises; old and cracked lips chant ancient yearnings, myriads of men and women turn now, as of old to Asia, towards the East whence cometh the dawn!"

PROPOSED PRESENTATION TO Mr. N. E. B. EZRA

Israel's Messenger celebrates next month its thirtieth anniversary, and it is thought appropriate to take advantage of this unique event by organising a presentation to its Founder-Editor, Mr. N. E. B. Ezra, who has unsparingly worked in the interests of the Community, and particularly Jewry. His consistent championship of Traditional Judaism, and constant readiness to uphold the good name of the local Community in the eyes of the general public, is an achievement of which the general Community has every reason to be proud.

Mr. Ezra has devoted considerable time and energy to this Jewish educational work, and his zeal is to be commended by all who value idealism and self-sacrifice. His has indeed been a labour of love, and it is therefore, fitting that appreciation should be shown to Mr. Ezra's good work in some tangible form and a suitable presentation made to him in appreciation of his work in the past.

The sponsors of this movement feel confident that many of our local Jewish friends will support this idea most heartily, and thus facilitate the task of organising the presentation.

(Rabbi) M. E. ASHKENAZI,
(Rabbi) MENDEL BROWN,
DAVID ARAKIE,
M. S. BLOCH,
CECIL EZRA,
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ARTHUR SOPHER,
THEODORE SOPHER,
M. SPEELMAN,
EDMUND TOEG.

Shanghai, 23rd March, 1934.

Dear Sir,—I am in hearty approval of the suggestion to take advantage of the 30th anniversary of Israel's Messenger to make a suitable presentation to its Editor for his long record of meritorious services rendered to Jewry in general. I shall be glad to attend the function in this connection.

Name .....
Address .....

Hon. Secretary, of the Ezra Presentation Committee. Lane 520, 11 Yu Yuen Road.

The home of Mr. and Mrs. L. Merkin, formerly of Shanghai and at present resident of Tientsin, was the scene of a pleasant function on the 11th of Adar (26th of February) on the occasion of the Bar mizwa of their son Moses. The day was marked by a traditional "Seudath miswa" which was attended by a large number of invited guests at which the youthful Bar Mizwa delivered an address.

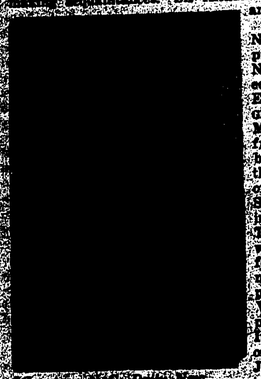
Mr. S. Ezekiel of Messrs. China Embroidery and Lace Co. expects to leave for the United States next month on a business trip.

Mr. Rahmin Sion who is studying for the Rabbinate at the Yeshiba College in New York, according to advices to hand, was well received on his arrival there. He soon started his studies which comprise, Talmud, Tanak, Hebrew and a College course. At the same time, Dr. Leo Jung is planning to arrange four distinguished professors to give the new student a series of courses separately as soon as he is able to absorb them.

Miss Sadie Bloch, daughter of Mr. and Mrs. M. S. Bloch, gave a musical concert at the American Women's Club on the 18th ultimo. A reception was held subsequently at the residence of Mr. and Mrs. Bloch, No. 201 Rue Amiral Courbet, where several guests were present to congratulate Miss Bloch on her success as a pupil of Prof. Zaharoff.

OUR INTERVIEW WITH THE NEW BRITISH MINISTER TO CHINA

The arrival of the new British Minister to China, Sir Alexander Cadogan, last month, created quite a stir in local circles. The distinguished Minister had a busy time for about a week interviewing journalists and receiving and paying official calls to diplomats and municipal commissioners. Sir Alexander was accompanied by his wife and two daughters.



[Courtesy North-China Daily News.
Sir Alexander Cadogan, K.C.M.G.

Prior to his departure for Nanking on the 3rd ultimo, to present his credentials to The Nationalist Government, he granted an interview to Mr. N. E. B. Ezra, Editor of ISRAEL'S MESSENGER at the Cathay Hotel. The Minister was pleased to learn from us of the great role played by the Jewish community since the early 80's, in the development of the International Settlement of Shanghai and the part taken by us in trade, finance and real estate. The first Jew to land in Cathay was the late Mr. E. D. Sassoon, founder of the firm under his name with branches all over the principal parts of the globe, Sir Victor Sassoon, Bart, being the present senior partner thereof. It was made patent in the course of our interview, that the early Jewish settlement was given protection by the British Consulate, under whose aegis Shanghai has been developed and brought to the present state of property

Shanghai Developed Under British and Jewish Aegis

Jews who emigrated to China in the early part of the history of Shanghai when it became a treaty port, were originally from Bagdad, who, in those days carried no passports, the late Mr. S. A. Hardoon who had lived in Shanghai for well-nigh sixty years and died here in June, 1931, being an example. The protection extended to Jewish settlers here by the British Government was by virtue of their residence in India and service with a British firm—the Sassoons, was well conceived, since it gave an opportunity to develop Shanghai from what it was a muddy flat into a modern and up-to-date city.

Sir Alexander manifested great interest in the interview and inquired about the numerical strength of Jews throughout China, pledging support and co-operation to enterprises which might lead to further developments of trade relations with this country. He appreciated Jewish foresight and activities and hoped to see further expansion and development.

Minister Anti-Semitic Campaign in Harbin

We drew the attention of the Minister to the recent campaign against Jews in Harbin by the White Russians through their publication Nashput, and the need to check it and suppress it. We stated further that in January last, we wrote to Sir John Brenan, local British Consul-General, appealing to him to approach the Consulate at Harbin to watch developments and give what support it could to alleviate the intolerable plight. We expressed our thanks to Sir John for his prompt reply, by referring the matter to the Legation at Peiping. We felt that the Minister could do something when assuming charge of the Legation, to which a smile was given expressing approbation of our suggestion.

Export of Expert German Jewish Brains to China

Referring to the plight of Jews in Germany, about whom Sir Alexander was approached by Mr. Ernest Schiff, a leading member of London Jewry, prior to his departure for China, we explained to His Excellency that Shanghai had received a number of German Jewish doctors who have established their practice here. It is not improbable that China would welcome a limited number of professional men provided the movement is under proper control.

England Will Not Relinquish Palestine Mandate

We drew Sir Alexander's attention to the Balfour Declaration and the Mandate, which conceded the rights of Jews to live in Palestine by rights and not on sufferance. We were assured by His Excellency that he was well acquainted with the Zionist Movement and the progress made by Jews to develop Palestine. He hoped that the doors of the latter country would be opened wide for the reception of Jewish immigration from Germany and elsewhere. He scouted the idea that Great Britain would relinquish the Mandate, owing to difficulties created by the Arabs. He felt certain that the road to conciliation would not be difficult and that justice to both Jews and Arabs would be done.

England Behind Jewry

Before withdrawing from Sir Alexander's presence and thanking him for the pleasant interview, we had handed him a copy of the March issue of ISRAEL'S MESSENGER and drewing his attention to the fact that the journal would be celebrating its thirtieth anniversary this month.

Sir Alexander was pleased to take note of it and commended us for running the publication for so long a period. The interview, which lasted ten minutes, closed with an assurance by the Minister that Great Britain would not be found wanting in supporting Jewry in their struggle for freedom and emancipation.

British Minister Endowed With Leadership

As we left from His Excellency's august presence, we felt that the arrival of a prominent local jurist to confer with the private secretary to the latter, to visit him and discuss Jewish affairs, was fully realising what special consideration was shown us by Sir Alexander impressed us as being a brilliant diplomat, an able exponent of British idealism and a man gifted with leadership. As we recalled there and then what the Earl of Beaconsfield said, "Thought is a great book, but greater than all is the talk of a great man." We felt that thrill through and through in the course of our pleasant conversation with the British Minister, to whom we extended the hope that may his tenure of office help to deepen still more the British relations and bring about a trade revival, to which we look forward with unabated hope and confidence.

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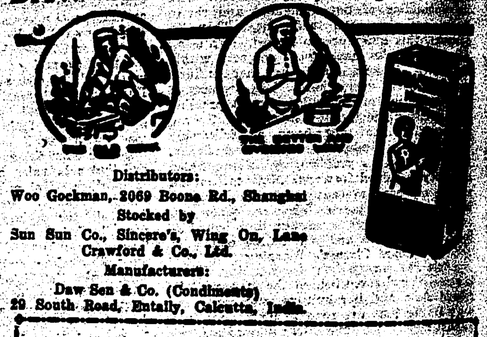

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Plea for "INTERNAL UNITY & EXTERNAL HARMONY"

Exten. Rabbi Dr. JULIUS J. PRICE, Ph. D.

DEAR MR. EZRA,—I want to congratulate you on the galvanizing moral earnestness that you have exemplified these thirty years as Editor of ISRAEL'S MESSENGER.

Dr. J. J. Price.

In the ever trying days of Jewry when some of the cheap jacks of knowledge with a flare, dignity, were willing to see their children or rather shall I note, when some of our self-appointed leaders in Jewry preferred a kind of glorified pot-boiling to the service of the spirit of Israel, you have always remained steadfast. You have sounded out the true and fundemental principle of life in your editorials that it is necessary to have sound views before having any views at all, for after that it is too late.

The true destiny of the Jew is the fruition of the functions of his being, the purest and fullest exercise of his faculties in their due order, in internal unity and in external harmony. The Jew should therefore see to perfect himself in the light of the great standards of truth, virtue, humanity and God; to be content with himself as neglected by these standards.

To see instead of this, to see himself flatteringly neglected in the estimation of other people, in whose judgments these standards are often refracted in broken distortions, is the sure way to wretchedness and harm to the Jew and Israel in general. The Jew who aims at perfection, going out and up in thought and feeling from his defects to its ancient standards, will be happy. He who aims at fame, always playing with the loud pedal down as some of our over advertized so-called Jewish leaders do, raising their small voices to a megaphone pitch, coming down in thought and feeling from their rich desires to the poor facts will be miserable in spite of their so-called advertized greatness.

Happiness is the successful pursuit of an aim. Perfection is the grandest of aims and the only one in which a continuous success is morally possible for all the happiest of men are the saints and mystics, in whom the social exactions of self are lost in a fruition of the sublimest stand ond each wave of force goes out and dies in ecstasy on a shoreless good. But the selfish plotter feels each wave of force rise and move inward to die with egoistic disgust of extinction in the center. Whoever would live contented as a Jew and die happy must not pursue public applause as some leaders in Jewry are doing, but must give more than is given to him, and love without asking a return.

The chief cause of failure to lead a blessed life is the immodesty of our demands and their pitifulness. Happiness cannot consist of organisms. Few can expect to win either the heart or the eye of the men, and the constant effort to gratify exorbitant desires exhausts the soul into a chronic state of selfmaimented weariness incapable of enjoyment. Here the finger touches the very disease of modern genius, the reason why a Tetian Anacreon was as much a failure as an Alfred de Musset. The vast sphere opened for modern life, the many and exciting interests concentrated in a nerve of cosmopolitan intelligence, wears his nerves to feverish tenseness. His divinest makes him dainty. The glare and stare of noisy revelry becomes odious to him while they enslave him. Monotony clothes the world and tedium fills the day. Nothing is with anything, an eternal spiritlessness in breast creates a universal tastelessness in life. He falls into the melancholy habit of valuing the "live beasts of other people by his own dead ones. His soul frets and pines in a lower seclusion; for when disgusted with ourselves we have most need, and are least able to delight in others. This condition breeds a feeling of being wronged, a bitter mood of complaint, a general dyscrasia and discord. Let us then as Jews bathing in the light of reflection, stand united for furthering the work in Palestine and being ever true and steadfast to the principles of our Torah.

May the Almighty spare you, my dear Mr. Ezra, many years so that you may carry on the splendid work you are doing for Jewry and Eres Israel through ISRAEL'S MESSENGER. Cordially and sincerely yours,

JULIUS J. PRICE

NEW YORK, Feb. 12, 1934. 1560 Grand Concourse.

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GREETINGS FROM FAR-OFF PORTLAND

From DAVID E. COHEN, Editor "The Scribe"

The Scribe wishes to extend its congratulations and best wishes to you on the thirtieth anniversary of ISRAEL'S MESSENGER. This new milestone marks the close of more than a quarter of a century in which you have served as the Far Eastern "fearless exponent of traditional Judaism and Jewish nationalism."

We read ISRAEL'S MESSENGER with interest and commend your editorial views, policies and features. May your work continue its strength and usefulness in the coming years and its splendid devotion to the cause of Judaism.

PORTLAND, ORE., February 1, 1934. D. E. COHEN, *Publisher*.

"VIGOROUS AND INTERESTING JOURNAL"

From Rabbi Dr. LEO JUNG, New York

DEAR MR. EZRA,—Let me offer my sincere congratulations on the approach of the thirtieth anniversary of ISRAEL'S MESSENGER.

I enjoy reading your vigorous and interesting journal. I am sure it has done a great deal of good to Jews and Gentiles who have appreciated its presence in learned circles. I particularly like your courage in permitting its learned pages, I particularly like your courage in permitting public criticism of your editorial policy and willingness to accept public criticism of your editorial policy and views.

MAY I wish you many more years of fruitful literary and social activity in the interest of the ideals of our people.

(Rabbi) LEO JUNG.

NEW YORK, January 1st, 1934. 151-155 West 86th street.

"A SYMBOL OF THE ROMANCE OF JUDAISM"

From Dr. EDWARD E. GRUSD, Assistant Editor, B'nai B'rith Magazine

I have been a reader of ISRAEL'S MESSENGER for five years. I find it a very interesting publication but probably my interest in it is totally different from that of its readers in China.

For the latter, it must surely stand for the championship of Jewish rights and the inspiration to carry on for our people and our faith in these perilous times. To me, however, many thousands of miles away, it is a symbol of the romance of Judaism. We in America—the home of the largest Jewish community in the world—are too apt to immerse ourselves in local and European Jewish life, and thus forget that our people are living in all the four corners of the world. It is good to know that a publication like your own has completed its fifth year on the frontier of Jewish life and has, during those thirty months done its bit in strengthening the Jewish consciousness of our co-religionists on the other side of the world.

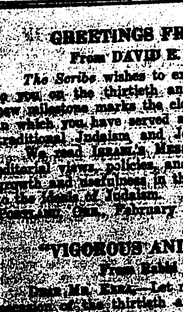
EDWARD E. GRUSD, *Asst. Editor*.

CINCINNATI, O., January 4, 1934.

DISAGREES WITH OUR VIEWS—BUT APPRECIATIVE!

From Rabbi Dr. EDWARD N. CALISCH, Ph. D.

DEAR MR. EZRA,—I esteem it a privilege to be one of the legion of friends to congratulate you upon the 30th anniversary of ISRAEL'S MESSENGER. Your 30 years is practically a generation and you have served this generation fearlessly, conscientiously and with fine ability. I trust that you will continue to go "from strength to strength," and that your usefulness and your prosperity will increase with each succeeding year. Since my visit to China some years ago the MESSENGER has been to me a real messenger as it brings to me the recollections of a happy and interesting visit towards which you personally contributed in no small measure.



DR. E. N. CALISCH

You ask if I agree with your editorial views. Frankly I disagree, not so much with your views, as with your purpose in being the official organ of local Zionism. While I admire the ability and loyalty with which you uphold this position I feel that they are misplaced. I am sympathetic with the upbuilding of "Eres Yisrael" as a home and a refuge, but I am distinctly opposed to it as a project of nationalistic or political intent. I cannot help but feel that if more space were given to other interests, in both your editorials and news columns (as for example your editorial on Hitlerism in the issue of December, your review of Dr. Hertz's "Pentateuch and Haftorahs") and less constant repetition of political Zionistic claims you would be serving Jews and Judaism in a better manner.

However, let us not start on the interminable argument. I like your paper, I admire your intense and self-denying loyalty, I look forward to the coming of the paper, find pleasure and interest in its columns, and I reiterate my congratulations and my very best wishes for the future.—Sincerely yours,

RICHMOND, VIR., January 29th, 1934. EDWARD N. CALISCH.

[*We refer to the above in our Editorial Notes in this issue. Ed.*]

"AN UNFAILING LIGHT TO THE JEWS OF C

From MORRIS STRAUS, Editor, "The Indiana Jewish C

It gives me great pleasure to felicitate you on the co the thirtieth anniversary of your esteemed paper.

You can be justly proud of your journal, an unfailing Jews of the Far East. Also that you have truly fulfilled "a fearless exponent of traditional Judaism and Jewish which are the bulwarks that still antagonize our religion. ward with much interest to receiving your monthly and ...plimented when you reprint editorials and articles from

May God give you many years of life and strength your splendid work in behalf of our people and faith.

MORRIS STRAUS.

INDIANAPOLIS, INDIANA, January 5, 1934.

SUGGESTIONS HOW TO MAKE OUR JOURNAL

From RABBI S. FINE, Philadelphia

MY DEAR MR. EZRA,—Since you invite ... features that might help to make your journal "more ... useful" permit me then, to make the following three ... Your paper might gain much by a little diversity; as for ... introduce a literary column in every issue to deal or discuss literary topic as is supplied in the local *Jewish Exponent*, ... scholar and literateur, Dr. J. H. Greenstone, week by week; ... a resume of the Sedra of the week, as a regular feature; ... by the London *Jewish Chronicle*; let me furnish you an ...

In our Sedra of yesterday Shemoth, we read:—"And ... to pass in those days, when Moses was grown up that he ... unto his brethren, and looked on their burdens, and he saw an ... lon smiting a Hebrew from among his brethren. And he ... way and that way and when he saw that there was no ... his part he smote the Egyptian and buried him in the sand" ... 12).

This little incident in the life of Moses means much ... than it would appear on the surface. It evokes the ... Moses go out to see his brethren all on his own accord ... sent to see them? If on his own accord; why did he ... he was already the age of 40? Why did he not go to see them ... If again, he was sent there—presumably by some authority ... foster mother, co-regent, Thuoris by name, (according to ... adopted him as her son and herself being childless intended ... him her successor with which intention she, from the very ... took pains to give his name an Egyptian turn! She ... letter noon from his original Hebrew name of Menasheh (as ... XVIII 30) to make it read Moshe and gave to it an Egyptian ... ification—Mo, in Egyptian, means water and "She" to pull out.

Moses received a liberal education as becoming a prince ... through the military academy with the rank of General; ... indeed, led an Egyptian army against Ethopia, and landed ... urman, in the Soudan, to the surprise of all Ethopia. Moses ... now a man of forty and his childless foster mother was ... in age. Thinking that her days might be numbered she ... name Moses formally as her successor but here arose a serious ... tion that agitated the whole governing circle, as to the advisability of nominating Moses as co-regent. Moses being a Hebrew ... interests of Egypt and the Hebrew people are in dire conflict ... are uncompromisingly antagonistic; and how would Moses act ... the interests of the two peoples come into collision? Would he ... cline to the Egyptian side, or to the Hebrew side? What ... will prove in him the stronger, as to conquer the other, the ... the hereditary instinct, or the one he acquired by training and ... environment?

And since the question was not general but specific, it ... in the main round the personality of Moses, it was decided to put ... himself to the test! Hence why he was sent to view the ... labours of his own brethren! And, needless to state here, what ... result! The racial trait or instinct came to the fore: and ... had to flee—but flew back to his own people!

(B) The type of your journal is so small as to tax the ... Might you not enlarge the type, and reduce the bulk of its ...

(C) "Mebasser Yisrael" is not idiomatic Hebrew diction! ... hyphenated name, the connecting link is missing! Besides the ... term Mebasser is not the exact equivalent of the English ... Mebasser strictly means to announce tidings such as were ... before: and surely no journal can lay claim to any thing of ... kind. Debar Yisrael would be much more the exact equivalent of ISRAEL'S MESSENGER, or perhaps, better still, would be, not to ... for a Hebrew equivalent but give an independent Hebrew name ... Ha Yisraeli and let the English name stand!

I have now reached to the end of my tether have complied with your request, if I did not overstep the mark. I wish you all ... journalistic success. May you prove a tower of strength to Jew ... Judaism, to Zion and Zionism, to Biblical truth to Jewish ... and hope!

S. FINE.

PHILADELPHIA, PA., 7th January, 1934. 1828 N. Franklin ...

"FOR PEACE AND SOCIAL JUSTICE"

From ALEXANDER BRIN, Editor, The Jewish Advocate

Permit me to add my sincerest congratulations upon your thirtieth anniversary.

I have watched the "Messenger" very carefully during the past few years and always found it to be an important interpreter of the events affecting the Jews, not alone of China, but of other lands.

You have faithfully [illegible] Jewish achievements of benefit to [illegible] consistently for [illegible] reflected constructively [illegible] and non-Jew as well as between Jew and Jew. You deserve continued success and prosperity.

BOSTON, MASS., January 4, 1934. ALEXANDER BRIN.

"AROUSED MANY WHO HAVE GROWN INDIFFERENT"

From Rabbi Dr. HARRY J. STERN, Montreal

It is good to see that ISRAEL'S MESSENGER has reached its thirtieth birthday. May every succeeding year add to your magazine an increase in influence and usefulness to the cause of Israel's heritage!

You, Mr. Ezra, as editor and publisher of this magazine, have earned the gratitude of many not only in the Far East but also in the far west. By means of your able pen and comments you have aroused and awakened many who have grown indifferent to the precious values of Jewish living and Jewish thinking.

HARRY J. STERN.

MONTREAL, December 29, 1933.

"LOYAL TO HISTORIC JUDAISM"

From Rabbi [illegible] CONGREGATION, Oakland

Congratulations [illegible] thirty years of blessed pioneering in Jewish journalism in the Far East. May the past experience become a solid foundation upon which you may more efficiently labour in the future.

Your splendid journal has been a welcome visitor each month. Through ISRAEL'S MESSENGER I have kept in touch with constructive Jewish happenings in the Orient. Frankly, I like the spirit of your paper. It is fair in matters controversial and loyal to historic Judaism. It looks at World Jewry and tries to interpret international movements rather than attempting to be another local Jewish sheet. Continue along the fine lines you have moved thus far.

Here are my very personal congratulations, dear Mr. Ezra, to a splendid Jewish monthly which is uniting co-religionists on both sides of the Pacific in a common cause. And may God bless its guiding spirit.

RUDOLPH I. COFFEE.

OAKLAND, Cal., 7 January, 1934.

CONSTRUCTIVE SUGGESTIONS

From Mr. ISAAC ROSENGARTEN, Editor The Jewish Forum

DEAR MR. EZRA,—ISRAEL'S MESSENGER'S loyalty to the Torah and Zion for thirty years, the period practically of an entire generation is, indeed, a fitting occasion for celebration. You have conducted an admirable periodical, replete with interest, neat in format and a pleasure to read. No wonder that Jews everywhere are happy to welcome ISRAEL'S MESSENGER into their homes.

May I take this occasion to suggest that a possible stumbling block may result from an indiscriminate use of the term "conservative" which you, perhaps inadvertently, mentioned in your letter referring to your future editorial policy. Inasmuch as it has not yet been crystallised with definite meaning, signifying one thing to one person and another to another, there is danger in such of the term of a new party developing in Israel, neither orthodox nor reformed, "halting between opinions," yet accomplishing nothing positive for the preservation of Judaism as it has been handed down to us. Thus, in place of unity, so much needed in Jewish life to-day, the opposite may result. And since your paper continues to be a "fearless exponent of traditional Judaism and Jewish nationalism," it were better for the cause we hold sacred in common that that term be sparingly used, if at all, at the present time, even though it may carry a slightly different meaning in countries outside America.

Perhaps, if you would devote a larger proportion of your space to a series of well planned articles giving some solid information on the various phases of traditional Judaism (you do give excellent consideration to Zionist matters), your readers would, no doubt, receive a clearer conception of their attitude and function as Jews.

Trusting that you will, for the next thirty years, continue to grow "from strength to strength," believe me,

ISAAC ROSENGARTEN, *Editor*.

NEW YORK, February 8, 1934. 305 Broadway.

England ought to give Soviet Russia the bones of Karl Marx in part or full payment for the Codex Sinaiticus, fourth century Biblical manuscript recently purchased by the British government from Russia for $250,000, Dean Inge, head of St. Paul's Cathedral, suggested at a meeting to raise funds to pay for the manuscript. Marx, the prophet of Russia, is buried in High Gate Cemetery, London.

"HOW TO IMPROVE THE GOOD SERVICES OF ISRAEL'S MESSENGER"

From Mr. HENRY C. SAMUELS, Seattle, Washington.

DEAR MR. EZRA,—I am very glad to respond to your general request of December the 2nd, 1933, for suggestions to improve the good services of ISRAEL'S MESSENGER.

I take pleasure to suggest a new feature of a free and open discussion on comparative religion; not for articles, but for brief statements of one sentence to one or two paragraphs in which readers may join and freely express their views. The discussion may also embrace comparative science and philosophy, but the columns of this special department should be open equally to the humblest expression as well as the most profound.

My suggestion is made because I feel confident that it will be appreciated by most of your readers, and that it will prove helpful to all concerned. Should you therefore find my suggestion of value I shall be very happy to render you any further service that I can.

May I not also take this occasion to thank you heartily for ISRAEL'S MESSENGER which I receive regularly. I appreciate every number, and read it with interest and gratitude.—With kindest greetings and all good wishes from,

HENRY C. SAMUELS.

SEATTLE, WASHINGTON, Feb. 14, 1934. 3517 East 80th Street.

"MILITANT JUDAISM"

From PHILIP SLOMOVITZ, Editor of "The Detroit Jewish Chronicle"

DEAR MR. EZRA,—Greetings! It is a great joy to be able to greet you and your excellent journal on its thirtieth anniversary.

I recall the pleasure I derived from writing my greeting to you on the occasion of the 25th anniversary of ISRAEL'S MESSENGER. To be able to extend congratulations to a fellow Newsman serves to many thousands of miles which divide us, but to feel at the same time that we are united by the common bond of Jewishness, provides a thrill.

MR. PHILIP SLOMOVITZ

Your journal deserves the commendations it will no doubt receive because of its sincerity and consistency. Yours is a militant Judaism which does not yield, which refuses to sacrifice an iota of Jewish idealism. These are qualities which are needed by sorely-tried Jewry. As as champion of Jewish rights, and as an advocate cause, you, Mr. Ezra, and your paper, have won an important to be able to say to you, in the traditional Jewish manner "Shalom!"

I hope that when the Jewish journalists of the world greet you on the occasion of the fiftieth anniversary of ISRAEL'S MESSENGER that it may be possible for them to send their spokesmen to Shanghai personally to shake your hand on such a glorious occasion.

PHILIP SLOMOVITZ, *Editor*.

DETROIT, MICH., January 5, 1934.

"ISRAEL'S MESSENGER BECOMING More IMPORTANT"

From Rabbi Dr. D. de SOLA POOL, New York

MY DEAR MR. EZRA,—The function of ISRAEL'S MESSENGER is becoming a more important one every month as the Jewish community in Shanghai steadily grows in numbers and in importance.

Though I have had the privilege of meeting you and the heads of your community, I would not presume to suggest what features would make ISRAEL'S MESSENGER more useful. Editing a newspaper or magazine involves, as you well know, an unremitting sensitiveness to public needs. No one is more aware than you are of the changes which are taking place in the Shanghai community with the inevitable retrogression of the Arabic speaking generation and the growth of elements in the community with a Russian background, or backgrounds from other lands such as Germany.

The community's paper must remain the mouthpiece of all elements. The motto of ISRAEL'S MESSENGER, traditional Judaism and Jewish nationalism, assures the magazine of being broadly representative of Jewish traditions and inclusive of all elements who wish to share in the perpetuation of Judaism and Jewish life.

May you continue for many years to uphold the high standard of vigorous and constructive Jewish journalism which has marked ISRAEL'S MESSENGER from the beginning.

D. de SOLA POOL.

NEW YORK, February 16, 1934.

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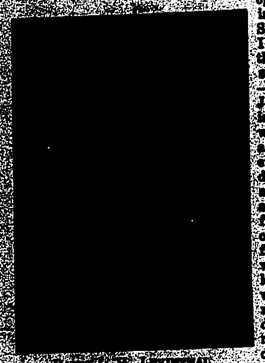
"THROBBING WITH THE PULSE OF JEWISH LIFE AND ENERGY"

From Rabbi Dr. ISRAEL H. LEVINTHAL

DEAR MR. EZRA,—It is with the greatest pleasure that I offer you my sincerest congratulations upon the thirtieth anniversary of Israel's Messenger. In the years of my ministry I have had the opportunity to read many a Jewish periodical, both from the States and abroad. Rarely have I met one that I enjoyed more than the Shanghai ISRAEL'S MESSENGER. It is a vital magazine, throbbing with the pulse of Jewish life and energy. Its editorials are scholarly and brilliantly written; its news item,—particularly of Jewish life in the far eastern lands, are full of interest and delight. Your courageous espousal of our renascent Palestine, at a time when it was far from fashionable to speak favourably of Zionism, and your fearless defence of traditional Judaism, have won for you the admiration of leaders of Jewish thought everywhere. I can well picture the role it plays in maintaining and developing Jewish life and ideals, not only in Shanghai but throughout the lands of the rising sun.



RABBI I. H. LEVINTHAL

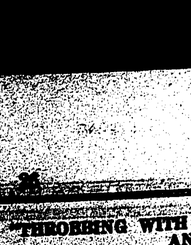
You, Mr. Ezra, are to be congratulated upon the high literary excellence and loft idealism with which you succeeded in fashioning the Messenger. *Bon Shelo-Hess Le-Israel*. "At thirty, one enters into his full strength"—say the Sages (Abot V.24) May the thirtieth anniversary of ISRAEL'S MESSENGER mark its entrance into its full strength and power,—thus becoming an ever increasing source of blessedness to your own community and to Israel throughout the world. With all good wishes, I am,—Cordially yours,

New York, January 8, 1934. ISRAEL H. LEVINTHAL.

"ELOQUENT WITNESS OF ISRAEL'S VITALITY"

From Rabbi Dr. ISRAEL GOLDSTEIN, New York

MY DEAR MR. EZRA,—ISRAEL'S MESSENGER has been a very welcome messenger to me for a number of years. It has brought a message from my Jewish brothers and sisters in the other end of the world, which was an eloquent witness of Israel's vitality and of our universal brotherhood.



DR. ISRAEL GOLDSTEIN

In these days, when the Jewish brotherhood is facing hostility and persecution in so-called civilised lands, it behooves all of us to adopt in our lives, Joseph's ancient word, "I seek my brethren." We must find strength in one another. I have been gratified to find in the pages of ISRAEL'S MESSENGER the message of Zionism, which interpretted in its broadest terms, means Israel's will to live.

Another feature of your publication which I believe to be admirable, is the news and messages from other Jewries throughout the world. The contents of your publication are themselves testimony to the universal brotherhood of our people. The configurations of Jewish destiny have always been complex. We do not know at any time which outpost of the Jewish people may prove to be the strategic one, and whence salvation may come in the hour of need. Who knows but that the Jewries of the Far East may come to play an important part in the future developments of Diaspora Judaism? For that reason, I always look with concern and regard upon every branch of Israel, however far away from the main stock it may seem to be at the moment of observation. We must therefore consolidate and strengthen our forces wherever they are.

I am sure that ISRAEL'S MESSENGER is a great influence [illegible] solidating and strengthening the Jewish life of your com[illegible] May its work grow from strength to strength.

New York, January 18, 193[illegible] DR. ISRAEL GOLDSTEIN
[illegible] Eretz Yesh[illegible]

A FAITHFUL MESSENGER, THOROUGHLY RELI[illegible]

From Rabbi DAVID MILL[illegible]

I avail myself of this opportu[illegible] of your valuable publication, ISRAEL'S [illegible] you as its editor, owner and founder, [illegible] ski for your accomplishments in the [illegible] I do realise your great difficul[illegible] "a fearless exponent of tradition[illegible] for one to walk erect, not bowing [illegible] the modern Rabbi, to hold aloft [illegible] one can reach such a goal without [illegible] a highly scrupulous character, like yours [illegible] you. You have proven yourself a valiant [illegible]

I am pleased to be one of your [illegible] vilege to be among your contributors [illegible] are doing. I wonder whether [illegible] fortune. The millions of Orthodox [illegible] fortunate as to have an Eng[illegible] Jewish English periodicals are [illegible] contemporaries, the Reform Jew[illegible] as appears in your publication [illegible] classed as "objectionable," too Jewish [illegible] for the Reform cause. I am confident [illegible] spreading the word of God in your [illegible] value in these modern times.

In the olden days, when the Jew [illegible] tabernacle or the temple was [illegible] It served as a clearing house [illegible] ancient centre, the main sanctuary [illegible] over the world, the ministers [illegible] and Bate-Midrashim have [illegible] time as the centres for the Jewish [illegible] in a measure organised by their [illegible]

Now in our modern days, we [illegible] number of Jews do not live in [illegible] other like the preceding generations. [illegible] ish locations in big cities are shifting [illegible] the Bate-Midrashim which served as the [illegible] nearly two thousand years, have now [illegible] number of Jews. The automobile has [illegible] the residential districts. On many occasions [illegible] away from their synagogues to walk for [illegible] the only way they can be in contact [illegible] by the Jewish press. This shows the [illegible] publication. A Jewish publication [illegible] the name of Midrash, and it is [illegible] port it as a Beth-Midrash.

In my own case, [illegible] delivered in [illegible] lished in your valuable [illegible] large audience of listeners [illegible] my articles ever expect to [illegible] should be heard around the world, [illegible] the wide circulation of your valuable publication, ISRAEL'S MESSENGER. Indeed, it proved to be a faithful messenger, [illegible] reliable.

May the Almighty bless you, prolong your days, [illegible] strength, that you may be able to carry on the banner of Is[illegible] spread His message.

Oakland, Cal., January 19, 1934. RABBI DAVID MILL[illegible]

"WE ARE DOING FINE WORK"

From Mr. CARROLL LUNT, Editor The China Digest

I have pleasure in congratulating you on your thirtieth [illegible] sary. There are few papers, let alone weeklies, which for [illegible] and worthily have served as yours. In publishing your paper [illegible] you are doing a fine work in the interests of the people you [illegible] I wish you many further years of such successful endeavour.

CARROLL LUNT, *Editor, The China Digest*

Shanghai, Feb 13, 1934.

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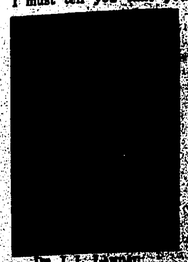
"WATCHFUL & TRUSTFUL SENTINEL IN FAR EAST"

From Prof. Rabbi Dr. J. L. LANDAU, Ph. D.

DEAR MR. EZRA,—I am unable to write as fully as I should have liked to, owing to my imminent departure for Eretz Yisrael where I hope to spend several months, but I feel, nevertheless, I must tell you that your very valuable journal is really greatly appreciated by all its readers, to whom the national ideals and aspirations of their people are still dear. It is generally regarded as a watchful and trustworthy sentinel in the Far East, brave and fearless, ever ready to break a lance for the honour of Judaism when wickedly assailed, and that very effectively too, and often acclaiming the glory of our traditions with moving eloquence.



DR. J. L. LANDAU

I would only suggest that more space should be devoted to the review of new publications on Jews and Judaism, for the benefit of your readers in those far-flung Jewish Congregations.

I sincerely hope and pray that you and your journal may continue to serve the sacred cause of my people for many more years with similar unabated vigour, and that you may be privileged to witness and to herald the triumph of Zionism.

Johannesburg, January 24, 1934. J. L. LANDAU.

SWEET IS THE STRUGGLE AND NOT THE VICTORY

From ELIAS LEVI, Rangoon

On the occasion of the thirtieth anniversary of your esteemed publication, I ask you to accept my heartfelt appreciation and thanks for your, three decades of consistent efforts in the field of Jewish journalism. Through the vehicle of your journal you have become prominent not only in your own territory and among the far-flung sister communities in the Orient, but through your boundless courage, laudable zeal, earnestness and unconsumed enthusiasm you have attracted world-wide attention.

A newspaper is an indispensable article in the general life of the community it is an institution in itself. The tasks that are demanded of the Man behind it, are both Promethean and numerous. Day in and day out, it has to preach and plead for unity in the House of Israel. In season and out of season, it has to develop the philosophy that education is the panacea for every evil in civilisation.

It has to play a most important part in bringing our people once more to that Dynamic Force—the Bible; to the consoling, strengthening, and sustaining word of God. On innumerable occasions it is called upon to forge its mighty weapons in order to combat those who vilify and slander the ancient Faith. Ever and anon, it has to offer resistance to all the evil and deadly forces that tend to disrupt and disintegrate our Eastern communities: superstition, needless controversies, obstinacy, limited mental vision, and blatant ignorance. And looming over and above all these various duties and responsibilities, it has to throw itself with especial vigour and enthusiasm in our great national struggle and the national reconstruction work proceeding in Eres Israel.

The very fact that your paper can point to singular success in important directions serves to prove that it has more than justified its existence during the past thirty years, and with the marching of time, it will be called upon to handlemore comprehensive tasks and to perform unlimited labour for the welfare of world Jewry in general, and Eastern Jewry in particular.

We live in a world that is sad, sick, and sorry through its innumerable troubles. But in spite of these, nay, because of them, we must brace ourselves up and triumph over difficulties. May your worthy publication succeed to fulfil the mission to which it has consecrated itself, and as a consequence by the Grace of God—the critics of Israel shall be confounded and we shall be able to witness among our communities more Religion, spiritual development, uprightness of character, and a wide culture and moral power. And through your selfless efforts and lofty endeavours you will be setting a worthy, emulous example to the youth of our nation which we believe with Disraeli are "the trustees of Posterity."

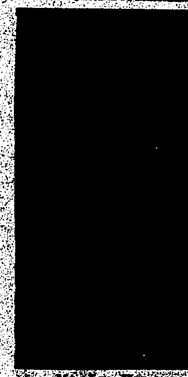
Through your paper flows the veritable life-blood of writers and thinkers, giving of their healing energising properties. My fervid prayer is that in the future—as in the past—through its pages will flow the life-giving stream of the "quill-drivers" that cleanses, invigorates permeates, refreshes, revitalises, inspires and draws the scattered remnants into an indissoluble bond—the affinity of blood and spirit. Much has been achieved, but infinitely more remains today unaccomplished. It has been said that "sweet is the struggle and *not* the Victory," and what a world of solid truth is contained in this statement. "Man's portion is the Road and *not* the Goal; for the goal would be static and what is static is dead." This only I would like to add: Man was meant for victory *not* failure. Therefore—Go Forward. Kadimah! Kadimah!

Rangoon, 9 Jan. 1934. ELIAS LEVI.

"THE IDEALS AND ETHICAL VALUES OF JUDAISM"

From LEO HERMANN, Secretary to the Keren Hayesod

On so auspicious an occasion as the thirtieth anniversary of ISRAEL'S MESSENGER, that fearless champion of traditional and national Judaism, the Keren Hayesod, the financial instrument for [illegible]



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"OF INESTIMABLE VALUE TO JEWRY"

From JOS. L. SARGON, Editor "The Jewish Tribune".

DEAR MR. EZRA,—It is with pleasure I note that ISRAEL'S MESSENGER will be celebrating its [illegible] on the 1st April. [illegible] great achievement [illegible] and ability [illegible] the most [illegible] stage of existence [illegible]

[illegible] paper has been of inestimable [illegible] Jewry in the East more especially during the period when [illegible] Jewish prayer in existence on this side of the world. [illegible] the credit of being the pioneer of Jewish journalism [illegible] we should feel proud of the fact that the paper has [illegible] and that it has distinguished itself in [illegible] Jewish journalism. It can be safely stated that to-[illegible] it occupies pride of place among the most outstanding Jewish [illegible] and this should be no small gratification to you.

It must be admitted that ISRAEL'S MESSENGER has admirably upheld the motto appearing on its title page in its fearless policy, its [illegible] on behalf of Jewish nationalism, its courageous stand [illegible] of traditional Judaism and its sponsoring of the [illegible] it has gathered so much strength with the passage [illegible] because it has not known tergiversation and it has sub-[illegible] influence. The thought-provoking editorials so forcibly [illegible] are significant characteristics of the paper and always prove [illegible]

[illegible] takes this opportunity of sending you [illegible] and hopes that the achievements of the past will [illegible] in the future.

JOS. L. SARGON, *Managing Editor*.

[illegible] 4th February, 1934. Rattan Terrace, Wodehouse Rd., Colaba.

SUGGESTION FOR A CHILDREN'S PAGE

From Mr. SHALOM R. NISSIM, Bombay

[illegible] can be no two opinions about ISRAEL'S MESSENGER and its [illegible] Jewry. Standing sentinel over China Jewry your power [illegible] of an influential Jewish monthly extends to all parts [illegible] That you have adhered firmly to your motto as "a [illegible] of Traditional Judaism and Jewish Nationalism" [illegible] by all and sundry. The mastery of style and power [illegible] could not have served better causes. The in-[illegible] rejoinders to anti-Semites, anti-Zionists, and those who [illegible] to the fold of "Deformed Judaism" are more than enough to [illegible] any one that you do not fight shy of our detractors or per-secutors. Let us hope that you will succeed in your attempt to "unify, solidify and purify Israel," to exalt, preserve and enthrone Traditional Judaism, to stimulate, arouse and stir Jewish conscious-[illegible]

Through consecration of thought, subtlety of reasoning [illegible] of expression, and ingenuity of refutation, you have made [illegible] MESSENGER what it is to-day—a paper to be feared by our oppo-[illegible] to be venerated by our protagonists and to be eulogised by our [illegible] Jewry possess in you a man of indomitable courage, indefa-[illegible] zeal and Sephardic tenacity. It is no wonder then that many [illegible] here long for you or one of your calibre.

Before I conclude I would like to offer [illegible] all it is worth. I am sure and I hope you [illegible] the inauguration, as a new feature of a [illegible] the lines you deem fit, and under your [illegible] great deal to enhance the reputation of your [illegible] development of your young readers.

May you live long to [illegible] time will soon be near when the [illegible] eastern horizon, when [illegible] throughout the corridors of [illegible] name of the founder of [illegible] every Eastern Jew and [illegible] alism.

SHALOM R. NISSIM.

BOMBAY, 1st Feb., 1934.

"THE BEST JEWISH JOURNALISTIC [illegible]

From SOLOMON SAMSON, Esquire, [illegible]

DEAR MR. EZRA,

I am glad to tell you that a copy of ISRAEL'S MESSENGER [illegible] received in this library regularly [illegible] ber, viz, from the time I requested [illegible] this Library. The receipt of your [illegible] awaited by all the members of this [illegible] the subjects treated therein are very highly appreciated by [illegible] receipt of a number every member [illegible] at it and in turn reads every page and [illegible] interest. The subjects handled by you [illegible] portant character and should in my opinion [illegible] devoted to the religion he professes. It is the best [illegible] dealing with matters Jewish but only pertaining to [illegible] but also to Europe, America and Africa. The atrocities [illegible] on the Jews by Germany are vividly brought to the notice [illegible] Jews the world over through the means of your Journal. [illegible] more than half the miseries suffered by our co-religionists [illegible] have remained unheard of. In most of the Synagogues [illegible] special prayers are offered for the alleviation of the miseries [illegible] on the German Jews, who have made a name and a fame [illegible] country of their adoption in all the branches of learning [illegible] fied thousands of lives in the last World War. The Nazi [illegible] has yet to learn the lesson of History. No nation that has [illegible] the Jew has prospered," says the *San Francisco Chronicle*. [illegible] *Gazette of Burlington*, says:—"The Jews are an ancient [illegible] centuries they have thrived on persecution and the [illegible] are being accorded in Germany will in no manner prevent [illegible] emerging triumphant as usual. Germany will see no [illegible] progress as long as any class, creed or race is subjected to [illegible] ranted indignities."

We hope to hear through your Journal that Germany [illegible] to its senses and has been granting the Jews the same liberty [illegible] enjoyed. Since you will be celebrating the thirtieth anniver[illegible] your MESSENGER in April next, my fervent wish is that every [illegible] sperity be its share and that it will serve Judaism with [illegible] zeal and energy and may you live long to edit it.

SOLOMON SAMSON, *Hon. Secretary*.

POONA, 24 January, 1934.

"IN HEARTY AGREEMENT" WITH OUR POLI[illegible]

From Mr. JULIAN FRANKEL

Mr. J. FRANKEL

For many years now, [illegible] away Singapore, I have [illegible] reading and enjoying [illegible] paper. With nearly all [illegible] contents, I have found [illegible] in hearty agreement [illegible] course with your policy I [illegible] had full sympathy.

It has not always been [illegible] for you to pursue the [illegible] which you have set your[illegible] but you have overcome [illegible] cles unflinchingly and the [illegible] cess of your work is [illegible] in this present anniversary [illegible]

That you will continue [illegible] flourish and that your [illegible] influence will continue [illegible] tend throughout Jewry [illegible] sincere prayer of—Your [illegible] ever friend,

JULIAN FRANK[illegible]

SINGAPORE, 14 Feb., 19[illegible]

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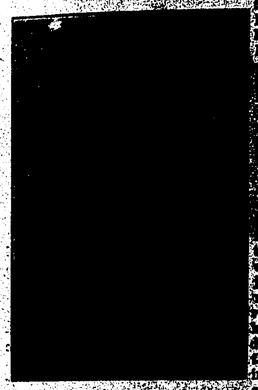
Not Jew—BUT HEBREW SHOULD be the RACIAL NAME!

By JENICHIRO OTABE, Ph. D., Tokyo

I take this opportunity of congratulating you on the 30th anniversary of ISRAEL'S MESSENGER and wishing it continued success and prosperity.

I consider this an opportune moment to make a suggestion of vital interest to your readers. It appears strange to me that your Journal never mentions Israel though it bears the name of Israel. Please remember there were two kingdoms in ancient Palestine, viz. Israel and Judah. [illegible] of the same [illegible] was given to [illegible] wrestled with [illegible] prevailed. (Genesis 32) the sons of Jacob were called that name and [illegible] the whole nation, except Judah was called Israel. The [illegible] and Judah [illegible] before Israel [illegible] to their [illegible] and 12), it seems [illegible] this was the first [illegible] which the Jewish people were [illegible] ected. During King David's reign the Hebrew nation had a very prosperous reign; Solomon his successor was a wise man, but during the latter part of his reign the people began to worship idols instead of the true God and they gradually declined due to the luxury and extravagant indulgence.



DR. J. OTABE

Hostile feeling towards each other through jealousy and mad war between the two kingdoms took a strong hold, and owing to the weakness of the people the empire had been dismembered, with the result that the kingdom of Israel was destroyed. After these depressing circumstances, the whole dominion was governed by Judah. Later, it was also invaded by the enemy and the people were removed to Babylon as captives. Since then they were known by the name "JEW." But there must be undoubtedly many descendants of Israel, i.e. Reuben, Simeon, Levy, Naftaly, Gad, Asher, Issacher, Zebulun, Joseph, Benjamin and Manasseh besides Judah; yet they were called by the name Jew and it became as a racial name of the Hebrew nation. The name Hebrew was known from Abraham's ancestor Eber "Unto Shem also the father of all the children of Eber." (Genesis 10: 21).

The land where he lived was also called Eber. "And ships shall come from the coast of Chittim, and shall afflict Asshur and shall afflict Eber." (Number 24: 24). By the native tongue the name was corrupted into Hebron." "Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron." (Gen. 13: 18). The name Hebrew was first mentioned in the Scriptures as such: "And there came one that had escaped, and told Abram the Hebrew," (Gen. 14: 13). All the descendants of Abraham were called Hebrew: "For indeed I was stolen away out of the land of Hebrew." (Gen. 40: 10). When they lived in Egypt, they also were called Hebrew: "Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew woman?" (Exodus, 2:7.)

It is evident that no such racial name as Jew ever existed in those days. All these arguments show that the name Hebrew is the right appellation for the semitic race instead of that ugly name Jew. Perhaps it will hurt your feeling if I use the word "ugly" but from a Japanese point of view I cannot help it, the reason being that there is no connection by any means whatsoever with the racial name Jew. In the Japanese language [illegible] connection with this word Jew [illegible] ...ly animals; jew-[illegible] for cattle-disease; Jew-[illegible] for [illegible] conduct, Jew-[illegible] for [illegible] animal [illegible] etc., etc.

Assuming that the Japanese [illegible] ...ese word for Jew and the word implies beast in your [illegible] ...ese have towards us! Perhaps [illegible] ...ese have towards you! If [illegible] ...ese would probably [illegible] of this, I hope you will suggest [illegible] change your racial name [illegible] of your race.

During the ancient times [illegible] ...ation to the West, [illegible] ...ations. At the [illegible] ...Canaanites and some others [illegible] ...were situated on the [illegible] ...among the Israelites with [illegible] ...Far East with [illegible] ...nations. We have [illegible] ...wrestling; in our [illegible] ...contest, but as a national game. A [illegible] ...ling was described in the Bible "And [illegible] ...wrestled a man with him until the [illegible] ...to. "Rachel said, with great wrestlings [illegible] ...sisters, and I have prevailed." (Gen. 30) ...ling" (Ezekiel, 9:9) etc. While your [illegible] ...they have lost most of their [illegible] ...is the East, observe them largely to this [illegible]

The great national game of wrestling is Japan is performed [illegible] the first month of the year and also during summer. The wrestlers were divided into two groups, namely, East and West, in order to match oneself in ability of physical strength against another, with a wrestling umpire. The scene is grand, and often attended by His Majesty's inspection. Until very recently there were wrestling among women and children too, in our country. No one knows the origin of such a custom in Japan, because we have not all knowledge of traditions. But I, the author of "The Origin of Japan and Japanese," imagine that its origin was [illegible] from the great ancestor Israel who wrestled with the Angel and had prevailed!

Reads "Israel's Messenger" with "Increasing Admiration"

From Mr. JOSEPH GOULD, Hongkong

DEAR MR. EZRA,—I gladly respond to your request for a tribute to ISRAEL'S MESSENGER on the occasion of the 30th anniversary of its foundation.

Not having been a resident of Shanghai, I cannot lay claim to have made the acquaintance of your excellent journal from the day of its foundation. My first acquaintance with ISRAEL'S MESSENGER was some fourteen years ago in New York, when a friend forwarded me a copy. Ever since then I have always read its pages with increasing admiration, and have, as you know, become a regular subscriber since my return to China. What I admire most of all is your stout championship of the cause of Israel, and the splendid fight you are unceasingly waging so as to uphold our good name. In these days, when we are being assailed on all sides by unscrupulous enemies to besmirch our race, a man of your calibre is highly needed in our midst.

My message to you, therefore, is that you may be spared for many many more years to come, in order to carry on the good work. More power to your elbow.

JOSEPH GOULD.

HONGKONG, 13th March, 1934. Exchange Building.

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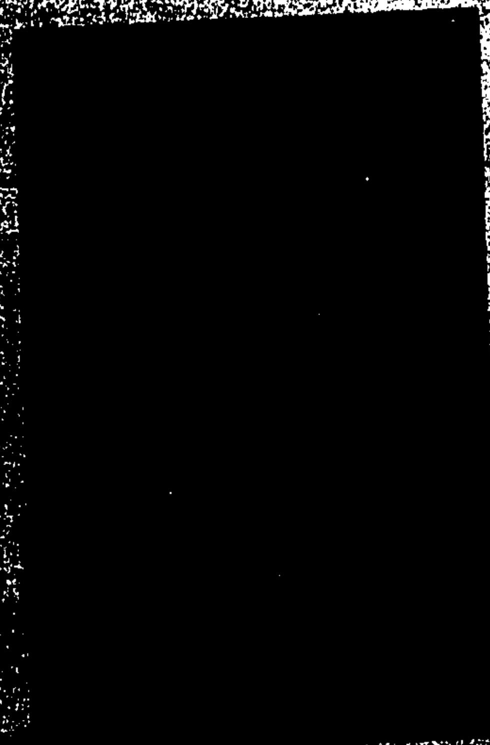
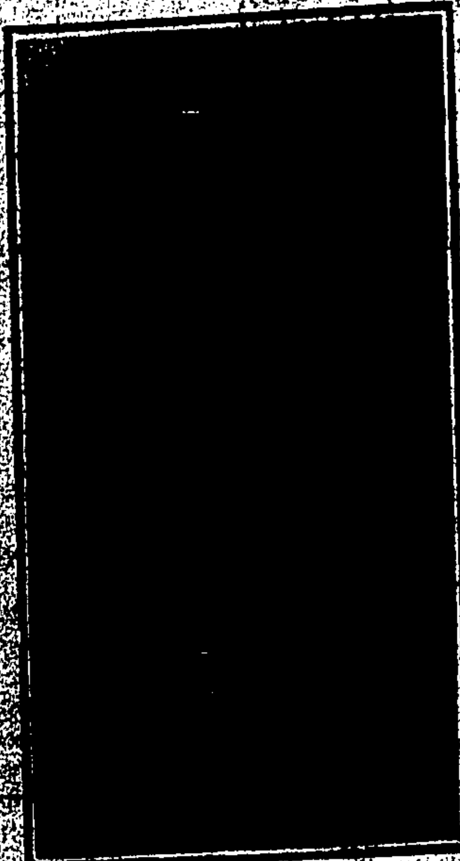


[illegible] popular member of [illegible] whose manage- [illegible] large [illegible] connected with [illegible] in Shanghai over [illegible] native country [illegible] Mr. Boris [illegible] for many years.

[illegible] and Mrs. [illegible] Z. Ashkenazi, Rabbi Ashkenazi [illegible] left for Eretz Israel on [illegible] February, where they intend to make [illegible] They were accompanied by their [illegible] Miss Ashkenazi.



An attractive Shanghai visitor is Mrs. Henry Ginsberg of Beverly, Calif., pictured above. An arrival on the Dollar Round the World liner President Monroe, Mrs. Ginsberg will stay a fortnight in Shanghai before returning to America on the Dollar luxury liner President Coolidge. She is the wife of Mr. Henry Ginsberg, motion picture executive of Hollywood and Culver City, Calif., and vice-president of the Hal Roach Studios.

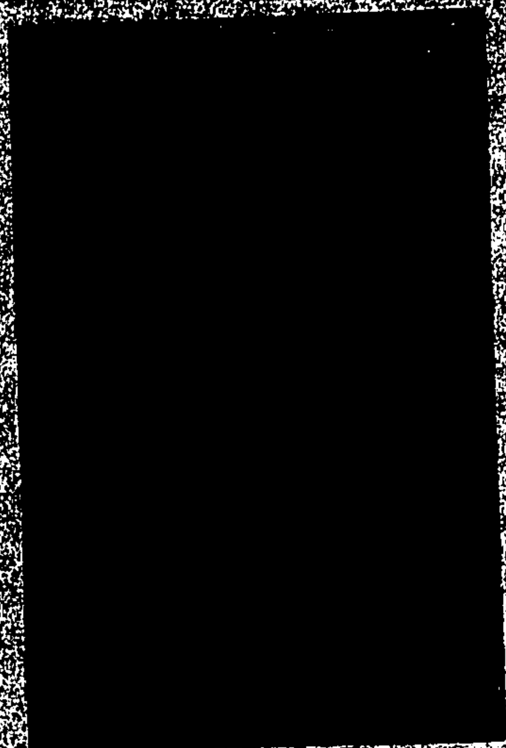
Mr. [illegible] Messrs. [illegible] Shanghai [illegible] expe[illegible] assume [illegible] in Shanghai [illegible] ed by his [illegible] him back.

Mr. M. [illegible] France next week on a holiday. He [illegible] return to Shanghai within three [illegible]

Mr. and Mrs. David A. Jacob [illegible] the birth of a daughter.

[illegible] "ISRAEL'S MESSENGER" WITH INTEREST

From Mr. J. A. B. EZRA, New York



Mr. J. A. B. Ezra

It gives much pleasure to felicitate you on the occasion of the thirtieth anniversary of Israel's Messenger. I was with you in Shanghai when you founded it and note with interest its growth and popularity under your editorship. I read Israel's Messenger with unabated interest and always look forward to it with impatience. From its columns I keep myself *au courant* with the affairs of the Jewish community of Shanghai and note the progress that is being made in all directions. I hope Israel's Messenger will continue to grow and become a forceful factor in shaping the destiny of Israel in years to come.

J. A. B. EZRA.

New York, 9th Feb., 1934.

"COMMENTS Are Like PIN-PRICKS But Do Not HURT"

From Mr. I. A. ISAAC.

It is a known fact that a journal wields a great influence on its readers and it is either a weapon of construction or that of destruction. It all depends upon the nature and the qualification of its author. Once an American reformer and orator, Wendell Phillips, declared: "Let me make the newspaper and I care not who makes the religion or the laws." Such is the tremendous power an editor holds.

You are an avowed champion of Traditional Judaism and as such I must say without any hesitation, that you have been guarding it zealously, loyally and faithfully for the last thirty years. There is no doubt you have improved the journal wonderfully by your industry, [illegible], regularity and tenacity of purpose. In short, it is getting on like a house on fire. I heartily congratulate you on your success and offer my fervent prayer for your longevity.

I am specially grateful to you for your kindness in making room for my letters though I belong to the opposition Bench but am not an anti-Zionist. Your comments are like pin-pricks they may irritate but do not hurt me.

I. A. ISAAC.

[illegible] (Puri) 1st March, 1934. Tolstoi Cottage.

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PASSOVER—ITS LESSON

By Rabbi DAVID MILLER, Author of THE SECRET OF THE JEW.

Passover is the most important day in Jewish history. It is the world's Statue of Liberty. It is the universal lighthouse. It is the first Declaration of Independence. It is the diploma of Israel's graduation from the school of experience, the bondage in Egypt, and of his qualification to become the teacher, the leader of humanity towards emancipation and human rights. It is the first step in Israel's mission for human salvation. In the words of the prophet (Isaiah XLII).

"I the Lord have called thee in righteousness . . . and appoint thee for a covenant of the people, for a light of the nations. To open blind eyes, to bring out from the dungeon the prisoner, and out of the prison-house those that dwell in darkness."

The spreading of light is Israel's mission. The function of a light is to give illumination for others, regardless of self-benefit, even to the extent of its own consumption. But we are assured by the symbol of "the bush burning in fire but not being consumed," that the light of Israel will not consume itself. In other words, the light of Israel is not physical, not in the form of mere chemical oxidation, but comes from the invisible Godly electrifying generator. Therefore, it is eternal as its Maker. It is Israel, with its conception of freedom represented by the incident of Passover, the Exodus from Egypt, the revolt against oppression and tyranny that blazed the trail of human rights through the uncharted world in the dark ages.

"An Ordinance Forever"

This precept, the festival of Passover, in commemoration of liberty won by Israel, will never get out of date. It was instituted ahead of time, before the deliverance took place, and it will always remain ahead of time. Because of human nature there will always be a struggle for supremacy between darkness and enlightenment, oppression and liberty. Each class, sect, or individual will endeavour to seize the most liberty for himself, at the expense of his fellowmen. Thus the lesson of Passover, the compass of freedom, the line of righteousness and social justice embodied in the Jewish teaching, the Torah, will always be an indispensable guide for humanity.

The Seder and Its Meaning

The old gray traditional symbols, the high spots on the Seder table, namely "Pesah," "Massa," and "Marah," speak for themselves though without words, testifying to the survival of the Jew for his everlasting mission. "Pesah" is represented by a piece of roasted bone of a lamb, in commemoration of the sacrificial lamb at the Temple. It brings home the lesson that the weakness of Israel, symbolised by the lamb, is his strength. The lamb is always the victim of the strong, fierce beasts. His blood is shed for no crime. His skin is unjustly torn, his flesh is mercilessly eaten by the strong, brutal beasts. Nevertheless, the lamb survives them all. We rarely see a herd of wolves, lions or tigers. We observe them in a pair singly, in captivity, in iron cages. But at the same time, countless numbers of lambs roam over the earth, feeding on green grass, fertilised by the carcasses of their persecutors, the ferocious [illegible] prey.

One has to go to a museum to see a relic of the Egyptians, the Assyrians, the ancient Greeks or the mighty Romans, the [illegible] the persecutors of the Jew. One must [illegible] a remnant of the mighty brutal [illegible] the human scene. But, one does not have to [illegible] outraged lamb, the Jew. He is still alive and found in every corner of the earth. He is living and thriving [illegible] ing the Haggadah, while his enemies are [illegible] looking Matsa, unleavened, with [illegible] ridges, tells its own sad story of [illegible] leavening, the development of its [illegible] And in addition, it is pressed, flattened [illegible] wheel, almost to the breaking point [illegible] endurance far beyond the rich luxurious [illegible] latter become stale and mouldy through [illegible] the Matsa retains its stability and [illegible]

This is a summary of the history of the Jew [illegible] prived of natural human rights [illegible] self development, in addition being subjected [illegible] rules, designed to exterminate him. And yet [illegible] Jew was not crushed physically or suppressed [illegible] first opportunity, he has shown his physical strength [illegible] the world's most famous athletic champions. [illegible] it is a well-known fact that he contributes [illegible] science without coming across prominent Jewish [illegible] the Matsa, the symbol of the Jew, [illegible] the Jew, and his eternal place on earth.

"Marah." It is a bitter herb, distasteful [illegible] or dangerous. With all its repulsive effect [illegible] spice or a stimulant. This symbolises what the Jew [illegible] mind, that his mission to educate a reluctant humanity [illegible] is not an easy, pleasant job. He will be met with [illegible] bitterness, and yet he will succeed in the end [illegible] struggle more powerful.

How Did The Jew Survive?

The Jewish people from time immemorial all over the world, have practiced the precepts of Passover in all its details, with [illegible] zeal. They were conscious of the great and [illegible] therein, and of the indispensable dire necessity of [illegible]

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Secretary: J. B. Etherington, Esq.

...ing it before their eyes, before their memories, at all ... of Passover have been the spiritual food, the ... light in Israel's onward movement amid ... with the precept of Pesse was given ... in self-mastery and self-control. That ... in the Passover week, from all leavened ... to prepare Israel as a holy people by abstin-

... whosoever will not perform the precept of ... shall be exterminated ... necessarily a theological phrase, as a penalty, ... No Jew can remain faithful member ... disencouragement, and persecution, unless ... and deprivation, and imbued with the ... which the precepts of Passover convey. ... groups or sect among the Jews (as ... and Reform Jews) that slights the ... Jewish power of resistance, is ... fast, and is swept away by the current

... to the "Seder and the ... as answers education. The ... with the letter and spirit indicated ... tell thy son in that day, saying, ... the Lord did for me when I came forth ... It is an educational instruction. Israel ... to the incident and meaning of Passover. ... the lesson is taught in four degrees ... and temperament of the child. ... of the Haggadah, were quite ... of psychology and pedagogy. To make the ... in a modern form of questions ... that the lesson shall take root and the sub- ... the pupil, they have prescribed new ... the manner of the Seder-Haggadah is a family reunion classroom, ... with internissions of feasting, special ... remaining. ... truly said that "whoever did not say (understand ... the meaning of Pesse, Matza and Marah, did not fulfil his duty." ... reading the printed form of the Haggadah, but ... understanding it in its dramatic sense, picturing one- ... of those being redeemed from Egypt. This ... repeats itself from ... Jew is always saved by the ever-watchful eye ... the main purpose of the Seder-Haggadah, as men- ... verse. It is in a measure a child's educational

The Object of the Passover Precepts

... children is the fundamental precept of Judaism. ... of the precept of Passover is the command to Israel ... It is repeated in numerous places in the ... again and again repeated and emphasized in the ... in the Torah, in the Sh'ma, in the revela- ... God, and the command to love God with all our ... with all our might. All of these high and ... to the command to educate the children. Our ... messages, the unity of God, the love of God, ... to be recited twice a day and at bedtime for ... remembrance thereto. This is to impress the Jew ... grand of the unity of God and the precept to ... with the education of the Jewish children. In ... of the conception of God and of his teachings ... can only be materialized by the compliance to ... of teaching the children. Only in this way ... is possible the continuity of the Jewish religion and ideals.

... there are no Jewishly educated children, there is no Judaism ... In vain may a Jew endeavour to justify himself by ... philanthropy, while he cruelly closes his eyes to his own ... own offspring, committing thereby a criminal deed. ... Charity begins at home. No one can be considered as having ... he has discharged his obligations ... their energies for a Utopia of the ... the foundation of Jewish religious ... to construct costly synagogues ... efforts will not accomplish ... water in a bottomless basket. ...

the Haggadah.

Oakland, Cal. Feb. 1934.

"About two decades ago I observed for curiosity, a temple ... Seder given in our community by the Reform German Jews. The ... tained a list of contaminating ... addition of many Mazza. The ... expense of the lunatic Gentile ... bread on Passover. They all ... They are all (including the ... and buried. None of their ... Biblical decree of extermination ... cause exterminated physically ... justify my previous appeal to ... may add, to "quarantine" it as ... disease within the Jewish community.

Mr. and Mrs. M. S. Bloch and Mr. and Mrs. N. E. B. ... among the invited guests at the "At Home" given by the ... Minister to China and Mrs. Ariyoshi, at their residence No. ... Pichon on the 26th ultimo.

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GREETINGS FROM RABBI HARON

Editor, ISRAEL'S MESSENGER.

DEAR SIR:—I wish to thank you for sending me the last two issues of ... MESSENGER, particularly the December ... ber which contained my address, "... Brotherhood." I can assure you ... appreciate it and that I shall be ... reciprocate the courtesy whenever you ... I can be of help to you.

If you can suggest a school ... in Shanghai who would like to ... with one in my community please ... believe in the value of establish ... personal contacts between different ... and it usually affords a great deal of ... to the young people. With kindest ... I remain, sincerely yours,

JOSHUA H. HARON

MILWAUKEE, Wis., Feb. 6, 1934.
501 Kenwood Boulevard.

A CALL FOR HELP

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I appeal in your columns for a most distinguished German ... our faith who is facing nothing ... Nasiland? This gentleman's ancestor framed many of the laws of the Japanese constitution and he himself, has great experience of industrial law and especially legal questions regarding coaling. I am striving to find him both funds and a post and as you have many Japanese readers and also Shanghai, a famous coaling port, I should be happy to hear from anyone who would give him work and funds. I would suggest that all letters to be addressed to me at my home owing to existing conditions under the Hitler regime, and shall be only too happy to answer any questions and furnish full details, although I must plead for promptitude owing to the distances and delays of postal services between England, Germany and China. With many thanks.—Yours sincerely,

(Miss) REGINA MIRIAM BLOCH.

LONDON, 30 Jan., 1934. 88 Duke's Avenue, Chiswick, W. 4.

THE JEWISH PROBLEM

The following letter appeared in the North-China Daily News of March 1:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—The impressive review in your issue of yesterday of recent books on this subject prompts me to submit the following extract from a modern author I happen to be reading at the moment, to wit, James Strachey Barnes. While he is perhaps prone to dilate a shade more than usual on his ancestral derivation, this idiosyncracy is useful in enabling the reader to realise the racial impartiality of his views when he writes:

"There is no real Jewish peril—or, rather, the truth is that such peril as exists is anti-Semitism itself. Persecution and social ostracism of the Jew alone creates the Jewish peril. Ghetto the Jew and he will naturally hate you. Treat him as a Christian ought to treat him and he becomes the loyalest of citizens and the best of friends. Every nation should attempt to assimilate its Jews. That is the only solution of the Jewish problem; and the only way to assimilate the Jew is to appreciate him. His is a greatly endowed race; and a judicious mixture of Jewish blood is definitely capable of enriching another race, especially the Nordic races, who are in particular need of a little warmer and gentler southern strain."

... this age of propaganda such a frank ... handy in providing a salutary ... the forgeries of jealousy."

Shanghai, Feb. 26. A. M. B. G.

JONAH'S WHALE: A SCIENTIST'S FINDING

A ... letter was published in the ... Evening News of Feb. 27:—

SIR,—I have read with interest "Punjab's ... in your issue and trust to be ... a few lines on ... Biblical narrative of Jonah ... been found upon by several ... critics as a theory rather than a theorem. ... sarcasm aimed is often prone to doubt the ... of the supernatural but the thinking ... is not so sceptical about Biblical ... How often do we hear the sarcastic ... that the miracle of Jonah and the ... is only an allegory, a myth or a ...

Some years ago, Dr. Ransom Harvey, of ... at William and Mary College, told ... after having made due researches, that ... Williamsburg, Va., a scientific professor of ... a man can positively exist in a whale's ... stomach for more than three days; that the ... air chamber of a large whale is about ... fourteen feet long, seven feet wide and seven ... feet high. If Jonah were swimming on the ... surface of the sea and a whale happened ... alongside many have engulfed and pushed ... Jonah up into his air chamber, where, Dr. ... Harvey says, he would have had plenty of ... room and air, and after a certain period of ... time, the whale would naturally swim for the ... nearest landing and shake Jonah out. Many ... human beings have gone without food for ... more than three days. Modern science finds ... then that the Biblical narrative of Jonah and ... the whale is not a theory but a theorem. It ... therefore seems that the writers of the Book ... of Jonah did not intend to present an alle- ... gory, but scientific facts as they existed in ... ancient times along the Mediterranean coast.

If Dr. Harvey is correct (and why not?) ... the whale can on longer be used as an example ... of the unreasonableness of the Scriptures, but ... rather as a proof that the early writers, just ... as the present scientific writers, had sources ... of information beyond the reach of the aver- ... age mind.

N. E. B. EZRA.

Shanghai, Feb. 26 1934.

PURIM IN SHANGHAI

The Welshmen do not have it all their own way to-day. Jews in Shanghai are celebrating their ancient carnival of Purim, in memory of that deliverance which is known to all biblical students who recall the story of Esther. It is inevitable that this year's celebration will occasion in Jewish minds and thoughts of the present sufferings of their race in certain parts of the world. Yet, the Jews have become famous for tenacity as well as to triumph. Perhaps some of their finer qualities have ... to stiffness ... to ... have passed ... this day ... to time ... of adversity ... looking ... and ... the ... ... 10 ... ... that ... festival will ... their ...

Mrs. ... Hardoon ... SYNAGOGUE ...

Editor, ISRAEL'S ...

DEAR SIR:— ... Hardoon has ... 28,000 ... S. A. ... it is ... grant ... several ... Hardoon ... Mr. Hardoon ... for such a ...

In my opinion the Committee of the Synagogue would have served the purpose much better under all circumstances if they refused this grant and at the same time given Mrs. Hardoon a better advice at this juncture, now that Khan Bahadur is here and is contemplating to erect a ... which he holds from an Iraq Court against the Hardoon Estate through the local British Courts on his behalf and that of other legal heirs of the deceased.

I also understand that Khan Bahadur has fruitlessly made repeated attempts to be allowed to visit the tomb of his deceased relative for the purpose of accomplishing the most sacred duty called upon him as a next-of-kin of the deceased in reading "Kadesch" on his tomb as soon as possible after his arrival. As a widow of a defunct Jew, Mrs. Hardoon has certainly been not well-advised in hindering about the performance of a simple religious ceremony over the remains of her husband buried in his garden where she is living.

Khan Bahadur is well-known all over Iraq and Persia to be very good-hearted, amiable in character, and of great philanthropic sentiments. During the Great War from 1914-1918, he saved the lives of thousands of refugees, irrespective of race and religion, who escaped from Bagdad and Persia at the risk of his life and at considerable expense. However, this irritating obstacle in the observance of a religious ceremony due by him towards his deceased relative may complicate matters in connection with the legal proceedings he intends to bring about.

SHANGHAI, March 15th, 1934. ISRAELITE.

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[illegible] S.A. HARDOON: A Pledge Fulfilled

[illegible] Hardoon, who lived and tolled and prospered [illegible] was remembered last month when his wife made [illegible] contribute the sum of Tls.25,000 to the Beth Aharon Synagogue. We refer to this in our Editorial Notes elsewhere in this issue. Although the amount donated is a trifle compared to the vast wealth left behind, there are some who feel that this is a stepping-stone to some great [illegible] to follow soon. We cannot, for various reasons go into details [illegible] the plan has not yet been released for publication. It is, however, necessary to state that [illegible] the huge loan of 18 million [illegible] was floated here in January last by Mrs. Liza Hardoon, which was referred in our [illegible] the London Times [illegible] cable from its Shanghai correspondent to that effect. A leading member of the Jewish community in London, writing us under date of Feb. 14, states; [illegible] when one reads of the tremendous amount that has been paid in death duties one is driven to very serious reflections as to what the testator might have done [illegible] property influenced and [illegible] these words are a challenge to the [illegible] that we are not the a model to discuss the subject [illegible] All we can say is that all hope has not been lost, for there [illegible] of the rustling of the deepest leaves, which if watered [illegible] change the whole aspect of a regrettable situation.

[redacted]

Mrs. LIZA HARDOON A DEVOUT BUDDHIST

Elsewhere in our Editorial Notes we refer to the [illegible] of Tls.25,000 by Mrs. Liza Hardoon to the Beth Aharon [illegible] in fulfilment of the pledge given by her late husband [illegible] Hardoon, who celebrated his birthday in [illegible] of her palatial [illegible] Seymour Road, by [illegible] all [illegible] Court, by Miss Daisy [illegible] Buddhist religion of which she is an ardent adherent. Her mind is religiously inclined and all those who know her realize the sincerity and devotion to her [illegible] faith.

[redacted]

Mrs. Liza Hardoon

We would direct the attention of our readers to a letter on the above subject in our correspondence column.

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DEATH OF MRS. D. J. DAVID

[illegible] Mrs. Habiba David, who passed away on the 11th ultimo, at the age of 76, [illegible] described by King Solomon in [illegible]. Her home was a sanctuary; her [illegible] the precious porcelain of [illegible]. She was restless in relieving [illegible] the hearts of the less [illegible] and her hand was doing [illegible] her left knew her for the [illegible] Failing. When [illegible] known many [illegible] were voiced and [illegible] husband's children [illegible] their women have [illegible] than men, [illegible] beautifully re- [illegible] departed mother in [illegible] and rest in peace!

[illegible] 11th ultimo, Mrs. Habiba [illegible] D. J. David passed away [illegible] death being [illegible] years, with her [illegible] by whom she was [illegible] her unfailing charm [illegible]. She was one of those [illegible] sensitive and kind in the [illegible] which [illegible] her [illegible] the greatest care [illegible] who knew her. [illegible] she dispensed charity [illegible] with delicacy, giving of her best [illegible]. A few months ago a [illegible] was celebrated in her honour at [illegible] Ohel Rachel Synagogue, an event which [illegible] much joy and cheer. It has been [illegible] that one good mother is worth a hundred [illegible] nurses. Such nurses, as the late [illegible] was. The old leave a rich legacy behind for [illegible] consolation. "Our hearts go out in sympathy [illegible] two husband, four sons and three daughters [illegible] who will miss her loving care and devo- [illegible]. Her loss will be greatly felt, but her [illegible] will continue to shine and uplift those [illegible] remain behind. May her soul rest in [illegible]!

"A Typical Leah and Rachel"

The demise at a ripe age of Mrs. Habiba [illegible] removes another cherished possession [illegible] the ranks of our Sephardic "Mothers in [illegible]," for in the present era of almost whole- [illegible] assimilation we need more than ever such [illegible]. In this respect the local community [illegible] generally must necessarily mourn for the loss [illegible] such a noble example of Jewish piety, and a [illegible] virtuous woman who lived on this earth a life [illegible] reminiscent of what the pious mothers in Israel [illegible] lived and we are striving to-day. She was [illegible] typical Leah and Rachel, and her example, [illegible] was only hope, will be emulated by those [illegible] who desire to live as Jewish women should [illegible]. She embodied those virtues of Jewish [illegible] womanhood which have adorned the pages of [illegible] Israel's history. Her character, boundless love [illegible] for mankind, simplicity, sweet amiability, sol- [illegible]icitude for the welfare of others, strict uphold- [illegible]ing of Jewish tenets—these and many more [illegible] characteristics will be always recalled by [illegible] those who knew her. Those who came in con- [illegible]tact with her never failed to love and admire [illegible] her and her memory will linger long after this [illegible] short tribute is forgotten. May those who [illegible]-day mourn her loss draw comfort from the [illegible] assurance that she was held in the highest [illegible] esteem by one and all in Shanghai Jewry. [illegible] May there be many more like Habiba David [illegible] in our midst. Peace, peace to her memory [illegible] and may that memory endure for ever.—D.A.

The Funeral

The funeral rites were conducted by Mr. [illegible] S. Jacob, who was assisted by Mr. S. E. [illegible]. Services were held daily at the residence of Mr. D. J. David, 26 the Bund, and on the first day after the evening prayers Rabbi Mendel Brown paid a tribute to the memory of the deceased, dwelling upon her virtues and manifold good deeds which were performed during her lifetime.

Donations

The Jewish Communal Association wishes to acknowledge the following donations given in memory of the late Mrs. D. J. David:—

Mr. and Mrs. S. E. Toeg $1,000, Anonymous $100, Mr. and Mrs. S. E. Levy $20, Mr. and Mrs. Aubrey Hillaby $10, Freddy and Eddy $20, Mrs. Sophia Toeg $10, Mrs. E. M. Ezra and Mr. Moise Ezra $20, Mr. and Mrs. J. Kopelman $10, Mr. and Mrs. David Toeg $10, and Mrs. A. E. Moses $15, Mr. and Mrs. O. Kopelman $10, Mr. and Mrs. D. E. J. Abraham $10, Mr. and Mrs. R. D. Abraham $5, Mrs. E. S. Levy and Miss Lucy $10, Mr. R. Julian $10, Mrs. F. Saphiere $5, Anonymous $30.

THE LATE MR. S. S. BENJAMIN

According to a Reuter telegram from Monte Carlo, dated March 16, Mr. Solomon Benjamin died on the same day. The deceased [illegible] was [illegible] years old.

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BABY SOAP—This is a very soft [illegible] being absolutely pure and ideal for baby [illegible] is also excellent for washing the hair as [illegible] is no soda in it, but is 100% Olive Oil.

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Dr. B. P. Grigaut, well-known [illegible] Surgeon and his daughter Miss Ida Grig[illegible] have removed to 64 Davis Apartments, [illegible] Bubbling Well Road.

"BOYCOTT GERMAN-MADE JUDAISM"

A Reply to Mr. L. A. ISAACS

We are in receipt of a reply to Mr. Isaacs' strictures published in our February issue, by Rabbi David Miller, which we publish below. The controversy is timely, in view of the recent debacle in Germany and the contempt of Christian Judaism in consequence. Until lately, reform Judaism was having considerable success in the "advocatories." It succeeded in preserving into the present of Jewish life in the Diaspora by making tempting offers to the well-heeled Jews to exchange the precious old values for new ones. The ancient Siddur was discarded and all references to Zion and the hope of Jewish restoration was suppressed. Jewish and Christian were the denominations from the reform pulpits and even a Rabbi there who resisted the new invasion to pollute the sacred sanctuary, Kaufman Kohler, the apostle of newfangled Judaism, had also ruthlessly dethroned a noted professor from the Cincinnati Theological Seminary, Dr. Max Lilienthal, because of his loyalty to the Jewish Communal Ideals. The plank of reform Judaism was assimilation to the Western Efforts to stem the tide were abortive, but we trust that these efforts will not surrender without a struggle. It is to be hoped that Rabbi Miller's voice will be heard distinctly, so that the stampede of reformers may be halted and the unsavory brought back to Jewish Judaism. We congratulate the learned Rabbi for his courageous and outspoken spirit in calling a spade a spade. We need more leaders of his calibre and the American Orthodox Rabbinate should speak out and repudiate that which they have allowed to ride rough shod over them to their lack of foresight and leadership. The letter from Rabbi Miller which is a challenge to reform Judaism, follows.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I have perused the letter published in the February issue of ISRAEL'S MESSENGER, referring to my call for a boycott of "German-made Judaism," and your comment on it. The correspondent was rather hasty in heaping up a pile of questions which it is impossible to answer in a casually perfunctory manner with the intention of clearing me of blame. By his insults he verifies the wisdom of traditional Judaism. "There is no Torah, there are no manners." However, since you have seen fit to publish this letter, and have answered most of his questions so intelligently, I will respond briefly.

I am not "kicking dead lions." A fox does not become a lion because he died. You probably noticed in the press when Stephen Wise on Christmas Eve of 1933, made his sensational call to the Jews to adopt Christianity, I challenged that roaring lion to a debate on his own pulpit, staking for my part as a wager, one hundred thousand dollars if impartial judges should decide that he was justified; and should he lose in the debate, all I asked of him in return was a resignation of his post. This challenge he did not accept. He did not risk a defeat; but he was defeated just the same. He lost his championship. Ever since, he has not been so extravagant in bolldozing traditional Judaism.

I have no other motive in exposing reform Judaism except to benefit others, and particularly the perplexed Jewish young, giving them the advantage of my research for half a century. It is written with the blood of my heart. Had the correspondent had my experience, in all probability he would share my views.

The narrative of I. M. Wise, who conquered himself to the rock of Gibraltar and all the house of Israel to three cats, is certainly an evidence that he was not wise. His Gibraltar must have been that of a snowball which melted at the first appearance of sunshine. I would not lower the eternal rock on which the House of Israel stands by comparing it merely to the Gibraltar rock, which was besieged, conquered and changed hands many times. Great Britain never had title to it at the point of the sword and supports it to-day by modern devilish artillery. But the rock of the Jewish race has been continually stormed and battered, from the inside as well as the outside, for a period of about four thousand years and is yet unmoved.

The observant Jew, the one who possesses an inner appreciation of Judaism, would not consider obliterating the tradition of Judaism because it looks old, any more than the king of England would consider changing his old crown for a soft, more comfortable cap. Neither would the faithful Jew abolish the prayer of mourning for the restoration of the practice of the ancient mysterious rite, than the British would consider discarding their old peculiar looking royal carriage drawn by eight horses, which is still in use for official state functions. It is an emblem of their past history, of the strength of their royal dynasty, of their great inheritance.

The observant Jew would not take pride in modern religion. The Jewish religion is for all time. He would not consider pinning his faith to a fashionable modern women's hat, which is admired to-day and finds its way on another day through the ashcan to the pile of rubbish. The artistic eye can easily locate not to mention as well as in the Jewish mysterious romantic attic. Age is not disliked because the uncultured eye does not notice it.

The very name of "reform Judaism" is misleading. It is a poor imitation of Christianity. The words of the correspondent will confirm it. "Remember, reform Judaism is the evolution of Judaism, the advanced wing." Thus he speaks in the dictum of Paul, who, in order to overthrow the Mosaic laws, referred to them as a mere shadow of the things to come. Unlike the Christian reformers, the

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...ancient sages purged their faith of corruptions, abolishing absolu... ...tion, the sale of indulgences, promoting the study of the Bible with ... the Talmud, reform Judaism is working in a diametrically oppo... ...site direction. Their principle is to dilute Judaism, and prepare it ... Their principle is to study of the Torah, ... is blended with and lost in Christianity. The ... the science of ... the holy language, and the educaton of the young to ... Ignorance and ... Torah have been practically abolished by them. ... monetary ... their place. In their drive for converts and ... assurance ... they offer in exchange absolution, i.e. an ... ancient laws ... can be a good Jew without observing the laws of the ... one ... to attend the synagoge often, ... and it is not necessary for one to ... by proxy, by his donation. Thus the very ... be represented ... reform ... Christian reformers have discarded, has been resur... ...rected by the reform Jews.

It is the courage on the part of the so-called reform leaders to ... the wisdom of our sages, when ... of the Talmud, the traditional ... and discarded it, denied its ... time and time again renounced ... "Deform" Judaism with all its ... declared it obsolete. ... in its own faith to ... to have enough confidence ... a comical ... a formal code. It is certainly ... accomplishments, ... reform Jews boasting of Jewish ... and of its traditional inheritances which ... This may be taken as an open confession on ... they by themselves, are incapable of creating and that ... they are imitators.

... of a narrative. A peasant, after a long day's ... and complimented his faithful ox, saying "You have ... done a good day's work." The ox nodded his head but re... ...mained silent. A voice was heard saying, "Indeed we worked hard." ... it was found that the voice came from a mosquito ... on the back of the animal. While the animal was ... the mosquito was penetrating his skin, sucking and ... his blood, planting disease germs in return. It was ... like the reform Jew, who always boasts in saying ...

... certain how reform Judaism has crippled American ... I will cite a few instances. Though being in a small minor... ...ity, they manage, under cover, to take advantage of the shortcomings ... speaking population in modern methods of organisation ... the leadership of the Jewish institutions. As soon as they ... these institutions into weapons against ... An observant Jew cannot avail himself of bene... ...ficiaries. He pays for it with the great price of his religious ... compromising to Traifah. No Jew can obtain employ... ...ment in such Jewish institutions unless he gives up his sacred Sab... ...bath. The organised welfare fund for the support of the local and ... Jewish institutions has also fallen into the hands of the ... reform Jews. They take unfair advantage of this by making extra... ...vagant appropriations for the already rich and well-provided reform ... institutions, while they reduce the allotment of the traditional Jewish ... institutions, such as the Talmud-Torah, the Yeshiba College of America ... and the Yeshiboth Slabodka-Kowna, etc., to a mere pittance or deny ... them entirely.

Because they can not withstand an open examination, they take ... control of the Jewish English press, Hitler style. Their rigid cen... ...orship permits nothing to be published in favour of traditional Juda... ...ism. The English-speaking Jew is continually fed on reform pro... ...paganda. Articles in defence of traditional Judaism such as mine ... and those of other orthodox rabbis, are not permitted to appear in ... the Jewish English press in America.

So-called reform Judaism captures the men, particularly the richer ... class, by the newly invented religion of comfort and indulgence. They ... mislead the Jewish young by pointing out to them, like the Christian ... missionaries, the benevolent work they are doing. This is mostly ... accomplished under the missionary order, in disguise of benevolence, ... the B'nai B'rith, with their auxiliary chapters for juniors and women. ... They attract the Jewish children by their Temple Sunday School, ... and by the imitation of the Christian church. They lure the Jewish ... women by the missionary temple auxiliary societies, initiating them ... in indulging in contaminating, Traifah food, ridiculing them for their ... observance of the kitchen religion, Kashruth, and mocking at the ... "purity of the Jewish family." As a rule they manage to have the ... women's social luncheon on Friday afternoon to de-educate the Jew... ...ish women from preparedness for and observance of the coming Sab... ...bath. Thus they sterilise the Jewish home of its ancient sacred ... beauty—no more purity, no more family. By draining away the ... young blood and the active energy, they have "crippled American ... Judaism."

With their dual methods of services at their temples, they muti... ...late Judaism beyond recognition. On many occasions, when one ... attends their services, he finds the pulpit occupied by a minister, a ... Christian at heart and at mouth, from whom the Jew at the very ... best can not draw inspiration for his religion. The reform rabbi, ... seeing his plight, the poor attendance on Saturday, the increasingly ... vacant pews, the lack of interest in his talk, prepares his best speeches ... for the church services on Sunday, which he frequently attends. Thus ... when a Jew wants to hear the best speech of the rabbi, he must go ... to the church on Sunday, thus creating a sect of unbaptized Christians ... and unfaithful Jews.

I observed incidents where they invited Christian com... ...to establish their place of services in their temple for a ... When a Jewish holiday happened to fall on a Sunday, tha... ...the Christians were thrown into confusion. The reform ... their process of services in close imitation of the Chris... ...sacred recitations and Jewish creed are as a rule chanted by ... girls. Therefore it is difficult for the worshippers to discer... ...they belong and where they are, and what they are doing ... they are worshipping the Jewish God or the Christian God. ... mock the Christian faith and ridicule the Jewish religion. ... Judaism.

These facts will fully justify my previous appeal to ... German-made Judaism." Now we may add, its *galvanisa*... ...has been proven a contagious, deadly disease within the Jew... ...munity. Yours sincerely,

(Rabbi) DAVID MIE...

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Editorial Notes & Comments

"Israel's Messenger" Salutes Its Readers!

ISRAEL'S MESSENGER is grateful to its friends and well-wishers, far and near, for their thoughtful messages sent on the occasion of its thirtieth birthday. They make interesting reading, showing the attitude of readers who look upon the publication as a messenger of peace and goodwill. The sentiments expressed hearten us in our desire to serve the cause for which ISRAEL'S MESSENGER stands and for which it was founded. With patience and perseverance, we hope to cross further borders and achieve more victories. We foresee troublous times ahead of us, but we shall not quail before the enemy. ISRAEL'S MESSENGER is rising refreshed and invigorated from its thirtieth anniversary and the commendation of its readers will stimulate it to renew intensely its pledge to stand vigil and protect the spiritual and physical ramparts of Israel.

The Press is on Trial

The Press to-day is on trial. It has received a severe jolt from an unexpected quarter. Its liberty in Nazi Germany has been severely restricted and brought under domination which is galling and appalling to liberty-loving people. We cannot strongly resent and resist this tendency to muzzle the Press. It is a serious blow to free and untramelled journalism. Not satisfied with this, the enemy is abroad subsidizing the Press and threatening to withdraw advertisements, unless the policy of the reactionary regime is supported and not denounced. We repeat again that the Press is on trial. Weak-kneed publications have succumbed to the hate spread by the intolerant and perfidious regime. This is a dangerous symptom and must be combatted. The sanctity of the Press must remain inviolate. We call upon all liberty-loving people to save the Press from being "bought" by unscrupulous propagandists, whose main desire is to divide nations and individuals and fly the flag of oppression and suppression. It has been said that the Press is the foe of rhetoric, and the friend of reason. When reason supersedes treason then there is abundant chance for rejoicing. With Cowrea we would say:

"Did Charity prevail, the press would prove
A vehicle of virtue, truth, and love"

Our Anniversary Number

Among those who have sent us short personal greetings are H. E. WANG CHING-WEI, Minister for Foreign Affairs, ...cluded Monsieur JACQUES MEYRIER, Consul Gen. for France, Mr. C. J. CHANCELLOR, General Manager of Reuters Ltd., Mr. A. MORLEY, Editor of *The Shanghai Times* and Mr. S. Cohen, General Secretary of Jewish Association for the Protection of Girls, Women and Children, London. We regret we are unable to publish all the messages sent us, but hope to give same prominence in our next issue. We thank one and all for their thoughtfulness and their generous commendations and we also appreciate the criticism offered which is wholesome. It was our intention to issue an issue twice the size of the present, but, unfortunately, owing to the trade depression from the effect of which we are suffering we have been unable to carry out the original plan. We are, nevertheless, thankful for the support given by the advertisers, whose stamp of approval regarding the policy pursued by this journal, will stimulate us to embark upon the new milestone with renewed zeal and confidence.

The Power of the Press

A newspaper to be of service to its readers must present well selected contributions and news in order to educate the minds. There is nothing like a free and untramelled press. The press of ...to-day into popularity and its power conceded. It is conceded that newspapers will ultimately engross all literature. Readers of well selected journals can learn more in a year than most scholars do in their great libraries. The influence that a newspaper wields is undeniable. A celebrated preacher said, "The newspaper is a greater treasure to the people than uncounted millions of gold." Realising this we grow conscious of the utility of a journal like the one which we are celebrating its thirtieth anniversary. With this note we may say:—

"But mightiest of the mighty means,
On which the arm of progress leans,
Man's noblest mission to advance,
His woes assuage, his weal enhance,
His rights enforce, his wrongs redress,
Mightiest of the mighty is the press."

"Fight the Good Fight"

A correspondent draws our attention to the fact that we are giving liberal space to Hitler and Hitlerism in ISRAEL'S MESSENGER. In his opinion we should not magnify the catastrophe in Nazidom and leave other problems unnoticed. We regret to say we cannot concur with the views of our critic. We hold that Hitlerism is a menace to Jews in all parts of the world. If we fail to crush the demon of autocracy, international Jewry will be faced with a serious problem. Nazi propaganda is spreading and it would be foolish on our part to ignore it. Our only weapon is the printing press. By exposing heartlessness in Nazidom, we help to redress the wrongs inflicted upon innocent beings who are languishing in concentration camps. It is the duty of the press to condemn ruthless persecution and oppression in benighted lands. Nazi Germany is on trial and none dare exculpate its barbaric regime. We are, therefore, not inclined to heed this sug...

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gestion that we must refrain from exposing the dark regime in the land of Hitler. "Fight the good fight" is a Biblical injunction and we intend to abide by it.

Jewish Homage to France

The generosity of the French Government in furnishing hospitality to the refugees of Hitler's hellishness should attract the admiration and congratulation of the liberalism of the rest of the world. To France fraternity is not a mere sentimentalism. Her very atmosphere is tonic to its spirit. No wonder that she has attained such distinction in many spheres of cultural effort. I believe that she is destined to even greater things. I am prouder than ever to have been decorated at her hand with the ribbon of the Legion of Honour. I commend her to the increased admiration and friendship of all Americans and to every one who want to see the world safe for liberty, equality and fraternity. Year in increasing numbers visit her shores and shrines, her historic sites and inspiring art. Let us patronise her commerce and thus show that we befriended her in war we shall even more befriend her in peace. Germany brought us to the side of France during the World War. We came with martial arms. Let us now repay her gracious hospitality and harborage of the oppressed with our tokens of affectionate gratitude.—Rev. Dr. ALEX. LYONS, Brooklyn, N. Y.

Cutting Both Ways

A few years ago I read in a newspaper the following complaint of a Jewish woman. She wished to buy some fruit in the market, and asked a Christian saleswoman the price. "Fifty heller a pound," was the reply. "That is too dear, can't you let me have it for forty?" said the Jewess. At this the fruit dealer flew into a rage. "You dirty Jew" she cried, "you Jews are always bargaining! You would like to take everything from us for nothing!" Frightened, the Jewess went away, and went to another woman who carried the same kind of fruit. To the question as to the price, she received the answer, "Fifty heller." Taught by her recent experience, she paid, without bargaining, the high price. At this, a "Christian" women, who was standing near, cried out: "Those damned Jews make everything dear for us. They get rich from us, and are thus able to pay the high prices, without bargaining, so that we have to be content with your Jewish trade."—Dr. JOSEPH S. BLOCH (Israel Among the Nations).

Rabbi Shemtob Gaguine

Those who view the future of Sephardim Jewry with concern, it is refreshing to note here and there some literary figures, who endeavour to uphold our traditions and keep the flag flying. We are indebted for a message from Rabbi GAGUINE whose scholarly activities add treasures to the somewhat scanty publications we have from such a source. Rabbi GAGUINE was born in Jerusalem in 1884, is a grandson of his Eminence, the Chief Rabbi of Egypt, Rabbi Haun Gaguine. In 1906 he received the Rabbinical [illegible] from Sephardi and Ashkenazi Institutions. In 1910 he was engaged on the staff of "Hashabatselet," and contributed articles to "Hashkafa," "Ha-kharit," and other Hebrew periodicals. In 1919 he was appointed Rabbi to the Spanish and Portuguese Congregation, Manchester, and in 1920 appointed Ecclesiastical Assessor to the Spanish and Portuguese Congregations of England. In 1923 he was appointed Principal of Montefiore Theological College, and in 1932 appointed Vice-President of the Rabbinical Council for the licensing of Shehhita. Rabbi Gaguine has written "Responsa," "Sermons," and a book, "Keter Shemtob," all published by the Press, and dealing with the Sephardi Minhagim.

Mr. S. M. Joseph and Ourselves

ISRAEL'S MESSENGER has been described as a militant [illegible] standing for principles which have stood the test of ages. In order to combat pernicious teachings we have seldom "mugwumped" in the spirit of fairness and decency. Controversy is not a word to be feared; on the contrary, it is helpful, especially when it is conducted in the spirit of frankness and tolerance. No great advance has ever been made in science, politics, or religion without controversy. We feel sure our readers are apparently too timid to enter the fray and [illegible] the cause which is dear to them. We know their viewpoints and [illegible] to understand how solicitous they are not to precipitate a [illegible] alienate the goodwill of opponents. Mr. S. M. JOSEPH is [illegible] to us elsewhere in this issue, makes a moving plea to us to [illegible] our criticism and not be polemic. Says he, "I hope you [illegible] you policy of ceaseless hammering at reform Judaism." [illegible] know too well where Mr. JOSEPH stands in relation to [illegible] but he wants peace at any price. Of course, anyone not [illegible] with the principles that are involved would sympathise with [illegible] ples, but we are bound to say that we are not less serious [illegible] criticise the vagaries of reform Judaism. We do not seek [illegible] disunion in our rank. The same pen which levels criticism [illegible] at the same time a prayer for Israel in the spirit of Rabbi [illegible] Talmudic Sage. We stand for vital principles and attack [illegible] occasionally indulge in satires. Did not Dryden say!:—

"Satire is the boldest way, if not the best,
To tell man freely of their foulest faults,
To laugh at their vain deed, and vainer thoughts."

A famous critic said, "If a cause is good, the most violent [illegible] of its enemies will not injure it so much as an injudicious [illegible] it by its friends." We do not "hammer at reform Judaism" [illegible] to elucidate our viewpoint and dispel erroneous views. Criticism [illegible] science if judiciously conducted, it requires more health [illegible]

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more labour than capacity, more practice than genius. We wish to thank Mr. JOSEPH for his candid opinion and giving us a chance to make our stand more clear.

Criticism and Praise

There is a widespread idea prevailing that the Editor of a newspaper is infallible and that whatever he says his readers must subscribe thereto. We publish elsewhere in this issue, messages from our readers, some of whom defend us and others criticise us. Mr. J. ALEXANDER, writing from far-flung Johannesburg, says, "I should be hypocritical if I said that I always agree with your views." Indeed, we never expected that this should be so. On the contrary, we welcome diversity of views for without them no real progress can be achieved or thought of. On the other hand, Mr. ISAAC FRANKEL, of Singapore, in his message to us states, "With nearly all of its contents I have found myself in hearty agreement, and of course with your policy I have had full sympathy." This is to be expected from among the many readers of ISRAEL'S MESSENGER, who are always invited to express their views frankly and fearlessly. We are not pleased when criticisms are withheld. As a matter of fact, we invite them and expect them. We do not whisper our views but air them openly for all to read and hear. Therefore, why should we expect silence on the part of those who have right to a say? We would like our readers to be critical and say with SHAKESPEAR, "For I see nothing if not critical." Praise is not always pleasant, either, as in the case of Mr. FRANKEL, he is highminded enough to judge our policy by his own standard of intellect and fairness. "Just praise is only a debt" while criticism helps us to see our weak points. If we are overwhelmed with evidence to knock on the views propagated. We hope we have made ourselves perfectly clear and that our readers will understand how we are affected in the matter.

Dr. E. N. Calisch, Political Zionism and Ourselves

Dr. EDWARD N. CALISCH'S message elsewhere in this issue affords us a chance to see ourselves as he sees us. We are pleased to exchange views and see how far we have progressed since we met together ten years ago. Dr. CALISCH is an ardent expondent of *berith hadasha*, being a graduate of the Cincinnati College—a hot-bed of anti-Traditional Judaism. While on the subject,we may state that our valued contributor was one of the three reform Rabbis selected in 1922, to visit Washington to protest against the American Congress endorsing the BELFOUR Declaration. How bizarre it sounds to-day! We know that Dr. CALISCH will not thank us for reminding him of the role he played. He amuses us when he gives us candid advice not to hammer on "political Zionism." He thinks that our enthusiasm and energy is worthy of a better cause. Says he, "I am sympathetic with the upbuilding of Eres Yisrael as a home and a refuge [*is it just like a Door of Hope or an Institution for Yethomim walmanoth—eh!*] but I am distinctly opposed [*what!*] to it as a project of nationalistic or political intent." We are surprised to hear the same *sheer kashrim* dinned into our ears, as it there is nothing to learn from the recent *debacle* in Nazified Germany. All this shows that Dr. CALISCH is immobile and no earthquake will shake off the dust of a century when reform Judaism was supposed to be riding on the wave of a crest, heralding the gospel that Berlin was its new Zion and WILHELM KAISER its latest Messiah!" Dr. CALISCH will admit that reform Judaism is discredited to-day on account of that also prophecies and false prophets, who interpreted wrongly Jewish history and Jewish ideals. Back to the ancient Siddur is a timely slogan for Dr. CALISCH and his school of thought. Let Dr. CALISCH have the courage to admit the mistake committed in the past and realise that hiding one's head ostrich-like will not avail us one. Reform Judaism has been weighted in Berlin and found wanting. It can no longer feed its devotes by the wayside and has already served their purpose when the cause to assimilate and westernise was preached from every reform pulpit in the United States. Even Dr. CALISCH repudiates the platform of the Cincinnati. What of Judaism his reputation as a thinker will suffer. We would remind him what a famous preacher said: "A reputation for good motives, for fair dealing, for truth and for rectitude is itself a priceless possession. He does not lose that reputation because of his desire to [illegible] theology which has no basis in Judaism. "Gain is the [illegible] reputation is matter loss." *Verb sap.*

Beth Aharon Synagogue Receives A Surprise!

When the late Mr. S. A. HARDOON who died in Bombay in 1931 [illegible] to contribute the sum of Tls. 25,000 as an endowment for the Beth Aharon Synagogue, provided certain conditions were carried out. Happily, the committee had worked hard to comply with this request, and just before the deceased was about to sign the cheque, he passed away. Several representations were made to Mrs. [illegible] HARDOON during the last two years to pay the above amount, but no definite progress could be made. At one time, hope was abandoned and the matter was completely shelved. But last month was a happy one for the Beth Aharon, for the committee were delighted to receive a cheque for the full amount with Mrs. HARDOON'S compliments. It was favourably commented in local circles freely and appreciated by the committee, who had lost all hope of receiving such a timely contribution in aid of the local synagogue. By a strange coincidence the payment of the above amount has synchronised with the arrival in Shanghai of KHAN BAHADUR EZRA SELEH HARDOON, next-of-kin to the late Mr. S. A. HARDOON, who claims to have inherited from the Iraquian court (given after the decision by his Privy Council in the local H.B.M. Supreme court, defining the deceased's status as

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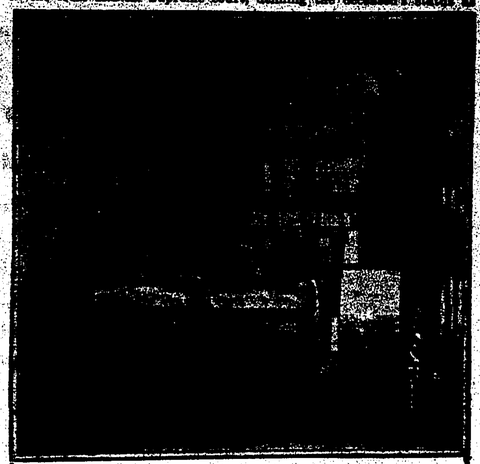

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...British subject when he was well-known to have been an Iraquian), ...Khan Bahadur and the rest of the family to the legacy, and ...contest the will in the local British court was made ...the local press. This may or may not have influenced Mrs. ...to discharge a moral obligation of her late husband, ...connections which should not be overlooked. We must ...late Mrs. HARDOON on her decision which, however ...with the expression "better late than never!"

...shall we say we are happy?) that owing to the ... who visit us this month, we are unable to ... articles which usually appear in our Editorial ... consequently obliged to hold these over until our next.

Germany in A Chastened Mood?

...instances of Nazified Germany ... subjects. One was when seven ... Nazi Storm troopers who were ... Jewish manufacturer of Chem... to extort ransom money. The ... from three to six years' penal servi... occurred at Darmstadt, where a prominent ... and his wife drew comparatively heavy ... imprisonment, while his wife was given two ... State Attorney demanded drastic punishment ... on the part of the Nazis, we must not forget ... have a long way to go to rehabilitate themselves in ... civilised world. Commenting on the foregoing, *The ... Daily News* of March 11 makes the following striking

... punishment of the Nazi Storm Troopers found guilty ... of Darmstadt, Jews remain as unsatisfactory indication ... improvement, by the German authorities to put down ... all the lights regarded by the Nazi ... of the police in staging an ambush for ... Hess Elder's stern prohibition of lawless... has been taken up by the Police administration. The result of ... into the Jewish community in Germany, even ... that it does not carry them very far. It at least ... protection against crimes committed for purely mur... The step from that improvement in their position to ... restoration of their rights as German citizens must still be ... to be feared.

... give us no hope that Germany will reform her vicious ... resume her place in the society of civilised nations

To-day is the first anniversary when Hitlism started ... against German Jewry and the boycott of Jews was offi... claimed and is in force to this day. We cannot see in the ... referred to, anything to give much hope that Hitlerized G... about to revoke the mad decrees issued against the Jews. ... observers see in the latest move to pacify some ... has militated against the unrighteous regime and a desire ... goodwill. For Germany to regain her status in the civili... she must recognise this fact: "Governments exist to ... rights of minorities. The Jews and the rest pass to ... they have many friends and few enemies." That's all!

Germany's Trade on the Decline!

BERLIN, March 15.—Germany's foreign trade contin... ction. The adverse balance in February, according to ... tisked to-day, was 21,000,000 marks as compared with a ... balance of 29,000,000 marks in January. Exports in Feb... led 218,000,000 marks, nearly 7,000,000 marks below the ... figure in January and the lowest since the Nazi regime ... lished. Meanwhile imports in February dropped by £10,... to 278,000,000 marks. The decrease was due largely to ... of raw goods, including notably wool from the Argentine ... from China.—Reuter.

Hitlism's spokesman has been telling us for months ... the Transocean Service that Germany is on the road to ... and that, boycott or no boycott, the country is marching ... virility and rejuvenation. The fact is now out of the way, ... that Hitlism's regime is declining and that, before very long, ... faces the inevitable. The boycott of German goods and ... only weapon which will teach Hitlism and Hitlerism ... ecousness will not prosper and that wickedness is bound to ... to the government which upholds it. The world will ... watch the doom of the Hitlism regime with interest, ... will rehabilitate the teachings of the prophets of the hi... the eyes of those who think that murder and crimes can ... with impunity. The fall of Hitlism regime will mean ... Germany of Goerna, Kaw and Hitler. What remains ... ness is crushed and subdued? The answer is "Endless ...

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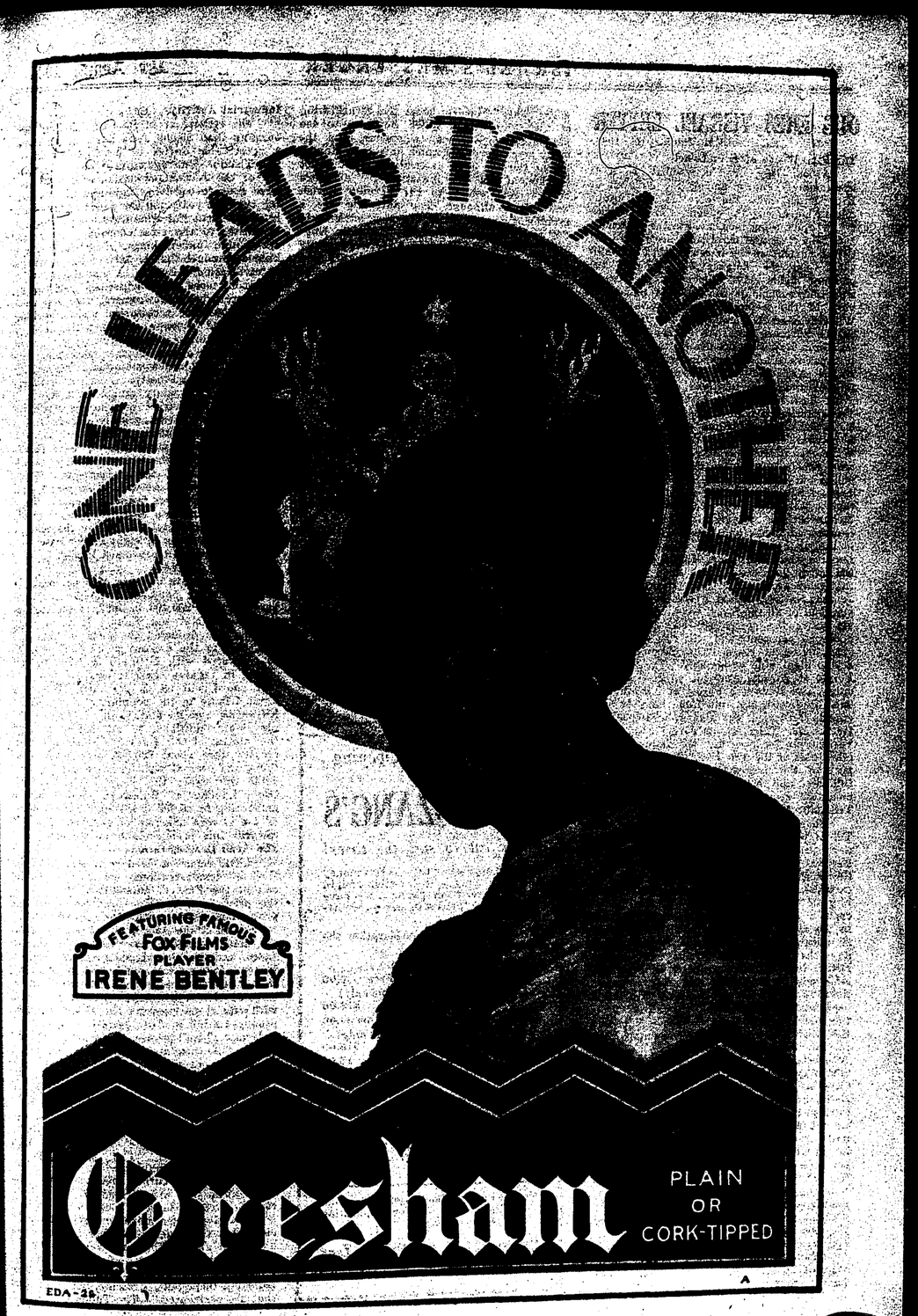


OUR EREZ YISRAEL LETTER

JERUSALEM, January 11, 1934.

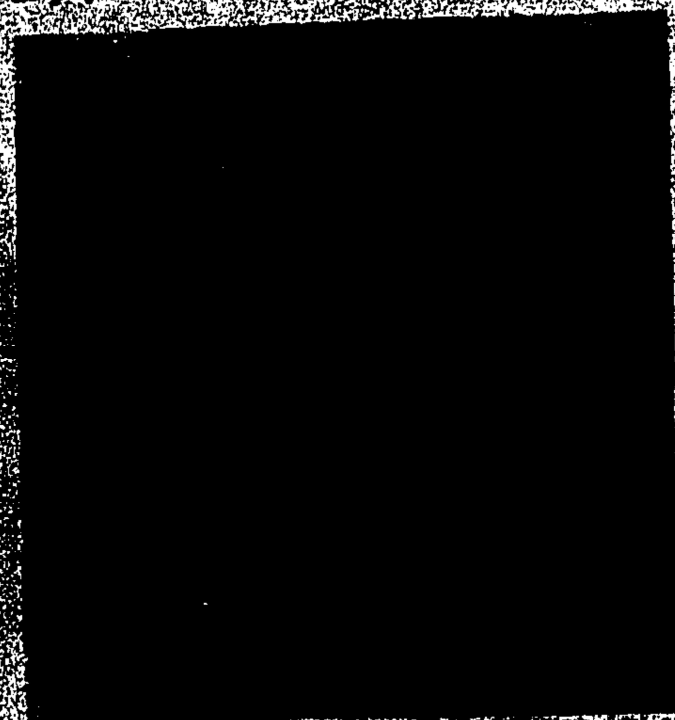
The Pine Woods of Eres Israel

Arbour Day, or Tu Beshbat, as it is [illegible] known among the children of Eres Israel, was the occasion for joyous celebration among the juveniles of this country who are being inculcated in the consciousness that trees and more trees are needed for the adornment of the barren hilltops and hillsides. On the heights of Talpioth, the [illegible] middle-class suburb outside Jerusalem, [illegible] commands a wonderful panoramic [illegible] towards the [illegible] Dead Sea, [illegible] Tel Abib and [illegible] Haifa, the settlement [illegible] the late Dr. [illegible] Jewish youngsters [illegible] as part of the [illegible] forest the [illegible] popular features [illegible]

[illegible] will rise still [illegible] in recent years, it has become [illegible] to plant pine woods only. The [illegible] Kiriath Anawim, on Jewish [illegible] The Hadassah Forest at Kiriath [illegible] on Jewish National Fund land six miles [illegible] Jerusalem contains some 10,000 pine [illegible] Mr. Weitz is now carrying on an investigation to ascertain the industrial and [illegible] value of the pine tree. Trees are a vital [illegible] of the programme of regeneration of this land and the [illegible] of these barren [illegible] areas is of incalculable value.

Tel Abib, Purim and Passover

[illegible] these lines are in print, Tel Abib will have celebrated with its customary [illegible] and merrymaking the great festival of Esther, with its public reading of the Megillah, its [illegible] and inspiring street carnival and its myriad jollifications in the city of 85,000 inhabitants. Purim has become a [illegible] famous national festivity in the Land, for its pointed moral is no less significant in the history of Israel in these days than at the time of which the Book of Esther tells. Within months after Purim, Tel Abib will be welcoming the many visitors to its 1934 Levant Fair, coinciding with the observance of the twenty-fifth anniversary of the establishment of the city. Altogether, this spring promises to be momentous epoch in the history of the "great little city, Altogether, this spring promises to be a momentous epoch in the history of the "great little city," as its inhabitants proudly dub it. Statistics have just been published to show that during the past calendar year, the sum of almost £1,800,000 was invested in building and construction within the municipal limits of the Jewish city. This is comparable with the large amounts invested in the building of Tel Abib seven and eight years previously; but the basis of expansion nowadays is sounder and more secure than during the "boom" period of 1925-26 and consequently the possibility of a similar debacle as then occurred is ruled out completely. With the settlement within its confines during the past year of at least 10,000 newcomers, Tel Abib has assumed a more modern and good-looking garb. This is evident from the refurbishing of the store fronts, which come up to the standards of European commerce, and the many new enterprises which have been started by the German Jews particularly. Let it not be thought that the initiative and diligence is restricted wholly to the German Jewish newcomers, although they naturally are a prominent proportion in the new settlement; the Jews of other countries—America, England, Poland, and Eastern Europe generally—have chosen Tel Abib as their habitat: and the day is not far distant when this city, whose inhabitants numbered less than 5,000 in 1921—just three years after the British occupation—will outstrip in population if not in physical size the capital city of Jerusalem.



The above picture shows the pupils of Tel-Abib schools on their way with spades and watering cans to plant their trees on Arbour Day, which fell this year on January 31st.

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Industrial Activity

The settlement in Palestine [illegible] of more than 30,000 Jews has brought a remarkable degree of development [illegible] the Yishub. The agriculture and [illegible] try of the Jewish population of [illegible] have gone forward by leaps and bounds [illegible] ing the past year, and the pages of [illegible] ly Government Palestine Gazette [illegible] testimony to the establishment of [illegible] tories and undertakings. Practically every kind of product that is part of the [illegible] of civilization [illegible] be manufactured [illegible] are about to be manufactured in Palestine [illegible] are excellent for Palestine [illegible] land with about sixty million [illegible]

[illegible] An [illegible] increase [illegible] during 5693, or £P.213,[illegible] with £P300,400 in 5692, [illegible] the Jewish National Fund. If [illegible] receipts are deducted the gifts [illegible] buildings to the amount of £P1,[illegible] as compared with £P18,175 in [illegible] crease in regular contributions [illegible] just ended will be 15 per cent [illegible] great tribute to the popularity of [illegible] Kayemeth and its ability, in the [illegible] universal conditions, to attract [illegible] the interest of world Jewry. [illegible] creases were about £30,000 in [illegible] tions, and over £P3,000 in wills [illegible] while the legacy this year of the [illegible] Louis Landau of Bulawayo, [illegible] amounting to £5,000 is a remarkable [illegible] of the sincere affection of the Jew[illegible] towards this premier land instrument.

The Arab Demonstrations

Little comment need be passed [illegible] Moslem demonstrations on January [illegible] end of the Fast of Ramadhan. [illegible] the predictions of their organisers [illegible] processions would constitute a great expression of the Arab political [illegible] the actual occasion was little [illegible] fiasco, and the stereotyped protest [illegible] in the various cities did not command [illegible] than a flickering attention. One effect [illegible] demonstrations, which passed over [illegible] with official permission, was that they produced a lull in Arab agitation and [illegible] and many well-informed observers [illegible] trend of Arab affairs believe that this [illegible] likely to continue for some time. [illegible] Routine propaganda is being carried [illegible] usual squibs and innuendoes appear [illegible] Arab press, but it is held in reliable [illegible] that it will be long before the Arabs [illegible] believe their leaders and organizers [illegible] approaching a popular expression of political views.

J. L. MEL[illegible]

Be thou the cursed, not he who [illegible] Be of them that are persecuted, not [illegible] that persecute. Look at Scripture [illegible] is not a single bird more persecuted [illegible] dove; yet God has chosen her to [illegible] upon His altar. The bull is hunted [illegible] lion, the sheep by the wolf, the [illegible] tiger. And God said, "Bring Me [illegible] not from them that persecute, but from [illegible] that are persecuted."—The Talmud.

HITLERISM INDICTED BEFORE THE BAR OF CIVILIZATION

By ALEXANDER BRIN, Editor Of "The Jewish Advocate", Boston, Mass.

At some future time, when the real story of present Germany's era of intolerance and oppression is recorded by historians, the date January 30, 1933, will always stand out as the most tragic day in the annals of the German people. For on that day President Von Hindenburg appointed Adolf Hitler Chancellor of the Reich. With Hitler's assumption of power, once-enlightened Germany reverted to the barbarism of the Dark Ages. So swift and dramatic has been the [illegible] during the past year that it is impossible for the human mind to [illegible] the multitude of changes brought about by the unleashing of a programme of extermination and vituperation against the 600,000 Jews and other minority groups in Germany, a programme which has no parallel in either ancient or modern times.

What Has Happened

Speaking from personal observation as one who has followed the [illegible] of Hitlerism for several [illegible] the prospect of the German Jews has never appeared so black and uncertain. There is no sign of any change on the part of the Nazis towards the problems that they have created by the destruction of the democratic form of government, the denial of freedom of the press and the [illegible] of intellectual integrity and personal development, the physical and moral degradation and economic strangulation of all German Jews, sparing no one, professing and [illegible] Jews, rich and poor, benefactor and beggar, scientist, artist, teacher, physician, lawyer, writer and labourer. The advent of Hitlerism marked the end of religious freedom, rights of minorities, industrial liberty, protection of life and property, equality before the law, trial by impartial judges and the right of all citizens to share in the benefits of education. This programme, the evolution of a hymn of hatred preached for fourteen years prior to Hitler becoming master of Germany, has been legalized as the law of the land through 300 or more decrees. It has taken a toll of hundreds of lives, subjected countless thousands of Jews to unspeakable acts of torture and caused the incarceration of many thousands or more. Countless thousands are in concentration camps, while 80,000 had to flee for their lives to neighbouring countries. The very foundation of the Nazi philosophy rests on force and "shreklichkeit." Primarily, its effect has been to destroy the lives, the status, and the future of the Jewish people in Germany, despite the fact that their descendants have been part and parcel of the country for more than 1,000 years. Despite their part in war and peace times for the advancement of the well-being of their country, they have been branded as a pariah caste, closed every door of economic opportunity to them; ousted many of them from citizenship, destroyed every vestige of future for their innocent and helpless children, and destroyed even the most fundamental rights of each person to the privacy of his own body and soul. The Nazis have gone so far as to decide who shall have children and who shall not! Whatever the Nazi masters may claim about their more favourable policy to the Jews, it should be borne in mind that these declarations are merely made to hoodwink the world. The gleichshaltung, provided for in the legislation, is being achieved. "Racial purity" and anti-Semitism and all poisonous weapons of medieval and modern anti-Semitism have been brought into play to crush German Jewry, to render it helpless, destroy its life, liberty and happiness. The racial ideology of Hitlerism has divided the inhabitants of Germany into two classes, "Aryans," whom the Hitlerites cater to their vanity by proclaiming them as paragons of virtue, truthful, honest, virtuous, industrious, courageous idealists to a fault, and "Semites" who are low, vulgar, dishonest, cowardly, shrewd and selfish, groomed materialists, and that all misfortunes that ever befell Germany are attributed to its Jewish Semitic inhabitants. For the minds of the people have been poisoned by every avenue of public expression that the Jews are linked together in an international conspiracy to get possession of the power and wealth of the world in order to subjugate all the rest of the people. Thus the war was caused by international Jewish bankers, the peace treaty of Versailles so disgraceful to Germany is the result of Jewish influence and the conspiracy of the Jews.

[illegible]

The German people have been [illegible] by the Nazi [illegible] Hitler's Germany is still running amuck with fanatic ideas, bent upon ruining and undermining the basis of human society. The list of the exiled German celebrities is growing day by day.

"Complete Job"

It may truly be said that the outstanding and principal accomplishment since Hitler came into power has been the [illegible] against the Jews, which have resulted in their expulsion from every phase of the economic, political, social and cultural life of Germany with the result that several hundred thousand are already [illegible] the bread lines, while 80,000 [illegible] in neighbouring countries. There [illegible] no limits to the [illegible] to which the Nazis [illegible] Jews physically and [illegible] killing, maiming and [illegible] have no protection [illegible] against foreign Jews. Now [illegible] touch the foreign Jews [illegible] they touch the Polish Jew [illegible] waiting to get something [illegible] five million unwanted Germans in [illegible] and so it is with the Jews of all the other countries. It is the Jews who are German citizens who are suffering the most. It will naturally affect the other Jews to a considerable extent. The Nazis [illegible] over the country, and all the newspapers are now controlled by the Nazis and [illegible] the only thing that they can talk about is the Jews. They are afraid to antagonize France, England, and Poland. They know well what that would mean. Hitler promised them thirteen points, the Polish Corridor, Alsace-Lorraine, work and the confiscation of the Jewish properties, etc. The part about the Jews is the only thing he can give them for the present. He gave them a free hand.

Hitler Denies

The position of the German Jews becomes increasingly desperate as a callous indifference begins to displace the outside world's earlier sympathy and outraged feeling. Even among Jews there is a tendency to take for granted the hopeless predicament of German Jewry. No relief, no modification of the ruthless laws and political vacuum, is in sight. Instead, Hitler has dispatched his most zealous disciples to foreign countries, to set up shop in the nefarious business of "winning friends for the Third Reich," of sowing the seeds of rabid anti-Semitism by means of the same libels and slanders which the Nazis have used against German Jewry. Instead, Hitler issues interviews denying that the Jews are persecuted, repeating the transparent lie that not Jews but Communists are being discriminations. In the middle of the eighteenth century the Jews of Germany discovered a new solution to the Jewish problem. This solution they called assimilation. They said that the Jews themselves are to blame for their difficulties since they keep aloof from their Gentile neighbors. As a result of this

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[illegible] and Gentiles in every [illegible] more German than [illegible] Many Jews gave up [illegible] completely from [illegible] of the assimilationist [illegible] this proved of no avail [illegible] assimilation [illegible] the Jewish problem in Ger[illegible] have declared a [illegible] Jews who had [illegible] Hitlerism has given [illegible] assimilation.

[illegible] civilised world [illegible] in the Reich [illegible] Civilisation [illegible] which is now [illegible] and all for [illegible] a question [illegible] whether the [illegible] reactionary [illegible] in Nazi Germany. [illegible] of the Jew in [illegible] men are be[illegible] chance of earning a [illegible] away from them [illegible] have been discharged [illegible] in medicine, law, [illegible] barred from [illegible] professions. The [illegible] the colleges and [illegible] closed to Jewish [illegible] the elementary schools [illegible] increasingly finding it [illegible] Suicides are numerous [illegible] Jews who feel that [illegible] to live. Such is the [illegible] Jews in Germany. [illegible] from bad to worse [illegible] except through mass [illegible] appeal to the civilised [illegible] Hitler regime and outlaw [illegible] our only weapon is the [illegible] to recount the story of the [illegible] Jews in the Reich and thus [illegible]

Hitler's Third Reich Arming for War; Fears No Nation in Europe

By GEORG BERNHARD, Editor, The Pariser Tageblatt

PARIS, Jan. 23.—Germany's answer to [illegible] disarmament question makes [illegible] two things: Hitler's Germany has no [illegible] of recognizing any trial period, and Hitler's Germany demands armament strength [illegible] with that of France. It is, more[illegible] a fact, one for the recognition of which [illegible] needs no substantiation from Berlin, that the Third Reich is arming feverishly and that, if the negotiations between Berlin and Paris continue much longer, Hitler's gleaming "weapons" will greatly exceed the war strength of Imperial Germany.

Adolf Hitler has made his proclamations come true: he has broken all agreements. By so doing he showed the German people that all his predecessors, who felt themselves bound by compacts and who believed that the world would not let off clean anyone who dared whistle at what was right, were vacillating fellows. If the powers wish to put up with this state of things, that is their affair. But in that case it is superfluous to continue to fleece the nations by the cost of disarmament conferences. For what would be the good of any further Geneva consultations? No government which is aware of its responsibilities can strike even one soldier, one cannon or one airship from its budget. All the disarmament hopes of the past twelve years must be borne to their graves. With military honours! It is amazing that the English government apparently will not yet admit this. In England, the amiable tone of the Hitlerite answer is taken as an indication of further negotiation possibilities. Naturally, there are such possibilities. In fact, they are aimed at in Berlin. But Herr von Papen has hung the bell about the cat's neck: Germany will play its role in Western Europe by force, which according to von Papen's conception, can alone establish right and maintain it. In Berlin at present they are desirous of negotiating about right until they have accumulated enough force to employ it. This tactic is not a new one for Adolph Hitler. He has already employed it against the German parties. To these he has even pledged his word of honour more than once. Each of these pledges was broken [illegible] later on. So long as he had power [illegible] he turned his back upon the parties which had depended upon his promises. He will do exactly the same thing, when he is ready, to the powers outside of Germany. For the arming of Germany means war! Whoever permits Hitler to arm, must also clearly recognize from the first the consequences of his armament. No one can, later, deny responsibility for these consequences with the excuse that he did not know them and did not wish them.

CIVILIZATION'S DEBT TO ASIA

Under the auspices of the Japanese Y.M.C.A. a lecture on the above subject was delivered on the 13th ultimo, at No. 40 Range Road by Mr. N. E. B. Ezra, Mr. T. Nakamura, presiding.

The address which occupied nearly an hour was listened to with rapt attention; it was published in the Shanghai Nichi Nichi Shimbun, a leading local Japanese daily in the vernacular on the 20th ultimo. The address is published in extenso elsewhere in this issue. Following the lecture a lively debate was initiated showing the interest of the audience who were mainly Japanese, with the exception of a representative of the local Nazi propaganda bureau.

Dr. Inouye of the Japanese Legation, stated that as a realist he was in accord with the lecturer's theme in his advocacy of harmony and unity among the nations. Perhaps [illegible] a distant [illegible] their days [illegible] all for it.

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Other speakers in the [illegible] M. Aoyama of the Sumitomo [illegible] kawa, proprietor and manag[illegible] Japanese daily newspaper, [illegible] *Nichi Nichi Shimbun*, Herr [illegible] local Nazi propaganda bureau, [illegible] shino, director of Imperial Japa[illegible] office and Mr. Sadao Tahara, of [illegible] "Ataka."

Mr. Ezra after replying to [illegible] tions and the points raised [illegible] speakers, was accorded a [illegible] thanks, proposed by Mr. H. [illegible] carried with acclamation.

[Continued from Page [illegible]

of persecution in Germany, Mr. [illegible] to answer, intimating that as [illegible] part might be political dynamite [illegible] was in Germany, the British [illegible] no one there ever even attemp[illegible] phical or moral justification [illegible] policy. "Great domestic issues [illegible] Semitism," he declared, "concer[illegible] as a whole. We see in Hitler [illegible] rob the world of the only fruit [illegible] of the World War. It is essential [illegible] of justice and right that demo[illegible] established. Hitler is foolish to [illegible] will make a financial success by [illegible] racial persecution."

Urge Boycott of German [illegible]

NEW YORK, Feb. 15.—"To [illegible] sons purchasing German goods [illegible] to human liberties. My family [illegible] up our minds long ago that we [illegible] naked before we bought those thi[illegible] was the statement of Charles E[illegible] sell, veteran fighter for liberalism [illegible] ity causes, at a dinner honouring [illegible] founding the Pro-Palestine Fe[illegible] America of which he is president. [illegible] Guardia reiterated his demand fo[illegible] of German goods as the only w[illegible] "would impress the people of Ge[illegible] they cannot expect the friendship [illegible] as long as they tolerate the pr[illegible] government."

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diagnosis Jews began to ape Gentiles in every respect and they became more German than the Germans themselves. Many Jews gave up Judaism and disappeared completely from their people as a result of the assimilationist movement—but even this proved of no avail. To-day no one will dare suggest assimilation as a solution to the Jewish problem in Germany, since the Hitlerites have declared a war to the finish even against Jews who had accepted Christianity. Hitlerism has given the final blow to Jewish assimilation.

Propaganda—and More!

The need for disseminating healthy literature in order to enlighten the civilized world of what is actually transpiring in the Reich, can no longer be questioned. Civilization stands aghast against the force which is now threatening to imperil democracy and all for which it stands. It is no longer a question of Jew v Nazi. It is a question whether the world will bow before the dark reactionary regime that is now foisted in Nazi Germany. What is the present condition of the Jew in Nazidom to-day? Jewish business men are being ruined and their chance of earning a livelihood has been snatched away from them. Jewish employees have been discharged. Jewish professional men in medicine, law, dentistry and teaching are barred from practising their respective professions. The schools of higher learning, the colleges and universities are virtually closed to Jewish youth, and even in the elementary schools Jewish children are increasingly finding it difficult to attend. Suicides are numerous, especially among the older Jews who feel that it is hopeless to continue to live. Such is the stark situation facing Jews in Germany. Their plight is growing from bad to worse and there is no way out except through mass immigration and an appeal to the civilized world to arraign the Hitler regime and outlaw it. For the present our only weapon is the printing machine to recount the story of the unhappy plight of Jews in the Reich and thus stir humanity.

Hitler's Third Reich Arming for War; Fears No Nation in Europe

By Dr. GEORG BERNHARD, Editor, The Pariser Tageblatt

PARIS, Jan. 23.—Germany's answer to France on the disarmament question makes clear two things: Hitler's Germany has no intention of recognizing any trial period and Hitler's Germany demands armament strength in a war with that of France. It is, moreover, a fact, one for the recognition of which one needs no substantiation from Berlin, that the Third Reich is arming feverishly and that, if the negotiations between Berlin and Paris continue much longer, Hitler's gleaming weapons" will greatly exceed the war strength of Imperial Germany.

Adolf Hitler has made his proclamation come true: he has broken all agreements. By so doing he showed the German people that all his predecessors, who felt themselves bound by compacts and who believed that the world would not let off clean anyone who dared whistle at what was right, were vacillating fellows. If the powers wish to put up with this state of things, that is their affair. But in that case it is superfluous to continue to force the nations by the cost of disarmament conferences. For what would be the good of any further Geneva consultations? No government which is aware of its responsibilities can strike even one soldier, one cannon or one warship from its budget. All the disarmament hopes of the past twelve years must be borne to their graves With military honours! It is amazing that the English government apparently will not yet admit this. In England, the amiable tone of the Hitlerite answer is taken as an indication of further negotiation possibilities. Naturally, there are such possibilities. In fact, they are aimed at in Berlin. But Herr von Papen has hung the bell about the cat's neck: Germany will pay its role in Western Europe by force, which according to von Papen's conception, can alone establish right and maintain it. In Berlin at present they are desirous of negotiating about right until they have accumulated enough force to employ it. This tactic is not a new one for Adolph Hitler. He has already employed it against the German parties. To these he has even pledged his word of honour more than once. Each of these pledges was broken separately later on. So long as he had power enough, he turned his back upon the parties which had depended upon his promises. He will do exactly the same thing, when he is ready, to the powers outside of Germany. For the arming of Germany means war! Whoever permits Hitler to arm, must also clearly recognize from the first the consequences of his armament. No one can, later, deny responsibility for these consequences with the excuse that he did not know them and did not wish them.

CIVILIZATION'S DEBT TO ASIA

Under the auspices of the Japanese Y.M.C.A., a lecture on the above subject, was delivered on the 15th ultimo, at No. 10 Range Road, by Mr. N. E. B. Ezra, Mr. T. Nakamura, presiding.

The address which occupied nearly an hour was listened to with rapt attention; it was published in the Shanghai Nichi Nichi Shimiem, a leading local Japanese daily in the vernacular on the 20th ultimo. The address is published in extenso elsewhere in this issue. Following the lecture, a lively debate was initiated showing the interest of the audience who were mainly Japanese, with the exception of a representative of the local Nazi propaganda bureau.

Dr. Inouye of the Japanese Legation, stated that as a realist he was in accord with the lecturer's theme in his advocacy of harmony and unity among the nations. Perhaps it was a distant vision that he realized not in their days but, nevertheless all had to strive for it.

Another speaker touched upon the racial question, race hatred which had been intensified and inaugurated in the land of Hitler. The danger on the horizon was the victory of Hitlers barbaric creed in Europe, the Europeans uniting to keep their hegemony over "inferior" races such as Negroes, Jews, Indians, Chinese and Japanese by brute force, instead of by dint of superior civilization which was fast declining. It was to prepare for that danger that Asia should also establish a united front reaching from Tokyo to Jerusalem. The pan-Asiatic block was rapidly gaining ground and the Judean people, though small in numbers, but great in intellects and ability ought not to be left out of the Asia Confederation. Hitler was striving hard to destroy all the restraining influences of Christianity and other peaceful Asiatic doctrines, and revert to the pure barbarism of the ancient Teutonic tribes who came before even an European and destroyed the classic civilization. If Hitler succeeded in placing Sir Oswald Mosley in power, all the Asiatic races would be treated like the Jews in Germany, who were oppressed solely because they were Asiatic, that is to say, "inferior" race. Hitler's real face was only to be revealed in his treatment of the Jews. His propaganda financed with the Reichsbank's gold tried to entice other countries, especially Japan, to the Nazi side by making a fellow prisoner as for years he called Mussolini who only recently discovered the abominations of Hitler and from a friend became his enemy. Hitler having no colonies could break its pledges easily without compunction.

Other speakers in the debate were Mr. M. Aoyama of the Sanyo-sha Bank, Mr. Ide Hawa, proprietor and managing editor of the Japanese daily newspaper in Shanghai, *The Nichi Nichi Shimbun*, Herr Schmidt of the local Nazi propaganda bureau, Mr. H. Ueshiba, director of Imperial Japanese Telegraph office and Mr. Sadao Takara, of H. I. J. M. S. "Asaka."

Mr. Ezra after replying to all the questions and the points raised by the above speakers, was accorded a hearty vote of thanks, proposed by Mr. H. Ueshiba and carried with acclamation.

[Continued from Page 2]

of persecutions in Germany, Mr. Benn declined to answer, intimating that an answer on his part might be politically inopportune. While he was in Germany, the British statesman said, he now there ever existed a religious, political or moral justification of this Jewish policy. "Great dangers . . . such as anti-Semitism," he declared, "to modern civilization as a whole. "We see in Hitler an attempt to rob the world of the . . . fruits of victory of the World War. It . . . revival for the rule of justice and right . . . democracy be re-established. Hitler's . . . think that he will make a financial . . . by a policy of racial persecution."

Urge Boycott of German Goods

NEW YORK, Feb. 10. "Today we . . . ons purchasing German . . . goods is a treason to human liberties. M . . . ly and I make up our mind. Some . . . we would . . . look before we . . . things." Said . . . Edward Rh . . . ell, veteran fighter for . . . in and cause, at a mass . . . rising to the . . . foundings the Pro-Pal . . . Federation of America of which he . . . dent. Mayor La Guardia reiterated his . . . and for a boycott of German goods as . . . ly weapon that "would impress the . . . of Germans that they cannot expect the . . . ship of the world as long as they tolerate . . . the present Hitler government.

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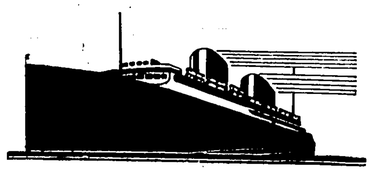

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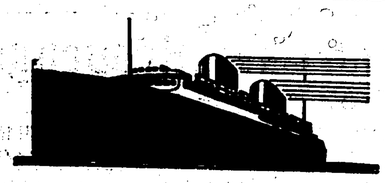

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First Day Shabuoth Satur. May 20.
*Rosh Hodesh Tammuz Thurs. June 14.
Fast of Tammuz Satur. June 30.
Rosh Hodesh Ab Fri. July 13.
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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

"THE MERCHANT OF VENICE"—ARE JEWS JUSTIFIED IN LAUDING IT?

It has been said that literature is the expression of society and the fruit of thinking souls. Societies have been built and organised by means of good literature and men and women owe their successes to it. An author wrote in praise of it in terms of gladness and joy. "Literature," says he, "taken in all its bearings, forms the grand line of demarcation between the human and the animal kingdoms." History is replete with the influence exerted upon mankind by gifted authors who made mankind under debt of eternal gratitude. It is conceded that the Bible has exerted potent influence upon civilized ages. "The great standard of literature as to purity and exactness of style is the Bible," wrote a poet. We had leaned for countless ages upon authors to guide the human race upon the path of rectitude, and crystallize their minds upon a set of morals and ethics. We cannot expect to have that debt cancelled or extinguished under any circumstances. Gratitude is the memory of the heart; it is the still small voice of man's inward feeling which cannot be easily defined and expressed in words. We Jews have suffered most from subversive and pernicious literature. Two deadly wrongs have been perpetrated, from which we suffer to this day. True, two wrongs do not make one right, but two wrongs have been enough to fan the flame of hatred, ignominy and insult. The charge that Jews are Christ-killers (how God can be killed is an enigma which can never be solved by thinking men!) is nursed and repeated and taught to this day in Christian Bible Classes. True, a movement has been launched in recent years to discontinue this false teaching, but it is indulged in freely by many whose influence cannot be underrated. Our attention has been drawn to a Bible Manual in use in Church Sunday Schools which contains the following amazing teaching:—

> "The murdered Abel is a figure of Jesus Christ, while Cain is a figure of the traitor Judas, and the Jewish people, who put our Savior to death .... For eighteen hundred years has the blood of Christ been upon the Jews. Driven from Judaea, without home, strangers amongst strangers, hated, yet feared, have they wandered from nation to nation, bearing with them the visible signs of God's curse. Like Cain, marked with a mysterious sign, they shall continue to wander till the end of the world."

Another wrong from which Jews have suffered for four hundred years is the play entitled "The Merchant of Venice" by SHAKESPEARE, few, if any, caricature has been more to our detriment, than this study. The effect on thousands of men and women, several of whom have little or no occasion to come into contact with Jews, content to obtain their ideas of the Jew, while studying in public schools, from such a grossly perverted character, can well be imagined, and the prejudice existing against us by some of the educated classes can readily be understood. Volumes have been written regarding this play showing its unwholesome effect upon mature and immature minds to the detriment of the Jewish nation. "The Merchant of Venice" has been defended and attacked, criticized and appraised by competent critics. In recent years, it occupied the attention of foremost writers, there being not a few who have counselled its elimination from schools and stages. Foremost in the battle for redress in the United States is the B'nai B'rith Anti-Defamation League, which has been directly responsible for the removal of "The Merchant of Venice" from many schools in twenty-six cities in twenty-one states in the course of the past decade. In February last, an address was given by Dr. LOUIS K. ANSPACHER, playwright and lecturer, of Columbia University, in Detroit, as to whether or not "The Merchant of Venice" should be banned from the public schools. The lecturer appealed to his audience to use influence with Boards of Education to get it out of the hands of high school students. He maintained that "it's a bad play to begin with, and there's no use to pattern a child's mind to its prejudice. It is full of anti-Semitic prejudice and was just a bit of propaganda." He reviewed the background of "The Merchant of Venice," explaining that in England, in SHAKESPEARE'S time, the Jew was the villain. The great dramatist wrote the play the year after the death of the Spanish Jewish doctor, DON RUY LOPEZ, who was hanged because he was charged with a plot to poison Queen ELIZABETH. It is an open secret that in Shanghai, the play has been taught in public schools. Our attempt to convince the local Board of Education to eliminate it from the school curriculum is not unknown to our readers. In our issue of Jan. 1st, 1932, we published the whole correspondence on the subject. We contend that "The Merchant of Venice" is not a wholesome literature to feed the minds of children in schools and our representation has borne results. We cannot, however, understand how in the face of such universal agitation against the elimination of the play there can be any Jewish voice raised in its favour! The play has been weighed in the balance and found wanting! To overrule that decision, no matter how sincere a person may be, is treason to Jewish interest. It is conceded that there is much poison in "The Merchant of Venice" to pollute the brain cells of readers against the Jew. It labels the latter as an usurer, a shark, hard-hearted man; cruel, vindictive, revengeful and a blood-sucker! The following opening paragraph from "Lamb's Tales from Shakespeare" will convince the most callous regarding the unwholesome influence the play exercises upon the mass of students and theatre-goers:—

> "Shylock, the Jew, lived at Venice; he was an USURER who had amassed an immense fortune by LENDING MONEY AT GREAT INTEREST to Christian merchants. Shylock, being a HARD-HEARTED MAN, exacted the payment of the money he lent WITH SUCH SEVERITY that he was much disliked by all good men, and particularly by Antonio, a young merchant of Venice; and Shylock as MUCH HATED Antonio, because he used to lend money to a people in distress, and would never take any interest for the money he lent; therefore there was great enmity between THIS COVETOUS JEW and the generous merchant Antonio. Whenever Antonio met Shylock on the Rialto, he used to reproach him with his usuries and hard dealings, which the Jew would bear with seeming patience, while HE SECRETLY MEDITATED REVENGE."

The emphasised words are ours. We respectfully contend that such a play with its distortion of facts, as we shall prove later, is harmful and poisonous to prescribe for public schools and stages. In our effort to have the play eliminated from the school curricula, we have received a highly interesting communication from the Principal of a local leading school (who desires to remain anonymous). Writing under date of June 29, 1933, he wrote, *inter alia, thus*:—

> "The Merchant of Venice is on our supplementary reading list, though I doubt whether it will be taught as a text in the school next year. The reason it is on our supplementary list is largely due to the fact that it is on the list required by the College Entrance Examination Board, which is the examining body for most of the privately endowed eastern colleges and universities. *I appreciate the possible desirability of not having this book taught in public schools, simply because it is harder to check on the way it is taught than it is in private schools.* I think it would be a great pity if the book were not taught in private schools where there is such a fine opportunity to utilize this book for a greater understanding of the history of inter-racial conflict and injustice. *In the hands of a good teacher, that book can be used and is being used to promote better understanding rather than animosity.*" *(The italics are ours).*

In another letter dated Feb. 2, 1934, the Principal referred to it, writes us thus:—

> "We feel that the 'Merchant of Venice' is one of the greatest of Shakespeare's plays. We believe that this play can be presented in such a way that it will produce both for the players and for the audience a real appreciation of the problem of racial inequality as it existed in the Middle Ages, thereby engendering anew among those present the desire for justice and righteousness in all such relations. The English teacher, who is coaching this play, very definitely has this attitude and has discussed it with her pupils. She states that the art of properly producing that paly is to win the audience to a feeling of deep sympathy for Shylock. I trust that you may be willing to attend the performance of this play when it is given and judge for yourself as to what we are trying to do. The last thing in the world which we would want to do would be to offend the feelings of any members of the great Jewish race. This school is definitely dedicated to the improvement of understanding between members of different races. Our nearest problem, of course, has been relations with the Chinese. We feel that our efforts along this line have been highly successful in producing a finer attitude of their parents. Until your letter of June 19, 1933, I had never thought that there even existed a problem with our Jewish friends. We have a number of Jewish children in this school who are respected members of our school community. I do not believe that any one of these youngsters has felt the slightest discrimination here in this School because of his race. It simply never enters into the minds of any of use whether our children are Jews or non-Jews. Thus I feel that if there is any feeling as the result of the production of 'The Merchant of Venice' that it cannot originate in this school but must originate outside the school walls. If you feel differently, however, I hope you will visit me and give me the benefit of your point of view."

There will be not a few who will applaud the Principal in his earnest attempt to grapple with a serious question, by trying to remove the germs that are found in a play which had done untold harm to the Jewish people. The task of securing competent teachers to eliminate the poison and explain the wrong side of the case presented by England's bard, is one which is not likely to solve the whole problem satisfactorily. Perhaps one in a hundred may be found to handle the play in a manner which will not inflict an injustice on the Jew. Experience teaches that more harm has been done from thoughtfulness than thoughtlessness. We are inclined to agree with the Principal when he avers that it is not desirable to have "this book taught in public schools, simply because it is harder to check on the way it is taught than it is in private schools." The consensus of opinion among members of our community is opposed to the play being taught in public schools. We publish some letters from the leading members of the latter, which speak for themselves:—

Breeds Anti-Semitism

DEAR MR. EZRA,—Appreciating your good efforts in eliminating causes of anti-Semitism, I wish to endorse your opinion, that the teaching of the "Merchant of Venice" should be banned from Schools as it breeds anti-Semitism and gives an unjust picture of a Jew.

The play, as it reveals the Jew, is fictitious and in no way has it any inkling of the true Jewish traits, no religious and law abiding Jew can even imagine that such an act as depicted in the play could ever be committed by a Jew; it is contrary to the Jewish law and moral, and as such it should not be permitted in the curricula of schools.

SHANGHAI, June 21, 1933. RABBI M. Z. ASHKENAZI.

"Unjust to the Jew"

DEAR MR. EZRA,—I have received your letter with reference to Shakespeare's play "The Merchant of Venice"—to write candidly I have not paid much attention to the controversy on the suitability or otherwise of studying this play in the schools.

I shall be glad if you succeed in convincing the school authorities that it is unjust to the Jew.

What I consider as vital is that Jews should live as Jews up to Jewish standards and Ideals, and by so doing I am sure we can afford to ignore unjust remarks.

SHANGHAI, June 23, 1933. D. E. J. ABRAHAM.

"Play Should be Banned"

DEAR MR. EZRA,—The "Merchant of Venice" was produced at a time very much different to ours, when humanity irrespective of creed had much more together than people of to-day have. From this point alone production of the play in our schools should be banned as irrelevant to our race of to-day.

If the children before whom this play was produced had the ability to differentiate between Shylock and the Jew, there would be no harm to such a presentation. But inasmuch as the weak mind of a child is bound to accept the hero as a Jew and is more than likely to take the Jews to be like Shylocks, it is in my opinion the "Merchant of Venice" should be banned.

M. LIPKOVSKY,

SHANGHAI, June 18, 1933. *President, Jewish Educational Aid Society.*

"Highly Detrimental"

MY DEAR EZRA,—I am in receipt of your letter, informing me that certain members of our community are reported to have said that they could see no objection to "The Merchant of Venice" being studied in any school, and you request me to give you my views on the subject.

I have to say in reply that I doubt if your report is correct, for it is inconceivable how any Jew or Jewess can feel proud of the stigma that is cast upon the whole race by Shakespeare in "The Merchant of Venice." I have no other view than that the study of this play must leave in the minds of impressionable youths the feeling that all Jews are of this low type of manhood!

The niceties of the play is the last thing that impresses themselves upon immature minds, all what students carry away is the story of the play. The story is undoubtedly detrimental to the proper understanding of the character of the Jew, and I fail to see how any Jew or Jewess can feel proud of the stigma cast on the Jews by "The Merchant of Venice." Shylock and Jew are now synonymous terms, what more can one adduce to show how deeply rooted is the prejudice aroused by the play in question?

I have no other view than that this play is highly detrimental to the understanding of the character of the Jew. I have no other opinion than that its absence from the school's curriculum is beneficial to the improvement of the understanding of the real character of the Jew.

SHANGHAI, June 18, 1933. C. S. GUBBAY.

Unsuitable

DEAR MR. EZRA,—The effect on the adolescent mind of Shakespeare's "Merchant of Venice" as taught in public schools, depends much on the manner which it is taught, and again, the manner depends much on the state of the teacher's ability and psychological back ground. Given that these conditions are favourable, that is, the absence of anti-Semitic bias, and sufficient ability to interpret correctly and communicate Shakespeare's presentation of the case of a human being in the circumstances of Shylock, there should be no objection. But what is the reality? A public school pupil is not fit mentally to appreciate Shakespeare, and the manner in which it is taught generally results in a lack of genuine interest for the work of the greatest dramatist that ever existed. Apropos of the psychological back-ground, there is enough bias existing in the world to fasten upon Shakespeare's "Merchant of Venice" as pretext for anti-semitism, as has been done with the work of other great leaders.

The unsuitability of teaching Shakespeare's plays in general to public school pupils, coupled with the anti-Semitic feeling that may operate, would, I think, be sufficient reason to exclude this particular play from public school curricula.

SHANGHAI, June 20, 1933. THEODORE SOPHER.

It is palpably evident from the foregoing that ISRAEL'S MESSENGER stands not alone in this question, but has the backing of

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local leading Jews. Any attempt, therefore, to interfere and thwart its efforts is to be greatly deplored. We would like to stress the fact that the question as to whether or not "The Merchant of Venice" should be banned, is not one which affects the interest of this journal, but it is of vital concern to *K'lal Yisrael* and from that point of view the effort to nullify our work is reprehensible. Criticism is always healthy but when it is directed to hurt—*nolens volens*—the weal of Kenesseth Yisrael and to challenge the decision given, is not the path of wisdom. We deplore misplaced enthusiasm and the tendency to show off cheap tolerance. We were, therefore, greatly pained to observe a letter published in *The North-China Daily News* of February 25, 1934, signed by a well-known esteemed member of our community, which we reproduce below and which speaks for itself:—

"In answer to your query 'What Shakespearean Play would please Shanghai?' I suggest that the only play that would suit this so-called Paris of the East and its wideawake citizens is 'The Merchant of Venice.' The reasons to be adduced in favour of my suggestion are so obvious that I need not point them out.
R. D. A."

Comment on the foregoing is superfluous. We shall be content to draw the attention of our readers to the scholarly views of one of Israel's courageous thinkers, who had pointed out the illogical and harmful points in "The Merchant of Venice," as being a reflection on the lofty and sublime teachings of Judaism. The renowned Rabbinical scholar and author, Dr. MAURICE FLUEGEL may well be cited in this instance. In his outstanding work, "Humanity, Benevolence and Charity Legislation of the Pentateuch and the Talmud," he expresses the soul of Judaism when pointing out the flaws in "The Merchant of Venice." We publish elsewhere in this issue, some extracts from his work and consider ourselves justified in giving prominence to the local controversy. We trust our readers will study the principles that are involved and not run away with the idea that cheap tolerance will be considered a virtue. The weighty views of the late Rabbi Fluegel *(alaw hashalom)* should be studied and respected by those who cling to authorities and demonstrate fealty to Jewish history and tradition. Elsewhere in this issue, we refer to an ugly incident which took place in Brisbane, showing the baneful influence of "The Merchant of Venice" and the way it moves those who are known for their broadmindedness and tolerance. In the present critical times through which world Jewry is passing, it behoves us not fritter away our weak resources, but stand firm and vigilant for our rights. The world cannot show us respect if we fail to present a dignified front. Nothing can be gained by persisting in antagonizing certain established facts. We can win if we stand firm and demand equity and equality. Hard as the task may be, we shall not quail and desert the cause. "Right is the eternal sun; the world cannot delay its coming."

NAZI PROPAGANDA AND THE LOCAL DAILIES

"Trust not him that seems a saint," is an ancient maxim, and may well be applied to the Nazi regime. Our attention has been drawn to the following cabled news from Berlin under date of April 13, flashed by The Transocean-Hitler service and published in the local press:—

As if to prove to professional fortune-tellers, clairvoyants and astrologers that there is something after all in the old superstitions about Friday, April 13, to issue a decree forbidding such people once and for all to earn their living in this way. Hitherto the law recognised no offence in these professions, unless fortune-telling was accompanied by deliberate fraud. But as this is too difficult to prove and as the police consider that far too many people are now profitting by the credibility of the ignorant, the time has arrived to suppress this practice altogether.—

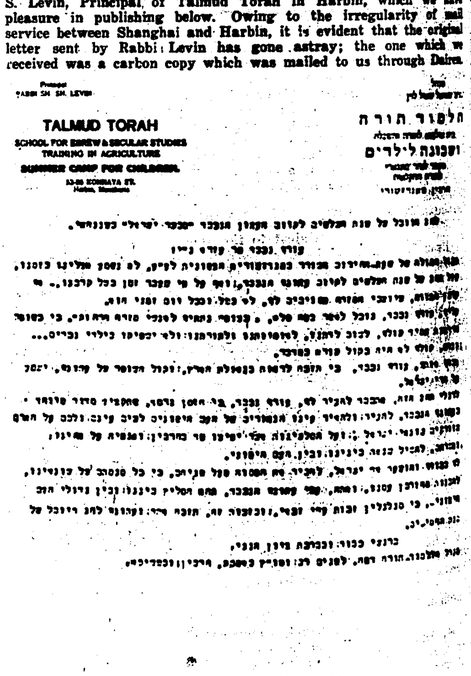
How easily our local contemporaries can be hoodwinked by Nazi propaganda, may be judged by the prominence they have given to the above trash, while the cry of agony and distress that goes up from concentration camps remains hidden from the ken of their readers. Instead of giving publicity to the balderdash contained in the foregoing cable, our local dailies should redress the wrongs of the oppressed in Naziland and open their columns for the ventilation of their grievances. So far not a single publication deemed it fit to give space to the mock trial which took place in New York, flaying the Hitler regime and denouncing the latter for its heinous crimes against civilization. Shielding the culprits is a thing unknown in the long traditions of the Press and we have a right to deplore this tendency to suppress publicity regarding the reign of horror and terror in Naziland. Who does not know that the Transocean-Hitler service is a propaganda machinery designed to purchase grace from the outside world, while the work of infamy and degradation of men and women continues in Naziland with unabated force and fury? We are indeed surprised that our local contemporaries are not wideawake in the matter and care but little for the wrongs and sufferings of humanity. Another piece of clumsy propaganda has been wired from Cologne on April 11, by the fiction factory referred to, and published in *The Shanghai Evening Post and Mercury* of April 12:—

Inexpensive honeymoons were offered to bridal couples by the city of Cologne during the coming spring and summer in conjunction with the city of Margate in England, both cities having agreed to exchange their young married couples in order to promote friendly relations between Great Britain and Germany. Thus the German couples will go to Margate while the English honeymooners will travel to Cologne, all travelling expenses by train, steamer, autobus, and tramway being paid and free entrance being granted to museums, theatres and zoological gardens.

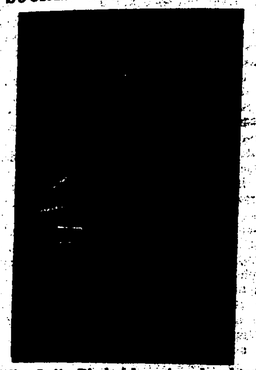
The Nazis are clever propagandists and well drilled and disciplined for the purpose. They evidently think that by hook and crook they can deceive the civilized world and restore their credit. Having lost their soul they care not in what light the world looks upon them. Having lost their conscience they are unable to realize that "the voice of the people is the voice of God." Happily, the civilized world will not be deceived this time. The tragedy in Nazified Germany is too well-known to be obliterated by such bad stories flashed out by the Transocean-Hitler service. At the "Mock Trial" in New York in March last, the Nazi regime was branded as an outlaw by twenty-three speakers at the trial of "The Case of Civilization Against Hitlerism." Such headlines in the newspapers "Hitler Branded Outlaw of Humanity," "Ringleader of Nazi Terror Called to Bar," "Notables of America Point Finger of Guilt at Hitler," tell their own tale. Prof. RAYMOND MOLEY, speaking at the "trial" said, "I hate this thing (Hitler and Hitlerism) because it is the enemy of my country, my faith and of my right to be free." Hon. BAINBRIDGE COLBY, presiding, struck the keynote in his opening remarks. Said he, "A great depression has descended upon mankind. A grievous affront to the world's sense of justice and to humanity has been committed by the infatuated usurpers of public power in Germany. The wanton and cruel injuries inflicted upon hundreds of thousands of peaceful German citizens because of their Jewish blood have shocked the world. They cry aloud for redress. They have planted hostility to the present regime in Germany in every quarter of the globe where no hostility was felt before." SAMUEL SEABURY, distinguished spokesman of the American bar, acting as "counsel for civilization" at the Trial, made an irresistible summation and plea. Referring to the Jews as the "galley slaves in the Nazi ship of state," he called upon public opinion to crush the power of Hitlerism in order to prevent the collapse of civilization." We regret being unable to reproduce all the interesting speeches delivered at the Trial, but our readers may rest assured that Nazism is losing caste, and the attempt to whitewash its guilt and throw dust by vile and mendacious propagandas will not avail.

RABBI S. S. LEVIN SENDS CORDIAL GREETINGS

We are in receipt of a congratulatory message from Rabbi S. S. Levin, Principal of Talmud Torah in Harbin, which we have pleasure in publishing below. Owing to the irregularity of mail service between Shanghai and Harbin, it is evident that the original letter sent by Rabbi Levin has gone astray; the one which we received was a carbon copy which was mailed to us through Dairen.



SOCIAL AND PERSONAL



Miss Sadie Bloch, charming daughter of Mr. and Mrs. M. S. Bloch, who is winning popularity in local musical circles.

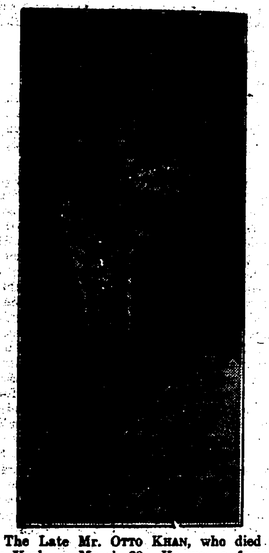
Mr. S. A. Hardoon, next-of-kin to the late Mr. S. A. Hardoon, who died in Shanghai about three years ago, arrived here from Bagdad last month, and is staying at the Cathay Hotel.

Stembera Institute of Physical Culture offers to restore health, beauty and strength. All treatments are strictly under Director Stembera's personal guidance and supervision. The Institute is located very conveniently at Lane 215, 28 Medhurst Road, 'phone 32861. We strongly advise our readers to visit the place and interview Mr. E. J. Stembera, who will give personal attention combined with courtesy and service.

Mr. Bobbie de Lys, the well-known actor from Eres Yisrael, arrived here last month, who made his first appearance at the Embassy Theatre on the 28th ultimo. Mr. de Lys is planning theatrical tours up North and hopes to include Australia in his list of itinerary. He is an interesting personality being imbued with Hebraic art and culture.

Clinging closely together, as good families should, we see Lola Mae and Stuart Victor, the attractive children of Mr. and Mrs. J. Krisel.—*Sanzetti & Skvirsky.*

Mrs. Edward Ezra, Messrs. Cecil and Denzil Ezra, and Sir Elly Kadoorie were among the invited guests present at the reception given on the 4th ultimo, by Lord and Lady Li Ching Mai, at their residence 411 Avenue Haig.

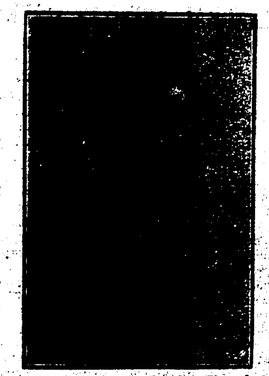


The Late Mr. OTTO KHAN, who died in New York on March 28. He was a famous banker, a partner in the firm of Messrs. Kuhn, Loeb and Co. Death was due to heart failure.

Mrs. Julius Rosenfeld, wife of Mr. Julius Rosenfeld, well-known in local social circles.

According to cabled news from Tel-Abib, Eres Yisrael, a son has been born to Mr. and Mrs. Ezra Shahmoon.

In January of this year 2205 Jews arrived in Eres Yisrael. Of this number 285 were in the so-called capitalist category.



Mr. M. Goldberg, is leaving Shanghai on furlough on the 12th instant for Europe via America, aboard the President Pierce. Mr. Goldberg will be back in November next.

Mr. and Mrs. Maurice Benjamin returned to Shanghai last month from their vacation in Europe and America.

Our Calcutta correspondent, writing under date of March 20, says:—At a meeting of the Oseh Hesedh in Calcutta recently Mr. D. J. Cohen has been re-elected honorary secretary for a period of five years. Mr. Cohen is a very popular figure both inside the community and outside. Inside the community he holds several honorary positions and is held in great esteem by rich and poor alike. Outside the community Mr. Cohen is an honorary magistrate with first-class powers, is on the Legislative Council, the Municipal Corporation, the Hospital Visiting Committee, the Film Censorship, and last but by no means least the District Charitable Society. We earnestly look forward that in the coming year Mr. D. J. Cohen will be suitably rewarded by the Government of the country for the good work he is doing for the benefit of Calcutta citizens in general and Jewry in particular.

Dr. Frederick Reiss, who was re-elected recently on the Board of Committee of the Shanghai Medical Society. Dr. Reiss is a popular figure in local medical fraternity and enjoys the confidence of a large clientele in his extensive practise in Shanghai.

Mr. and Mrs. M. S. Bloch were among the invited guests to a garden party given by Mr. and Mrs. T. Urabe on the 11th ultimo, in celebration of the annual Cherry Blossom Festival.

[*Continued on Page 20*]

SHANGHAI ZIONISTS GREET KEREN HAYESOD DELEGATE

Public Reception to Dr. Benzion Shein at the Burlington Hotel.
"Bring the Jewish Homeless to the Jewish Homeland"
Slogan for Local Drive

On the 20th ultimo, Dr. Benzion Shein, M.D., Keren Hayesod delegate, arrived here after his successful tour in Australia and New Zealand. During his brief visit to Hongkong, he delivered an address at the Jewish Recreation Club on the Keren Hayesod which is responsible for the upbuilding of Eres Yisrael, at which Mr. A. S. Gubbay presided.

Dr. Shein's itinerary to China includes Shanghai, Tientsin, Harbin and Mukden. He will then visit Dairen and Kobe on his way back to the Straits Settlements and Java. Dr. Shein is a man of engaging personality, and can speak for hours recounting his pleasant experiences in the Antipodes without being bored. A fine orator, an accomplished scholar endowed with leadership, he stands head and shoulder as a brilliant representative of New Judea. It does not take long in getting into his confidence and entering into the new life that is now permeating in Eres Yisrael, of which he is an ardent expounder. Unquestionably, he brings the latest tidings of joy from Israel's homeland and refers with glowing enthusiasm to the work of the Keren Hayesod, which is brightening up the Jewish horizon and dispelling the gloom that is swelling in the benighted land of Hitler. Diaspora Jewry is bound to gain immensely by coming into close contact with this dynamic force whose optimistic philosophy of Jewish life is stressed in every move of his when presenting the Jewish case. He foresees nothing in the Jewish horizon to daunt us. On the contrary, even the *debacle* in Naziland is to him a blessing in disguise. He is convinced that Jewry will not succumb to the wiles of their enemies; he rather foresees brighter days ahead!

Local Reception

On the 21st ultimo, an informal reception was tendered Dr. Shein at the Burlington Hotel (where he is a guest) at 9 p.m., by the Shanghai Zionist Association. Representatives of local organizations were present to extemd greetings to the envoy. Mr. N. E. B. Ezra, hon. secretary of the Association, presided at the gathering. In extending a hearty welcome to Dr. Shein, he said:—

We have assembled here to-night to extend greetings, the traditional *Baruk Habba*, to an envoy who brings us glad tidings from our Homeland. It is exactly five years since the last delegate, the late Dr. Ariel Benzion, of revered memory, had visited our shores and planted the seeds of great devotion for the cause. We are happy to-night to greet another striking personality, one who has done yeoman service in Australia and New Zealand. Dr. Benzion Shein is not a stranger in our midst; we greet him with the hallowed word *Shalom* and offer him our loyalty to the cause which he represents. To be a delegate for the Keren Hayesod, implies a task of no mean significance for the accomplishment of our responsibility to our homeland. Dr. Shein will not find the field barren here; although it may be necessary for him to water it and nurse it and thereby revive the dry bones once again. There is not a centre in the Jewish globe in which work of some sort has not been started and planted for the upbuilding of Eres Yisrael. The call for co-operation has been answered everywhere with zeal and devotion. It is a matter of vital importance to know that Dr. Shein represents not the old Jew but the new Jew, he is not a Kolel or L'asmo: he is an ambassador of New Judea, who comes to us clothed with authority by the Leaders and Builders of Zion, to herald the new dawn that is looming in Eres Yisrael and for Am Yisrael. The cause which Dr. Shein represents is not unknown to us. We read about it daily in newspapers and ponder seriously over the magnitude of the task that besets us. Dr. Shein is not the first emissary to visit our shores; he is probably the sixth or seventh on the list of Zionist envoys who came out to far-flung Jewry in the Far East, in the interests of our national home. We feel confident that Dr. Shein will impress one and all with the gravity of the task undertaken by us in partnership with England, the Mandatory Power, to build the old wastes, raise up the former desolation, repair the waste cities, the desolations of many generations. We cannot overlook the fact that Providence has provided for us an outlet, whereby the ruined section of German Jewry may find a haven of refuge and asylum in anticipation of greater plan to follow. We use the words "haven of refuge and asylum" not in the sense in which the non-Zionists (known as "midnight Jews" who fear their own shadows) wish to imply,—a home where the maimed and the crippled and the blind and the orphans will be huddled together and fed and sheltered and protected from fury and storm! Fie upon such a home, of which the "midnight Jews" dream and strive after. We are no party to it. We tolerate no such home in the life of our rejuvenated nation, because we are not charged with crimes so that we stand in need of a "Door of Hope" with kind Mothers and Sisters to watch over us, to reform us and save us for decent society of men! We resent this implication of a home which is more of a bondage than a bond between Eres Yisrael and Diaspora Jewry. As a matter of fact, our enemies and detractors who have earned an unenviable reputation for dishonesty and chicanery, inhumanity and rascality, stand more in need of a "Door of Hope" than the present door of arrogance and defiance open to them. We can challenge comparison and defy the hypocrites. In the "Book of the Dead" discovered in the tomb of one of the Pharaohs of Egypt, we find the words put by the priests of Egypt into the sarcophagus of the mummified man, in order to teach him what to say when he will come before the judgment of the gods. Amongst other things, they taught him to say, "I am pure, I am pure, I am pure. I have not done evil to mankind. I have made no one to weep. I have given bread to the hungry, and water to the thirsty, and apparel to the naked, a boat to the shipwrecked. And I have not extinguished a light that should burn." Israel, the homeless and landless nation on earth, may well accuse his accusers and assert with confidence the foregoing affirmations without compunction. Israel's accusers and persecutors have their hands stained with murder and bloodshed. They have a guilty conscience, noted for their treacheries and infamies. We know of the vitality that springs from the existence of a Home to nurse its people and put new life into them. Our Home must be a model of perfection, where culture and agriculture can go hand in hand, where art and literature and science may vie with each other, drawing all the nations closer together into a bond of love, unity and fraternity. Our Home must be a Sanctuary for all that is best and noble, where life will be interpreted in consonance with the ideals patterned by our Prophets, Seers and Sages. "When a Homeland is ruled according to God's word," says an eminent preacher, "angels might be asked to stay a night with us, and they could not find themselves out of their elements." Within the last decade and a half, Israel has marched forward undaunted by opposition, which if anything, has served to strengthen his steely will. Over ten thousand Jews fleeing frantically from Germany have been absorbed in Eres Yisrael and the need to repatriate thousands of them is a problem of vast magnitude to world Jewry. "Bring the Jewish homeless to the Jewish Homeland" may well be the slogan for a drive in China and Japan. Dr. Shein will, doubtless, tell us how best to help in this direction and what kind of service Jewry in China may render in the present crisis. We know in Dr. Shein, a leader of unquenchable enthusiasm, far-sighted vision and indomitable will and energy. We hope he will succeed in his mission. Given the time required, he will unquestionably overcome obstacles and triumph over them. It need hardly be said that Shanghai is passing through an economic depression, the end of which is not visible yet. While Dr. Shein will not misjudge the state of affairs prevailing, it is to be hoped that every individual Jew and Jewess will not seek to permeate matters but contribute to the national treasury according to his or her means, and thus help to crown the success of local Jewry's efforts. Shanghai Jewry has earned an enviable reputation in the past in loyally supporting the Keren Hayesod, and we hope Dr. Shein's appeal for help will be responded to generously. There can be no question of failure this time, in spite of bad times. The debacle in Germany has imposed upon us an obligation which we dare not shirk. Our whole foundation has been menaced and we must wake up and face the implacable foe. What happened in Germany last year and is happening to this day, is a challenge to us and the forces of liberalism. "Bring the homeless to the Homeland" not to any land, but to *The Land*, the land that bore and bred us, that fed us once of its milk and honey, that shaped our character and destiny. We have in the past invested enormously in pogroms and aimless plans to patch up the wounds of afflicted Israel. All these investments have given us no return whatsoever and have landed us in bankruptcies. If we keep on going in this way and listen to the voice of despair aired by "midnight Jews," we would require an endless stream of gold mines to throw into a bottomless bucket. We we shall not be deterred by our national efforts to secure our national salvation, along national lines. The Zionist ideal is by now too strongly entrenched in the Jewish heart and soul to be uprooted by any storm or gale. Herzl's prophetic vision is being realized. "One day, on a beautiful day, Eres Yisrael will bloom with the happiness and honour of the Jewish nation." To-day for the first time in two thousand years, we see the dawn of a new hope heralding the day when rejuvenated Judea will come into her own and the shadows will flee away. These are the days when we must pull together, work together, and make sacrifices together. Eres Yisrael to-day remains as the only anchor ing hope of Am Yisrael, and bearing this in mind, we should not fail in our duty to accomplish an elevating ideal. Dr. Shein must be assured of the community's hospitality desire to co-operate with him and ensure the success of his historic mission (Applause.)

Rabbi Ashkenazi's Greetings

Rabbi M. Z. Ashkenazi, of the Ohel Moshe Synagogue, in voicing the sentiments of the local Ashkenazi community, extended a hearty welcome to Dr. Shein and expressed the hope that his visit to China would be crowned with moral and financial success. He felt convinced that Jewry in China would not lag behind other communities in offering their mite for the *binyan shel admat Yisrael*, which was vital to the needs and preservation of both Jews and Judaism. It was very gratifying to note that they had the hope of Eres Yisrael to cheer them up and enliminate gloom and pessimism. He had no doubt

that Dr. Shein would create a tremendous enthusiasm in their rank and succeed in his mission to China to stir one and all to rise up and do their duty.

Rabbi Brown on the Zionist Ideal

Extending a hearty *baruk habba* to Dr. Shein in the name of the community, Rabbi Mendel Brown, dwelt upon the significance of his mission to China in the present critical times through which world Jewry was passing. Rabbi Brown said in part:—

"The Zionist movement takes its root in the Jewish past, it is profoundly concerned with the problems of the Jewish present and it looks to the Jewish future. It is therefore a dynamic expression of Jewish history. Its idealistic aspects, its close relation with the finest outpourings of Biblical prophecy, its affiliations to modern political and economic problems, have attracted the sympathy and interest not only of Jews but also of many non-Jews of eminence—statesmen, philosophers, religionists, litterateurs, and social workers. Zionism starts with a tragedy and ends with a hope. The break-up of Jewish national life, when the Romans captured Jerusalem, burnt the Temple, and drove large members of the Jewish people into exile, left an indelible impression on the Jewish soul, which had already been lacerated by a previous exile and long years of oppression and political struggle. The word Zion was engraved on the Jewish heart. It was seared upon the memory of the Jew. To Zion he turned in prayer and aspiration. Throughout the ages, Jewish poets and thinkers, writers and philosophers, kept alive the love of Zion, a love, which found expression in many beautiful utterances breathing a passion that the passing of time had not sufficed to cool, a fervour that divorce from the soil had not contrived to allay. Persecution, oppression, martyrdom, threw the Jew evermore upon himself, and his pent-up agony found relief in the yearning for Zion, the goal of the long-delayed redemption.

"The conversion of these dreams into practical realities has been the task of modern Zionism. Modern Zionism has assumed three principal forms. (1) The first is the Jewish national idea simply expressed; the conception of Jewish nationhood differing in no material respect from that of other peoples bound together by a common tradition and outlook. (2) The second is a practical aim; to restore the land and make it habitable and prosperous; so that it may receive as large a number as possible for those to whom it makes its appeal as the "homeland" of the Jewish race. (3) The third is a more idealistic expression of the national aspiration; Palestine is to become a cultural centre where the Jewish genius may find a focus, where its spiritual strivings may find full play unrestricted by an alien environment. Each of these aspects of Zionism has its own adherents, and within the ranks of the Zionist movement there is no little interplay of forces to assert the domination of one or other of these modes of expression. The real strength of the Zionist idea lies in an amalgam of all these three conceptions—a nationalism that, throwing off the repressions of the Galuth, can assert a sturdy independence; a practical spirit that can create all the amenities of a healthy national life; and an idealism that can lift the mind of the people above the sordid cares of the moment and yield, a rich cultural harvest. The philosophy of Zionism may be said to make this varied appeal to most Jewish minds, and it may safely be said that Zionism has done more than any other Jewish movement to cause the Jew to be respected in the eyes of his fellow-citizens, and that raising of his prestige has enhanced his value as a citizen. Thousands of assimilated Jews have been won back to Judaism by the national movement. Zionism represents the Jewish will to live and those who treasure Jewish ideals of any sort, who believe that the Jew has a contribution to make to the common stock of humanity, may find within the Zionist fold the surest guarantee of the perpetuation of these ideals. Even the most rabid opponent of Zionism will not be able to withhold from it a meed of appreciation for the cultural and social achievements it already has to its credit. The revival of the Hebrew language as the vernacular of the thousands of the Jewish people is in itself a wonderful achievement, and will have a lasting effect on the literary and cultural productivity of the Jewish people. The work which has been accomplished in Palestine in the course of a few years to reclaim and fertilise its neglected soil, to render disease-ridden areas fit for human habitation, to bring under cultivation vast areas that but yesterday were a wilderness—all this is an accomplishment without parallel in the colonising history of the world and one of which the Jewish people may be justifiably proud."

Mr. B. Topas Greets the Envoy

Mr. B. A. Topas, president of the Shanghai Zionist Association "Kadimah," in extending a welcome to Dr. Shein said that it gave him much pleasure in doing so in his official capacity.He felt sure that he was voicing the feelings of the members in stating that they hailed Dr. Shein's visit to their shores and would do their utmost to co-operate with him. He hoped to see a general rally to the call that came to them from their Homeland, to which they remained loyal and dedicated for service. He felt greatly honoured in extending greetings to Dr. Shein in the name of their Association.

Dr. Ravikovitch Welcomes the Delegate

Dr. S. I. Ravikovitch, speaking in Hebrew extended a warm welcome to Dr. Shein and said that his visit to China was timely. They were all grateful to the Keren Hayesod for the efficient manner in which the work was being undertaken. The best they could do was to provide the latter with the sinews of war, which were necessary for the continuance of the task entrusted to its care. He felt confident that Jews in China would mobilize their forces and respond to the call of Dr. Shein. He was quite ready to do his bit and from that moment offered his services as a volunteer. Dr. Shein need not waver in his determination to plead for the cause which they all had at heart, because his success would undeniably redound to the credit of Eres Yisrael and Diaspora Jewry.

Dr. Shein Returns Thanks

Dr. Shein, who was given an ovation when rising to address the gathering, said that he felt happy over the reception tendered him by the members of Shanghai Jewry. He would not classify them in any way, because he felt that in their fight for their freedom and survival, all were united together to serve an elevating ideal. After recounting his experiences in Australia and New Zealand, Dr. Shein pleaded for recognition of the present problems besetting them in their exile from their Fatherland. There was everywhere a tendency to make Jews scapegoats and hurt them and fleece them. They could no longer remain passive in face of world hostility. They had one bright hope on the horison and of that they must take full advantage. Eres Yisrael was a beacon light to Jewry in the Diaspora and he hoped to dwell upon its significance when addressing a mass meeting in Shanghai. He was greatly encouraged by the warm reception tendered him and the nice speeches delivered. He hoped to receive their loyal co-operation in his work which he felt he must start right away to initiate in their midst.

At the suggestion of the Chairman, a committee consisting of Rabbis M. Z. Ashkenazi, Mendel Brown, Messrs. N. E. B. Ezra, H. Kammerling, B. A. Topas, Drs. S. D. Joffick and S. I. Ravikovitch, was appointed to coordinate together in paving the way for organizing a mass meeting in Shanghai.

The deliberation was brought to a close a little before midnight with the singing of the Hatikwah.

COMMITTEE FORMED TO ORGANIZE MASS MEETING

On the 24th ultimo, representatives of the local Jewish Organizations were present at a special meeting held at Burlington Hotel, with a view to discuss the convening of a mass meeting here and also to elect a committee to organise same.

Among those present were, Robbis M. Z. Ashkenazi, Mendel Brown, Messrs. D. E. J. Abraham, R. D. Abraham, I. Covitt, Moise Ezra, N. E. B. Ezra, H. E. Hayim, J. I. Jacob, H. Kammerling, J. Kopelman, L. Kasarnovsky, Dr. and Mrs. E. G. Lobzowsky, A. E. Moses, R. Poliak, Dr. and Mrs. S. I. Ravikovitch, Dr. Bernard Rosemberg, Dr. I. Rosenzweig, I. A. Toeg, B. Topas and Mr. Zirinsky.

Rabbi Mendel Brown, who presided, explained briefly the object of the meeting and suggested that they should all unite together with a view to expedite the mission of Dr. Shein, who would explain to them what steps should be taken to give effect to it.

Dr. Shein, who was enthusiastically received, expressed thanks to all the representatives of the local Jewish organizations for their attendance, and hoped that their deliberations would help to convene a mass meeting shortly in order that he may submit to them the present situation of Jews in Central Europe and Eres Yisrael.

After several discussions in which almost all those present took part, it was unanimously decided to hold a mass meeting on Thursday, 3rd May, 1934, at the Astor House, at 9 p.m. Thereupon, the following were elected and selected from the various local Jewish organizations to form a committee to help Dr. Shein to conduct his drive in Shanghai:—Executive Committee, Mr. D. E. J. Abraham, Hon. President, Mr. Edward Nissim, President, Dr. I. Rosenzweig and Mr. B. Topas, Vice Presidents, Mr. J. Kopelman, hon. treasurer, Mr. H. E. Hayim, hon. secretary, Committee: Mr. N. E. B. Ezra, Drs. S. I. Ravikovitch and B. Rosemberg. General Committee: Rabbis M. Z. Ashkenazi, Mendel Brown, Messrs. R. D. Abraham, I. Covitt, Moise Ezra, J. I. Jacob, H. Kammerling, L. Kasarnovsky, Dr. and Mrs. E. G. Lobzowsky, Messrs. A. E. Moses, R. Poliak, Mrs. S. I. Ravikovitch, Messrs. I. A. Toeg and Zirinsky.

It was remarked that this was the first time when representatives of all the local Jewish organizations had met together to form a special committee to assist in a great cause. The harmony that prevailed was noticeable all round and augurs well for the future.

This issue of ISRAEL'S MESSENGER went to press two days ahead of the meeting referred to above, and we hope to give a full report of the proceedings in our next issue.

We are in receipt of a letter from a correspondent signing himself GRATEFUL, replying to ISRAELITE whose letter appeared in our last issue. We regret that owing to lack of space and the late hour in which it reached us, we are obliged to hold it over until our next issue.

Messrs. Lawence Kadoorie, J. S. Gubbay and Miss M. Gubbay sailed for Hongkong last week on the Empress of Canada.

Dr. Benzion Shein was scheduled to speak yesterday noon at the Rotary Club on "Present-day Palestine."

German exports to France during 1933 were cut by 569,000,000 francs as compared with 1932, according to figures made public by the Jewish Boycott Committee in Paris.

OUR THIRTIETH ANNIVERSARY

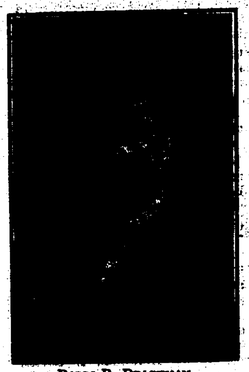
Since the issue of our 30th anniversary number, we have been overwhelmed with congratulations and many were the kind expressions tendered personally and on the 'phone. Among those who have sent us short messages were, Mr. Geo. A. Fitch, secretary of the Foreign Y.M.C.A., Mr. Mauricio Fresco, consul of Mexico, and Mr. L. C. Healey Superintendent of Education of the Shanghai Municipal Council for Boys and Girls. We clip the following tribute which appeared in *The North-China Daily News* of March 30:—

"The thirtieth anniversary of the foundation of ISRAEL'S MESSENGER, is celebrated by a special series of congratulatorary messages in the April issue of that vigorously conducted monthly paper. Mr. N. E. B. Ezra, the veteran editor, is justifiably in "jubilant mood" as he frankly puts it. He is able to print evidence of the esteem in which his journal is held by a number of Chinese and foreign friends in various walks of life. Notably does he cite messages from General Chiang Kaishek and from Mr. M. Shigemitsu, the Vice-Minister for Foreign Affairs at Tokyo. ISRAEL'S MESSENGER serves the Jewish community in Shanghai truly and well. It does not disdain attack as a means of defence and if, occasionally, it is not able to carry with it all those who recognize the merits of its community, it must generally be saluted with appreciation and respect. May Mr. Ezra see it safely through many more anniversaries."

"ARM OF STRENGTH TO HISTORIC JUDAISM"

From Rabbi Dr. BERNARD DRACHMAN, Ph. D. New York

DEAR MR. EZRA,—With much pleasure I extend to you my sincere congratulations on the thirtieth anniversary of ISRAEL'S MESSENGER. I consider this a noteworthy event not only for you and the splendid journal over which you so ably preside but for world Jewry, as well. For thirty years your voice has been uplifted courageously and eloquently in behalf of everything that is precious and sacred to Israel and your journal has truly been, as it proclaims itself, a "Fearless Exponent of Traditional Judaism and Jewish Nationalism." In a part of the world, remote from the centres of Jewish population you have held on high the banner of the Jew and proclaimed our ancient message forcefully, convincing and in a language familiar to all civilised nations. No words can exaggerate the value of the service which you have thus rendered to the Jewish cause. You have revivified and strengthened the dormant Jewish consciousness of the Far East, you have created a new sense of conference and brotherhood among all the far-flung and scattered groups of Israel, so that we can realize now our fundamental unity more clearly and emphatically than ever before. You have thus been and are a mighty arm of strength to the cause of Historic Judaism and the Jewish people far beyond the confines of your own immediate locality. The tribute of honour paid to you should, therefore, be world-wide, from every region where Jews dwell and Judaism is loved.



RABBI B. DRACHMAN

You ask me for suggestions by which your journal can be made more attractive and useful. That is rather a hard thing to do. "Thou art all beautiful (my beloved one) and there is no blemish in thee." Your news service is excellent, your editorials are well written and deal effectively with living questions of importance, you give ample opportunity to correspondents and do not neglect matters of lesser importance such as social and personal news. If I should suggest anything it would be to devote more space to Jewish matters of theoretic import, to Torah, to biographies of great men, to articles on Jewish science and history. They, after all, are the permanent and imperishable values in Jewish life. In conclusion permit me to wish you many more years of health and happiness and to ISRAEL'S MESSENGER a splendid future of continued useful activity and service to the holy cause to which it is dedicated.

BERNARD DRACHMAN.

NEW YORK, March 4, 1934.

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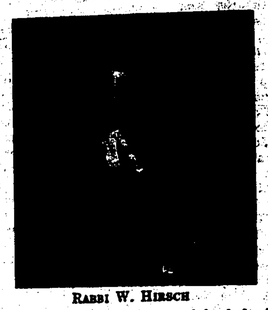
LINK BETWEEN EAST AND WEST

From Rabbi W. HIRSCH, B.A. Pretoria

My DEAR MR. EZRA,—I am glad to hear that ISRAEL'S M... will soon celebrate its thirtieth birthday, and I heartily con... you on the event. It is no mean record to stand guard f... years, championing ... of traditional Judais... heralding the message ... And now that your jour... become a Ben Shei... reached the period of ... we may confidently ex... it will gather strength, ... continue to announce th... tidings of Zion with ... greater vigour.



RABBI W. HIRSCH

You earned our gratitude for establishing a line of communication between the Far East and the West and thus by enabling the remote Jewish communities to be in touch with the more active centres of Jewish congregations, placed at the extremities of the world, as to cut themselves adrift and become isolated. You certainly helped to avert this danger by constantly holding up the Jewish question before them, and tirelessly rousing their interest in the Jewish national ideal.

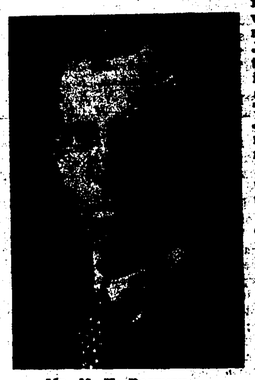
May you be spared to celebrate the Jubilee of your indefatigable MESSENGER.—With Zion's greetings,—yours sincerely,

PRETORIA, 15th February, 1934. 211, Struben street. W. HIRSCH.

"A VALIANT DEFENDER OF JUDAISM"

From NEWMAN H. ROSENTHAL, B.A., B.Sc., Editor of the Jewish Weekly News, Melbourne

I am glad of the opportunity to offer to ISRAEL'S MESSENGER my sincerest congratulations on its thirtieth anniversary. Israel has had a valiant defender in its MESSENGER in the East, and Judaism a most faithful exponent. There has always been so refreshing a directness with which you have tackled Jewish problems, in marked contrast, might I say, with the evasiveness that has become so characteristic of Jewish leadership. The fact that Judaism, Traditional Judaism, is a positive religion and not merely a system of "thou shalt not's," has never been so fearlessly demonstrated as in your columns. May you go from strength to strength.



MR. N. H. ROSENTHAL

The importance of the place of a Jewish newspaper in the communal life of oversea Jewish communities cannot be too greatly emphasised. Apart from its function as a disseminator of Jewish knowledge, apart even from its work as a means to binding more closely together the scattered sections of the community, to-day, when Jews and Judaism are traduced on all sides, the Jewish newspaper is a point of contact between Jew and non-Jew and, because of that position, is able to clear away misunderstandings and so make known to a world, that is still strangely ignorant, the true ideals of Israel and of its Faith. The need of a courageous, positive Jewish newspaper policy, has never been so obvious as to-day, when the blind forces of racial hatred and religious intolerance rage against us in almost every land, and, when, in Germany, the home of science and culture, the violence against our people has made the bigotry and inhumanities of the Middle Ages pale into insignificance.

NEWMAN H. ROSENTHAL.

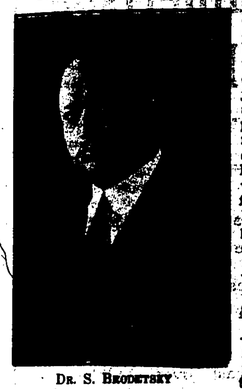
MELBOURNE, February 18, 1934, York House.

"A TREMENDOUS ACHIEVEMENT"

From Prof. Dr. SELIG BRODETSKY

[Prof. of Applied Mathematics at Leeds University and Member of the Executive Committee of the World Zionist Organization]

DEAR MR. EZRA,—I note with interest that ISRAEL'S MESSENGER is about to celebrate its thirtieth anniversary. It is a tremendous achievement on your part to have been able throughout all the vicissitudes of the last three decades, not only to keep your journal going, but going so strong and firm in the straight Jewish path. To have kept the Jewish flag flying for a period of thirty years, during the gloomiest days in our history, needed the resourcefulness, vigour, enthusiasm, and above all faith — the belief that *Naiesoh Yisrael lo Yeshaker*, which you possess.



DR. S. BRODETSKY

The zeal for our national ideals and the virile manner in which you champion Judaism and the Jewish cause, never fail to evoke my admiration and esteem.

Go forward with the message —our message—and make "Israel's Messenger" voice our everlasting faith and hope for many years to come with undiminished vigour and enthusiasm. *Hazak w'emaz!*

S. BRODETSKY.

LONDON, March 7, 1934. 77, Great Russell Street, W. C. I.

"FULFILLING AND UPHOLDING ITS MOTTO"

From Mr. J. E. JOSEPH, LONDON

I was very pleased to learn of the approaching 30th Anniversary which falls due next April of ISRAEL'S MESSENGER since it was first started, and would therefore like to take this opportunity to congratulate you on this achievement. The years have rapidly gone by, for I still remember some of your Paper's first publications, and I feel sure that besides filling a very urgent need for such a publication—the only one of its kind in the Far East—it is also fulfilling and upholding its motto, though I can't say that I have always agreed with your views. Nevertheless, I also appreciate that your efforts for the future stand, for a further liberal and conservative policy, in so far as our people and their hopes and ambitions are concerned, and in this present modern and scientific age of rapid progress and communication, the goal of the leaders of the peoples of all Races—not forgetting ourselves—should always be considered in the light of unity and peace. Feelings should therefore not be aroused, if at all possible to avoid same, and old and past misdeeds and or persecutions tried to be forgotten no matter how difficult they may seem. Surely there must be some faults in the characteristics of our people as well—and were we not called a stiff necked race—to have brought about these painful conditions in life, no matter how great and noble some of our leaders in the past may have been, for every quality can become both a blessing and a curse whenever carried too far. This is a most important factor never to be lost sight of, and how far to go or not must always be the foremost thought of a tactful mind. Fearlessness alone, therefore, cannot always be admired, much less the opposite of same, and the great example of the British Empire might therefore be usefully remembered. There are other nations or races more highly educated and advanced in various branches of science and learning, as well as in trade and finance, but only when taken as a whole, then the superiority of the Anglo Saxon Race becomes more evident and noticeable.

Hoping that I have not bored you too much, and with my very best wishes.

J. E. JOSEPH.

LONDON, 25th Feb., 1934. Grosvenor House, Park Lane, W.1.

OFFERS CRITICISM ANENT OUR TITLE

From E. A. HILLEL

DEAR MR. EZRA,—Although I am late, it is better late than not, and I hasten now to offer you my warm and sincere congratulations on this, the 30th anniversary of ISRAEL'S MESSENGER. Many journals appeared and went out of print in the course of thirty years, but your monthly, thanks to your unremitting zeal and energy, is still hale and strong.

The words you used in the Anniversary Number, viz, "ISRAEL'S MESSENGER stands sentinel over Israel's citadel," reflects your own character. You have been watching zealously and with searching eye over Jewish interests, championing their cause and challenging accusations levelled at them. You are a keen watcher, and your magazine, as I have said some years ago, ought to have been named *"The Watch,"* in Hebrew *"Hasofeh,"* taking its motto from Ez. 4-17. *"Sofeh uethatikha lebeth Yisrael."*

The captain ISRAEL'S MESSENGER may have a touch of sentiment on its side, but it is an empty application, and in the case of your journal, a misnomer. A messenger's callings are trivial and limited to the carrying of and delivering messages, whereas a watch has responsibilities. He guards over things and put them right if they go wrong, and this is just what you have been doing all these years through the medium of your paper. Moreover, the Hebrew titular you gave the said Journal, viz., "Messenger" means the carrier of tidings, and does not coincide with the English version "Messenger" which in Hebrew is "Seer", vide Obad. 1-1.

Nevertheless, under whatever name you may chose to carry on, I wish you every success, and trust when another thirty years shall have passed, you will be still found identified with the editorship and management of your journal on a firmer and stronger pedestal.

E. A. HILLEL.

SHANGHAI, 16 April, 1934. 16 Central Road.

SUGGESTS OVERSEAS EDITION of "Israel's Messenger"

From Mr. E. M. J. BASSOUS, F.I.P.E. (Eng.)

DEAR MR. EZRA,—I thank you very much for sending me the latest copy of ISRAEL'S MESSENGER, with your letter inviting criticism and suggestion for the improvement of the journal. ISRAEL'S MESSENGER is not knew to me, for I have been associated with it as its correspondent for more than ten years now. I do not think there need be any alteration in the policy and get-up of the publication. The editorial views are simply a model of perfection in the East and certainly the best that I have ever come across in the West. You, Mr. Ezra, sitting at its helm, is a guarantee in itself of the safeguarding of Jewry's interests in the East. No words can adequately describe the doughty champion of our cause that we have always found in you. May the Almighty bless you with a long life to carry on the excellent work that you have all along been doing.

The only suggestion I wish to make is that you should allow ISRAEL'S MESSENGER to be circulsed more widely in this part of the East, as very few of our people here know that such a paper as yours exists. From my personal experience I can say that anybody who reads ISRAEL'S MESSENGER will not fail to feel the magnetic touch that the pen of its distinguished Editor imparts to its readers in every line of his editorial. I will be only too pleased to push forward a scheme in introducing the journal amongst the community in Calcutta. What I think should meet the case more is that you should publish an Overseas edition containing such articles of interest as concern the Overseas readers with your editorial comments, as I feel wherever we are we want your able guidance in the things we are doing. This edition should not be an expensive production but may be got up in the form of a two to four page newspaper, and I am sure the views put forward by me will receive the unanimous support of all my Overseas friends.

The following are some of the points that require to be dealt with in an Overseas edition:—(1) How our people live in different parts of the world, both East and West. (2) Their habits and customs. (3) Constructive criticisms and suggestions for improving the status of their living to bring it up to the level of European countries. (4) Biographies of distinguished citizens. (5) What must be done to reduce unemployhent in every country. (6) Establishment of industrial organisation and more employment of Jewish workmen. (7) The political outlook of the people. (8) Their attachment to the Holy Land and their religion.

There are a host of other things which require to be introduced or remedied. The time has come when we should seek closer touch with one another, rich and poor alike, to work our own salvation, with a singleness of purpose thought and action.

CALCUTTA, 18 March, 1934. E. M. J. BASSOUS.

Israel's Messenger

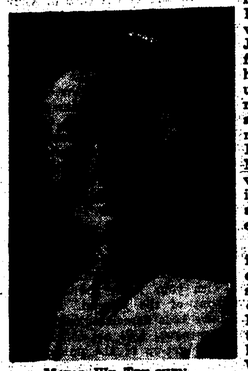
O dear ISRAEL'S MESSENGER!
Zion's most welcome challenger
'Tis to bless and to warmly greet
Thy thirtieth anniversary,
While free from any defeat
Is full of praise and victory,
May thou livest as long as ever
To expand thy full treasure
Towards supporting Zionism,
And hurling anti-Semitism,
May thy great noble endeavour
Be ever crowned with laurel
And not fail nor will it quiver
For the sake of dear Israel.

ELIAS S. LEVY.

Shanghai, April 22, 1934.

FRANCE HONOURS MAYOR WU TEH-CHEN

We are pleased to learn that honour was shown last month to Gen. Wu Teh-chen, Mayor of Greater Shanghai, by the President of the French Republic. The former was made a Commander of the Legion of Honour by the latter.



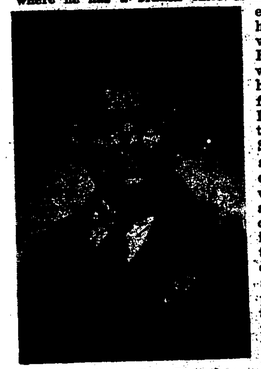
MAYOR WU TEH-CHEN

French interest in Shanghai is worthily represented by Monsieur Jacques Meyrier, Consul-General for France, who conveyed the honour so auspiciously bestowed upon Mayor Wu by his government. The two sister republics are singularly fortunate in their respective representatives. Both Mayor Wu and Consul-General Meyrier are high-minded officials, who carry out their official duties in a manner which is calculated to arouse commendation, trust and esteem.

Mayor Wu is deservedly popular in local foreign and Chinese circles. He has demonstrated strength and foresight in handling complex questions affecting the International Settlement. During the Sino-Japanese "war" in Shanghai over two years ago, Mayor Wu, was faced with a grave and difficult problem, and thanks to his sagacious diplomacy, he succeeded in restoring peace with honour to his country. China needs to-day men of the type of Mayor Wu, to assist the country in its relations with the Powers and develop her vast commercial enterprises. Mayor Wu is destined to play a great role in the rejuvenation of China, the interest of which he worthily represents in Shanghai. All those who come into contact with him recognise his ability to handle delicate and complex problems. Liberal and progressive in his outlook, he is the very pink of courtesy. We congratulate him upon the signal honour shown him by the President of France, which we hope is the forerunner of many more to come. We equally congratulate France in recognising the merits of Mayor Wu, which we are sure will not fail to redound to the credit of French interests in the Far East.

MR. G. N. MUSRY LEAVES FOR KOBE

Mr. G. N. Musry, arrived here from Bombay last week in the *Corfu*, and continued his journey on the same liner to Kobe, Japan, where he has a branch office established three years ago. As an exporter and importer, Mr. Musry has his head office in Bombay, with branch offices at Basra, Bagdad and Persia. Mr. Musry, when interviewed here, stated that he was optimistic regarding the future of Japan's trade with India and Iraq. "This is my first trip to the land of the Rising Sun," said Mr. Musry, "and I anticipate interesting business developments arising from my visit to that country." Mr. Musry assured us that for many years to come, Japan would take the lead in trade in the Orient; the fact that several Jewish firms are opening branch offices there, speaks volumes for the growing prospects that are developing in that country. About eight Jewish firms have already established themselves recently in Kobe, who are exporting cotton piece goods to India and Iraq on a large scale, said Mr. Musry. "I am confident" said the latter "that the volume of business will increase tenfold in the near future, as there is a large demand for Japanese goods everywhere."



[*Photo Sanzetti & Slovitsky.*
Mr. G. N. MUSRY

Mr. Musry is a rising merchant in India and widely known for his business acumen, ability and enterprise.He is 39 years of age, a native of Bagdad, with his wife and two children in Bombay. He hopes to make frequent trips to China and Japan in future and thereby secure for himself first hand knowledge regarding business conditions in the Far East. His office in Kobe is under the managership of Mr. E. S. Mattuck, a well-known business man who enjoys the confidence of Japanese merchants and bankers. Mr. Musry hopes to stay in Kobe about six weeks before returning to Shanghai on his way to Bombay.

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MESSAGE FOR SHABUOTH

From Rabbi MENDEL BROWN, B.A.

The greatest moment in the annals of our people, and indeed in the history of the human race, was when Israel stood at the foot of Sinai. Israel then became the possessor of the Word of God, the possessor of those sublime and eternal truths, which became the basis of true religion, those ideals which have determined the moral consciousness of civilised humanity. It is the anniversary of that momentous occasion that this festival commemorates.

There is a marked difference in the manner of celebrating Shabuoth. While every other festival is solemnised by some particular and distinguishing ceremonial, symbolic of the event celebrated, Pentecost has no specific ceremonial to mark the character of the event it commemorates. The historical events brought to mind by Passover and Tabernacles are of a national, general character. It was the people of Israel that were redeemed from bondage; it was the people of Israel who enjoyed the special protection of Providence in their march through the wilderness. But the revelation of God on Sinai, the event which our festival celebrates, concerned every Israelite as an individual. To every individual Israelite the Torah was given. The Ten Commandments were not addressed to the people as a whole, but to every individual, and therefore were couched in the singular number. "God did not say: I am the Lord your God, but I am the Lord *thy* God." Each of the commandments is addressed to every man individually. Every Israelite, therefore, must regard the revelation on Mount Sinai as an event which concerns his own self. Hence every Jew must celebrate this as his own festival. The principal feature is the reading in the Synagogue of the chapter dealing with the revelation on Mount Sinai.

There is a great object in the recapitulation of this wonderful episode in our ancient history. It continues to bring home to us its significance. It reminds us that those principles which formed the basis of our National existence never grow old.

It assures us that the Law which was given to our fathers is also our Law. "The Law which Moses commanded us is an everlasting inheritance of the congregation of Jacob." "Not with our fathers did the Lord make this covenant, but with us, who are all here alive this day." And we need it, just as our fathers did. Centuries of civilisation and progress have not diminished the ethical value and moral significance of our Torah. Science, with all its wonderful achievements, cannot supersede the Law; if it furthers in a measure, men's happiness materially, it cannot satisfy his spiritual wants; it supplies the wants of the body but leaves the soul hungry. "Man doth not live by bread alone." The greater, the real happiness, can only be attained through the invaluable treasure, which was vouchsafed to Mankind on Mount Sinai.

Our Festival, then, emphasizes the truth that the Torah is our life, that the Torah alone can ensure us length of days. Without the Torah, without a thorough knowledge of its teachings and an earnest endeavour to live up to them, not only could Judaism not endure, but the Jewish people as a Nation must perish. The Torah is the Jew's soul. The body without the soul is dead; similarly deprive the Jew of the Torah and he ceases to exist as a Jew. Our experience corroborates this truth. Judaism declines and ceases to be an influence wherever Jewish learning has been discarded. The great need to-day is to strengthen the true foundation, the spiritual, the only basis of building up our old-new National Home in the land of our fathers. We must banish ignorance from our midst. We must do all in our power to rear a generation which shall know and appreciate our Torah, our history, our literature: a generation proud of its past, striving and working for our future destiny and survival.

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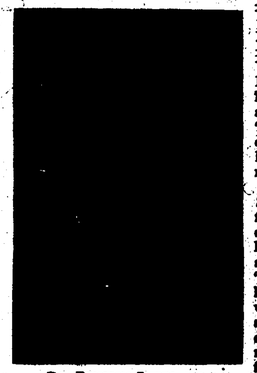
Dr. BENZION SHEIN, M.D., A Sketch

Dr. Benzion Shein was born in Slikely, Lithuania, in 1902. His early education was received in the Heder, followed by Talmudical studies at the Yeshibah of Zagar. Compelled to leave, in 1915, by forced exodus of the Jews at that period, the youth journeyed to Pfiluku in the Ukraine and studied for over a year in the Lomza Yeshibah.From there he entered a Russian gymnasium and started his Zionist activities. He created a students' organisation called "Hatikwah" and organised study circles for the study of Jewish history, Hebrew literature and modern Jewish social movements.



DR. BENZION SHEIN, M.D.

At the end of 1918, young Shein left for Riga. There he finished his college studies and entered the University of Latvia. In Riga, Shein found in existence a small student circle called the "Hitchiyah." From this nucleus he developed a large movement, which grew into an intensely active youth movement with its centre in Riga and branches in many towns of Latvia. At the first Conference, Shein was unanimously chosen as President of the Central Committee. For a year and a half he lectured every week to this organisation on Jewish national problem, on Hebrew literature, etc. He also travelled to other places on lecture tours, writing at the same time for the Hatchiah magazine.

In 1927, Dr. Schein left South Africa for Europe to devote himself to medical studies. Having duly qualified, he settled down in Switzerland and has been engaged in hospital work there for several years. On the point of removing to Eres Yisrael for permanent settlement there, the Board of Directors of the Keren Hayesod approached him with the request to put himself at their disposal as delegate for a tour of Australasia, Shanghai, Singapore and Dutch East Indies. Feeling it his duty to come to the support of the Keren Hayesod at this critical juncture, Dr. Schein accepted the proposal.

ZIONIST EXECUTIVE HONOUR MRS. SOPHIA TOEG

We learn from advices to hand that Mrs. Sophia Toeg, President of the local Zionist Association, who is in London on a holiday, was tendered a luncheon on the 14th March at the Trocadero Restaurant, and that it was attended by a large number of Zionist Executive. Mrs. Toeg was accompanied by her daughter, Miss Nora Toeg. The other guests of honour were Chief Rabbi Dr. J. L. Landau and Mrs. Landau of Johannesburg. Interesting speeches were delivered on the occasion, indicating that the Shanghai Zionist Association is regarded as a factor in striving for the furtherance of the Zionist ideal.

Mr. Israel Cohen said that that was the first occasion on which they were able to extend hospitality to the representative of the Shanghai Zionist Association, although they had given a festive welcome on numerous occasions during the last 12 or 13 years to Zionist visitors from America, Canada, South Africa and other parts of the world. He was particularly glad that this opportunity had at last occurred, as it constituted some slight return for the very lavish hospitality which he had himself received when he was in Shanghai some 13 years ago, and if Mrs. Toeg should think that the repast compared poorly with the luxurious banquets customary in the Far East—at least 13 years ago—she would be able to draw her own conclusions as to the depleted resources of the Zionist Treasury.

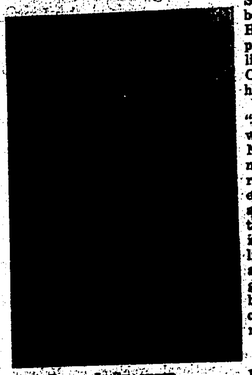
There were two distinctive features in regard to that day's function: one was that this was the first time that such a luncheon had been given in honour of a single society, and not on behalf of a Federation comprising a large number of societies, and the other was that this was the first occasion when they welcomed a woman as the President of a constituent body of the World Zionist Organisation. It was important to remember, however, that although the Shanghai Zionist Association was not a member of a Federation it really constituted the active centre of a network of Zionist societies in the Far East, and in that connection he wished to pay a tribute of appreciation to Mr. N. E. B. Ezra, the Honorary Secretary of the Shanghai Zionist Association and the founder and Editor of ISRAEL'S MESSENGER. That journal had performed a most valuable service in the propagation of Zionist ideals and the dissemination of Zionist views for 30 years, and its editor had displayed a remarkable combination of ability, ardour, industry and productivity. The city of Shanghai might appear to them to be romantic and exotic, but when one visited it and came into contact with the its Jewish community one found that it contained many of the features common to Jewish communities in other parts of the world and that it also included a strong orthodox element. The Shanghai Zionists could be proud of their lady President, who had devoted herself to the Jewish national

[*Continued on Page 16*]

BELFAST JEWRY GIVES ROUSING WELCOME TO LORD ROBERT CECIL

[From Our Correspondent] BELFAST, 6th March, 1934

Belfast Jewry gave a warm welcome to Viscount Cecil of Chelwood, K. C., in the Speaker's House, yesterday on the occasion of his visit to the city. The deputation had as leader Rabbi Schachter, the other members being Mr. B. Sergal and Mr. J. Hammel. Rabbi Schachter expressed their appreciation of the life-long devotion of Viscount Cecil to the noble cause of humanity and national freedom.



RABBI J. SCHACHTER

"Your name," the Rabbi said, "will always be closely associated with the creation of the League of Nations and its great work for minorities, irrespective of creed or race; while your great services in encouraging the idea of the establishment of a national home for the Jewish people will be preserved in the memory of all our co-religionists. These two achievements are in your own words, the two greatest results of the war, and both are based on the principles of freedom and justice for smaller nationalities.

German Refugees

"Our gratitude towards you, however, has been enhanced by your acceptance of the Chairmanship of the Commission for assisting German Refugees. We are fully aware that this is not a purely Jewish question, since among the victims of recent German policy are not only Jews, but Jews form the greater number of the victims. Indeed, the tragic plight of all such exiles must, as you have yourself said, appeal to all those who have sympathy with human misfortune. The problem of helping such refugees to create for themselves a new existence is perplexing and difficult. We feel, however, that in granting reasonable facilities for the establishment of Jewish and other refugees, the countries into which they will be admitted will, thanks to the industry, intelligence and inventive skill possessed by many amongst them, gain, rather than suffer economically, by their presence. Above all, we are convinced that the absorbtive capacity of Palestine will increase with the admittance of larger numbers of them because, as is well known, it is due chiefly to wider immigration in recent years that the country is so prosperous at the present time and so much benefit has accrued to all its inhabitants.

Resettlement Problems

"We realise the great difficulties connected with the problem of resettlement as a whole: it is a problem which confronts all those who like yourself, are concerned with it; nevertheless, we feel confident that with your fearless and clear-sighted attitude towards the noble causes of humanity, the Commission under your Chairmanship will do all that is possible to be done to help those suffering from undeserved misfortune. As spokesman of this deputation, I again echo the feelings of gratitude towards you of all those whom we represent and who sincerely hope that your activities will be accompanied by the blessing of heaven."

Viscount Cecil's Reply

Viscount Cecil, replying, said he was extremely grateful to them for coming there, and to the Rabbi for his address. He felt very much the kindness with which they expressed their appreciation of such works as he had been able to do. The difficulty of the German minorities was a very great one, he said. They were faced with the problem of how to put into the way of earning their own living about 60,000 refugees. Dependance upon charity was neither good for them nor anyone else, and it did not solve the problem. Therefore they had to find some means of doing it. Undoubtedly the difficulty of getting the already crowded nations to accept emigrants was very considerable at the present time, apart from the economic difficulties through which the world was passing. Therefore he was with them in saying that a settlement in Palestine—as far as it was possible for Palestine to accept new emigrants—was by far the better method of dealing with the situation. The difficulty, of course, is whether you can find room in Palestine for the number of emigrants really who would want to go there. That is a matter that will rest with the Administration of Palestine and not with the Commission. I gather from such information as I have been able to acquire that it is not likely that many more than 10,000 a year can be received."

Refugee Colony Idea

"They were, or might, he said, be in a very difficult position in regard to the rest, but as to that, by far the best solution, in his judgment, would be to find some other place where they could start a new refugee colony. The thing was not simple. They would have to find a place. The place and climate must be suitable. Then they had to face the extreme difficulty that many of the refugees were middleaged people, and middle-aged professors or middle-aged lawyers, who would be physically incapable of forming a new colony. The problems were extremely difficult. He was quite sure that the governing body, which he had the honour of meeting, was most anxious to find a solution. Under the Constitution of the Commission, as settled by the League of Nations, chief executive business was very properly put into the hands of a single man—Mr. James McDonald of the United States, who was the High Commissioner—and his main function was to make representations to the Governments concerned.

LONDON, March 30.—Nazi Germany and its policy of persecuting Jews were given a polite but nevertheless effective rebuke by Queen Mary when she asked that Elizabeth Bergner, exiled German-Jewish actress whose recent picture, "Catherine the Great" has been barred in Germany, be presented to her. Her Majesty invited the Jewish film star to the royal box for a chat after the Queen had publicly expressed her pleasure at the picture.

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SHYLOCK: JEWISH AND ROMAN LAW

By Rabbi Dr. MAURICE FLUEGEL

[Author of "The Humanity, Benevolence, And Charity Legislation of the Pentateuch and the Talmud". Vide our Leader on "The Merchant of Venice: Are Jews Justified in Lauding it?" Published Elsewhere in this issue.]

Whilst Mosaism and Talmud stand up for rigid justice and guarantee property, they nevertheless guarantee too the human rights of the debtor. They allow no imprisonment for debt and no sale of his person, his wife, his children, his farm, his tools and his necessaries of life; at the Release Year his debts are totally cancelled, and he is free and begins to work for his own and his family's benefit. What an immense superiority over the Laws of Hammurabi, Solon, the XII Tables, the Code of Justinianus, of Charlemagne, or even of Napoleon! Nevertheless, in the face of such striking originality and such humane and sympathetic legislation, of such broad charity and solidarity, malice and prejudice have ruthlessly and unblushingly tried to fasten upon it the reproach of combined plagiarism, cruelty, intolerance, usury and foreigner-hatred, in their personification and embodiment, Shylock, in the known play by Shakespeare. Let us remain equanimous and quietly consider: Can there grow up a Jewish Shylock upon such a soil? Can such seeds, roots and culture grow such a poisonous plant? Shylock, insisted upon a pound of flesh from his insolvent debtor? For the honour of humanity, let it first be remarked that never such a hyena in human form has existed in any civilised society, and that hyena should have been suckled at the breast of Judaism? That is impossible! That is absurd! Shylock is not a Jew, nor even a human being. He is a fiction, a stage creature, to amuse the mob. He has no Jewish instincts, no Hebrew and no human soul, and what he asks for is not Jewish law, not his Biblical right. No; his heart is filled with fiendish gall and heathen revenge; he is mad with bitter passion, and his "pound of flesh" is granted him, not by the Law of Moses or the Talmud, but by the old Roman Law, by the XII Tables of the Decemvirs, fully elaborated in the Codex Justinianus and then in force at Venice, the scene of Shakespeare's Shylock. Here is the soil and the gardener that grew that poisonous monster. The Roman Code, indeed, allowed the surrender and mutilation of the insolvent debtor. Whilst the Mosaic Torah ordains forbearance and mercy. The Rabbis recommend (Maimonides Yad, Mada) even "not to pass his house or angrily to look at the poor debtor, for fear of aggrieving and shaming him. A people taught not to enjoy of animal blood—will ask for human blood? Fie upon such mean slander! The playwright simply yielded to his spectators, to the ideas of his age, and gave the role of Shylock, contrary to the legend, to the Jew. Still, his conscience revolted; he felt the impossibility of the character; his honesty and his genius strove to render historical justice by the backdoor. He represented Shylock not only mad with exasperation and revenge, but justly and legitimately mad. He showed him as a man in whom all feelings and rights of humanity had been wounded, in whom all instincts of manhood and fatherhood had been trodden underfoot. He had been berated at the Exchange, buffooned and brutally wronged in the City; had been called odious names, kicked and spat upon in the streets; his only child was beguiled and corrupted and made to elope with her seducer and his money; thus his human heart had been soured and poisoned, his sympathies perverted and galled. During a lifetime brutally treated, he became a brute. Therefore it was perfectly natural in him to act as he did—as a hyena—because his tormentors had, by their maltreatment, turned him into a hyena; they reaped what they had sown—that is ever the result of racial oppression; the minorities are what the majorities make of them.

Such is the Shylock of Shakespeare, though entirely different from reality, even from the legend, as we shall see further on. Now, behold the height of prejudice and malice, with the superlative of absurdity. Here is, on one side, Israel, a race and civilization of 4,000 years' standing, teeming with superiority, with men of genius, of ethical and mental heroism, with self-sacrifice and altruism, bringing forth the noblest literature, producing the three world-religions standing in the forefront of history, with a fine share of initiative in almost all the great departments of human activity, symbolised, as the Messiah of mankind, with a purple dipped in his own blood, with a crown of thorns on his brow. On the other side is a work of fiction, with a fictitious, unnatural, impossible role, a maniac, asking for his gold or a pound of human flesh, and in this raving usurer, prejudice and malevolence recognise that millenial people, that messianic Israel, Shylock to be Israel's type! Prejudice declares that not Abraham or Moses or Isaiah, not Jesus, or Paul, or Hillel, or Mendelssohn or Moses Montefiore, but that impossible maniac, Shylock, is to be the "representative of the Biblical people"! Add to this that the original legend of Shylock is the very reverse of Shakespeare's. It is the Jew who is the insolvent debtor, and of him his hard creditor asks a pound of flesh; and the Pope, before whom the case is brought, saves him by the same cunning as Portia saves Antonio. Upon that legend was later constructed an Italian ballad, which, agreeable to the notions of mediaeval times, reversed the role and characters, and gave to the Jew the part of asking the pound of flesh and to the Christian that of the insolvent debtor. Shakespeare had to follow the same line in order to please his audience. Still had he the good sense to show that Shylock had been bitterly wronged and exasperated and that his reason was gone, alienated by mad revenge; that he was rather the victim than the author of mischief. Nevertheless, the mob clings to the idea that "Shylock represents the Jewish people!" The fact is, he represents no people and no class of people, none else but a yelling hyena, mad with the rape of her young, chasing after the hunter who had perpetrated the deed. Mad and raving as that dehumanised maniac is, still he is the pivot of the play, who, under a hideous mask, appeals strongly to the sympathy of the audience, which, in spite of mediaeval preventions, feels with humanity outraged in that man and turned to a monster. Shakespeare's version of Shylock offers the delineation and the genesis of the peculiarities of the Jew of fiction and of history. Indeed, with a deep insight into the state of mind of the Jew of history and reality, the English playwright offers us the clue to the "peculiarities" of the fictitious Jew, as imagined by the populace. Both have their source in the treatment he has been receiving at the hands of his neighbors and country; they are the result of his social status, the impress of his surroundings. History, psychology and romance show him to be the author of his virtues and the victim and unfree imitator of the vices of his oppressors. These, not he, are to be justly blamed for his defects. A greater master still than the English poet, and long ago, has expressed the same opinion in his terse, cutting sentences: "Like a wild offshoot without form or beauty, despised and decrepit, did he bear our diseases . . . was he wounded for our iniquities . . . and through his bruises was healing granted unto us" (Isaiah, 53.)

FOREIGN DOCTORS IN CHINA

Regulation for Medical Men Coming East

NANKING, April 6. — The Chinese National Health Administration issued to-day a notice for the guidance of Foreign medical practitioners who desire to come to China and pursue their profession in this country. Copies of this notice have previously been sent to Chinese Legations abroad as well as to the Office of the Chinese Delegation to the League of Nations, Geneva, for simultaneous publication. The notice reads as follows:—

"1.—The Chinese Government law requires that a Foreigner desiring to practise medicine in any part of China must obtain a licence from the Central Health authorities (National Health Administration) as well as a registration paper from the local government of the place where he wishes to practise. The licence is issued on the presentation of a diploma of graduation from a medical school and his licence to practise in his own country. The latter must be certified and guaranteed by the consular representative in China of the applicant.

"2.—The primary interest of the Chinese health authorities is in relation to the health of the bulk of the population. It is clear therefore that no medical practitioner can fulfil his functions unless he is conversant with the Chinese language. It is obvious that until such knowledge is acquired the difficulties may be insurmountable.

"3.—While the number of doctors practising modern medicine is small as compared with the needs of the country, yet large numbers of them do not find the conditions for the exercise of their profession easy as the population in many parts of the country is not used to the practice of western medicine and on the other hand its standard of life does not permit of offering adequate compensation for medical consulation. Large cities such as Shanghai, Canton, Tientsin, etc., have already too many modern doctors, both Chinese and foreign. The majority of these are already experiencing difficulties on account of the keen competition.

"4.—The Chinese authorities, in view of the above situation and in the interests both foreign practitioners, will grant licences to of the population and of the Chinese and practise to foreign doctors only in limited numbers calculated on the basis of the population of the cities or districts where settlement is possible.

"5.—Any foreign practitioners who come to China are strongly advised to communicate with the Chinese authorities before embarkation. Those from Europe are advised to apply to the Permanent Chinese Delegation to the League of Nations in Geneva, 18 Rue Charles Galland, and those from the American continent to the Chinese Legation, Washington D. C."—Kuo Min.

Marcus Show at the Carlton Theatre is drawing crowded houses daily. Ask anyone who saw it and he will tell you how delightful the performance is. No one can afford to miss it. It is undoubtedly the outstanding show in town and the Carlton deserves congratulations for staging it.

Editorial Notes & Comments

Jewish and Roman Law: A Contrast

Be sure that you read the brilliant essay of MAURICE FLUEGEL on "Shylock: Jewish and Roman Law," published in this issue, and judge for yourself how little do we know of the enormity of the crime committed against us by the presentation of "The Merchant of Venice" in public schools and stages. We are sure the reaction will be sweeping. It will not only move our Gentile friends, who are surprised to see that there are men within our own community who tolerate the slander, but will demonstrate the fallacious reasonings that "The Merchant of Venice" can be modified and presented in a harmless modern garb. There can be no compromise between the Jewish and the Roman Law. The former stands for humanity; the latter for inhumanity.

"The Merchant of Venice"—A Wail From Canada

We cull the following from *The Canadian Jewish Review*, of Toronto, which appeared in its issue of March 23. Strange things are happening even in countries highly advanced such as Canada. The agitation to eliminate "The Merchant of Venice" from public school curricula should be carried on vigorously. ISRAEL'S MESSENGER is prepared to open its columns regarding the ventilation of grievances insofar as they affect the Jewish side of the case. We invite contributions on the subject:—

> "Jewish objections voiced in Toronto lately against the study and production of Shakespeare's "The Merchant Of Venice"—in the high school were the usual ones, that this play stirs up racial prejudice and bad feeling and is always an uncalled-for selection since there are other plays equally excellent which could be used. These objections are valid but there is one just as sound which is never offered and that is that the study of "The Merchant Of Venice" by high school youngsters sets the Jewish members of a class apart, makes them conspicuous and ill at ease and fills them with the fervent wish that Shakespeare had never lived to burden the life of the Jewish school child with Shylock. Considering that Jewish children heave a sigh of relief when they are through with "The Merchant of Venice" and that Gentile children would suffer no irreparable loss through being relieved from all study of Shakespeare at an age when they are too young for it, anyway, the one play certain to make numerous children unhappy might well be dispensed with on the legitimate ground that it is tactless choice at best.

An Appeal From Ahmedabad

We are in receipt of a communication from MR. ELIJAH HYAMS, Hon. Sec. "Magen Abraham" Synagogue, Ahmedabad, India, enclosing a printed appeal for funds to erect a synagogue and other buildings. The subscription list shows some gratifying response, there being two contributions of Rs. 1,000 each from Sir VICTOR SASSOON and MR. ALFRED EZRA. We have no hesitation in commending the appeal to our readers. True, there are enough cases locally to monopolize attention, but those of our readers who hail from India and have made fortunes here, should not hesitate to offer their generous help. Our Bene Israel brethren are entitled to support from their co-religionists abroad. We shall be glad to receive and forward donations to MR. ELIJAH HYAMS.

Shanghai's Great Loss

Death has robbed the Shanghai International community of a noble lady who was a true helpate to her husband. The late MRS. EDWIN S. CUNNINGHAM, wife of the U.S. Consul-General, was in every respect identified with the social and diplomatic life of the community. Venerated for her sterling qualities, she made friends far and wide and attracted much attention in local social circles. The suddenness of her demise has created a wave of sorrow far beyond the confines of her own circle. The whole cosmopolitan community stands hereat the loss sustained by her husband, to whom we offer our sincere sympathy and condolence in his bereavement.

[Continued from Page 18]

cause with such zeal, and he trusted that she would be able to give very many years of service to the movement in the future.

MRS. TOEG said that she was very much flattered by the compliment that had been paid to her that day in holding the luncheon in her honour, but she regarded it as a tribute to the good work of the Shanghai Zionist Association of which she was proud to be the President. She had learned a great deal about the Zionist movement since her stay in England, thanks to the conversations that she had with the Zionist leaders, and she would do her best to convey her friends in Shanghai upon her return home. She did not believe that they would or that they could expect as much from such a small and isolated centre as they received from large and wealthy communities either in Europe or America, but she would do her utmost to stimulate the Jews in Shanghai to display the keenest interest in the upbuilding of Palestine and to give it the most generous support. She was delighted that she had had the opportunity of being with her daughter in such a friendly gathering that day and she would long remember that happy occasion.

Gresham

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Polish Zionists Off to Eres Yisrael

The Transocean-Hitler service has favoured its readers in China with the following news from Warsaw, under date of April 14:

One of the first special trains, containing 560 Jewish emigrants, left the Polish capital for Rumania, from where they will continue their journey to Palestine. Thousands of Zionists gave them a rousing send-off at the station. Part of the Polish press, reporting their departure, expresses the desire that these emigrants may never come back.

If the German service keeps on cabling such gratifying news to China, we are positive there will be not a few from members of local Jewry, who will change their minds and subscribe to it. We are impressed with the first batch of 560 Jews going to their homeland, even though the German service was careful to cite "part of the Polish press, expressing the desire that those emigrants may never come back." To which we say, "So mote it be." In the eyes of the Transocean-Hitler service this was "propaganda" for the Nazi regime, by showing that even the Polish people dislike the Jews! Poor degraded Germany!

Shabuoth; A Unique Festival

The Festival of Shabuoth falling on the 20th instant, stands unique in the Jewish Calendar. It commemorates the giving of the Law on Mount Sinai and brings home the fact that the Law became the inheritance of all mankind. Shabuoth stands as a unique testimony of Israel to battle for the truth and safeguard the purity of the laws promulgated by the Law giver. The Torah is unquestionably a tree of life to those who cling to it. It teaches that on three things the world stands: "On knowledge, worship and benevolence." We are again enjoined to remember that on another three things the world stands: "On righteousness, truth and peace." Our ancient Sages had compared this world as the vestibule of the future. Hope in the immortality of the soul is undeniably a cardinal Jewish doctrine. We are enjoined to prepare ourselves in the vestibule before we enter the palace. The Torah has been regarded as the greatest treasure in one's possession. "One hour of knowledge and of good works in this world," say the Sages of ages, "is more blessed than all the joys of the future world." The Talmud is replete with the beneficent influence of the Torah which is suggested as a guide to all who wish to steer clear from the rocks and shoals besetting the journey. The Torah is a shield to those who adopt it as the *summum bonum* in life. Devoting certain hours daily for its study will help to expel pessimism and exterminate gloom. Those who have been detached from it seldom find joy to sustain them in the sunset of their lives. They end in doubting and scoffing and denying their Creator. To such as these, we would like to cite a passage from the Talmud where it is related that for a long time the Schools of HILLEL and SHAMMAI disputed about the value of life. One asserted: "Existence is better than non-existence." The other: "Non-existence would be better than existence." Finally, they both agreed: "Non-existence is better than existence. But since man has been created, let him apply himself to good works." This is the final test of a life's useful career on earth and all must emulate it as a virtue. Pessimism has never elevated man nor gave it any standard of life worth living. Our days may be long or short. The longer we live the more certain are we to face the end. "Man's life is fleeting, like the shadow of a bird in flight," says the Talmud. Those who sacrifice the substance for the shadow will not find it pleasant to be reminded what a great price they pay for their folly and unwisdom. It behoves everyone to determine his future and apply the chart to himself. If we were to remember the Talmudic adage that "no man dies and has the half of his wishes realized," many will be checked from chasing rainbows and settle well in life. "Life is before you," wrote an ethicist, "not earthly life alone, but life—a thread running interminably through the warp of eternity." This sums up our duties and should teach us to overthrow the saying that "Life is a tragedy."

Nazi Germany Facing Economic Death

That Nazified Germany is collapsing and sinking economically is undeniable. We are now supplied with formidable proofs that the universal boycott of German goods and services is undermining the economic life of the reactionary regime. The truth can no longer be hidden and suppressed. The day of awakening is nigh and the Transocean-Hitler service will avail no longer to stem the tide and hoodwink the world. A United Press despatch from London, under date of April 10, discloses a very serious state of affairs in Germany, which presages its downfall before the world is aged another year. The telegram referred to runs as follows:—

> Secret negotiations were proceeding to-day to arrange one of the most unique mass migration movements in recent years moving 18 important German textile plants from Germany to Great Britain. This mass movement of factories will be undertaken it was understood, as a result of the world-wide boycott against Nazi and German goods because of the Nazi policy towards Jews and the difficulty of manufacturers in obtaining foreign currency to purchase raw materials abroad. Representatives of the German Industries are now in Great Britain seeking permission to install the factories and selecting the necessary sites for them. These plants produce women's wear and do a 20,000,000 marks annual export business although this figure has been cut down drastically during recent months due to the anti-Nazi boycott. These manufacturers believe that the words "Made in England" will remove the cause for the boycott and help their export trade. The German Government has surprisingly enough, given its approval to the scheme as it appeared to be the only means of rescuing the factories concerned. Proprietors of the factories offered the German Government the added inducement in Berlin by promising to purchase a fixed amount of raw materials from Germany for finishing in the new British factories. If present conditions continue in Germany and the removal of the plants proved a successful venture it was anticipated that other factories would also move to Britain.

The foregoing presents an alarming situation for HITLER and his minions. It is evident that the latter would rather destroy the factories and industries of Germany, than abandon their new dispensation of hate, strife and murder. For a long while, HITLER has boasted that his regime can withstand the boycott and the challenge of the civilized world. To day his boast appears to be melting like the morning dews before the light of the sun. "No trading with the enemy" has become a universal slogan, and it is computed that two hundred million people are in the boycott line, assaulting the reactionary and intolerant regime. "All the best elements of the world stand with the Jews in the face of the assault of Hitlerism," Sir AUSTEN CHAMBERLAIN, famed British statesman, declared in an address at the annual dinner of the Anglo-Palestine Club, held in London in March last. He voiced an appeal to Germany "in her own interests, not to impoverish Germany, like Spain, by expelling the Jews." Here is a friendly voice seeking to bring Germany to her senses but all indications go to show that Hitler and his cohorts are determined to make Germany become another "Spain." As BAILEY said, 'Tis man himself who makes his own god and his own hell."

Slavery or Liberty?

The reign of tyranny in Naziland is coming into close grip with liberal forces. Signs are not wanting that tyrants are losing their hold upon civilization and meeting with reverses. Our attention has been drawn to the following cable from Chicago by the United Press, under date of April 6:—

> *"Owing to anti-Nazi sentiment among its customers, Mandel Brothers, a leading department store of Chicago, decided to-day to discontinue purchasing all merchandise from Germany."*

This is good news and should hearten all those who oppose and loathe tyranny and oppression. We welcome every movement to stand against the reactionary regime now installed in Hitlerland and for whose overthrow the civilized world must join together until it is conquered by a more humane and human rein of government. Liberty is worth whatever the best civilization is worth. Since the advent of HITLER regime, the world has received a serious setback. From the present holocaust there is bound to emerge a new state of order. We are all on trial to-day. "Liberty, thee or death" is not a vain cry. We must remember that the tree of liberty grows only when watered by the blood of tyrants. We are faced to-day with a cruel foe whose conquest must be achieved at all costs. We have already lost several excellent grounds. The loss of precious souls on the altar of greed and tyranny will never be regained. Liberty, like chastity, once lost, can never be regained in its original purity. It is our misfortune which cannot be adequately remedied. In the words of LINCOLN, "Where slavery is, there liberty cannot be; and where liberty is, there slavery cannot be."

Jews and Muslims

A communication of unusual interest has reached us from far-off Lahore, the seat of Ahmadiyya Anjuman Ishat-i Islam, aiming to give a liberal interpretation of the faith, in contradistinction to the teachings of the Mullahs. The communication in question runs thus:

> "We have read your note in your paper of February 2, 1934, in which you rightly say that our Book Depot has "not a single work on Islam and Judaism" or "Jews and Muslims," or the "Modern Attitude of Islam towards Jews and Judaism." But who is to blame for this? We can get literature of every Christian denomination from almost every big city in India, but from where to obtain Jewish literature in English, so that we might know the present-day thoughts of Jewish scholars, and unless one studies other people thoroughly he cannot express any opinion on it. If you could give us some addresses of the Jewish Book sellers of your both sections from whom Talmud and other Jewish literature in English could be obtained, we will gladly buy

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and study it and then write something about it. In absence of any literature one cannot write on others religion, its connection with Islam and the Muslims. Hoping to receive an early reply.

MOHD. MANZUR ILAHI, *Hon. General Secretary.*

"LAHORE, 20 March, 1934. Ahmadiyya Buildings."

The foregoing brings us a step forward in our relation with the Muslim world. Seventy million Mohammedans in India know little or nothing about Israel and his ideals and his actual contributions. The blame is, no doubt, ours as well. We could have done much along the line indicated by Mr. MOHD. MANZUR ILAHI. We invite the Jewish Publication Society in Philadelphia, Pa., to forward its list of Jewish works to the latter and whatever books it can give out for review to the Ahmadiyya. Here is a field of mutual endeavours. Jews should equally study the literary outputs that come out from Lahore and try to understand the viewpoints of their Muslim neighbours. There can be no better way of conquering prejudices than following along this simple path. Messrs. BLOCH Publishing Co., 31 West 31st Street, New York, will equally, we hope, try to reach the Ahmadiyya. There is bound to result a wholesome movement to the mutual benefit of Jews and Muslims. If we had sinned in the past let us admit it and remedy the state of affairs. We must thank Mr. ILAHI for his communication, and pledge him our support in a field where there is bound to develop mutual respect and consideration for Jews and Muslims.

False is the Jew that Shakespeare Drew

"The Merchant of Venice" travels in all parts of the world. Its baneful influence to move high and low is not hard to discern. Unquestionably, the play gives a distorted view of the Jewish people and the virus sticks well to the detriment of the latter. In far-off Brisbane, litigation has been started by Gentiles for a joint alimony and maintenance, in the course of which the respondent said:—"Petitioner can cope with his situation by cutting his coat according to his cloth." This drew a sharp retort from the presiding Judge (Mr. JUSTICE HENCHMAN): "He may have to go to the Jews, and the Jews always demand their full pound of flesh." *The Brisbane Courier-Mail* of March 14, published an admirable letter from Rev. NATHAN LEVINE, Minister of the Congregation, wherein he points out the unjustness of the retort and the fallacious reasonings based upon malevolent and fictitious drama. Our correspondent writes us saying that the worthy Minister's letter had brought him, commendation from all classes and creeds. Fortunately, the Judge has made the *amende honourable*. On the following day, when presiding at the hearing of the case, he made the following pronouncement:—

"Before the Court rises I would like to make reference to an unfortunate remark of mine made during the hearing of a case in my Chambers. I was engaged in endeavouring to make an irate husband and wife in an alimony proceeding behave reasonably. Thinking that the wife was, perhaps, unduly pressing her husband in her own interests. I made what was intended to be a jocular reference to the character of Shylock in 'The Merchant of Venice.' Apparently, that remark has been taken by some very worthy people as reflecting upon themselves....I only wish to say that I am sorry if any remark of mine should have been so misunderstood—very sorry it should have been reported. It was very far from my mind, in any way, to reflect upon the particular section of the community concerned, for whom I have, and always have had, the highest respect."

Let those who imagine that "The Merchant of Venice" is a harmless play reflect how much poison it contains to excite mature and immature minds. The honourable judge tells us frankly that he had referred to the incident in a jocular vein, which is not unlikely. It is also possible that he had never intended to reflect upon the Jews, but it all shows how effectively the slur or rather the germ remains. We cannot adequately stress the fact that "The Merchant of Venice" is an unwholesome literature, offends national susceptibilities and creates inter-racial animosity.

Law of the Jungle

The reign of tyranny in Hitlerland continues unabated, despite the rage of civilized nations who have condemned it in unmistakable terms. The hand of oppression hangs upon all the liberal forces in Nazified Germany. Our attention has been drawn to the following cabled message from Cologne, flashed by Reuter on April 5:—

"A 54-year-old Catholic priest, Leonard Jansen, was sentenced at Aix-la-Chapelle to-day for six months' imprisonment for alleged libels and agitation against the Government. After serving the sentence, he will be interned in a concentration camp."

We see here tyranny unabashed at its height. The law of the jungle is again instituted as the law of "civilized" people who imagine their rule of inequity and iniquity will predominate the reign of justice and tolerance. Nazified Germany is increasing its catalogues of wickedness which must no longer be tolerated. The Catholic Church has made it clear that it is opposed to the Nazi regime. The Catholic Church has never agreed with the three fundamental errors of Nazi-iism, which are race madness, violent anti-Semitism and extreme nationalism. If the civilized Powers had enough stamina in them, they would have ostracised the Nazi regime and outlawed it. There is still some hope of redeeming civilization's honour and we trust there will be no hesitation or reluctance shown in the matter. The tendency in certain quarters to shield the Nazi regime, or suppress its wickedness from being known in order to accommodate the feelings of the local German community, is wrong and must not be persisted with. The duty of the press is to unmask the hypocrites and expel them from decent society. The Nazi menace is growing and all must unite together to crush the monster dragon and pull out its venomous teeth. The long row of concentration camps in Hitlerland with thousands of suffering humanity languishing therein, should stir the conscience of the world and create an army of warriors to invade that "hellish" country and rescue the oppressed from a life of torture, indignity and degradation. We protest against it in the name of our common civilisation. We urge upon all civilised men and women to rebel against the cruel Nazi regime and give the devotees thereof no berth in decent society. We refuse to believe that our civilisation is totally bankrupt. It is our paramount duty to rebel, resist and resist the forces of darkness and spurn the association of such people. "To be good to the vile is to throw water into the sea."

Not Imagination But Public Opinion Rules the World

When CHANCELLOR HITLER was indicted at the mock trial in New York in March last, in the presence of 20,000 people and found guilty of heinous crimes against civilisation, SAMUEL SHABURY, in summing up sounded the necessary note of warning to those who have the same view of human progress at heart. Said he:—"The public opinion of the world rules the world. It has toppled kings from their thrones and reduced great empires to dust and ashes. It is a force strong enough to overthrow Hitlerism, its armies, its satellites, its bigots and fanatics." This is the voice of true American Democracy. We are glad to take note of it and draw the attention of our Chinese neighbours regarding the supious form of "democracy" that has been foisted on Germany since the advent of HITLER. No Asiatic nation has been indicted as was modern Germany for its perfidy and infamy. We demand that the voice of America should be heard far and wide. Our Chinese neighbours should not hesitate to learn what Hitlerism stands for. The burning words of America's mouthpiece referred to, should awaken the Asiatic nations and stir all human hearts to rise up and overthrow the reign of tyranny and inhumanity. The flaming words of SHABURY should go reverberating down the corridors of time, gaining strength as the distance becomes greater.

ENTERTAINMENT TO MR. EZRA

The Ezra Entertainment Committee are giving an At Home in honour of Mr. N. E. B. Ezra, who celebrates this year the thirtieth anniversary of ISRAEL'S MESSENGER, at the Jewish Club, 99 Route Pichon, on Sunday next at 4 p.m.

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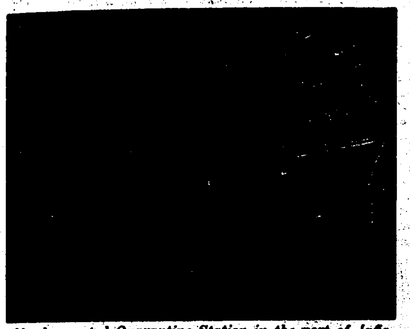
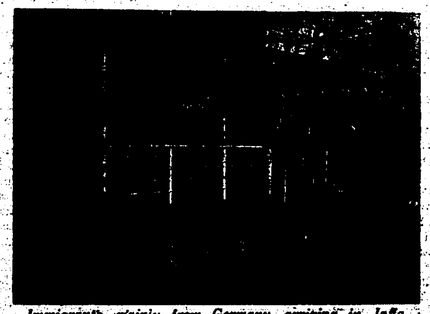


Newly erected Quarantine Station in the port of Jaffa ready just in time for the increased stream of immigrants.

The first group of Jewish children from Germany was placed in the Children's Village Kfar Hanoar, Ben Shemen, where, in accordance with provisional arrangements, one hundred German children can be taken in.



Immigrants mainly from Germany, arriving in Jaffa anxious to pass through the passport examination in order to land quickly

We show some of these children in the process of adjustment to work and play in their new home, which is designed to make them forget quickly the sad experiences they have passed through in Germany.

Chess-match played between Germany and Eretz Israel, in Kfar Hanoar, Ben Shemen

German children in Kfar Hanoar, getting accustomed to various forms of domestic work

THE SPIRITUAL STOCK EXCHANGE:

By Rabbi REUBEN KAUFMAN

In approaching a man with the proposition that he join the synagogue in membership, it is natural for him to ask, "What benefits do I receive?"

We are living to-day in a world in which commercialism reigns supreme. Therefore it is only in terms of common parlance that men can understand, appreciate and evaluate all claims for their consideration and attention. Borrowing the terminology of the merchant, we ask, "What is the line of merchandise which the Synagogue has to offer?" Fanciful phraseology, pious platitudes, and the clothing of our thoughts with the embroidered drapery of poetic language will lull to sleep but will not stir to action.

In answer to the prosaic question, we say that the Synagogue has goods which are infinitely more valuable than all the perishable stock in the markets of the world. Here are just a few samples. "The righteous shall live by his faith." (Hab. 2:4) Trust and confidence that there is an Almighty God who rules the destinies of man by immuntable laws which cannot be frustrated by the machinations of man constitute the foundation of life. Without faith there can be no life. For, faith in one's self, in humanity and in the ultimate triumph of good over evil.

"Thou hast made me to hope." (Ps. 119:49) Hope is another "big number." When hope flies out of the window the home is dark. Hopelessness and defeatism are the two gloomy specters which scare success away. Love and brotherhood are "big sellers." "Thou shalt love thy neighbour as thyself." (Lev. 19:18). "Have we not all one father? Hath not one God created us all?" (Mal. 2:10) What would the world be without the feeling of human kinship, the consciousness of kind, that all men are bound by the ligatures of a common ancestry, that we all have our genesis from the same common clay and that our souls are animated by the same divine spark? Liberty, 'and thou shalt proclaim liberty in the land unto all the inhabitants thereof," (Lev. 25:10); peace, "and the work of righteousness shall be peace," (Is. 32:17); and truth, "the seal of the Holy One Blessed be He is truth," (Sab. 55a), are all precious gems which the synagogue tenders its patrons.

Have these goods any value? The answer can be found by a careful study of our present chaotic condition. Even before there was a slump in the Stock Exchanges of the world, there was a collapse of the spiritual Stock Market. It is safe to say that there will be no recovery in the commercial world until there will be a reinvestment in religious securities. It is true that there are many of our people who "take no stock," in religion. The unsynagogued and the unaffiliated may perhaps be growing in numbers. Moved, perhaps, by the experiment which is being tried in Soviet Russia by anti-religious propaganda to dethrone God, there are many who believe that religion has outlived its day. But the protagonists of irreligion fail to understand that while they may banish one form of religion they do not stand that while they may banish one form of religion they do not create a vacuum. Another form of religion rushes in to take its place, with an exuberance of fanaticism and bigotry far outrivaling at times the most pious devotees of any religious cult. Sovietism becomes a new religion, with Lenin and Stalin as prophets. The tomb of Lenin becomes a shrine, and his pictures everywhere become the icons and the objects of worship and adoration. The choice is not between religion and no religion, but between two religions. The question therefore to decide is, who is the greater prophet, Isaiah or Lenin? Whose ethical teachings are more exalted and more humanitarian, Moses or Karl Marx?

We are living through a transitional stage. We are passing through the throes and the travail of a new birth. It is impossible to believe that out of all the suffering inflicted upon mankind, that after the storm, the tempest, and the dark clouds which have enfolded the world with its impenetrable black mantle, the sun will not shine again with all its brilliancy. While the elements of nature cannot be controlled, it does lie within the power of man to hasten the dawn of the new day. "Choose life, that thou mayest live, thou and thy seed." (Deut. 30:19.) With the advent of Shabuoth, the appeal goes forth to every Jew to join the synagogue in spiritual fellowship. In doing so, he buys for himself a seat in the Great Spiritual Stock Exchange. It is his privilege to engage in the purchase of shares of stock which will bring dividends, and the acquisition of securities which alone will make life secure, safe and prosperous.

SHANGHAI JEWISH SCHOOL

The annual meeting of the Shanghai Jewish School took place on the 11th ultimo, at the Auditorium, in the presence of the following:—Mesdames; D. E. J. Abraham, E. M. Ezra, M. B. Chaikin, Sir Elly Kadoorie, Messrs. D. E. J. Abraham, S. E. Levy, R. D. Abraham, N. M. Nissim, S. M. Perry, Moise Ezra, N. F. Nissim, J. Kopelman, L. Kadoorie, M. E. Dangoor, I. A. Toeg, M. M. Cohen and Rabbi Mendel Brown.

In the absence of Mr. C. S. Gubbay, Mrs. D. E. J. Abraham presided, and submitted the following interesting report:

I have pleasure in presenting my report for the School covering the year 1933 as summarized by the Headmistress and indicated in the accounts. At the end of December, the School's roll numbered 220 pupils—82 Sephardim and 138 Ashkenazim, 110 boys and 110 girls. The health of the children was on the whole fairly good and compares very favourably with that of other schools. Dr. Ginsburg daily examined and treated pupils requiring medical attention. Sir Elly Kadoorie and Sons very kindly continued to provide a hot tiffin for about 125 children and the importance of this meal can be understood from the fact that according to our Doctor the general physical condition of the children after holidays was not as satisfactory as during School days. The distribution of prizes for 1931 and 1932 took place on the 8th March, 1933. Mr. Ellis Hayim took the chair and Mrs. Hayim distributed the prizes. The Scouts Jamboree was held in April, but our Scouts and Cubs unfortunately were not as successful as on previous occasions. During December the old pupils of the school had a Reunion Dance at the School Auditorium and we look forward to an increased interest in the school by old pupils. The results of the Cambridge Examinations of December, 1932, were not at all satisfactory and the Committee decided on drastic reorganization in the working of the School. A sub-Committee was formed consisting of Mrs. Chaikin, Mr. Kadoorie and myself, and with the co-operation of Rev. Brown a report covering all phases of the school's activities was drafted. This report was adopted by the Committee and its recommendations have been put into effect. There were many changes in the Staff during 1933. Several teachers left and were replaced by Miss Katzen and Miss Hasser while Rev. Brown was officially engaged as Director of Hebrew and Religion in addition to being Inspector and adviser to the Headmistress and Committee. Under his guidance the teaching of Hebrew was reorganized and more modern methods adopted and at the same time doing away with the distinction between Sephardim and Ashkenazim. We hope to enter three pupils in Hebrew for the Cambridge exams in December.

Since the beginning of this year our staff has been further increased by the engagement of Mrs. O'Dwyer and Miss Weiss, and an extra class had to be formed to cope with an overflow in Form II. Both discipline and the standard of tuition has markedly improved in the school and with no further changes in the curriculum and routine I feel sure we can expect even better results. I am pleased to say that there is now a very good spirit of co-operation amongst the staff and this augurs well for the future of the school.

Turning to the accounts you will notice that practically the entire increase in our expenditure, as compared with 1932, is accounted for by teachers salaries. This is due to the increase in our staff which is absolutely unavoidable. The other items of expenditure do not call for special comment. As regards Income the main change is in school fees which are greater by nearly $5,000. This is due to the considerable average increase in pupils on the roll plus an increased scale of school fees. Though carrying forward a balance on the right side of approximately $200 actually the school operated at a deficit of $1,200 for the year.

I cannot emphasize strongly enough the paramount importance of this school in our communal life and the need for our community to extend it generous help. Ninety per cent. of our children are from poor homes and it is a great strain for their parents to pay even the very low scale of fees ruling. In this connection, the Education Aid Society the Jewish Ladies Benevolent Society and the Edward Minny Trust Fund render invaluable aid in paying school fees for those who are unable to do so. There are many improvements we are anxious to make but we cannot undertake them unless our annual income increases. Donations are very welcome but an increase in our Endowment funds is particularly essential. Our sincere thanks are extended to our generous donours, also to Dr. Rosenzweig and the Educational Aid for their contribution towards the Doctor's salary. The Co-operation of the staff is appreciated and we extend to all of them, particularly Rev. Brown and Miss Solomon, our best thanks.

At the close of the year Mr. I. A. Toeg retired as Hon. Secretary of the School and his place was filled by Mr. Moise Ezra. Mr. Toeg's resignation from the Committee was accepted with much regret and I want to pay formal tribute to him for his untiring efforts and wholehearted generosity. We hope, in spite of his absence from the Committee, he will continue to show the same interest in the school. I trust Mr. Gubbay's health will continue to improve so that he may again take an active part in School affairs.

Mr. R. D. Abraham proposed and Mr. S. M. Perry seconded the approval of the annual accounts and same was unanimously adopted.

The Chairlady announced that the Trustees of the Shanghai Jewish School had nominated Mr. C. S. Gubbay, and the Jewish Communal Association of Shanghai had nominated Mr. S. M. Perry, both to serve on the School Committee for the ensuing year.

It was proposed by Sir Elly Kadoorie and seconded by Mr. J. Kopelman that the following addition to Messrs. Gubbay and Perry be elected to serve on the Management Committee, Mesdames: D. E. J. Abraham, M. B. Chaikin, Messrs.: S. E. Levy, L. Kadoorie, and Rabbi Ezra. This was passed unanimously.

Mr. Moise Ezra proposed a hearty vote of thanks to the Chairlady and mentioned particularly the latter's hard work on the Sub-Committee together with the other two members, Mrs. Chaikin and Mr. H. Kadoorie.

[Continued from Page 24]

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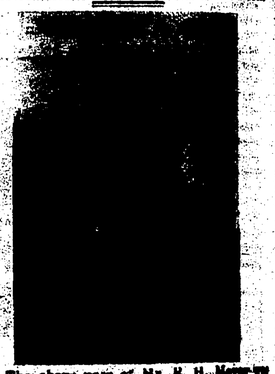


The above pose of Mr. R. H. Meyer was taken recently in Peiping. Mr. Meyer is a Parisian Jew having come out to China to join the well-known firm of Messrs. Sassoon Freres. After staying here for a year or so, he left for Tientsin in May last year, to assume charge of the Tientsin branch, from where Mr. Meyer is travelling in the interior of China in the interest of the firm represented by him.

Mr. Jacques Levy, well-known local resident, has returned from an extended visit to Europe.—*Sanzetti and Skvirsky.*

In the month of February, 4,184 Jews entered Eres Yisrael. Of this number, 2,684 were accredited immigrants and 1,500 were registered as tourists.

PENTECOST: BY RABBI ABRAHAM ELMAN

In the cavalcade of Jewish festivals that ride across the horizon, Shatuoth looms up—a happy time when we celebrate the bringing of the first ripe fruits as an offering in the Temple after counting forty-nine days, or seven complete weeks from the second night of Passover. We also celebrate Shabuoth as the memorable festival on which the great God appeared on Mount Sinai, and gave to our ancestors the Holy Law—the Torah. It is the favourite holyday of many Jews who compare it with Passover and Succoth to the great advantage of Shabuoth. On Passover, they say, we may eat everywhere but not everything but not everywhere, but on Shabuoth we may eat everything everywhere.—Both Passover and Succoth are lengthy holydays, while Shabuoth is only two days long.

Still another reason for the popularity of this holyday lies in the "Megilath we read in the synagogue. On Passover, we have "Shir Hashirm." This is an exquisite love song of a man to his beloved, which fact many great rabbis refused to tolerate. They, therefore, interpreted it as a romance between God and his beloved—the Jewish race. In spite of everything, it remains, nevertheless, a most difficult task for the masses who have not studied the Bible, to appreciate the beauty that lies in the "Song of Songs."

On Succoth, we read the megilath "Koheleth," which contains thought-provoking philosophy and a great deal of pessimism. The Hebrew in which it is written is difficult, and it is only by studying it a long time, that we can come to understand it. Its philosophy cannot be digested readily by the masses. The majority of us fail to get at its real significance. On Shabuoth, however, we read the megilath "Ruth" which is a wonderful drama of Jewish life written with a simple eloquence that touches us all. The language in which it is written is plain, unadorned, and the story that is told is one with which we are all familiar. It happens to-day just as it happened in the days of Naomi and Boaz. It is a true picture of Life—a page torn from the Eternal Book—a tale from which we can all derive a moral.

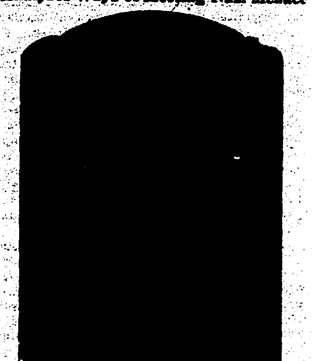
To-day, we find Jews living amongst Jews in our large cities, struggling to make a livelihood, feeling that they are a part of Israel. And then the miracle happens—the great day arrives, and they become rich and prosperous. Immediately, fearing that they will be approached by Meshulahim, solicitors, and representatives of Yeshibahs and other Jewish institutions who will ask them to contribute some of their newly acquired wealth to these worthy causes—they flee to Gentile neighbourhoods where they think they will be safe. So did Elimelech leave Eres Israel, and go to live in the country of Moab, and so do many of our brethren escape from us. Both stories continue in almost the same manner. Away from his own people, the modern Jew soon forgets or choose to forget all about Judaism, and soon ceases to exist as a member of our race, and he remains morally dead to the Jewish race, as in the case of Elimelech.

His sons also intermarry and lose their identity as Jews, and they also become dead to the Jewish race. It is the wife alone—at the endless bridge games—the constant dieting, and the hundred and one other things the modern Naomni, who still remembers that she is a Jewess. She belongs perhaps to Hadassah, and every once in a while, rebels that her new position in life brings along. She longs for the rich spicy dishes that she used to make in the old days, and the delicacies that her mother and grandmother before her used to make. She thinks longingly of the festivals and ceremonials. So occasionally she steals back, without the knowledge of her husband and sons to indulge in smaltzherring and pumpernickel bread, and to engage in friendly gossip.

The parallel that I have drawn between the Biblical tale of Elimelech and Naomi and their modern counterparts is not an encouraging one. It is a sad reflection on the ideas of this age. As soon as we acquire wealth, we forsake those who helped us attain that wealth, and seek to go to places, where often we are not even wanted. But perhaps, these individuals will return to us some day, and thus the story will end happily, just as Naomi found joy and contentment after she returns back to Eres Israel.

Yes, my friends, Shabuoth holds a great lesson for all of us—one that it would profit us to study.

Analyzes Ways of Meeting Nazi Menace



Dr. John Haynes Holmes, eminent Christian liberal minister, gave an admirable summary of the possible ways of coping with Hitlerism in an address before 1,300 New York business men who have joined forces to fight the spread of Nazi propaganda in America. "First, we can do nothing," he said, "just watch and wait and bide our time. Such inaction, I believe, must be, fatal, for, give Hitler five years and he will have the military power to defy and perhaps conquer all of Europe." The second course, "make war on Hitler, invade Germany, dismember the country and banish Hitler to a second St. Helena," would in his opinion be equally fatal to civilization. There remains the boycott which, he said, is justifiable "as any refusal to have traffic with evil is justifiable. The boycott is a solemn and sacred pledge that this enemy of justice, mercy and brotherhood, this agent of darkness and death shall not be received into the fellowship of civilised humanity."

TANTRUMS!

There are several ways of dealing with tantrums in a child, several wrong ways but only one right way.

It is worse than useless to try repressive measures, for the condition is more than anything a nervous one. Punishment, or even sternness, will only serve to intensify the child's nervous tension.

Gentle firmness and sympathy, and even sometimes a little petting, will do more to quieten the child—and then, of course,

BABY'S OWN TABLETS

This splendid baby's health remedy quickly relieves the stomach and intestines from the congestion which is at the root of the child's nervous tension. Baby's Own Tablets are so nice in taste and appearance that they are the easiest thing in the world to administer. For children's stomach and bowel troubles they are rapidly yet gently and pleasantly effective.

They quickly relieve infantile indigestion, colic and constipation, check diarrhoea, expel worms, allay fever, colds, and croup. During teething they are invaluable, easing pain almost instantly and thus inducing sound natural sleep. They may be given with perfect safety to even the youngest infant. Obtainable from all chemists.

NO TRADING WITH THE ENEMY

By Rabbi ABBA HILLEL SILVER, Cleveland

At the very outset of the boycott activity in the United States, we declared that the movement would be slow in gaining momentum and that it would reach its real effectiveness in 1934. This prognosis is being vindicated by the latest reports which have come out of Germany. Under date of February 17th, there appeared in the New York *Times* the following report from Berlin:

"For the first time in four years Germany wrote her balance of trade in red ink yesterday when it was revealed that in January her exports had slumped below her imports by $1,200,000 marks. German exports amounted to $49,600,000 marks in January, against $23,800,000 marks in December. This represents a drop of 74,000,000 marks or 17.5 per cent. in value. While in quantity the shrinkage reached 18.9 per cent. The United States, Great Britain, France, Holland and Switzerland have reported the largest drops in their imports from Germany."

The Nazis who have heretofore been inclined to ignore the boycott have finally been forced to acknowledge it. The responsibility for the sharp drop in exports is officially laid to the boycott—where, of course, it properly belongs. The economic pressure of the world upon the Reich which had boasted that it was indifferent to the world's opinion is beginning to tell with crushing effect and the Nazis have begun to whine and threaten. Said Hugenberg's paper, the Lokal Anzeiger: "If at the new Transfer Conference in April the Reichbank finds itself forced to suspend debt payments entirely, the creditors will know where the responsibility rests" . . . Certainly upon the heads of those whose brutal acts of persecutions have driven the civilized world to retaliate with the weapon which is still left in the hands of free people—the boycott. Germany's loss of trade, which is beginning to shock even the Nazis, will increase in seriousness from month to month. There will be no let-up until human rights are again established in the Reich and the infamous medieval laws are erased from its statute books. law are erased from its statute books. We again appeal to every friend of freedom and justice, Jew and non-Jew not to buy German merchandise. We again appeal to every importer and merchant not to buy German products. We again appeal to every traveller not to travel on German steamships. No trading with the enemy.

CORRESPONDENCE

GREETINGS FROM J. T. A.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—May I take the occasion of the thirtieth anniversary celebration of ISRAEL'S MESSENGER, on behalf of the Jewish Telegraphic Agency, to compliment you upon your achievement and to wish you all success in the future? I am sure that the Jewish community of Shanghai and the City as a whole must appreciate your unceasing efforts for the public good. Sincerely yours,

VICTOR M. BIENSTOCK, *News Editor.*

NEW YORK, March 2, 1934, 221 Centre street.

MESSAGE FROM MR. R. M. NOBLSTON

We are in receipt of a short message from Mr. R. M. Nobiston from Singapore, who travelled on the *Comorin* to England in March last, felicitating us on our thirtieth anniversary, and adding:—

"We are the only Jewish passengers on the ship, the rest being English and Scotch, all very nice people making it a pleasure to travel with them. The service, accommodation and food is most excellent. I would advice my friends to travel on the P. and O. liners especially the Comorin. Considering how we Jews are treated elsewhere, we have much to be thankful for to the British Empire and all for which it stands. Give our kindest regards to Mr. Charles Gubbay, Mr. S. M. Joseph, Rabbi and Mrs. Mendel Brown, whose kindness to us at the reception given in your home will not fade from our memory."

THREE YOUNG JEWS ON TRIAL!

Editor, ISRAEL'S MESSENGER.

DEAR SIR, — Three young Jews in Eres Yisrael, Stavsky, Rosenblatt and Ahimeir, imprisoned since last summer, are charged by the criminal police with the murder of Dr. Arlosoroff. The proceedings are taking place under circumstances which, under more normal conditions, would long have resulted in the withdrawal of the charge. Unfortunately, political passions play a decisive part of having murdered a respected Jewish patriot, is practically unprecedented in history; yet certain methods characterising the police investigation in this case may result in an irreparable tragedy,—the condemnation of innocent people—unless the energetic legal defence enjoyed by the accused up to now be ensured to continue regularly to the end.

To leave without defence the accused—in whose innocence so many Jews are, by now, firmly convinced,—would be incompatible with our Jewish conscience. Jewry as a whole, without distinction of party, should with all its forces contribute to elucidate completely the Arlosoroff murder case. And this is possible only if the defence is energetically continued; more still—if detecting investigations are undertaken and actively pursued. But the organisation of the defence, despite the selfless devotion of all the defending Counsel, demands considerable expense, the opposite side, absolutely bent on obtaining an adverse verdict, being highly and efficiently organized. A serious complication, moreover, has recently arisen. To the numerous data which seem to speak strongly in favour of the accused, has now been added the evidence of a young Arab, held in custody under the charge of having murdered another Arab. This witness has disclosed the name of the person who, he alleges, had in his presence, (possibly with his participation) committed the murder of Arlosoroff; but the criminal police authorities retaliate with countenancing a version according to which Stavsky and Rosenblatt have "bought" that Arab's confession—despite all the obvious improbability of such a hypothesis. This new fact threatens to prolong the proceedings. The friends of the accused who, until now, have covered the expenses necessitated by the organization of the defence, can no longer provide for the purpose. According to an approximate estimate, the amount necessary to ensure the regular function of the defence is about £1,500.

One of the signatories of the present appeal stands completely outside of any partisan discussions which take place in Zionist Organization, he is not even a member of it. It is certain that hundreds of thousands of Jews,—be they members of any political party or not—will realise all the importance of suitably organising the legal defence of the accused as the only means of discovering the truth in this terrible case. The very thought that three young lives, when at any rate there are strong presumptions in favour of their innocence, could be exposed to supreme peril, for the only reason that the charges of the opposite side might not meet with an energetic and rightful repartee of a duly organised defence,—should fill every Jew with horror.

We appeal to all those to whom the honour of the Jewish People, and the right of any person accused to be properly defended, is equally sacred. We ask them to contribute, everyone according to his means, towards securing the necessary sum, and we firmly hope that our appeal will not remain unanswered. We, likewise, ask those press-organs to whom, without distinction of tendencies, a verdict acquitting the young Jews of the terrible charge weighing upon them, would be a happy event,—to reprint and to support our appeal. Contributions should be sent to the address of Monsieur Henri Sliosberg, 16, rue Jules Claretie (Paris 16°). The list of contributions with the names of the donors (except for those who would prefer to remain anonymous) will be rent to all the newspapers and reviews who will publish the present appeal with the request to insert it. An account for the sums of collected will be published after the conclusion of the trial. Should the trial be concluded before the funds collected would be entirely utilized, the remaining amount will be put at the disposal of the League of Nations' High-Commissioner for German refugees. V. JABOTINSKY,

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PARIS, 14 16 March, 1934. 6 Rue Marie-Davy.

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THE MEIR ELIAS HOSPITA...

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—You will be pleased... that this Hospital is now being ... and reformed by the Jewish Lay C... our Community. A New Committee... ladies' sub-committee have been for... are sparing no efforts in raising the... funds. A subscription list has be... and the amounts thus collected ... expended towards the organisation... Urgent repairs have been made... Hospital building and new wings a... The operation theatre and materni... have been reorganised and made up... An experienced surgical operato... Sotsman has been selected from G... direct the Hospital, assisted by a lad... also from Germany. Many philan... have contributed towards the com... the scheme, including an X ray Insti... all the required instruments. Even... Banks have contributed towards the... many other kind men are willing to...

It is no easy task to enumerate... many aids and assistances that the... our community receive from this ... which is the only institution of its ki... and we feel confident that you will be... consolidate the work of one of the... beloved and respected men of our co... and thus keep his name remembered ... by every one of the Jewish Comm...

Please accept my best thanks as... of the Jewish Community, and my best... for your prosperity.

SASSON KADO...

President of The Jewish Co...

BAGDAD, 21st Feb. 1934.

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H. SLOSBERG.

PARIS, 14-16 March, 1934, 6 Rue Marie Davy.

[We are in hearty sympathy with the above appeal and quite willing to receive and transit contributions sent in. The cause for which Messrs. Jabotinsky and Sloosberg plead should not be overlooked by those who feel that a square deal should be given those who are accused of crimes of which they plead not guilty. *Editor,* ISRAEL'S MESSENGER.

THE MEIR ELIAS HOSPITAL

Editor, ISRAEL'S MESSENGER

DEAR SIR, You will be pleased to hear that this Hospital is now being reorganised and reformed by the Jewish Lay Council of the Community. A New Committee and a ladies' sub-committee have been formed who are sparing no efforts in raising the necessary fund. A subscription list has been opened and the amounts thus collected are being expended towards the reorganisation scheme. Urgent repairs have been made to the Hospital building and new wards added to it. The operation theatre and maternity wards have been reorganised and made up to date. An experienced surgical operator, Dr. S[illegible] has been selected from Germany to direct the Hospital, assisted by a lady doctor also from Germany. Many philanthropists have contributed towards the completion of the scheme, including an X-ray Institute and all the required instrument. Even the local Bank have contributed toward the work and many other kind men are willing to help.

It is no easy task to accumulate the too many ails and a sistances that the poor of our community receive from this Hospital which is the only institution of its kind here, and we feel confident that you will be glad to consolidate the work of one of the most beloved and respected men of our community and thus keep his name remembered for ever by every one of the Jewish Community.

Please accept my best thanks on behalf of the Jewish Community, and my best wishes for your prosperity.

SASSOON KADOORIE,

President of The Jewish Community.

BAGHAD, 21st Feb, 1934.

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We hope to make some positive announcement in our next issue.

"ISRAELIGHT"

We are in receipt of the first issue of *Israelight*, a monthly journal published in Singapore and edited by Mr. David S. Marshall, who is ably assisted by a galaxy of enthusiasts. The publication is well gotten out, copiously illustrated and printed on good paper. We offer a friendly criticism to the Editor and his colleagues to discard the "star emblem" on the cover which is entirely out of place. Our congratulations go out to Mr. Marshall for his sprightly journal to which we wish every success.

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READ IN THIS ISSUE:—THIRTIETH ANNIVERSARY CELEBRATION OF ISRAEL'S MESSENGER; "THE MERCHANT OF VENICE"—WORLD JEWRY IS DISAPPOINTED; BASRA JEWS AND THEOSOPHY—A WARNING; DR. BENZION SHEIN ADDRESSES MASS MEETING IN SHANGHAI—GRATIFYING RESPONSE; MEET THE NAZI CHALLENGE WITH THE BOYCOTT; CORRESPONDENCE; CHINA, PERSIA AND NEW JUDEA; TO SAVE JEWS FOR JUDAISM; JEWISH FIRMS IN KOBE BOOST JAPAN'S TRADE; DR. STEPHEN WISE, VETERAN ZIONIST LEADER IS HONOURED, ETC.

1st June, 1934
18th Siwan, 5694

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
31st 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

Adam Novicki

מבשר ישראל
ISRAEL'S MESSENGER

The International Jewish Monthly
Official organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China. A Jewish Paper devoted to the interests of Jew and Judaism in the Far East.

DELICIOUS DISHES

NESTLÉ'S CREAM

It is sound advice of course to EAT MORE FRUIT, and we really intend to follow it, and then MONOTONY steps in, and we weaken. Fresh or cooked fruits served with a topping of Nestlé's Pure Thick Cream are delightful, and better still are Pineapple and Banana Trifles, when this Cream is used in their making,

BUT——

even then, we are still somewhat under the shadow of Monotony. We want more recipes of greater variety to meet the need, so we remember the series of appealing dishes by a famous chef, detailed in that useful booklet "The Cream of Creams", which the Nestlé Co., P. O. Box 705, Shanghai send us so willingly without any charge, when we write for a copy.

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Attacks Dickens Work

NEW YORK, April 2.—Charles Dickens' recently published work, "The Life of Our Lord," written for his children many years ago and withheld from publication until after the death of his son which occurred some months ago, was sharply criticised yesterday by Dr. Charles Francis Potter, leader of the First Humanist Society, as narrow-minded. "The anti-Semitic prejudice in Germany and elsewhere is directly traceable to the attitude of those like Dickens, who consider other religions than Christianity as 'false and brutal,'" said Dr. Potter.

Even the Blind Are Persecuted by Nazis

BASLE, April 6.—According to the Basler Nationalzeitung, the Association of Men Blinded in the World War in Germany has ousted its Jewish comrades. The blind receive special care. The first blind Jewish veteran to be ousted in Bavaria was a writer who had spent his life working out plans to create a special German dress fashion—free of foreign influence. In Bavaria alone 41 Jews were kicked out of war veterans' protective association.

Priest Wills Entire Fortune to Jews

PRAGUE April 6.—From causes entirely beyond its control, the Jewish community of Galanta has been placed in a peculiar position as the result of its having been named the sole heir of the 2,000,000 kronen estate of the late unfrocked Catholic priest, Father Friedetski, who was born in Galanta. Angered because his family had him dismissed from the church over a tragic love affair, Father Friedetski cut off his kinsmen in his will and left his fortune to the Jewish community. The Jewish leaders of Galanta are not happy over the inheritance. Friedetski's family has begun action to break the will but it appears that the courts will permit the Jewish community to claim the money.

Hitler Menace to Humanity

CHICAGO, April 13.—Former United States Senator James A. Reed of Missouri, addressing the mid-western anti-Nazi conference convoked by the Chicago Committee for the Defense of Human Rights, denounced the Hitler regime in Germany as a menace to humanity and declared that "humanity cannot repress the hope that public opinion will demand every act of oppression shall be reversed and once more the Jews be permitted to stand erect, wearing the uniform of freedom." Former Senator Reed bitterly assailed Hitlerism and the Hitler government.

"The most foolish of all animals is the man who because of temporary adversity, would tear down the temple of liberty and out of the ruins erect a citadel of tyranny," he declared. "Certain it is the citadel will soon become a prison where he will languish in chains. "All despotisms have certain attributes in common. "It is a government of tyranny and oppression equally destructive and debasing," he asserted, "whether perpetrated by an Egyptian despot, a Roman emperor, a French Bourbon, a German Kaiser or an Austro-German Hitler, and quite as obnoxious of committed in the name of a republic. "Hitler has not only attacked the liberty of the Jew but has assassinated the German Republic. When he told the Jewish people they could not freely exercise their religion he denied the principle of religious freedom and affirmed the right of the government to control in the domain of the conscience."

Partial Cure for Heart Disease

NEW YORK, 13 April.—Discovery of permanent relief for sufferers from angina pectoris (heart disease) by removing the entire thyroid gland of such sufferers has been reported by the annual meeting of the Federation of American Societies for Experimental Biology by Dr. Herman L. Blumgart of the Harvard Medical School and Dr. David D. Berlin of the Research Laboratories of the Beth Israel Hospital in Boston. The Jewish physicians announced that the removal of the thyroid gland from 20 sufferers of angina pectoris had effected striking and permanent relief.

Hitler Influence Rouses African Arabs

TANGIER, Morocco, April 16.—Reports from Paris that a Hitlerite agent and ten Nazi storm troops are in command of the S. S. Optimist, a German ship, carrying a cargo of arms and munitions destined for the rebellious Arab tribesmen in French and Spanish Morocco, are causing serious concern not only to the French and Spanish authorities but to the Jewish communities in Morocco, Algeria and Tubisia. While the French and Spanish military posts in Morocco are on the alert for the gun-running vessel, Jewish leaders have fear that the arming of the Arab tribesmen is part of the Nazi plan to stir up trouble between the Moslems and Jews in Northern Africa. There have already been a number of anti-Semitic outbreaks in Tunis, Tripoli and Algiers by Arab fanatics, whose activities have been traced to the machinations of Nazi propagandists.

Boycott Ruins Trade of Seaport Cities of Germany

BREMEN, April 27.—Policies of the Nazi government were frankly blamed, for the "catastrophic" effect of the anti-German boycott on the leading German seaports at a conference called to consider ways of restoring the steadily shrinking German export trade. Karl Vincent Krogman, Nazi mayor of Hamburg, told the conference, in the presence of Walter Darre, Nazi minister of agriculture, that because of the boycott and the government's economic nationalism the plight of Hamburg, Bremen, Luebeck and other Hanseatic cities "is catastrophic and miserable, as in other parts of the Reich." The meeting was attended by business men and government officials who are concerned at the ruinous effect of the boycott.

Samuel Insull Denies he is Jew

ISTANBUL, April 27.—"I am not a Jew," Samuel Insull, American utility magnate who is wanted in the United States for defrauding thousands of investors, told the Turkish press before he was turned over to the American authorities. For many months the anti-Semitic press in Europe has been saying that this arch-swindler was a Jew. Shortly before the Turkish government granted his extradition to the United States, Insull was informed of these charges. He called in the Turkish newspaper men and asked them to deny the reports. To prove his statement, for which Jews owe him thanks, Insull presented his baptismal certificate. He was said that no member of his family is of Jewish origin. Story Says Boycott Effective

PHILADELPHIA, April 27.—Many Jews has been suffering by the anti-German anti-Semitic boycott, Gerard P. Kelly, recently retired German minister to Austria, told a meeting of the Union of American Hebrew Congregations. "If the German people knew the true condition of their country they would revolt next week, not next a day," he declared. Discussing Austria, Mr. Kerle asserted that the Dollfuss government was doing many things within its power to prevent the Nazis from gaining control of the country.

Boycott Increases Fur Exports

NEW YORK, April 27.—In preparation for a Nazi career as a leader of the Jews of Israel, Wien, once a centre of Hebrew culture during the creation of the Babylonian Talmud, Salomon Sinai has matriculated at the Yeshiva College. At the completion of his rabbinical studies, Salomon Sion, whose name means "a song on Zion," will take a course in journalism in order to enable him to establish a Hebrew paper in Basrah, Iraq. He said that European Jews have no educational organization and no leadership but a small group of the younger generation is active for enlightenment. This group has already established a Jewish library and is founding Sion's education in America.

Boycott Rises In

BREMEN, April 27.—Policies of the Nazi government were frankly blamed for the "catastrophic" effect of the anti-German boycott on the leading German seaports at a conference called to consider ways of restoring the steadily shrinking German export trade. Karl Vincent Krogman, Nazi mayor of Hamburg, told the conference, in the presence of Walter Darre, Nazi minister of agriculture, that because of the boycott and the government's economic nationalism the plight of Hamburg, Bremen, Luebeck and other Hanseatic cities "is catastrophic and miserable."

Egyptian Jews Boycott Nazis

CAIRO, April 27.—An offer by the German ambassador to Egypt to leave the Jews of Egypt alone if they will discontinue their agitation against Germany and call off the boycott has been indignantly rejected by the Jewish community here. Jewish leaders have informed the ambassador that they will make no agreement with Germany so long as the persecution of Jews in that country continues.

2,754 Jewish Immigrants in February

JERUSALEM, April 27.—2,754 Jewish immigrants came into Palestine during February out of the total number of 2,789 immigrants, it is announced in the "Official Gazette." 2,790 additional Jews were admitted during the month as travellers, or were registered as immigrants, who had resided in Palestine previously without permission, it is added. The new arrivals include 256 who came in under the capitalist category, being in possession of a sum of £1,000 or more, thus bringing in new capital amounting to over £256,000.

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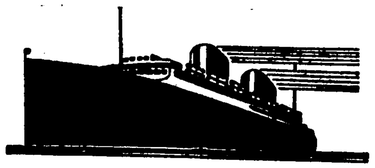

S. S. "CONTE VERDE"
11 May
9 August

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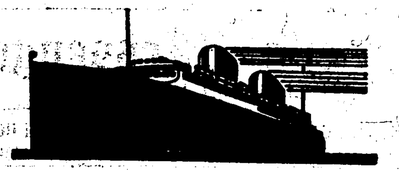

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JEWISH CALENDAR 5694 — 1934

*Rosh Hodesh Tammuz — Thurs. June 14,
Fast of Tammuz — Satur. June 30.
Rosh Hodesh Ab — Fri. July 13.
Fast of Ab — Satur. July 21.
*Rosh Hodesh Elul — Sunday, Aug. 12
*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 S. I. ESRA

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

KING GEORGE V.—A BELOVED MONARCH

On the 3rd inst. His Majesty King George V. will commemorate the 69th anniversary of his birth, and the auspicious event will be fittingly celebrated throughout the British Empire. Here in Shanghai where the community is wholly cosmopolitan, the celebrating will be none the less sincere and hearty. "The king's name is a tower of strength" said England's bard, and this is strikingly exemplified in the present Ruler of Great Britain. We Jews look upon the British flag with love and adoration. We venerate the King, the Queen and the Royal Family. The history of Great Britain is rich in royal names, but none has gained so warm an affection in the hearts of his people as the present Ruler—King George. Great is the burden which his Empire is shouldering to-day. It has been said that "he on whom Heaven confers a sceptre knows not the weight till he hears it." It is indeed a position of trust to which Providence has assigned the Empire. "The King that faithfully judgeth the poor, his throne shall be established forever," says the Holy Writ. King George will receive the homage of millions of his loyal subjects on his natal day. Israel's Messenger, voicing the sentiments of its readers, will solemnly join the universal chorus in wishing the British King many, many happy returns of the day. Long may he live and rule over his great Empire!

"THE MERCHANT OF VENICE"—A DISCLAIMER

The stand taken by Israel's Messenger anent the above in its last issue, forced the subject of discussion in local circles by our readers. Especially Dr. Maurice Fleisher's brilliant essay has proved an eye-opener to many. We hope we are supplying ample ammunitions for Jewry in the East in case they are confronted with the same problem of having the "Merchant of Venice" eliminated from school curriculum. We believe that but little efforts are needed to stir the public concerning the harm which the play engenders against us. There is no doubt in our mind that this pernicious drama will, in course of time, be banned from public and private schools everywhere. Of course, those who are prejudicially disposed and find in "The Merchant of Venice" just the weapon with which to incite the world against us will not be amenable to reason. We are not hopeful that age-long wrongs will be scotched over night. It must be conceded that Shakespeare produced other plays that are far greater specimens of literature than the one under discussion. There is no argument that can possibly justify its being used as a text-book in schools. The subject is stirring great interest and discussion in several countries. America and Canada, according to exchanges to hand, are agog over it. Happily, the movement for justice to the Jew is being aided by our Christian neighbours, who are most outspoken in their demand to ban the play. They are realising that the poison and the germs which it carries cannot be toned down by any-one and rendered innocuous. We are pleased to say that in recent years great headway was made in getting "The Merchant of Venice" eliminated from public schools. In our last issue, we dwelt on the subject from two angles, presenting the Jewish viewpoint at the suggestion of a leading non-Jewish friend of ours. We were under the impression that our efforts were being capped by "a well-known esteemed member of our community." We are now pleased to say that such is not the case. The gentleman who was supposed to have written to *The North-China Daily News* on Feb. 25, 1934, under his initials "R.D.A." has protested in no equivocable terms against it, disclaiming all responsibility for it. In a communication which appeared in the columns of our local contemporary on the 9th ultimo, he writes thus:—

Editor, "North-China Daily News"

Sir,—In the issue of your esteemed journal of February 25 there appeared a letter, signed by "R.D.A.," on the subject of "What Shakespearean Play would please Shanghai."

I shall be grateful if you will accord publicity in your columns to the fact that that letter was not written by me.

Shanghai May 7, 1934. R. D. ABRAHAM.

We are pleased to take note of this disclaimer, which although tardy, is none the less timely and helpful. It proves unmistakably that our community is unanimous in its desire to see the play in question eliminated as a textbook for school children. We are pleased to say that the Leader in the last issue of Israel's Messenger evoked a prompt reply from the Secretary of the Shanghai Municipal Council, which we publish below:—

"N. E. Esra, Esq.,

"Founder-Editor, Israel's Messenger.

"Sir,—I have to thank you for your letter of May 4 and for copy of the current issue of Israel's Messenger.

"The way in which you have dealt with this matter is fully appreciated and I very much hope that by the exercise of wise discretion and good sense all difficulties may be avoided in future.

I am, Sir, Your obedient servant.

"J. R. JONES, *Secretary.*"

"Shanghai, 4th May, 1934. Shanghai Municipal Council."

In order that our campaign to help other communities, especially in India, to take steps to remove the objectionable play from their curriculum, we wrote to Mr. Nevillle Laski, K.C., President of the Board of Deputies in London, suggesting to him to take such steps he may think necessary to help Jewish communities in India and elsewhere, to get their grievances redressed. We have no doubt but that Mr. Laski, the eminent British Jewish leader will co-operate in a movement which is designed indefatigably to correct a great wrong, and initiate a great truth. We have since received a letter setting forth briefly the steps everywhere, and we are sure Mr. Laski will be actuated by the highest motives in his endeavours. That's why we are to-day hopeful. We have learned to live in yesterday, to-day, to-morrow. That's why we must not forget in the days of calm. There are those who inflict harm intentionally, while others do it almost innocently and thoughtlessly. Both efforts recoil upon our heads and thus prolong our agony and distress. A great thinker said that nature has inclined us to love men. We are simply overriding this beautiful expression when we maintain a system of "ethics" which incites man against man and create division against him. "If the multitude is always in the wrong," then the minority people must secure justice and redress. We should not be a party to "wrongs unredressed and insults unavenged."

BASRA JEWS AND THEOSOPHY—A WARNING

A correspondent writes us from Basra under date of March 31:—

"About a fortnight ago, Chief Rabbi Sasson Kadoorie, accompanied by three prominent Rabbis arrived here from Bagdad to settle the dispute between the two factions. It was decided to elect seven representatives from each party, and accordingly Mr. Kadoorie met the representatives from each party and proceeded to discuss the terms of the Theosophical Lodge with the group and instructed conditions. The latter declined to accept the terms and sent a letter, in the course of which, he wrote: 'Unless you withdraw the herem, excommunicating Jews who are members of the Lodge from K'lal Yisrael, we regret to say we are unable to carry on conversation with you.' Thereupon, Chief Rabbi Kadoorie was obliged to return to Bagdad without achieving any good results from his mission. We are now awaiting the final verdict from the Beth Din of Bagdad."

That Iraq with its poor Rabbinate is drifting altogether from Jewish moorings, is the verdict of competent observers. In a well-dicated article published in our American exchanges, just to hand, Mr. Julian Meltzer, of Jerusalem, bewails the spiritual bankruptcy of the modern Babylon, showing how miserably the 60,000 Jews there in Bagdad from a spiritual point of view. After paying tribute to the splendid past in this land of ancient glory, Meltzer says:—

"It was the Great War that marked the dividing point between that old and the present new era. Life's wheel turned over, and changes crept in. The Jewish youth, who entered Government offices as clerks and served as underlings to British officers, had to work on the Sabbath—an unheard-of thing. Gradually other "goyische" customs infiltrated their lives: [illegible]

on Sabbaths, smoking, going to the races, punting on the river. Nowadays a walk down Bagdad's Main Street on Sabbath will prove how times are not as they were. Thousands of Jews, dressed in their Sabbath best, ride around in two-horse carriages, smoking and ogling the ladies. That is their "Oneg Shabath."

The rabbis and sages have protested in vain; but theirs was a voice from the wilderness. Modernism has overtaken Babylonian Jewry."

We regret that owing to lack of space we are unable to publish the whole contribution in this journal. However, we consider it our duty to stress the fact that Bagdad to us is no longer a centre of inspiration. The default of the Rabbinate to sustain the rising generation into the fold shows unmistakably that we dare not take our cue from Bagdad, without imperilling our spiritual status. There are certain sincere, but otherwise misguided individuals, who think they can save Judaism by perpetuating "Minhag Bagdad." If there is any need to vitiate this, we can point to the spiritual decay and disintegration of Bagdad Jewry, which, at one time, we proudly admit was the spiritual centre for world Jewry. To-day it is not. We must, therefore, look elsewhere for inspiration. We warn Eastern Jewry to beware. The symptoms developing are by no means wholesome and encouraging. We live to-day in a world which demands not blind belief but healthy vision to link the present with the past. We cannot thrive on the verdict of geonic responsa; we need poskim sharonim. Performing certain rituals mechanically and mumbling portion of prayers without sense and devotion, simply because we are upholding "Minhag Bagdad" is the height of inanition. Such elements who persist in their obstinacy, however sincere they may be, will not save Judaism for our youth, but, on the contrary bury both in our lifetime. We are, therefore, impelled to sound a note of warning, so that no one in authority will be misled by threats and fears that they are undermining Judaism by not upholding "Minhag Bagdad." We insist upon competent Rabbonim to prescribe for us. We decline to rest upon decision given by Bagdad Rabbinate, insofar as it affects our modern needs of spiritualising our ideals and life. We cannot, dare not stagnate. We must stimulate progress and create ideals in our midst. A man is unwise who sits looking backward from himself in the past. Let us forget the things that are behind. That is no longer our sacred sanctuary. Our roots are not there any longer; they are in the present. Our Shulhan Aruk is not immutable, so long as we respect the sovereignty of the Torah. Our rituals were not made to stifle our progress and stunt our growth. We would counsel our readers to hearken to the words of a gifted author:—

"Progress, in the sense of acquisition, is something; but progress in the sense of being, is a great deal more. To grow higher, deeper, wider, as the years go on; to conquer difficulties, and acquire more and more powers; to feel all one's difficulties unfolding, and truth descending into the soul—this makes life worth living."

WORLD JEWRY IS DISAPPOINTED

We have been awaiting with eagerness and impatience to see the result of the quota granted to the Jewish National Agency by the Palestine Government, and are disappointed to read the following cable by Reuter from Jerusalem, under date of May 23, which is sure to create widespread regret and disappointment everywhere:—

A protest strike organised by the Jewish communities here, in Tel-Aviv and Haifa, against the government's immigration restriction policy, began at noon to-day and lasted until 7 p.m. All shops, cafes, restaurants, offices and factories were closed. The Jewish National Council appealed to the Jewish to refrain from participating in demonstrations. Later on the day, the High Commissioner, Sir Arthur Wauchope, received a Jewish delegation which formally protested against the immigration restriction policy of the government.

It is palpably evident that the Administration is pursuing a shortsighted policy in checking the influx of Jewish immigration, for reasons which are not difficult to fathom and explain. It happened twice last year when immigration certificates were granted parsimoniously, all protests made to the Government proving unavailing! It is a question whether the Mandatory Power is justified in restricting immigration when the cry for labourers is heard everywhere. Sir Arthur Wauchope is reported to have received a Jewish delegation which formally protested against the immigration restriction policy of the government, but nothing has been said further regarding the reply to it by the High Commissioner. If last year's protest proved unavailing what value has further protests? Verily, our task is a difficult one, which has no parallel in history. Other nations had built their nationhood without let or hindrance, but New Judea is fated to receive opposition from friends and foes alike. Is it not monstrous! Are we fated to languish and suffer forever? O world, how many hopes thou dost shatter! Is this the reply of Great Britain to us? Who is defaulting in respect to the treaty between us? Must we abandon all hope to receive a modicum of justice and fairness? What excuse has the High Commissioner in refusing to grant the application of the Jewish Agency for immigration according to the absorptive capacity of the country? Sir Arthur Wauchope has evidently been checked by the intransigent Arabs to decline further liberal quotas of certificates, lest the creation of the Jewish Homeland be accelarated within our own lifetime. But all this obstreperous move will not crush the soul of New Judea. We must fight for every inch of soil and recover our lost ground. Five years ago Louis Fairfield told Dr. Weizmann that there is no room for further Jewish settlement in Eres Yisrael. And yet since then 100,000 Jews had entered our homeland! It is well to bear this in mind when we are rebuffed by friends and foes alike in our undertaking, which ought to be fully supported by the Mandatory Power and not hindered and undermined. We are indeed sorry to take note of the latest ill-advised policy of the latter, which will not help to accelerate our task. Inured as we are to reverses and disappointments, we must not despond to reach the goal in face of another blow struck at us by the High Commissioner. The latter has not added much to Britain in blasting the hopes of those who are wounded and broken in heart. The road to Hitzeh is easy, but the road to Hairoun is hard to climb. To achieve fame one must continuously climb, regardless of the destroyers of progress and civilization. "An enduring fame," Lord Bryce says, "is one stamped by the judgment of the future that comes which dispels illusions and smashes idols into dust."

JEWISH FIRM IN KOBE BOOST NIPPON TRADE

Great Contribution Made to Export Trade

There has been a marked development in Japanese trade since last year. Jewish traders hailing from Egypt, India, Europe have established branch offices at Kobe, the gate of the commercial city. It is an open secret that since the boycott of German goods and services last year, Jewish merchants have flocked to Japan in large numbers to establish business connections. It is a well-known fact that where there are Jews in any city there is bound to be a boom, business activity and revival. Kobe to-day is booming with new and welcoming trade returns showing an excess of exports over imports. It is stated that at the time of the Hamaguchi cabinet, that is, in the days preceding the gold embargo, there were a handful of Jews, but to-day they total more than 200, or about 70 families. A correspondent writes us from Kobe under date of May 10, stating that there are all in all 100 hundred Jewish firms, half of which are drawn from Egypt, Syria, India and Iraq and the other half from different parts of Europe and America. Our correspondent is of the opinion that the demand for Japanese goods is likely to increase largely in the near future, and the turnover of business will be on the upward grade. The prospects are distinctly hopeful and bright. What is Nippon's gain is Germany's loss!

LONDON, April 27.—Englishmen of every shade of political opinion and every creed were urged to contribute to the relief fund for German-Jewish refugees in a nationwide appeal issued by the Archbishop of Canterbury and Lord Robert Cecil. The joint statement pointed out that the Jews are victims of political events in a Christian state.

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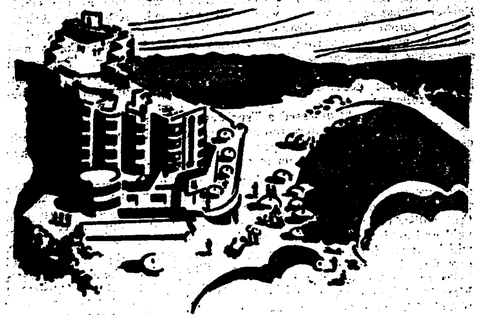

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DEATH OF MR. ALBERT COHEN—LOCAL JEWRY'S LOSS

We regret to chronicle the death of Mr. Albert Cohen, a prominent member of our community, who passed away at Los Angeles on April 3rd, at the age of 64. The deceased was in failing health when he left Shanghai last year with his wife and children, and his death will be mourned by a wide circle of relatives and friends. Arriving here over twenty years ago from Constantinople, he started business on a small scale, but suddenly emerged as an industrilist taking interest in transportation, until he became "king" of rickshaws in Shanghai. "Star Rickshaw Co" was founded by him and later the "Star Garage" giving employment to thousands of Chinese labourers. Many admired his genius and ability to launch healthy enterprises. He also took interest in trade and commerce, investing in bonds and shares and real estate. His business acumen was recognised by those who came into daily contact with him and was voted as a successful capitalist with a clever brain. In recent years, he had founded the Shanghai Leather Company which is under the management of Mr. J. Haim, his brother-in-law. The late Mr. Cohen was a man of genial and amiable disposition. He was well-known within and without the community as a man with a big heart who could be trusted to help deserving institutions, the poor and the needy. To him charity was a virtue of the heart and not of the hands. The present writer has seldom appealed to him in vain in behalf of sweet charity. Be it a Keren Hayesod, or the Jewish National Fund, or Hebra Kadisha, or Jewish school, he unloosed his purse liberally and gave with a smile unstintingly. He lived up to the motto so well exemplified by the saying, "As the purse is emptied the heart is filled." He felt all along that the true way to render oneself happy was to love duty and find in it pleasure. The late Mr. Cohen was a religious man showing his attachment to religion by attending Synagogue services. He was a member of all the local three synagogues and had a sense of pride in his love of Judaism and the people from whom he has sprung. His loss to local Jewry is incalculable. The gap created by his demise will be felt in years to come. Death is the gate of life, and our departed brother must be knocking at the gate of eternity. He is survived by his wife, two sons and one daughter who are in Los Angeles, also a brother who is here, for all of whom deep sympathy is felt in their bereavement.

The Late Mr. Alb. Cohen

Memorial Service

On the 23rd ultimo, a memorial service was held at the Ohel-Rachel Synagogue, which was well attended. After the Arbith service, Rabbi Mendel Brown ascended the pulpit and delivered a touching address, extolling the virtues of the late Mr. Cohen and expressing condolence to the bereaved wife and family. Prayer in English was recited after which Kaddish was read by Mr. Cohen, brother of the deceased. The full text of the oration by Rabbi Brown follows:—

"Possessed a True Jewish Heart"

We are assembled here to-day to pay our tribute of affection and esteem to a beloved brother-in-faith, whom God Almighty has recently taken away from us to enter the life of Eternity.

Albert Cohen was a charming personality, of a modest, retiring and sweet disposition. He possessed a true Jewish heart, giving freely and frequently of his substance to many a worthy institution that enlisted his sympathy and help. His demise will create a deep void and aching gap within the thinning ranks of our communal life, which we can ill-afford. And now, while we call to mind his successful commercial career, started from modest beginnings developing into a huge enterprise, we feel happy to record that he always identified himself closely with Jewish interests and communal life. He was proud of being a Jew, and was an honoured member of this Synagogue from the very beginning of its foundation and existence, and he made it his constant endeavour to support generously according to his means every institution, which healeth the sick and supporteth the falling and keepeth faith with those, the sun of whose life was setting. Thus he not only identified himself with our local Synagogue, but was also a supporter of other philanthropic institutions and organisations such as the B'nai B'rith, Benevolent Society, and the Keren Hayesod. In his own sphere of industry he was considered by a wide circle of friends, a pioneer in the early days of transport. Later he became a prominent industrialist in Shanghai, and through enterprise, skill and foresight, he succeeded in establishing a large factory, thus giving employment to many labourers, and thereby enriching the commercial life of this city.

His was indeed a busy life, full of activity and enterprise. Nevertheless, he possessed a good heart, and a genial disposition. His overflowing impulse for doing good stamped his life, hallmarking it with raised hopes and restored happiness of consoled hearts. He gave generously to all who appealed to him for a worthy cause with the tact of a refined soul, from the fulness of a warm heart. His gifts came from a heart radiated with love, and moved with pity for the helpless, and the forlorn and the oppressed. His memory will be a blessing to his family who missed the gentlest of husband and tenderest of fathers; it will be a living inspiration to the widow he has left behind, to the children who in this vale of life, will see him no more.

It is, however, to the bereaved widow, children, and members of his family that our profound sympathy goes out at this time. Our prayer to Heaven is that the wife of this worthy helpmeet of our brother—might be sustained in strength of body and mind to bear this grievous blow; that she in faith and humble submission to Heaven's decree, might with time receive some consolation for the loss in the useful and happy careers of the children left behind as a token of the link which once bound her to her departed consort. For him, his earthly task was done, and in the words of our sages, "Whosoever in life gains the approval of his fellow-creatures, it is as if he were well-pleasing in the sight of the Almighty."

"I. L. B." says Amen.

We publish below a tribute from "J. L. B." a leading member of our community, whose initials will be readily recognised by our readers:—

The news of the death of Albert Cohen came as a painful surprise to his many friends in Shanghai, among whom he made himself popular and respected during his long residence here. Though not totally unexpected, the end came too soon and suddenly. It was my privilege to know Albert Cohen since his arrival here over 20 years ago. He was scarcely conversant with English at the time and conducted his affairs in Spanish or French, and as his first compradore engaged a Spanish speaking Chinese. He introduced a new type of rickshaw in Shanghai assuming the business name of the Star Rickshaw Co. The rickshaws were superior to the rickshaw plying for hire at the time in pattern, got up and comfortable adjustments added to which was the scrupulous cleanliness in which the equipment and the pullers' uniforms were kept. Naturally they immediately became popular and a ride in one of them was a real pleasure. By dint of hard work, financial acumen and experience, he turned the business into a huge success. He also dealt with various other kinds of business such as real property, always bringing to bear on his undertakings a right vision and courageous enterprise. The nature of his work demanded very early risings and late hours, the more so as he believed in having the master's eye on everything. His health was naturally taxed by such strenuous exertions and probably laid the foundation of his last illness. He was equally interested in charitable works and always discriminating in his judgment never turned down any request for a deserving cause. His contributions were always handsome and it was a case of private or public charity. Many charities and individuals will be the poorer by his death for his loss cannot be easily replaced.

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DR. BENZION SHEIN ADDRESSES MASS MEETING IN SHANGHAI

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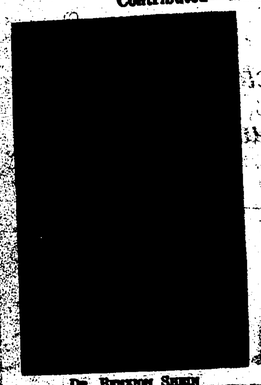

DR. BENZION SHEIN

The mass meeting convened by the Shanghai Keren Hayesod Committee on May 3rd, at the Astor House Hotel, as stated in our last issue, to hear an address from Dr. Benzion Shein, was largely attended, the ballroom being crowded to capacity. Seldom has such enthusiasm reigned at a meeting held in recent years, and it was certainly creditable to the speaker. Dr. Shein held his audience spell-bound with his masterful oratory. He spoke on current vital problems affecting Diaspora Jewry, as well as on the upbuilding work in Eres Yisrael carried on by the Keren Hayesod. Mr. D. E. J. Abraham, presided, and was supported by the representatives of the local Jewish organisations.

The CHAIRMAN, on rising to address the meeting, was enthusiastically received. He dwelt upon the vital necessity of supporting Dr. Shein's mission to China and extending him full moral and financial support. The full text of his address follows:—

The Chairman's Address

LADIES AND GENTLEMEN—At the request of your Executive Committee, and in view of the importance of the cause, I take the Chair this evening. Though Dr. Shein has been in our midst only a short while, I feel sure that he is already known to many of you—and I have much pleasure in introducing him formally as a delegate of Keren Hayesod. His present mission has taken him, among other places, to Australia, where he has had a marked measure of success. He has now arrived among us to endeavour to interest us in the work and objects of the Keren Hayesod, to tell us of the immigration into Palestine, and of the labours which are in hand with the object of upbuilding Eres Yisrael. What he has to tell us will, I am sure, be both interesting and instructive.

Messrs Simon A. Levy and J. E. Salmon, who are known to many of you as old and respected residents of Shanghai, have given glowing accounts of the work which already has been done in Palestine. Dr. Shein will tell you yet more, and particularly about the refugees from Germany for whom you have shown so much sympathy here. About ten thousand German-Jews have entered Palestine as immigrants this year.

You will all realise that a movement such as this cannot be accomplished even moderately successfully without help—and I feel sure that you, who have always done your duty in such matters so manfully, will not fail on this present occasion. The theory which is held by some of us that in Shanghai assistance should only be given to local institutions is fundamentally very sound—but I would point out that we of the Jewish faith are now building a home for our people. This cause is equally sound fundamentally, and in every other respect, and I feel sure that if each one of us here to-night were only to practice one week of self-denial the aggregate contribution towards the cause which Dr. Shein will speak would be considerable indeed. May I point out that it is also incumbent on us to show our faith in the Balfour Declaration, and our confidence in the British Government and our very good friends in England. This can be done only by a determination to carry on the good work, and by bringing such a determination definitely into effect.

Viscount Cecil of Chelwood, in a recent speech, said that "here was a race with a history as glorious as that of any race in the world, with magnificent traditions, with a national feeling and a national patriotism as great as that of any race. But the Jewish race was scattered throughout the world. Surely that was a deplorable fate," and one could well understand the enthusiasm with which the possibility of once again having a national home, a centre of their national life, a physical and territorial centre, was greeted by members of the Jewish race all over the world."

He then went on the say that the Jewish race had been left unprotected. The appeal must not be as it had been in the case in ancient times, to the methods of protection which existed for all nations, but to the great eternal principles—Justice, Mercy, and Righteousness. That was the position in which they were, and he was there to ask them to join him in welcoming the establishment of this National Home.

Viscount Cecil then referred to the pitiable condition of the refugees from Germany and said that he looked with great anxiety to the future, in view of the fact that at present Palestine was unable to take more than ten thousand immigrants a year, while there were more than sixty thousand refugees to deal with. That, to his mind, was the great case for the National Home at the present time."

In conclusion, I would like to say, in the words of our Daily Prayer, that may our work be crowned with success, that we will see the rebuilding of Palestine, "speedily and in our days." I do not wish to take up more of your time, so will now ask Dr. Shein to kindly deliver his address. (Applause.)

Addresses of welcome to Dr. Benzion Shein were delivered by Rabbis M. Z. Ashkenazi, Mendel Brown, Dr. S. I. Ravikovitch and Mr. B. A. Topas.

Dr. Shein's Address

Dr. Shein, in his brilliant address, spoke for over an hour. Many could not suppress their tears when the sad plight of German Jewry was depicted by him in lurid colours. There was not a dull moment in his address, all those present being deeply moved by the harrowing tales of Jewish sufferings on which Dr. Shein dwelt. The latter expressed the hope that world Jewry would not turn a deaf ear to the cry for help to save an entire community from the depths of degradation and misery. After giving a general survey of Zionist achievements since the advent of Dr. Herzl, he dwelt upon the practical importance of Zionism in our days. The need of a country to receive the immigrants could not be denied and all eyes were being focussed on the Land of Israel. Eres Yisrael was the only load star for international Jewry, the speaker said. Amidst gloom and despair, the ancient Jewish homeland had been able to accommodate last year over 10,000 Jews fleeing from the land of Hitler, and 20,000 refugees from that hell would be received this year. The duties of Diaspora Jewry to support financially the movement of Jewish restoration could not be questioned. The Keren Hayesod was mainly responsible for the upbuilding of Eres Yisrael. The more we gave to it, the more it could build and improve, Dr. Shein concluded, with an impressive appeal for contributions and expressed the hope that Shanghai Jewry would not lag behind other sister communities in coming to the aid of their homeland at a critical time in history.

There was a general rally after the conclusion of the address, those present donating $800, which amount was later augmented, to over $1,200, as will be seen from the list of donors in our next issue.

The CHAIRMAN said that he felt sure they were indebted to Dr. Shein for his splendid address, and wished to move a very hearty vote of thanks to him. This was unanimously accorded by the audience, who signified their approval by rising in his honour.

Mr. B. A. [illegible] proposed a vote of thanks to the Chairman which was seconded by Mr. N. E. B. Ezra and carried unanimously.

Address at the Jewish School Auditorium

Dr. Benzion Shein delivered a lecture on the 9th ultimo, at 9 p.m., at the Jewish School Auditorium, on "Our Practical Achievements in Eres Yisrael," illustrated with lantern slide. There was a very large attendance. Mr. B. A. Topas, presiding.

The lecturer spoke for over an hour during the audience a view of New Judea being developed by the halutzim. He referred to the sacrifices which the latter were making in raising the soil and planting the seeds of rejuvenation. What the latter had accomplished within the brief space of fifteen years was one of the epics of all time. It was a record of pioneering and of self-sacrificing vision that had few parallels. Within the space of fifteen years some two hundred thousand Jews immigrated into Eres Yisrael, from all sections of the globe, including Germany where oppression and discrimination on a large scale had made their lives a nightmare of terror. The building of New Judea, continued Dr. Shein, by these pioneers had been an illustration of the aims and the hopes of the Jewish resettlement. Determined that no exploitation should mar the moral worth of this colonisation enterprise, the pioneers had laid the most painstaking emphasis upon the necessity of self-labour. Where there had been back-breaking burdens, the pioneers had borne them, and if death had faced them, they had paid even that high price. What the pioneers had achieved had been for the benefit of all the inhabitants of the land. The final result of the upbuilding of Eres Yisrael rested upon the willingness of the Jewish nation to make continued sacrifices that were required of them, to provide a token to the pioneers who were engaged in an uphill task, that behind them stood their brothers and sisters in other lands who shared their joys and sorrows and their hope of eventual triumph.

Dr. Shein was applauded when he concluded his masterly address. A vote of thanks proposed by the CHAIRMAN was carried unanimously.

Address and Jewish Film at the Embassy

"Talk to Children" by Dr. Shein, has filled the Embassy Theatre on the 12th ultimo, at 10.30 a.m., to capacity, no fewer than 1,000 people being present. The proceedings opened with the singing of the Hatikwah by boys and girls, who looked smart on the stage with their white and blue banners. The address which was followed by Dr. Shein, dwelt upon the work which the youth in Eres Yisrael were accomplishing. Greetings from

{Continued on Page 9}

DR. BENZION SHEIN SPEAKS AT THE ROTARY CLUB

Dr. Benzion H. Shein, emissary of the World Zionist Organisation, was introduced to the members of the Shanghai Rotary Club, on the occasion of its usual weekly tiffin meeting, held in the Metropole Hotel on the 3rd ultimo, by Mr. M. S. Bloch, president of the Shanghai Jewish club, announcing that his subject would be "Present-day Palestine, and the Jewish movement for settlement there."

The meeting was largely attended by members of the Rotary Club, and also by prominent members of the Jewish organisation in Shanghai, noticeable amongst whom were Dr. S. I. Ravicovitch, president of the Jewish community in Harbin; Mr. B. A. Topas, president of the Zionist organisation "Kadimah," Dr. L. Rosenzweig, president of the Jewish Relief Society in Shanghai, Mr. I. Covitt; Dr. Julius Becker, Dr. S. D. Joffek, Mr. G. A. Ravve, Rabbi Mendel Brown, and Mr. N. E. B. Ezra, editor of ISRAEL'S MESSENGER.

Dr. Shein, in the course of an informative and entertaining address, expressed his pleasure and appreciation of the fact that Rotary was an humanitarian movement which always showed sympathy and understanding to the Jewish community in general, and to Jewish aspirations in particular. Dr. Shein stated that "it is nearly 2,000 years since the Jewish independent state in Palestine was destroyed, and the Jewish people were distributed all over the world. Nearly 2,000 years have passed, but still the Jewish people, during all those centuries, felt themselves connected with this little country where the cradle of their nation stood. Three times a day our parents used to pray: 'Oh, may we see with our own eyes, the return to Zion' or 'May Jerusalem be revealed in our day,' but, due to historic circumstances, this ideal and hope has remained only a hope and a dream! It was impossible to make a reality of it, but since the last century this ideal began to take practical form, and to come nearer to realisation."

The speaker then proceeded to trace the history of the Zionist movement from the end of the last century to the present day.

Nature of Agriculture

"The agriculture of Palestine, being on the Mediterranean sea, is of a particular nature. The principal part of Palestinian agriculture consists in the development of the citrus fruit, and the oranges of Palestine are extraordinary in their [illegible] contents, and in vitamins. [illegible] years ago Palestine exported [illegible] cases of oranges, but this year it is expected [illegible] boxes will be handled, [illegible] of the orange growing [illegible] from this, various [illegible] are being exported in the shape

By means of the [illegible] of the Jordan [illegible] waterfall at [illegible] hydroelectric [illegible] present the [illegible] of electric light [illegible] as is to be found [illegible]

Further, the speaker stated, there were very valuable minerals to be found in the Dead Sea, which from a geological point of view was very interesting. "The Dead Sea, which is below the sea level, is enormously saturated with all kinds of minerals—it is so saturated that the specific gravity of the water is higher than the specific gravity of the human body, so that it is impossible for a person to sink in it. There are enormous quantities of potash, of bromides, of nitrates, of phosphates, and until recently it was really a 'dead' sea, because there was not even vegetation there, but now quite vigorous and powerfull life is seen all along its shores. A Jewish-English company has begun to extract the minerals of the desert, and it is the only spot in the British empire where nitrate is found in large quantities, which renders Great Britain in this respect independent of any other country."

Historically Great

Concluding, Dr. Shein said: "Palestine is a little country from the geographical point of view, but it is a great country from the historical point of view. When Palestine was populated, a message came out from that country to humanity—a message which still served as a basis for all that is good and moral in life. That Great Man was the first to say to humanity: 'Thou shalt not kill; thou shalt love thy neighbour as thyself Thou shalt break the sword and convert it into a plough, and shalt break the spear and convert it into a spade!' An ideal that the noblest men of humanity are striving for still in this 20th century, and, when Palestine shall be once more populated, may be another message shall come out from the hills of Galilee and the valleys of Judea—a message that shall really bring peace to understanding, more tolerance and better days to suffering humanity. As the prophet of old has foretold: 'From Zion will come forth [illegible] and the Word of God [illegible]

On the [illegible] Dr. Shein was [illegible] instructive talk by the [illegible] Mr. Percy Chu.

[Continued on page 11]

the children of Eres [illegible] children of Shanghai Jewry, were [illegible] by the speaker, creating tremendous enthusiasm among the latter who expressed the speaker for his courtesy. Dr. [illegible] reminded the children of their duty to be [illegible] firm and steadfast for [illegible] and never seek to hide the [illegible] He appealed to them [illegible] national instincts and never to [illegible] which they were hewn. [illegible] the only hope in [illegible] prospects in the Diaspora, [illegible] their duty to relieve [illegible] who were suffering [illegible] Hitler. To the suggestion that each boy and girl should contribute their little mite of ten and twenty cents from their pocket money, an emphatic assurance was given by the latter exclaiming "With pleasure." Dr. Shein said that Jews must consider it a great privilege to upbuild their homeland, because it gave them not only the opportunity of creating something of lasting value, but of revitalising their culture which had its birth in that very land.

The screening of the film depicting Jewish scenes and progress in New Judea has created great excitement and enthusiasm among the audience. The film was undoubtedly greatly enjoyed and brought home vividly the work which the Halusim were doing. The Purim Carnival in Tel-Abib has stirred one and brought home the fact that a homeland which the Jews needed was a great solution to Jewry's ills and the only panacea for their sufferings.

Dr. Shein was presented with a flower bouquet by a tiny tot amid great applause. The vote of thanks to the speaker was proposed in a few well-chosen words by Mr. B. A. Topas, who presided, and carried with acclamation.

At the meeting each person was presented with a souvenir card illustrating Dr. Herzl's likeness, with the following message from Dr. Shein:—

"DEAR YOUNG FRIEND,—I would like you always to remember the ideal of the greatest leader of modern Jewry, Dr. Theo. Herzl, to create a home for our homeless nation in the land of our fathers, Eres Yisrael, and always to try your best to share in the achievement of this grand ideal. With the greetings of Zion. BENZION SHEIN."

The children were made the recipients of a Zionist button containing greetings from the children of Eres Yisrael to the youths of Diaspora Jewry. Every child went home happy with the gift, expressing the hope that some day he would visit the land of his forefathers and make his permanent home there.

Dr. Shein delivered an address on "Present-Day Progress in Palestine" at the Japanese Y.M.C.A., on the 9th ultimo. The subject was well received and the speaker was accorded a vote of thanks which was carried unanimously.

List of Relatives Sought in China

The Far Eastern Jewish Information Bureau "Daljewcib" (Harbin, P. O. Box 480) has received inquiries about the persons enumerated below, who are said to reside in Shanghai and in other places of China as well as Japan. Information and messages are on hand from their friends and relatives from various countries.

The persons looked for are:—

GUTTER, Gersh and Fruma Chainovna, residing in Shanghai since 1918, from the govt. of Grodno, are sought by their mother in Brest.

GURFINKEL, Vera Lvovna, a letter from relatives in Charson.

GRINPEL (or GRINFEL), Mellach, Feiga and their son Bek, (Shanghai or Singapore), inquiry from relatives in Bobrulak.

EVSHEVITCH, Matvey and Jacob Abramovitch, 39 and 45, sought by their mother in Irkutsk.

ZACHARIASH, Leib Yankelev, sought by his son in Belostok.

LERMAN, Zelik Yakovlevitch, from Berdytchev, inquiry from brother in Vienna, Austria.

KUSHER, Wolf (or Vladimir), inquiry from daughter in Bucharest.

POSNANSKY, Israel and Esther from Ekaterinoslav, inquiry from relatives.

STERELNY, Ekaterina Neonilovna and her husband Alexandre STERELNY, inquiry from their mother in Sevastopol.

TARNOPOLSKA, Tullia Abramovna inquiry from brother and relatives in Charson.

FILTZER, Fania Isaevna, midwife and [illegible] assistant, inquiry from relatives in Omsk.

GEORGESPCHAN, Ephraim Borisovitch, 53, from Blasterossky, inquiry from relatives.

TCHERESHNY, Isaac and his daughter Gital, inquiry from son in Lodz.

Those who know the whereabouts of above named are asked to send the information to the Far Eastern Jewish Information Bureau "Daljewcib," P.O.B. 480, Harbin, Manchu-Kuo.

Persons desirous of locating their friends and relatives through the medium of the Information Bureau "Daljewcib," have to give the following particulars regarding the latter: relation, first name, father's name and surname, age, birthplace, former profession, present profession (if known) from what place and in what year was the last letter received; it is also necessary to state to what city and country is the inquiry to be sent.

Affiliated Jewish organisations are in all countries of Europe, North and South America, South Africa, Australia, U.S.S.R., and others.

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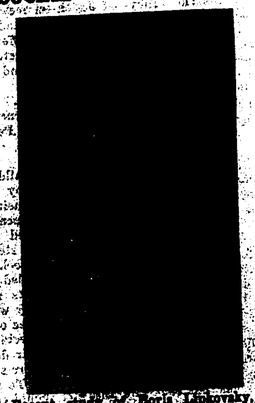


Recent sight of Boris Lipkovsky, who has left for America to study law at the Berkeley University, California. He is the son of Mr. and Mrs. M. Lipkovsky of Shanghai.—Josephe Shick.

Do you know that 250 refugee children have already been brought into Eres Yisrael and started on a new life? That more than a hundred families in New Judea have volunteered to board German refugee children in their homes without charge?

Mr. J. E. Salmon is sailing for Hongkong on the 5th instant.

Do you know that among 300 refugees brought to the Emeck by the Keren Hayesod for training in agriculture, quite a number of them were donors to the Fund in the past and are now directly enjoying the benefit of the money they contributed?

Mr. H. E. Hayim has been elected Hon. Secretary of the Ohel Rachel Synagogue at the annual meeting held recently. He succeeds Mr. M. E. Dangoor, who served in that capacity for well-nigh seven years.

Religious persecution of Jews in Soviet Russia conducted by the government is growing intolerable. The Rabbis are specially affected and they are obliged to lead a precarious existence. An urgent appeal has been sent out to Rabbi M. Z. Ashkenazi, who was instrumental in raising funds and remitting the sum of $30 through Torgain in favour of various individuals in several parts of Soviet Russia. The list of donors follows:—Mr. D. E. J. Abraham $50, From a certain Fund, per Mr. D. E. J. Abraham $50, Mr. G. Efron $50, Collected by Mr. A. Uyadieff $50, Collected by Mr. A. Rapoport $19, Collected at the Berith Millah ceremony by Mr. Fairman $19, Messrs A. Zaslavsky $5, S. Gordin $5, H. Erlich $5, A. Rapoport $5, A. Fein $5, S. Berkman $5, B. Vilens $10, A. Sgerman $5, S. Ischakin $10, L. Brailovsky $5, C. S. Gubbay $25, Mrs. S. J. Solomon $10, Collected in Hongkong, per Mr. A. S. Gubbay $37.40, per Mr. A. Rapoport $18. Further contributions will be gladly received by Rabbi Ashkenazi and duly forwarded and acknowledged in ISRAEL'S MESSENGER.

Do you know that the great majority of German-Jewish youths coming to Eres Yisrael show a strong inclination to agriculture?

We are in receipt of the following contributions for the Jewish Nation Fund being box collections:—Synagogue Ohel Rachel $6.90, Synagogue Beth Aharon $7 and Mr. Shalom Levy $1.80. The total amounting to $15.70 excluding the sum of $6 which we had on hand, has been remitted to the headquarters, realising £1. 9. 4.

Do you know that 17 countries were represented at the Conference on Refugees at Lausanne recently and were unable to find any place outside of New Judea to which refugees might be sent?

We regret to say that by an oversight the name of Mr. N. M. Nissim was omitted from the committee of the Keren Hayesod, published in our last issue.

Do you know that there are 324 manufacturing companies owned by Jews in Eres Yisrael?

The following contributions were made in aid of the B'nai B'rith Polyclinic, in memory of the late Mr. E. M. Bligel:—Rabbi and Mrs. Mendel Brown $10, Mrs. H. Nissim $10, Mr. and Mrs. S. M. Perry $10, Mr. and Mrs. S. E. Levy $10, Mr. and Mrs. I. Gorin $10, Mr. and Mrs. E. Shiff $10, Mr. and Mrs. E. Kazaz $10, Mr. and Mrs. I. A. Ezra $10, Mr. and Mrs. E. Kahn $5, Mr. and Mrs. E. Winkler $10, Dr. M. A. Jeffe $5, Dr. I. Rapaport $10, Mr. C. Kazan $10, Mr. H. Ezekiel $5, Mr. C. S. Gubbay $10, Lady Ezra $10, Oriental $10, Mr. and Mrs. J. Kopman $10, Mr. and Mrs. A. Sator $5, Shanghai Lodge No. 1162, B'nai B'rith $25, Mr. and Mrs. D. E. J. Abraham $10, Dr. and Mrs. E. F. Abraham $10, Dr. and Mrs. E. Bunse $5, Mr. Lawrence Kadoorie $10, Mr. Horace Kadoorie $10, Dr. K. Elster $10, Mr. E. Carbotto of Messrs. Carbotto and Arbenault left for Kobe last night, in charge of the branch office staff.

According to the *Zionist Record* of Johannesburg dated March 30, a gift of a Sefer Torah was made to Rabbi W. Hirsch, Minister of Ohel Rachel Synagogue, by members of the Jewish community of Yokohama. The presentation took place at a special gathering in the Memorial Hall. Mr. J. Goldin, president of the Hebrew Congregation, presented Rabbi Hirsch with the sacred volume of the Law.

Mr. S. Behr, senior partner in the firm of S. Behr and Mother Ltd., arrived here from England on a business trip.

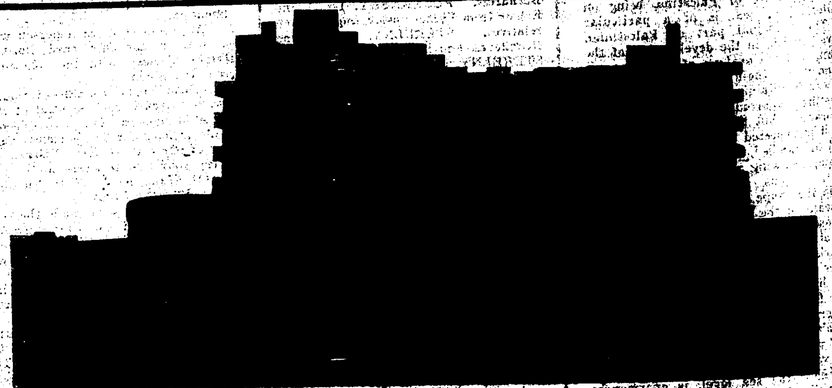
The nine-month baby son of Mr. and Mrs. Wm. Katz died last month. Great sympathy is felt for the latters.

Mr. and Mrs. E. M. Joseph, Mr. and Mrs. Ellis Joseph sailed for America and Europe on the President Coolidge last week-end.

Mrs. Luna Benjamin and her daughter Mrs. E. J. Nathan arrived here from Japan and are staying at the Embassy Hotel.

The Principal of the Tung Wen College (a Japanese institution) has invited Mr. S. B. Ezra to deliver an address to the students on the 6th instant. Mr. Ezra will speak on "Confucius—the Light of Asia." The meeting will be held at the College, No. 100 Route Road, at 7 p.m., and Prof. T. Hayashi will take the chair.

Mr. J. Faust arrived here last week from London, on the Arcadia en route to Kobe Nippon, where he hopes to establish an old and reputable firm of correspondents in order to deal in textiles, yarns, fancy goods, metals etc. "All those articles will now be supplied from Nippon by him direct to Europe.



The new Edgewater Mansions as shown above, to be opened for the holiday season this year, offers holiday possibilities for visitors and residents of the Far East of a hitherto unknown magnitude. The unique construction of this Hotel embraces all modern conveniences together with private beach and special accomodations for children. Its ideal location was selected with a view to catering not only the usual holiday spirited clientelle, but also to the most retiring.

The new hotel designed by Messrs Davies Brooke and Gran embodies every modern convenience. 88 rooms all with private bath, and seperate verandahs, luxurious hall room, dining room, gymnasium and an attractive roof garden are included. These modern conveniences as well as the private beach and attractive setting between the roadway and ocean make the Edgewater Mansions the most modern and attractive resort hotel of the Far East.

CELEBRATION OF THIRTIETH ANNIVERSARY OF "ISRAEL'S MESSENGER"

The thirtieth anniversary of ISRAEL'S MESSENGER was fittingly celebrated at the Jewish Club in Route Pichon on the 6th ultimo, by three hundred members of our community, among whom were non-Jewish guests as well.

Mr. M. S. Bloch, chairman of the Club, opened the meeting with a short address and introduced Rabbi Mendel Brown as presiding officer. A silver rose bowl was presented to Mr. Ezra by Mrs. Brown, containing the following inscriptions. "Presented to N. E. S. Ezra, Esq., by the members of the Jewish community of Shanghai as a token of their appreciation of his thirty years arduous labours on behalf of the Jewish Cause. Iyar 21st, 5694, May 6, 1934."

Importance of Jewish Newspaper

RABBI BROWN, who introduced all the speakers, paid a tribute to Mr. Ezra for his courage and perseverance in pursuing what to him was eminently right. He said:—

"It is with great pleasure that I am presiding this afternoon on this interesting and unique occasion, when we are assembled to do honour to one who has devoted himself for the past thirty years in championing the cause of world-wide Jewry. For thirty years our dear friend Mr. Ezra has raised his voice courageously and eloquently in behalf of worthy and sacred causes and ISRAEL'S MESSENGER, which he has founded and edited during that long stretch of time has truly been fearless exponent of traditional Judaism and the medium of heralding the message of Jewish Nationalism.

"It is indeed a remarkable achievement that our friend, when quite a young man, although deprived of the benefit of a university education, and having to rely entirely on his own efforts without influence and friends, became imbued with lofty idealism and true Jewish enthusiasm to hold aloft the banner of Judaism, and proclaim our ancient message with such force and conviction to all parts of the civilised world.

"ISRAEL'S MESSENGER has been the means of revivifying and strengthening the dormant Jewish consciousness of the Far East, and to establish a connecting link between the Communities of the Far East and the West, and in this way to make it possible for remote Jewish Communities to be in touch with the more active centres of Judaism. The importance of the place of a Jewish newspaper in the Communal life of such a centre as ours, remote from active centres of Jewish Communities throbbing and pulsating with life and idealism, cannot be too greatly emphasised. You, Sir, have made your MESSENGER the disseminator of Jewish knowledge, and you have been the medium of binding and linking together the scattered sections of Jewish Communities in the East, spreading the light and knowledge of Jewish Tradition and fostering the consciousness of the brotherhood of Israel among all the far-flung and scattered Communities of Israel.

Your constant advocacy of the claims of Judaism has been the means of clearing away misunderstandings and so make known to a world, that is still so strangely ignorant, the true ideals of Israel and his faith. The need of a courageous, positive Jewish policy has never been so obvious as to-day, when the blind forces of racial hatred and religious intolerance rage against us in almost every land. Therefore your espousal and advocacy of the claims of Palestine, in season and out of season, deserve our unstinted gratitude and thanks.

"For the past thirty years you have consistently championed the cause of Eres Yisrael never swerving from the right to the left. There was a time when it was unpopular to be a Zionist, but, thank God, to-day the position is entirely changed for the better. Your vision of the past thirty years is gradually becoming fulfilled, and with God's grace may the day arrive in the not distant future, when Palestine, the land of your hopes and dreams, may be populated with one million sturdy Jews, and you and yours being spared to witness the consummation of this glorious achievement." (Applause.)

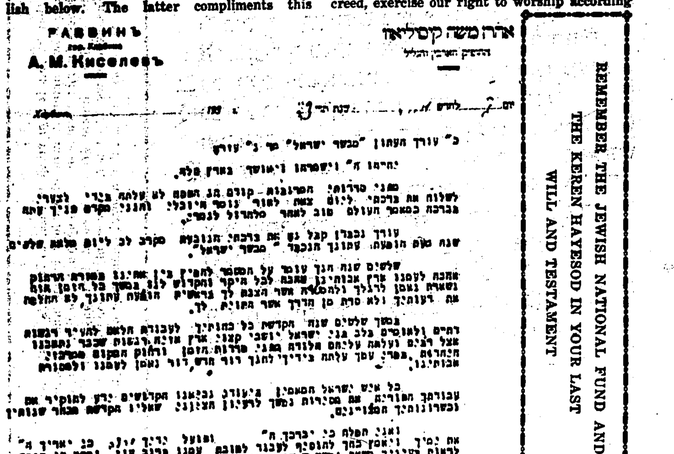
Greetings from the World Zionist Organisation

Dr. Benzion Shein, in rising to address the gathering said:—

"In the name of the World Zionist Organisation which I have the honour to represent and in my name, I wish to express to you Mr. Ezra, *siman tob* and *mazal tob*. This celebration is of quite a rare nature. Not many, if any, Jewish journalists had the opportunity to celebrate the 30th anniversary of a journal which had been edited, conducted and published practically single-handed. Your journal is read and admired not only by the members of your own community, but also in all other parts of the world, including Eres Yisrael. Whoever reads through an issue of your journal is of the unanimous opinion that such articles could have been written by a man who not only possesses great knowledge in Jewish and general lore, but whose heart is filled with reverence for the Jewish past, present and future. The great sincerity with which you are writing is of a contagious nature and any Jewish national subject with which you are dealing makes the reader feel elevated. Your journal exercised a great influence for the last thirty years on many thousands of readers, and in the name of the World Zionist Organization and in my name, I wish that you may be spared for many years to continue your great work and you, Mrs. Ezra and your dear family should live to celebrate the fiftieth anniversary of ISRAEL'S MESSENGER." (Applause.)

Greetings from Chief Rabbi Kisseleff

We are in receipt of a congratulatory message in Hebrew from the Chief Rabbi of Harbin Jewry, A. M. Kisseleff, which we publish below. The latter compliments this journal on its thirtieth anniversary and extends it his best wishes for further success in the years to come.



ארה משה קסליאף
הרב הראשי דחרבין

РАВВИНЪ
Asst. Rabbin
А. М. Кисслевъ

כ' עורך העתון "מבשר ישראל" מר נ' עזרא
יחיו ח"י וישמרהו ויאושר במרץ פלא.

מצוי מרדכי: תמריצות - קודם הג תשמח לא עלתה בגורל לצערי
לשנות את ברכתי: ליום צאת לאוד נזכר תיובלי (תגני קשים פניך שנת
מברכה כמאמר חעולם טוב למאד שלחתיך לנאכרי.

שנת שלם תוספת עמונך תוכפל "מבשר ישראל".

עורך נכבדן קבל נא את ברכתי תוגעת מקרב לב ליום מאה שלים.

אחתה לעמוד ארץ אבותינו אשה לבל תיקר תחקיות לנו בשכר כל תזכן אות
ושארית נאמן לדורך ולהמלאת חפר תצוה לך בראשית תוצאה תחונך לא תחלפה
את דעותיך ולא סרת מן תדרך אשר תצוה לך.

בשכר שלשים שנה הקדשת כל כחותיך לעבודת תלאה לחייך רבבות
רחים ואלמנות בלב בני ישראל ויהי לך קנין ארץ אבותיך שכבר נאבדנו
אבל רחים ועלעה עליהם אלוקה בחוב תלות תעון ורחון תמלה מעוונו
תחרחה, אמין עתן עלתה בידיך לחוך דור פרט לדור נאמן לעבוד ולשמרה
מבוזיו.

כל איש ישראל תאמין: ביעודך נבואו תקוטים ירץ לחוקיר את
נבשרונותיך תמלוחים.

עבורך תחורים את מכריות נאמך לחיקון שגיאון תקוטים ירץ לחוקיר את
את ימיך וישמך כחך לחוכת לעבוד לפנות עמו בלב ונפש כי יאריך ח"
לראות בקיבון כמאת נאמך "שיבת בנים לגבולם" - מאוים במהרה בימינו.

בשתיפת מוקירך ומכבדך בעריך חתם

אחרון אחת קיסליאף

הנ"ל מאחרינן ומגליא

REMEMBER THE JEWISH NATIONAL FUND AND
THE KEREN HAYESOD IN YOUR LAST
WILL AND TESTAMENT

to one conviction. So after all I have said and done, I wish to say to you, Mr. Ezra, and done, I wish to say to you, Mr. Ezra, straight from the shoulder and as a worker of the Press to another, your objects and wishes are ours and your ambitions are ours. We are united in a common cause. But the mortar which holds us together is not the stuff that comes from material profit or business interest—it is your personality, your tact and the feeling of fellowship and devotion you have inspired in us. As a testimonial of that sentiment I ask all of you, ladies and gentlemen, to rise to your feet and drink a toast to the health of Mr. Ezra" (Applause).

Poetical Tribute by Mr. Friend

The following verses in Hebrew composed by Mr. F. L. Friend were read by the latter at the reception in the course of an address delivered by him. Needless to say, Mr. Friend is a speaker, and as a scribe he has no one to rival him in the East.

Name Inscribed in the Local Golden Book

Mr. R. A. Tuck, President of the local Zionist Association "Kadimah," said that he felt it his duty to render tribute to Mr. Ezra for his work in promoting Jewish interests through his publication. They had on many occasions felt that the Zionist ideal could not have been in better hands, and that due to such wholesome influence the Zionist flag was kept flying all over the East. Thirty years of service was a record of no mean achievement and he felt that he was fulfilling the part of one of his colleagues in tendering public tribute to Mr. Ezra and the publication edited by him. In recognition of their appreciation, the "Kadimah" much pleasure in saying, that the "Kadimah" Zionist Society, which he had the honour to represent, had decided to inscribe Mr. Ezra's name in the local Golden Book of the Kadimah.

"Link that Bound the Community"

Mr. M. S. Bloch, President of the Jewish Club, paid a tribute to Mr. Ezra and referred to ISRAEL'S MESSENGER as the best link that bound their community together. He had known Mr. Ezra for many years as a champion of Jewish cause and ever alert to vindicate Jewish name and honour. Without an army and navy at his command, save the mighty pen, Mr. Ezra had won many victories and it was a privilege to give public recognition to his work. He hoped that ISRAEL'S MESSENGER would continue to render effective service and remain the mouthpiece of Jewish interests for many more years to come.

"Jewish Unity"

Rabbi M. Z. Ashkenazi, speaking in behalf of the Ashkenazi community, paid a tribute to Mr. Ezra, and referred to his zeal in promoting Jewish unity and Jewish idealism. They were all anxious to put on record what had been achieved in the past and indeed that many before years of activity would crown the labour of ISRAEL'S MESSENGER which had been developing as a true exponent of Jewish Judaism and Zionism. He hoped that the unity which they all felt was essential to promote the ideals of Judaism, would be intensified as they progressed in their work and for which MESSENGER always sounded a note of warning and admonition. Not a few were beginning to feel that without ISRAEL'S MESSENGER, Jewish work would not be advanced very effectively. Those who were present that day were demonstrating their obligations to the service which the publication had rendered. He had therefore much pleasure in offering hearty congratulations to Mr. Ezra on the thirtieth anniversary of his publication.

"Useful Service"

Dr. [illegible] Rawidowich, speaking in Hebrew, said that during his stay in China his most last year, he had come to know what useful service ISRAEL'S MESSENGER was rendering to the Jewish cause, Jewish unity and Jewish idealism. He felt it a duty to attend the function, because it gave him a chance to refer to Mr. Ezra's work in promoting Jewish life in China and everywhere. As President of the Harbin Jewish community, he considered it his duty to express appreciation of Mr. Ezra's timely intervention in the recent press agitation by the White Russian to incite the mob against the Jews in Harbin. Such devotion to Jewish interests was remarkable and should not be overlooked. He was a diligent reader of ISRAEL'S MESSENGER and felt that it was a most handsome and creditable publication and was susceptible to awakening intense Jewish national consciousness among the readers. They all felt that its wholesome influence in stimulating Jewish interests in Jewish problems. He had much pleasure in offering sincere good wishes to ISRAEL'S MESSENGER and its editor, and hoped that the future would bring them many steps nearer to the realisation of their age-long ideals, of which MESSENGER YISRAEL was an ideal exponent.

Address by Mr. S. M. Joseph

MR. CHAIRMAN, LADIES AND GENTLEMEN,—I believe that you must have read the last two issues of ISRAEL'S MESSENGER and observed the ever-flowing sincere wishes that have been showered upon its editor by its worldwide readers, and the preceding speakers have just outlined the object of this gathering and paid warm and most deserving tribute to Mr. Ezra in appreciation of what he has accomplished through his journal. I may add by saying that ISRAEL'S MESSENGER has the voice of an ardent champion of orthodoxy and Zionism, or the voice that has done much of what was wanted, for it has made many friends by high officials of the two great Eastern nations, who have not only endorsed the Zionist aspirations and sympathised with us for the injustice done us in the past, but have also expressed their aversion and horror at the barbaric cruelties that have been inflicted on our brethren in Western countries in these days of vaunted culture and civilisation.

No doubt you are all aware of the fact that in every anti-Semitic movement we have relentless foes with sinful ambition to dispossess others with violence, for self-aggrandisement and with pernicious propaganda and determination to oust and ruin the Jew wherever he may be, and they would certainly not stop at slapping both sides of our cheeks only, but to slash at us with mortal wound if once they get a chance in their underhand attempt to undermine our status in the Far East. Thanks are due to the Japanese authorities for the prompt and energetic measures they had taken in safeguarding our co-religionists in Harbin against what was contemplated as unprovoked and vicious attack by the anti-Semites there.

In this instance also credit must be given to Mr. Ezra for his timely warning in drawing the attention of the Japanese officials to the emergency which saved the situation from serious consequences. Therefore, let us no longer remain inactive and oblivious to the fact that the anti-Semites are such cruel beings and are so obsessed with that destructive cult of racial fanaticism begotten from barbaric mediævalism. As in the words of the poet "they cut mercy with a sharp knife to the bone," they destroy life and desecrate the spirit so unfeelingly, most revolting to all sense of morality, and in such a frame of mind or attitude they are still scheming to undo us as they had done in the long, painful past. Despite the fact that the Jew has repeatedly forgiven them with compassion and benefaction and continued to contribute so much for the well-being of humanity and for the advancement of civilisation in science, art and literature, in conformity with the spirit of His teachings, "Do justly, love mercy, and walk humbly with thy God."

It has long since been said of Him,—Israel has forgiven his tormentors. Like unto the flower shedding its sweet fragrance upon the wanton wayfarer who trod upon it, giving him—as it were—the benediction of its forgiveness for his injurious deed, so does the scattered nation repay its adversaries. Yet all these truly beautiful noble ideals are of no avail, for it is almost impossible to cure the anti-Semite of his deep-rooted, malicious prejudice, envy and jealousy, and to re-shape his conception. He may change his garb but in his innermost is riotous conception of hatred and destruction. Hence the most urgent necessity is to be alive, consistent and decisive in our object of combating any subversive attempt directed against us, and to assert our rights as peace-loving, law-abiding people, before all the nations of the world. Furthermore, is to back ISRAEL'S MESSENGER in any way, the voice that can at least bring us sympathisers, supporters, and to cultivate their friendship and let all sections of every Jewish Community in the Far East support it morally and financially. (Applause.)

Mr. Ezra Returns Thanks

Mr. Ezra, in returning thanks for the addresses and the presentation, said:—

This remarkable gathering of friends and well-wishers is an evidence of goodwill on your part which is heartening because it is spontaneous. This function of to-day has been encouraged because of our desire to attract our rising young men to the growing need and importance of uniting the community into an harmonious whole. We are beginning to realise that we can no longer live an isolated life. We want to know the health of the Jewish world, how our people are living and what progress they are making in the spiritual and material realms. For this we need men who are imbued with Jewish ideals, young men who may be relied upon to impart to generations yet unborn the sublime and glorious heritage which we have inherited from hoary antiquity. We cannot overlook the fact that the best useful weapon we wield to-day in fighting forces of aggression and retrogression is the printing press, and it is therefore gratifying to note that of late we have witnessed the birth of new publications launched in Shanghai to supplement the work which ISRAEL'S MESSENGER is doing. In Bombay, Singapore, Bandoeng, Harbin and Tientsin, there appeared of late Jewish journals that are rendering inestimable services to Jews and Judaism. We cannot adequately praise the promoters thereof. Few are able to concede what a job it is to maintain a journal, unless it is subsidised and behind it stand men of means and idealism. The question of finance is not the only source of worry. The editor has to prepare the contributions required to make his journal readable. He must maintain regular correspondence with friends and readers everywhere; he must read letters and contributions submitted to him and decide what to accept and what to reject. He must also be on his guard against publishing what is false in taste or exceptionable in morals. He must uphold the principles to which the journal is dedicated and to see that no favouritism is shown to friends who transgress them. It is proper to be independent but not proper to be neutral. Last, but not least, he must scan the Jewish horizon and defend the citadel from being attacked and dismantled.

"We Must Work With The Youths"

I have seldom found the task onerous or tedious. I felt it a religious duty incumbent upon me to devote my spare hours to it and often felt, 'Tis always morning somewhere in the world.' However, I feel that I must be frank with you to-day. I feel that the time has come when we must work with the youths. It is no use ignoring the problem. We must recruit some of our best men for active service. I hope to see this call responded. Happily, we have a plethora of young intellects who can be trained for service. We must fight for ideas, and newspapers must be our fortresses. I foresee the day when every community in the east will realise the utility of journals to serve its cause. In these days, which try our souls, we must support and release useful publications embracing a wide field of culture to inspire the readers with zeal and devotion. There is creative reading as well as creative writing. A newspaper is not a book which can be neglected. Those who seldom read books cannot do away with newspapers. There is no entertainment so cheap as reading, nor any pleasure so lasting. We must continually strive for the best. We have a great struggle to face and we must rise up to the occasion. This impels us to survey our present situation from east to west. We see ourselves surrounded with forces of destruction, scheming and plotting against us; our foes and detractors are never restless but ever on the qui vive to strike a mortal blow. Fight the good fight in an injunction which must be obeyed. Remember what England's bard said in this respect, "I'll fight till from my bones my flesh be hacked." Israel has been a battler and struggler and wrestler from the day he had wrestled with the Angel and had prevailed! We must not think of retreat or defeat. Our plan is simple. In order to live and outlive our detractors, we must learn how to stand in the rear and humanise them. That is a task from which I will not quail.

"Superstructure of Goodwill and Liberality

I wish to thank you all for the honour in inviting me to this feast. The presentation from you is a token which I accept and value for its intrinsic worth. I hope it will stimulate our youths to enlist in the promotion of peaceful welfare of ideals in which the battle is for truth, the naked truth. I am thankful to you for organising this function, which reminds me of the lofty sentiment so well expressed by Carlyle, "One of the God-like things of this world is the veneration done to human worth by the hearts of men." I need hardly say that I did not anticipate it, because I did not prepare myself for it, nor earned it in any way. Earnestly do I echo the words of Yonathan ben Uziel, "Before Thee it is revealed and known that not for my glory or the glory of my father's house have I done this, but for Thy glory that discord may not increase in Israel." (Megillah p. 3) Those who inspired this function and organized it must have been swayed by the desire to unite our community closely together and impress our rising generation. I wish particularly to thank Rabbi Brown, Messrs. David Arakie and M. S. Bloch for their kindness in shouldering the burden and responsibility of this celebration. Kindness gives birth to kindness. I shall not misinterpret your attitude. You have given recognition to my work and I appreciate it. We stand or fall together on a common platform. The prophet Amos once put the searching question, "Can two walk together, unless they are agreed?" It would be churlish to deny that we are laying to-day a new [illegible] on which to erect a superstructure of goodwill and liberality. Let us see to it that below it is strength and above it is grace. (Applause.)

TRIBUTE FROM A DEAR COLLEAGUE

We are pleased to publish a brief message from our dear friend, Mr. N. S. Burstein, author, journalist and lecturer, whose recovery from illness is welcome news to our readers. Mr. Burstein is a veteran journalist; he was associated with us for many years as a regular contributor to these columns and his services were greatly appreciated. We commend to him our best wishes for good health and trust he may be able to resume his [illegible] work which [illegible] to redound to the credit of the [illegible] whom he belongs. His message [illegible]

"Mr. [illegible] No doubt you are wondering why [illegible] send you a message of congratulations on the thirtieth anniversary of ISRAEL'S MESSENGER. I am sure you realise that only something very serious could have withheld my hand on such an occasion; particularly as I was, as you know, associated with your valuable journal almost from its very inception and have never relaxed my interest and pride in it.

"I am sorry to tell you, my friend, that the main reason for my silence was the precarious state of my health. Now I am, thank God, sufficiently recovered to dictate a letter, and delay no longer to convey to you my heartfelt good wishes for the continued flourishing of ISRAEL'S MESSENGER and your own unresting and unceasing good work for the whole House of Israel through its almost universally-read pages.

May God bless you with health and strength to continue your labours for many years to come with the same spirit and energy as heretofore.

N. S. BURSTEIN.

CARDIFF, April 16, 1934." 135 Albany Road.

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MR. BOBBIE DE LYS MAKES HIS DEBUT

MR. BOBBIE DE LYS.

On the 2nd instant, to-morrow night, at 9.15 p.m., Bobbie de Lys will make his first debut before a Jewish audience, at the Jewish school, with Hebrew songs, dances and music of his own composition. Members of our community are urged to patronize the show because it will be the first and last given by the well-known Palestinian Jewish actor, ere he leaves for Tientsin. A very interesting programme has been arranged which is bound to entertain the audience and keep their attention spell-bound in the show. Bobbie de Lys has given two performances at the Embassy Theatre on April 28, the local press greatly eulogising him for his remarkable feat. Entrance fee is within the reach of all, namely, $1, $2 and $3. 25 per cent. of the proceeds will be contributed by Mr. de Lys to the Tiberias Palestine cloud burst sufferers. In patronising the show you are also helping a deserving cause.

Mr. de Lys visited Bombay, Calcutta, Rangoon, Singapore and Hongkong last year, and can relate from personal knowledge and experience Jewish life in those countries. While the old members of the community are beyond hope of redemption, Mr. de Lys pleads for the youth who are the mainstay of the future. In his opinion Bombay and Calcutta made great strides in this direction. Only in Rangoon and Singapore Jewish life is receding, for lack of virile leadership. In Rangoon, for instance, teachers in the Jewish school are recruited from non-Jewish elements, one of the teachers appearing with a cross on her breast and teaching the youth in English. Why no Jewish teachers are engaged is a puzzle to many. There are only a few wideawake men in the community, who realise the danger and the drift from the stream currents of Jewish life, but helpless to resist the reactionaries, who are steeped in rituals and superstition. While in Rangoon, Mr. de Lys was helpful in stirring the members of the community to restore Jewish life and confidence among the youth. Messrs. Elias Levi, J. E. Joshua, A. George and Mrs. Rose Saul, give hope of raising the spiritual status of the rising generation. They are the elements who will assuredly succeed in constructing the shattered fabric of the community, but they have an uphill task before them, the reactionaries not being likely to surrender without a struggle.

When in Bombay, Mr. de Lys visited the Bene Israel school which is under the control of Miss Reuben, a very enthusiastic and cultural Principal. Rangoon may well take an example from the Bene Israel community and try to undo the wrong of having non-Jewish teachers, who are bound to leave an unwholesome impression upon Jewish children. Similar tribute was paid to Miss Luddy, of Calcutta, for her strenuous work in preparing the young generation for Judaism. "I must not omit reference to Lady Ezra," concluded Mr. De Lys, "for her unifying force in the Calcutta Jewish community and her warm devotion to Jewish idealism."

LOCAL NAZIS GREET THEIR CHIEF

Herr F. X. Hassenoehrl arrived here last month from Berlin as High Commissioner for the Far East to represent the Nazi Party of Germany. For weeks the local Nazis were expecting his arrival, for everything was suspended until his advent in China. It is conceded that too many mistakes were made by the quondam leaders of the local Nazis. The first on the list was Herr Halberkann who was considered too soft to handle Nazi interests and was suddenly recalled to Germany. His successor, Herr Becker, was found too radical and dismissed. He was followed by Herr Captain Hannich. Accusations and complaints were made to Berlin in an ever increasing manner, with the result that Herr Hassenoehrl was deputed to Shanghai as an arbitrator and dictator of the local Nazi organisation.

It is conceded by those who are in the know that the latter is a trusted and loyal servant of Herr Hitler. From the very outset of the movement he was a partisan. An Hungarian, or Austrian by birth—not unlike his Chief—with an accent strange to the ear of a real German, he arrived in Shanghai some years ago after several adventures from Siberia, holding the position of manager of Messrs. Siemssen and Co. As soon as Hitler became Chancellor of the Third Reich, Herr Hassenoehrl hurried to Germany, was admitted to the inner circle, rubbing shoulders with great men of the day, Rosenberg, Goebbels, Goering, from whom he has acquired a thorough training regarding Nazi creeds and methods. Especially at the great party meeting in Nuremberg, last spring, he was constantly in the limelight, delivering speeches in support of his Chief.

Generally considered to be one of the inner circles of the Nazi leaders, the local devotees pooh-pooh the idea that Mr. Hassenoehrl came out to China only to supervise the organizations in the Far East, as was given out officially, but rather he has another highly important mission. It is well-known that Hitler never trusts the German regular consuls and ministers. He deputes his own trusted followers with unlimited power to control them. For instance, it was Hitler's special emissary, Rausching, who concluded the treaty with Poland, a few months ago, to the great surprise of the German diplomats themselves.

As soon as Hassenoehrl arrived here, he took up his quarters in the Astor House; he was besieged by his friends and inquisitors. It was later noticed that the latter were neglected, preference being given to Chinese and Japanese callers. When he was asked by an annocent Japanese reporter about the German-Polish-Japanese Bloc in the lobby of the Astor House, he became flustered and replied quickly "abunai," and the inquirer understood at once and started asking harmless questions. For the present it is Hassenoehrl's duty to inundate China and Japan with subversive propaganda, stating that the League of Nations is Jewish through and through and that his Chief's role is to liberate the world from Jewish domination. Though Herr Hassenoerhl, during his stay in Shanghai has not expressed anti-Semitic views, nor was he concerned with the movement in any way, most of the propaganda materials imported by him contain hostile references to Jews and Judaism. It is evident that Naziism is helpless without them, and Herr Hassenoerhl, as a faithful adherent of the new dispensation of hate, will be used as a tool to further the cause which fosters anti-Semitism as a cult.

Meanwhile, a new Nazi Consul-General Lt. Col. von Kriebel is expected here on the 18th instant. He was formerly military adviser to Gen. Chiang Kai-shek, and an old intimate friend of the Fuhrerer.

DR. B. P. GRINGUT
DENTAL SURGEON
Flat 54, Denis Apartments
778 Bubbling Well Road
Telephone 34304

OPENING OF A SYNAGOGUE IN HANKOW

On the 20th ultimo, a new synagogue was dedicated in Hankow for worship by the "Hankow Hebrew Association," which was followed by an "interesting ceremony in the presence of a most enthusiastic congregation who donated generously," writes a correspondent. The invitation card to the ceremony contains the following exhortations:

How would you be, if HE, which is the top of judgment should, But judge you as you are? O think on that, And mercy then will breathe within your lips.

But Heaven breathes through every member of the whole. One Common blessing, one common soul. Blessings ever wait on virtuous deeds. And though a late, a sure reward succeeds.

We are curious to know from where the foregoing was borrowed to serve as an admonition to the seatholders of the new Synagogue. Were there no one among the latter to draw inspiration from our Holy Scriptures? An unwholesome symptom, to be sure!

Jewish School Sports

The Jewish School Sports took place on the afternoon of the 24th May and was a very great success. Mr. A. J. Hayim very kindly placed his ground at the disposal of the School and a fairly good track for the different events was laid out. Over forty events were keenly contested. A splendid tea was supplied through the kindness of General Maurice Cohen, Mr. S. E. Levy and Mr. Horace Kadoorie, the arrangements for which in the capable hands of the last named gentleman, elicited much approval. Mrs. D. E. J. Abraham presented the prizes to the fortunate ones and was enthusiastically cheered by the children and presented with a basket of flowers. Mr. Moise Ezra and Rabbi Maurice Brown made short addresses and all present voted the day as one of the most pleasant in the annals of the School.

We have had the pleasure of an interview with Dr. Erich Lewin, noted specialist in ear, nose and throat diseases and plastic surgery, who arrived here recently from Berlin. Dr. Lewin has established his office at Hamilton House, 170 Kiangse Road, 423 upt. Tel. 17009. At the same time, we received a letter from the Union des Societies OSE, in Paris, commending Dr. Lewin to local Jewry as an eminent practitioner and specialist in the above cases.

On the 27th ultimo, the local branch of the Berith Trumpeldor celebrated the opening of its new premises at the Shanghai Jewish Club and the consecration of the Zionist flag by Rabbi Ashkenazi. There was a large gathering, nearly one thousand present to witness the ceremony which was performed in the open air under an ideal weather. Speeches were delivered by Rabbi Ashkenazi, Rev. B. Lenzer, Messrs. R. D. Bitker, B. A. Topas.

On May 24, at the Jewish Club, a literary evening dedicated to Haim Nahman Bialik, was arranged, which was largely attended. Dr. Shein spoke at length on the works of the noted Jewish poet, after which he was accorded a hearty vote of thanks, proposed by Mr. B. A. Topas, who presided.

TO SAVE JEWS FOR JUDAISM

Send Out Jewish Missionaries—A Clarion Call

By A. ROSEMAN, Paris

Do we need them—Jewish missionaries, or missionaries of Judaism? This is the question that is agitating a section of French Jewry in the midst of all the troubles that now confront the Jews. The "House of Israel" is burning, as Dubnow said recently. It has been ablaze in all directions. But it is on fire inside, too. A large part of Western Jewry feel their houses collapsing under them. They see their children growing estranged from Jews and Judaism. And this inner conflagration is no less perilous or hurtful than that which rages outside. Here in France a Jewish woman has come forward with a despairing cry: We want Jewish missionaries! Groups of Jewish men and women who will devote themselves to spreading the Jewish religion! Not to convert non-Jews to Judaism, but to keep Jews from drifting away. Help us to keep them Jews, she cries, or all is lost! This woman is Madame Alfred Schwob, a prominent social worker, known to all who are interested in the Jewish youth movement in Western Europe. And it is her own tragedy, the loss of her son, one of the most gifted young men in France, that has led her to throw herself into this campaign. She is the mother of Rene Schwob, the famous French author, who has left Judaism and has publish a pregnant and soul-stirring book in which he explains what it was he missed in Judaism that led him to seek refuge elsewhere. Madame Alfred Schwob is an active worker in the Jewish Youth Associations of France, and she regularly attends and takes a leading part in the annual Conferences of the World Union of Jewish Youth (Union Universelle de la Jeunesse Juive). And at her side in the World Union of Jewish Youth, and in her campaign for Jewish missionaries is Rabbi Aime Paliere, who by a reversed process, was a Roman Catholic priest, and has become a Rabbi and is a fervent champion of Judaism. Madame Schwob complains that the Rabbis limit themselves too much to the Synagogue, and do not go into the homes of the people, talk to the young people in the street, mak efriends of them, show them the right path, teach them Judaism, instead of concerning themselves only with ceremonial. The Jewish spirit must be preserved no less than the religious ceremonial, she says. And if the Rabbis cannot do this, special bands of Jewish missionaries should be organized, to go out among the youth and lead them back to Judaism, save them from being lost among strangers. Always in her mind is her own personal tragedy, the defection of her own brilliant talented son.

"I did not want to speak again of my own grief," she writes, "but duty compels me to—and what I feel about it is that the cause of all the defection of our youth is that our Rabbis do not take heed of the terrible need of those who seek God passionately, and for whom forms and ceremonies are not enough." And she speaks for many Jewish mothers here. Her appeal is a cry of pain. "As a Jewish mother, I say to you—speak to the hearts of our children. If you do nothing more than teach them ceremonies, you are driving them into the arms of strangers. If we go on in this way," she says," we shall end up on the precipice." There is not only the Liberal ex-Catholic Rabbi Palliere with Madame Schwob. There is also Dr. Nathan Birnbaum, the Agudist ultra-orthodox ex-atheist thinker, who has now left Germany and is living in Holland, who is dreaming of a movement to launch a band of Jewish missionaries, men and women, who will go out to win back Jews to Judaism, to the Jewish faith and to the Jewish spirit.

[*Our comment on the foregoing appears in our Editorial page.*]

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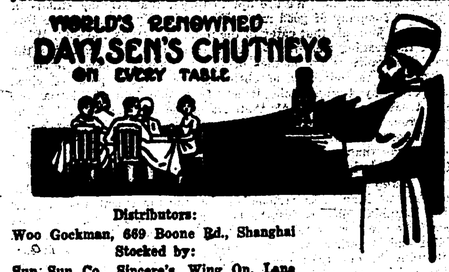

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NOTICE

A. COHEN, Deceased

IN accordance with the last will of the late Mr. A. Cohen dated Shanghai, January 28, 1932, Mrs. Linda Cohen has been appointed administratrix of the Estate of the deceased.

J. DE LARRACOECHEA.
Acting Consul General for Spain.

SHANGHAI, May 18, 1934.

NOTICE

ESTATE A. COHEN, DECEASED, AND SHANGHAI LEATHER CO., LTD. SHANGHAI

NOTICE is hereby given that in accordance with the will of Mr. A. Cohen, deceased, Mrs. Linda Cohen has been appointed Administratrix of the above Estates and has given full authority to represent her and to act on her behalf to Mr. J. Haim, 320 Kiangse Road, Shanghai, who will sign per procuration. Power of attorney signed and executed in Los Angeles on April 23, 1934.
SHANGHAI, MAY 18, 1934.

Editorial Notes & Comments

"Wicked Shall Prosper for a While"

Nazi Germany has again shown its teeth. Once more it is defiant and arrogant. Finding itself isolated and shunned by the civilized nations, her trade ruined, her shipping lying idle, her ambassadors ridiculed, the threatens to wreak vengeance upon innocent Jews. The latest cloudburst emitted by the Nazi press is characteristic of the barbaric regime. All chance of seeing it humanized has been abandoned and we must use force—boycott—as the only weapon to undermine the wicked power. "Every man meets his Waterloo at last!

"Israel's Messenger" and its Readers

We have often been assured that not a few of our readers hold ISRAEL'S MESSENGER in such popularity that they read it from cover to cover. This is an indication that the habit of reading has been conquered. Of course, reading without reflecting is like eating without digesting. We know of not a few who got into the habit of reading books by cultivating a taste for it through newspapers. Reading maketh a full man. Read, mark, learn, and inwardly digest. The [illegible] journals that cater to the mind as well as the soul. When we have the reading [illegible] we can entertain no fear regarding the future. Ignorance is the mother of fear. Ignorance never settles a question. It is the dominion of absurdity. From this point of view, newspapers play a great role. It has been said that the latter are greater treasures [illegible] than uncounted millions of gold. Some may [illegible] who realise its significance will not [illegible] effort of endeavour which is more effective than [illegible]

Not [illegible] for Jewish Settlement

[illegible] Parliamentary [illegible] Reuter's Agency from London under date of May 1, is responsible for the statement that a new Jewish Republic may be established in Angola, Portuguese West Africa. We are further told that a Jewish delegation has left Britain for England, together with the Portuguese Ambassador to discuss details with the Portuguese Government. It is further added that the scheme will be opposed by Zionists because it is contrary to the plan to create a national home for Jews in Palestine. We are in full accord with the latter, although palliative measures in these days must be taken to offset the great ruin—hurban—caused in Naziland. Immigration of Jews to any country should be our paramount duty, although we must first and foremost stand for our ancient homeland and see that it is adequately re-peopled in accordance with its absorptive capacity. The search for land to form "a safe Jewish Republic" will not appeal to Jewish sentimentalist. We stand or fall by our ancient country and no amount of sophism can alter that fact. No doubt the present awful state of affairs in benighted Europe are augmenting the situation and leading our people to take desperate steps, but this will not help to solve the Jewish Question, because there can be no solution unless we re-organise our forces and establish our freedom in Eres Yisrael. That is the quintessence of the Jewish problem and all palliative measures taken will only tend to patch up the wounds without healing them. Under the circumstances, we can understand the logic parmesting Zionists to oppose the present schemo, and it behoves us to concentrate our efforts on one land, viz., the Bible designates—*Eres Yisrael*.

Kaiserism and Hitlerism Arraigned

Our attention has been drawn to the following cabled item through Havas from Sydney, under date of May 10:—

The Reich Consul-General at Sydney has lodged, in the name of the Government, a protest with the Government of the Australian Commonwealth against the statements made by Sir Isaac Isaacs, Governor-General of Australia, during his speech before the Australian War Veterans when Sir Isaac declared, inter alia, that "the sons of Australia took part in the War in order to save civilisation from violence and organised banditry."—Havas.

Getting into the habit of protesting against alleged wrongs is a sign that the soul of a people is not actually in a state of inanimation. The Reich Consul-General at Sydney appears to be endowed with sense and obligations to his people. Perhaps he is not aware what tragedies are being enacted daily in Naziland which reduce into insignificance the accusation that Kaiserism was a case of "organised banditry." The Governor-General of Australia is not a man who will be cowed by fear and "protests." Myriads like him stand to-day in a row indicting the Hitler regime for its heinous crimes against civilisation. All the vile and vicious Nazi propaganda will not help to drown the groans of sufferers in concentration camps. Hitlerism will not escape the verdict of civilisation. It is bound to roam as an outlawed government from the haunts of men and society. We laud Sir ISAAC for his epithet arraignment of Kaiserism which is another word for Hitlerism. Both are tarred with the same brush; both have sinister designs to plunge the world in titanic warfare and destroy the fruits of civilisation. "Friends, Romans, countrymen, lend me your ears."

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Tribute from "The Jewish Daily Bulletin"

The Jewish Daily Bulletin (New York) of April 11, edited by Mr. HERMAN BERNSTEIN, ex-Ambassador from the U. S. to Albania, publishes a little tribute to this journal, which we reproduce below. We are pleased to learn that Mr. BERNSTEIN is planning to publish a new edition of "The History of a Lie," which he wrote about ten years ago in refutation of the Russian calumny, its so-called "Protocols of the Elders of Zion." Our readers will recall that in 1928, we had reprinted BERNSTEIN'S famous work for free distribution. We still have a limited supply available and shall be pleased to forward same to our readers on application. Last year we were able to supply quite a number of copies to the American Jewish Congress, who applied to us for same. Mr. BERNSTEIN, will, no doubt, bring in his new edition of "The History of a Lie" up-to-date, and we congratulate him on his foresight in bringing out this useful work which is now badly needed to offset the anti-Semitic agitation in Europe and elsewhere:—

ISRAEL'S MESSENGER, a Jewish periodical published in Shanghai, edited by N. E. B. EZRA, has recently celebrated its thirtieth anniversary. In addition to greetings and felicitations from Jews in various parts of the world, the editor received messages of greeting from General CHIANG KAI-SHEK, president of the Chinese republic; Sun Fo, son of the late Dr. SUN YAT-SEN; Dr. C. T. WANG, former Chinese Minister of Foreign Affairs, and Wang Chin-wei, present Minister of Foreign Affairs. Mr. EZRA deserves high praise for the thorough Jewishness of ISRAEL'S MESSENGER. It is a courageous, enterprising and wide-awake magazine that he is publishing. ISRAEL'S MESSENGER in far away China is combating anti-Semitism which was introduced there by the White Russians after the revolution. It is also an aggressive and constructive organ of Jewish public opinion, promoting the cause of a Jewish Palestine. When the 'Protocols of the Wise Men of Zion" made their appearance in Shanghai several years ago and it became necessary to disseminate material to refute the fabricated "Protocols," Mr. EZRA immediately brought out a special edition of "The History of A Lie" and used it to good advantage. Mr. EZRA displayed greater enterprise and a finer sense of responsibility than most of the Jewish organisations in the large Jewish communities, which claim to be engaged in defending Jewish rights.

Nippon, Naxism and Tyranny

According to a Reuter cable from Berlin under date of May 10, hope is growing that Germany will succeed in cultivating close alliance with Nippon. ADMIRAL MATSUSHITA, speaking at a reception of the German-Japanese Association in Berlin, is reported to have said:—

"The Japanese Fatherland finds itself in approximately the same position as Germany before the War, the difficulty of which is obvious, but our whole nation is at one in the knowledge that it must strive to achieve the fortune and welfare of the people of the Fatherland with all vigour. Germany and Japan are one in efficiency, volour and tenacity. It is no accident that, at this moment, both countries have to face a multitude of international difficulties, and must work for peace which, however, must be peace with equal rights."

How far the foregoing represents the sentiments of the Japanese Admiral, should not worry us. We are convinced that the best highly preponderating elements in Nippon hate and loathe a country which has sunk into the morass of medievalism, with its autodafe and the Inquisition. Nippon's greatness and progress is not due to emulating the dark forces, but rather the progressive and liberal nations who are to-day in the van of world leadership. There is an ancient Rabbinic adage, "Tell me who are your friends and I will tell what you are." Nippon should be aware of the consequences of cultivating friendship with a wicked and an unscrupulous neighbour. We hold Nippon in high esteem. We know that this Asiatic nation who secured her unchallenged position as the mistress of Asia, will not coquet with an autocratic, intolerant and reactionary regime, whose rein of government has been scathingly denounced by all the civilised nations. It has been said that all government, all exercise of power, no matter in what form, which is not based in love and directed by knowledge, is a tyranny. To flirt with such government is not likely to bring in any gain but pain, sorrow and remorse. We believe that the Japanese Admiral was ill-advised in giving too close an attention to the Nazi regime. We must remember that no government, any more than an individual, will long be respected without being truly respectable. Nippon has won her way as a civilised nation by upholding the right of men to be free and equal in the eyes of the law. Once more we counsel our next door neighbour to spurn Hitlerism and give it no berth and pirch in her territory.

Dr. Adler Exposes Hollow Pretensions of Anti-Semites

Our detractors seldom fail to debit us with all the evils from which the world suffers. In medieval ages, the Jews were accused of poisoning the wells and hastening the end of their neighbours. There is always something which perturbs the anti-Semites and drive them to excesses. The recent STAVISKY scandal in France was capitalized heavily in the hope of discrediting the Jews and increasing their burden of oppression. "Stavisky was a Jew," was passed on from lip to lip and even in Shanghai it was gleefully repeated by the Nazi press. What a chance to incite the world against the Jews! Our attention has been drawn to an address recently delivered by DR. CYRUS ADLER of Philadelphia, president of the American Jewish Committee, on world Jewish situation, in the course of which he said:—

> After the dispersion of the Jews among the nations in every country in Europe and in America, in all the wars of modern times Jews have played their share and more than their even share in defence of every country in which they were settled, however ungrateful that country might be. I would disdain to cite figures or to make definite answer to an author who is afraid to reveal his own name. If Stavisky was a Jew he has paid for his crimes. I have seen it asserted that he was born in the

FAREWELL BANQUET TO DR. BENZION SHEIN

The Shanghai Zionist Association gave a farewell banquet to Dr. Benzion Shein, emissary of the World Zionist Organisation, on the 29th ultimo, at the residence of Mr. and Mrs. N. E. B. Ezra, No. 6 Pacific Gardens (Seymour Road) at which there was a representative gathering of invited guests. Mayor Wu Teh-chen, who was invited, was obliged at the eleventh hour to cancel his engagement, owing to the function arranged in honour of Panchen Lama, Tibetan dignitary. Mayor Wu has regretted his inability to attend and expressed his best wishes to Dr. Shein and his mission to China.

Mr. N. E. B. Ezra, in presiding, proposed the toast of H. M. King George, the reigning monarch of the British Empire, who, he said, would celebrate the 69th anniversary of his birth next Sunday. Few words were necessary to stress the affection which Jews entertained towards His Majesty, whose government held the mandate over Eres Yisrael. Jews dwelling under the British flag enjoyed immunity from oppression and discrimination and what was more, when the lives of their people were imperilled by unjust persecution and oppression in benighted countries, British statesmen never hesitated to come forward in denouncing it and voicing their concern over it. They must not forget that it was under King George's benign rule that the Balfour Declaration, heralding the return of Jews to their Homeland, was issued and promulgated. They could not, therefore, be unmindful of the auspicious event which the King would celebrate next Sunday. It behoved them to rise up and honour the toast of His Majesty, and wish him many, many happy returns of the day.

The toast having been drunk with enthusiasm, the CHAIRMAN, delivered an address dwelling upon the result of Dr. Shein's mission to Shanghai, and the amount of over $20,000 raised by him, over half of which was paid in cash. Other speakers included Rabbi Mendel Brown, Dr. S. I. Ravikovitch, Rev. B. Lenser, Mr. S. M. Joseph and Mr. B. A. Topas. Dr. Shein has suitably responded. We hope to publish the speeches in our next issue.

A tea party was tendered to Dr. Shein by the local Zionist Association "Kadimah" on the 30th ultimo, at the Jewish Club, under the presidentship of Mr. B. A. Topas.

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Greek Catholic faith and later became a Roman Catholic, and I have heard that he had joined the Protestant Church. I have been reliably told that I might categorically deny that he was a Jew. Though whether these statements are warranted or not is not the point at issue. By no process of reasoning, and with no standard of fairness, can a journal which respects itself permit a grossly unjust and untrue generalisation, with regard to any people to be based upon the dereliction, however grievous, of one, or even one hundred individuals. A much greater swindler was a man by the name of Ivan Kreuger, who was in the match business. I believe he was a Swede. His swindle was one which brought more ruin than Stavisky's but I do not remember that any one used his swindle to disparage and abuse the Swedish people or the Protestant Church, or the mythical Nordic race.

Dr. ADLER could not have put the Jewish defence in a more vigorous manner. We love critics but we also love defenders. Accusations without reliable testimony will not impress fair-minded people. The anti-Semites must be hard hit when they are obliged to resort to every sort of calumny against the Jews. It may be a pleasant pastime as far as they are concerned, but we may well retort by citing the famous lines of England's bard:—

"Give me good proofs of what you have alleged:
'Tis not enough to say—in such a bush
There lies a thief—in such a cave a beast;
But you must show him to me ere I shoot,
Else I may kill one of my straggling sheep"

China, Persia and New Judea

Last month Shanghai greeted a Persian Consul who was delegated by his government to establish a Consulate here after a lapse of 1,300 years! He was greeted on his arrival by China's representative and given the hospitality becoming this great nation. From now on China and Persia have close contacts with each other; both are united in a bond of fraternity, equality and legality—lovely and sacred words! At the same time, there arrived in Shanghai an official envoy from the World Zionist Organisation, who entered the settlement without receiving official recognition from China. Dr. SHEIN was sent to deliver the glad tidings that New Judea is awakening and going forward as a nation which will, in the not distant future, enter the comity of nations. While Persia was able to renew her friendship which was severed 1,300 years ago, New Judea, for the last two thousand years, remained inarticulate and her existence almost forgotten. To correct a great wrong, our never-to-be-forgotten HERZL had launched the Jewish National Movement to restore Jewish nationhood and put an end to Jewish disqualification as a nation. The day when Jewish consulates will be established in all parts of the world is not far-off. We cannot escape destiny. Our dispersion was not intended to be permanent. Our exilic period must be ended. We have suffered long enough in our Galuth and it is time that our nationhood should be restored and our people received on an equal footing everywhere. VOLTAIRE said, "All men are equal; it is not birth, but virtue alone, that makes the difference." New Judea will stand by this verdict. We offer congratulations to Persia for coming into close contact with China. The union of these two Asiatic nations will be productive of good results. Both are Asiatic countries and have much in common. The one small, but great (great in achievements to civilisation)—New Judea—will yet come into her own. New Judea will not stand aloof but contribute share for the greatness of mankind. We all must look forward to an era of peace and progress and endeavour to save the world from destructive forces.

Hitler Regime Facing Economic Starvation

Reuter has favoured its readers in China with the following news from Berlin under date of May 16:—

German's foreign trade continues to dwindle. Statistics published to-day show that her foreign trade for April showed an excess of imports over exports of 82,000,000 marks. Compared with March, exports for April dropped by about 85,000,000 marks to 316,000,000 marks, while imports remained almost steady at 398,000,000 marks.

All lovers of freedom and democracy will welcome the above news and see in it the deliverance of millions of innocent souls from oppression in concentration camps. The reign of wickedness must collapse. No wickedness has any ground of reason. It is treason to gag and muzzle the people and punish them if they dare to air their views. HITLER and his minions will rue the day for having departed from the reign of justice and tolerance. Their fall is inevitable. A few more months with such disastrous trade returns for Nazified Germany and the battle will be won. Keep on the boycott! Tighten it until every Hitlerite will feel the pinch of it. We appeal to all fairminded men to emancipate the German nation as a whole from the clutches of Nazism. There is no other way than by intensifying the boycott against German goods and services with full force. "Help yourself and your friends will help you."

"Rab Shemuel," Zionism and Diaspora Jewry

We were expecting a signal from "Rab Shemuel," ex-Minister of Temple Emanu-El, New York, after the tribute we paid him on his retirement from his ministry, in our issue of March last. We hope that this distinguished ecclesiastical dignitary is not angry with us. On our part we are not angry with the world. The world treats us nicely and we have a clear conscience. In a word, we are angry with

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no one, and are seldom affected by adverse criticism. If we remember aright, it was "Rab Shemuel" who pleaded in his anti-Zionistic tirades, that Israel must not become Kagoyim (like unto the Gentiles) in having a country of his own and rule over it, but rather Bagoyim (with the Gentiles), that is to say, hewers of wood and drawers of water. The baneful influence of this destructive philosophy is noticeable to-day to the naked eye. We hear a lot of rumblings that reach us from America which presage the downfall of the un-Jewish teachings contemplated by the school of "Liberal" Judaism. We hope "Rab Shemuel" will live long enough to see the triumph of Traditional Judaism and Jewish Nationalism and admit the bankruptcy of his teachings and preachings. The memory of Eres Yisrael should not be expunged from our daily prayer book; it should forever stand as a beacon light to Jews in the Diaspora. A Jew should remain faithful to his people and country. It is time that we should capitalise this idea and win all from their gloom and pessimism. There are bright days ahead. New Judea will not fail us and we must not fail also. We echo the words of SIR WALTER SCOTT, "Breathe there a man, with soul so dead, who never to himself hath saith. This is my own, my native land."

Goebbels' Cry Happy Omen for Civilisation

Realising the success of the world boycott, Nasified Germany is beginning to squeal. Expressing horror and consternation, the regime instead of capitulating and abandoning its wickedness, resorts to threats and condign punishment against Jews in that hell-enised Germany. Note what Reuter says in a cable from Berlin under date of May 17:—

The possibility of a new revolutionary wave in Germany against "reactionaries" in general, and the Jews in particular, is suggested by recent developments. A national campaign is at present being waged against "carpers and critics", whom Dr. Joseph Goebbels, Minister of Propaganda, denounced in a recent speech. He also declared at that time, that, if the crisis became serious, the Jews in Germany would not be allowed to depart unhindered, and that "the hatred, fury and desperation of the German people will then turn against those who can be reached in this country." Along with the anti-Jewish agitation fomented by the revival of "ritual murder," allegations of friction between the Nazis and the Stahlhelm (Steel Helmets) are growing. . . .

It is the solemn duty of the whole civilised world to outlaw the Hitler regime and break off relations with it. Civilisation will not condone wholesale treachery, butchery and tyranny over innocent beings. It must demand that the wicked should be punished and isolated, until he relents and ceases his work of destruction. Meanwhile, our readers would do well to answer Dr. JOSEPH GOEBBELS by intensifying the boycott and pursuing the relentless foe to the bitter end.

Dr. Benzion Shein and Local Jewry

The month of May this year was crowded with some historic events which will be remembered in years to come. First there was the celebration of the thirtieth anniversary of ISRAEL'S MESSENGER, in which practically the whole community took part. Then we had the mass meeting at the Astor House Hotel, where Dr. BENZION SHEIN delivered an important address under the leadership of Mr. D. E. J. ABRAHAM. Other meetings were also arranged and addressed by the Zionist envoy, which proved thoroughly enjoyable and instructive to the large audience who attended. The object for which Dr. SHEIN pleads has struck a responsive chord everywhere. There was a splendid rally at the end, which must not be underrated considering the depression in trade and the critical times through which we are passing. Results have proved that the heart of Shanghai Jewry is sound and that no appeal for worthwhile causes will be turned down. We would be failing in our duty if we did not mention the great service rendered to the cause by Mr. ABRAHAM, under whose leadership the drive launched by Dr. SHEIN had proved the success it deserved. With his advent to our shores, Shanghai Jews were brought face to face with a leader who was able to infuse new life and inspiration, the effect of which is bound to prove wholesome. It is five years since the last delegate came to our shores, and we are hopeful of the future strong elements which Dr. Shein leaves behind as a result of his historic mission. We can truly say, he came, he saw and he conquered.

Five Years Hence Eres Yisrael Will Become Independent

The making of a nation and the building of a country is a task from which many a stout heart may well shrink. The present undertaking is fraught with possibilities for the future. It is reckoned that this year no fewer than 50,000 Jews will return to and be absorbed in Eres Yisrael. This *per se* is a task which should weigh well in the minds of those who are approached to contribute for the Keren Hayesod. Dr. SHEIN has made it clear in his addresses that we stand to-day at the gate of a great epoch. The whole world is watching us insofar as our own contributions for the upbuilding of our ancient homeland is concerned. If we fail—Heaven forfend—then our disgrace will be complete and thorough. If we win—Heaven speed the day—then we are bound to recover from our present awful state and become a source of pride to the world. At a meeting convened by the Actions Committee in March last, for the first time in Jerusalem, Dr. WEIZMANN said that in five years at the present rate of immigration, Eres Yisrael will be able to support itself. That is the best tiding we have had so far, and all hearts must rejoice over the prospects. If the cause of freedom is the cause of God, then we must not waver in our determination to reach the goal. HEINE said, "Freedom is a new religion, the religion of our time." We need to stress this truth and remember that no man is free except the one who can pass his life as he pleases. It is a question of life or death: Choose!

"To Save Jews for Judaism"

We publish elsewhere in this issue a striking contribution from a correspondent in Paris, anent the movement to send out Jewish missionaries to save Jews for Judaism. We commend it to the attention of our readers and trust they will realise their duty in the present dark hour. It is a bugle call to Kol Yisrael to beware of the danger that is looming. We must all be wideawake to discern the menace and endeavour to spiritualize Judaism and idealize the real. The tendency to cling tenaciously to rituals at the expense of spirituality must be nipped in the bud. We foresee danger ahead. Jews everywhere must not rely upon leaders of poor vision whose conception of Judaism is narrow and based upon superstition. We have no desire to cite cases, but we cannot help saying that any retrograde step taken to-day will cause infinite harm and sorrow. The cry of MADAME ALFRED SCHWOS is the cry of countless mothers in Israel. We dare not ignore it. "As a Jewish mother, I say to you —" (we are citing MADAM SCHWOS) "speaks to the hearts of our children. If you do nothing more than teach them ceremonies, you are driving them away into the arms of strangers." We dare not turn a deaf ear to this pathetic wail. Every *bar yisrael* carries with him a load of responsibility for which he is accountable on the day of judgment. We are facing to-day a grave crisis and we must battle bravely against it. There can be no question of disloyalty to the Synagogue. As a dead man cannot inherit an estate, so a dead soul cannot inherit heaven. We must realise our responsibility and quit ourselves as men. No half-hearted measures must be taken. We must cut off the source of evil from which we are suffering. We commend the movement to send out Jewish missionaries to save Jews for Judaism. We hope the leaders thereof will include the whole Jewish world in their map and plan, and visit far-off countries in order to spread love of Judaism and Jewish ideals. "From little spark may burst a mighty flame."

Dr. Stephen Wise, Veteran Zionist Leader, is Honoured

We glean from our American exchanges that the whole of American Jewry had celebrated the sixtieth birthday anniversary of Dr. Wise with great *éclat*. At the banquet in New York, he was presented with a cheque for $40,000 to be used by him for institutions in which he is interested. The recipient deserves the honour shown him on such a unique occasion. For well-nigh 40 years he stood at the tower of Israel manifesting great concern over its welfare. He kept his working power at its maximum, never at its minimum. If the great aim of all human endeavours is the attainment of hapiness, then Dr. Wise must be singularly happy when he recalls the victories he has won in the past for oppressed Israel. We have always watched his movement with interest and admired his fearless and candid exposure of wrong and the vindication of truth. Dr. Wise excels most as a Jewish Nationalist. His role in the Zionist Movement is unique. H served it with all his strength and might. "The word 'rest' is not in my vocabulary" was the slogan adopted by him. He espoused the cause at a time when it was most unpopular. It required men of stout heart to challenge the classes, some of whom are still adamant and refuse to surrender and acknowledge defeat. We venerate Dr. Wise as a Zionist leader and extol his services to the movement. We are thankful for the many years he has devoted for the propagation of the Zionist ideal. It has been said that "a thankful heart is not only the greatest virtue, but the parent of all the other virtues." Dr. Wise at the age of sixty is still young, robust and militant. He stands to this day for active service, a General in the army of Israel where the battle is for truth. "Who is a happy man?" asked a pupil of his teacher. And the teacher answered: "Happy is he who has great visions and follows them, but happier still is he who sees a portion of the fulfilment of his visions." It is a great compensation to reach the Promised Land, or as some would say, "One golden day redeems a weary year," when he sees the result of his labour yielding sheaves of healthy grain. We are certain Dr. Wise finds to-day much comfort in the realization of the ideals for which he fought and battled all his lifetime. ISRAEL'S MESSENGER from far-off China, salutes this veteran Zionist leader on his sixtieth anniversary, and sincerely hopes that the sense of duty which is characteristic of him will pursue him forever.

Voronoffs Do Not Regard Themselves as Jews

SALONIKA, April 27.—Dr. Alexander Voronoff, brother of Dr. Serge Voronoff, world-famous gland physician, told newspaper interviewers here that although he and his brother were born of Orthodox Jewish parents in Russia and both attended cheder neither of them now regard themselves as Jews. Stopping off here on his way from Palestine to Paris, Voronoff explained that he is neither a nationalist nor an exclusivist but rather a cosmopolitan scientist. Dr. Voronoff said that while he was in Palestine, Dr. Chaim Weizmann tried to convert him to Zionism but failed.

"MEET THE NAZI CHALLENGE WITH THE BOYCOTT!"

By PHILIP GUEDALLA, London

Philip Guedalla, noted British historian, writer and Anglo-Jewish leader, former president of the British Zionist Federation, in the following remarks, called upon British physicians to meet the challenge of Hitlerism in a manner "which even the German skin can feel." His remarks are of particular interest in this country at this time.—Editor, ISRAEL'S MESSENGER.

In Germany we are facing that most serious challenge of the last 400 years. The gravity of the situation lies in that these things are happening in what was thought to be a civilised country. Jewish history has been one long struggle for human equality; that struggle substantially succeeded in the years following the French revolution; equality of citizenship was achieved in every civilised country. But unfortunately not every country is civilised. Frankly, I am not impressed by acts of violence committed in a moment of national hatred; I am not interested in atrocities. What strikes me as a grave challenge is the deliberate selection of one class of the community and the segregation of it into a lower degree of citizenship. This I regard as the first movement in a retrograde march in the direction of the times when slavery was prevalent.

To brand the whole of one communal group seems to me a denial of elementary civic justice, a challenge not only to Jewry, but to the whole of civilised opinion. We are not engaged in a race war, but in a protest against race war. We demand that the Jews of Germany shall be permitted to remain in the full enjoyment of their rights as citizens. Discrimination against a people, not because of what it has done, but because of its race and faith, must be met and faced in the gate. The victims must be fitted for some kind of life in other countries. But is it enough to treat this as a charitable problem? I do not think it is.

We must find a means of maintaining a permanent protest which even the German skin can feel. There is only one—the withholding of any conceivable help or support; of our custom, our money and our patronage. This is a lawful, and quiet, but a visible and potent form of protest. There is not much to be said for sending money into Germany to be spent on armaments; every penny sent there is an act of treachery against the peace of the world. There is a broad case for leaving these people alone. The Board of Deputies has decided that it is not prepared to declare an official boycott; from its own point of view it is perfectly right; so be it. But as we have been told that no selfrespecting Jewish person would touch German goods, it has been decided to organise an effective boycott. Traders must be helped to find alternative supplies, markets must be explored. There are those who say, "Boycott, but boycott in the dark." This is not a very congenial method; that is the German method. It is only a public boycott which has any value, one which shows the Germans the consequences of their actions.

As it is, the drop in German exports has been impressive; in the printing trade, for instance, in 1932, Leipzig exported 284,000,000 marks worth of printing, and only 125,000,000 millions in 1933. We must also let the friends of freedom in our country know what is going to be decided by the mass of decent Christian opinion in such countries as Great Britain, France and Italy. How can we expect to keep the sympathy of men like Sir Austen Chamberlain if we appear unmoved? We must show ourselves at least equally indignant as much as he. We in England have a special lesson laid upon us; to refrain from buying German, and to buy British is not an idle flourish, but a sign of our honest gratitude. The degradation of the children is the most damnable aspect of the German persecution. The choise appears to be between a consolidation of balance sheets, and the leaving of the German Jews in a state of degradation until they have been squeezed dry before being chucked out of the country destitute.

THE LATE MR. E. M. BIRGEL

A well-known member of our community passed away on the 2nd ultimo, after a lingering illness at the Country Hospital. The late Mr. E. M. Birgel had been a resident of Shanghai for some years carrying on business under the name of Oriental Purchasing Company. He was a member of the Shanghai Volunteer Corps, the French Club, and Shanghai Lodge, F. and A. M. At the funeral which was largely attended by mourners and friends, Rabbi Mendel Brown delivered an oration, eulogising the deceased for his sterling qualities. He said:—

"Seldom have we assembled under the stress of a deeper emotion than that which agitates our hearts and minds at this moment when we are about to consign the mortal remains of our beloved brother, Edward Max Birgel, to their final resting place. We can scarcely realise that our Vice-President has been taken from us. The shock under which we are still resling came as an unexpected blow. For our dear departed brother in-faith has been snatched away in the prime of manhood with well-nigh tragic suddenness. Little did any one of us realise when but over two months ago we welcomed him at our Lodge Meeting his seat would henceforth remain empty and he would be sorely missed, and that we should assemble here to-day to do honour to the memory of one who occupied such an abiding place in our hearts. Our late brother endeared himself to us who esteemed his learning and sincerity. His family was highly respected in Austria and I well recall the thrill of pride with which he referred to his Jewish up-bringing and education. He was a true patriot of his adopted country for which he risked his life during the great war. Ever since the inception of Shanghai Lodge No. 1102, he closely identified himself with its founders and became an active and hnooured member of our B'nai B'rith organisation. His keen intellect and wide culture singled him out as one of our most promising young men of ability, and he rapidly filled many a useful position within our movement thereby gaining for himself the respect and admiration of his friends.

Many of us will recall with gratitude the marked ability with which he conducted the Installation Ceremony last February, and the enthusiasm and zeal which characterised this performance of his last official act. He was deeply interested in the educational and cultural welfare of our local Jewish youth and also in the development of our B'nai B'rith Polyclinic which was dear to his heart. Whatever he undertook to do we may well say he did it with all his might; he was ever ready to serve others and this with cheerfulness and gladness. How sad to reflect that our dear brother, a man of much promise, is cut-off from us all in the spring-time of life. Truly can we exclaim in the words of Job: "The Lord gave, and the Lord hath taken. Blessed be the name of the Lord." For his sun has set at noon. Without warning, the Messenger has come, has called him back to his Eternal Maker: "For the dust shall return to the earth as it was; and the spirit shall return unto God who gave it." May the Lord in His merey grant our brother-in-faith His recompense on High. May his soul be bound up in the bond of everlasting life, united with the dear ones who have gone before him to their Eternal rest. Amen."

The following donations given in memory of the late Mr. Birgel to the B'nai B'rith Polyclinic are acknowledged:—Rabbi and Mrs. Mendel Brown $10, Mrs. H. Nissim $10, Mr. and Mrs. S. M. Perry $10, Mr. and Mrs. S. E. Levy $25, Mr. and Mrs. E. Kelen $5, Mr. and Mrs. E. Kann $10, Mr. and Mrs. I. Covitt $5, Mr. and Mrs. E. Blum $5, Mr. and Mrs. T. A. Toeg $10, Mr. and Mrs. F. Winkler $10, Dr. M. A. Jofe $5, Dr. I. Rosenzweig $10, Mr. C. Rosen $10, Mr. Hans Berents $5, Mr. C. S. Gubbay $10, Lodge Lux Orients $10.

THE LATE MR. A. FELBERBAUM

On the 2nd ultimo, Mr. A. Felberaum was found lying prostrate on the bed of his room, death resulting from bullet wounds inflicted by him in the chest. The deceased was a popular figure in local circles and commanded esteem and affection. He was Austrian by birth with a war record. He rendered good service last year when the Jewish Defence League was formed here and took great interest in matters appertaining to Jewry. He was 33 years of age and unmarried. Mr. C. E. Horsman, Master of Shanghai Lodge, spoke at the funeral on behalf of his fellow-officers and members and Dr. F. Reiss, Master of Lux Orientis Lodge, spoke on behalf of the Lodge he represented. Prayers were offered by Mr. I. Covitt after which the mourners filed by the bier as a last token of respect. Deceased was born in Vienna on December 11, 1901. He is survived by his father, Mr. A. Felberbaum who resides in Vienna, and two brothers.

Hardoon Will Case

In our last issue, we stated that the development in this case is proceeding satisfactorily and that not one but two lawyers have been briefed. Once more, we are informed, that the latter could not find it possible to leave for Shanghai, owing to their being occupied in important cases which impel them to defer their proposed trip. The delay in no wise creates uneasiness for Khan Bahadur Ezra S. Hardoon is sanguine of the result of his arrangements with his lawyers.

Split in British Israel Movement

LONDON, April 27.—British Israel, the organization whose members believe that the English are the descendants of the Ten Lost Tribes of Israel, has split into two factions on the issue of anti-Semitism. Although this movement has long been friendly to the Jews, one group of British Israelites has embraced anti-Semitism because it holds that the Jews are not the descendants of the Ten Lost Tribes but only of the tribe of Judah. This attitude estranged thousands of members of the organization, who have seceded from the movement and created a new group called British Judah. This society is friendly to the Jews and demands that England should proclaim all the Jews of the world British subjects and make an end to their long exile by returning Palestine to them.

How? How? How? How Can They?

ATHENS, May 24.—On occasion of a meeting of the local Hitler Youth organisation Prussian Premier Goering delivered a speech dealing with the relations between Germans abroad and the Reich. As the Third Reich has made it possible for all Germans abroad to be proud of their fatherland, Premier Goering pointed out it demands from all German compatriots to serve the cause of Germany by combatting all ill with defamation of Germany in foreign countries.—Transocean-Kuo Min.

LONDON, May 25.—Pembroke Stevens, the special corrspondent of the "Daily Express" in Germany, who was recently arrested on spying charges and subsequently released reports that "in order to recover the losses suffered by Germanic trade at the hands of foreign Jews, the Reich Government is plan-

[*Continued on Page 24*]

CORRESPONDENCE

MAYOR WU RETURNS THANKS

Editor ISRAEL'S MESSENGER

DEAR MR. EZRA—Please accept my appreciation for the kind sentiments expressed in ISRAEL'S MESSENGER with regard to the honour conferred upon me by the French Government, and thank you for the kindness in sending me a copy of your magazine. I am really humbled by the many praises showered on me. With best regards, Sincerely

WU TEH-CHEN.

SHANGHAI, 8th May, 1934.

GREETING FROM A JAPANESE ADMIRAL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I beg to acknowledge receipt of the April issue of ISRAEL'S MESSENGER, for which I have no words to thank you enough.

I take this opportunity of commending you for coming over to the Japanese Y.M.C.A. on March 15, for the sake of our little group of students and giving us an address on "Civilization's Debt to Asia" which proved very interesting and edifying.

I am so happy that I could have it near at hand and read it as many times as I wish which I think, is really worth while, as it indicates the way we should follow the understanding of East and West and thus solve the problem of racial inequality and divisiveness. May your work grow!

SADAO TAHARA.

ICHANG, 26 April. H. I. J. M. S. "Ataka."

A READER'S TRIBUTE

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I shall be thankful to you for a little space in your esteemed columns in order to express my feeling towards your journal. Before starting reading it, though being the daughter of a famous Rabbi in Russia, I knew very little about the real condition of Jews and their history, taking little or no interest in the problems besetting us. While reading ISRAEL'S MESSENGER I had acquired a great deal of knowledge which inspired me with the desire to study more about our oppressed nation, and this I owe to your journal and your continued zeal in combatting anti-Semitism and manifesting an ardent Jewish spirit of peace and goodwill towards our neighbours. I pray that you may long continue to forge ahead in your great task and thus render immortal service to Jews and Judaism and influence your readers to acquire a thorough understanding of our ideals. May God be your guide for many, many years to come.

S. S. IVANTER.

SHANGHAI, 15th May, 1934.
50 Nanking Road. Room 402.

DR. GOEBBELS'S THREAT

The following letter was published in The North-China Daily News of May 16:—

Editor, NORTH-CHINA DAILY NEWS

DEAR SIR,—Dr. Paul Goebbels, in his address at the Belline Sport Palast, as wired by Reuters and appearing in last Sunday's issue said in part, "It is evident that our stock of foreign currency is bound to decrease if we are boycotted abroad." "This," he said, "is due to our Jewish compatriots, etc.," and he threatens that should the Jewish boycott become a serious menace, the German people will turn their hatred, wrath, and despair against the Jews left in Germany. How are the mighty fallen!

Dr. Goebbels, a year ago boasted that the Jewish boycott could not, and would not, in any way hurt the Fatherland, and now he climbs down and cries defeat. But why not come as a man and talk things over with a view to finding a remedy instead of advocating murder and pillage against defenceless people, for this is what his threat amounts to. The Nazi Germans were bent on murder and pogrom from the start, and the Jews having to defend themselves, and being unarmed, restored to pacific means of defence—the boycott—and they mean to carry it through at any cost. The Jews have had pogroms planned and worked against them time and again, and a few more of this sort will not frighten them nor deter them from their purpose. The "Der Angriff" — Dr. Goebbels' paper—also threatens to teach the Jews to know their place, and after stating, how a year ago, the Jews were miserably cowed and retired into solitude, on seeing that the "gentle German folks" meant them no harm, they are now reappearing in public places and putting on airs, etc. This journal advocates no pogrom and no persecution, not even to lay hands on the Jews but to watch them in the streets, in cafes and other places, and report them to the tender mercies of their German task masters, Goebbels & Co. How considerate this journal is! Naturally, why ill-treat the Jews in public places where they could be seen by non-Nazies? Concentration camps would do the job much more nicely and quietly. Any way, the die is cast and the duelling begun. Let us now see who will come out the winner and who will be the vanquisher, and in closing I would say that the day of reckoning is not far behind, and when retribution comes it will come with a crash to a finish.

PATIENCE.

SHANGHAI, May 15, 1934.

MADAM BELLA PEVSNER'S MESSAGE

Editor, ISRAEL'S MESSENGER.

MY DEAR MR. EZRA:—Only a few weeks ago I came from abroad, where I visited another ten countries with the exception of Russia. Only a few days ago, I stumbled upon a paper of yours where I saw that you happily passed the third decade of ISRAEL'S MESSENGER.

It is a wonderful record indeed! I picture myself, not only the amount of energy, patience and health which you invested during that long period in a human life, but also the opposition, and caprices of so many readers, sometimes hard to overcome, and still remain faithful to principles!

You, dear Mr. Ezra, were and are a real Messenger of a definite Faith, (not in the theological sense) a faith and deep conviction, without which a human heart is an empty shell, without which men and Society do not count in life. You, with firmnes of that faith and iron will dictated by it, carried your message sometimes with a bleeding heart, through all the stony paths and its sharp edges.

I wonder myself, how lonely you often felt, trying to make our people realise, that it depends solely on themselves to make an end of the ghastly spectacle to be the eternal subject, of being endlessly hunted and hounded, despised and derided upon, by building up a corner of our own. You continually and patiently brought them a new thought and awoke a new sentiment which many of your readers, so often, like capricious children, rejected, because it disturbed their peace and crossroaded their little daily interests. You were especially wonderful to me many times, watching how you had the courage to persevere with your task undismayed and undaunted.

I often envied you, that you have in your hands such a powerful instrument, to fight down fallacies and injustices, which are so many, in fact, too many. But that did not discourage you. God bless you for many long years to come, to continue with the same strength of heart and power of inner conviction to carry on our sacred battle, for our truth, our freedom, our land and our future. Especially now, at the present hour, we have to fight desperately for every inch of ground and every inch of God's air to breath where we see almost all countries shut before us, and in our own "National Home" we pass with bleeding feet and bleeding hearts all the sharp stones and blows directed against us overtly and covertly.

I wish you would be here to help us with your unshattered courage and firm standing against all onslaught of our outer and inner enemies. My heartiest and warmest congratulations to you on the thirtieth Jubilee! God strengthen your hands and brace your heart.

BELLA PEVSNER.

JERUSALEM, 1st April, 1934. Bezalel street.

[It is a great pleasure to hear from Madame Bella Pevsner, whose visit to Shanghai, as a delegate of the Jewish National Fund, ten years ago, will be recalled by our readers. This noted Jewess is, happily, still active in the Jewish cause for the welfare of which she has practically dedicated her life. Gifted as an orator, she is widely known for her rare ability to conquer opposition for the cause which she represents. We wish Madam Pevsner many more years of activities and trust she will achieve more successes in a field in which she has shown extraordinary zeal and aptitude.—EDITOR, ISRAEL'S MESSENGER.]

RAJAH M. PRATAP ON EAST AND WEST

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I saw at Dairen your paper when I was a delegate attending the Pan-Asiatic Conference in Februsry last. I heard as well your message which was read before the large assembly. [*This was published in our March 2nd, issue. Ed.*] I appreciate the spirit which you have shown in that message. Having gained an interview with you, I am anxious to put on record my views on the present need of uniting the whole world. We are all suffering from one malady or another.

No one denies it. Oppression exists. A section of humanity is conquered. Conquest is a fact. But we mean to conquer this evil, this conquest and make mankind free and healthy. We assert that many different methods which are being tried to relieve suffering are faulty. They remedy less while they multiply pain. We bring in a new prescription. It cures all the ailment of all the human race. We ask you to kindly try it. We beg you not to pass judgment without investigation.

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It is all wrong to organise a minority against the oppressive majority. If a minority remains weak, weaker than the opponent, suffering is prolonged. In case through better intellect or some disintegerating factors in the majority a minority wins, the suffering simply shifts its field. Now another group of the vanquished is persecuted by suffering. Humanity as a whole does not gain. We mean to bring together, in a common brotherhood, all the suffering masses and the good hearted people of the world. This huge organization cannot fail. Success is sure. And the fact that we utilise all the available goodness, our success will not prove oppressive to any section of society. It is no hatred which prompts us to work. It is no jealousy which makes us active. It is no feeling of revenge which makes us fight the oppression.

We base our movement on enlightement. It was the source of Buddhism and Christianity. It was the basis of the Vedas and Korna, Sikhs and Bahais reiterate this great fact; Enlightenment makes us serve humanity. In ISRAEL'S MESSENGER we may be allowed to point out that from Adam to Abraham and Moses, it was enlightenment which made them serve our comrion human race. It is enlightenment which reveals that all mankind, like ourselves, has been evolved by a certain set of laws of nature. We are produced in the creation to better it. If we can do something to improve human life we must do so. It is what the creative element expects from us. In case we shall prove destructive we shall be chucked out from our job. An engineer does not want a worthless worker. A father also punishes a lazy boy! Some time we get mislead by temporary success of some evil. Some time we do not quite see the reasons behind some seemingly immoral prosperity. But the fact that after all justice is admired and kindness is appreciated should leave no ground for doubt of the great law of humanity.

All the prophets taught it. All the philosophers expounded it. We need better and better social order. Jesus prayed for it. Christians repeat the prayer still: Let Thy kingdom come as in Heaven as on earth. We work to establish an all World State. It will be the kingdom of Heaven. We shall have one capital at Honolulu in the Hawaii Islands under its own flag. North America, South America, Asia, Europe and Africa, will be the five provinces. People will be free to move in any number to all parts of the world. But all those who will live together in a locality will thoroughly mix up perfecting beauty, strength and intellect. We shall solve all economic questions by introducing cooperative system and the social units. We should learn to work together for common welfare. We come naked in this world and when we die we cannot take anything with us. We should not lead a gambling life. It is the essence of all religions.

M. PRATAP, *Servant of Mankind*

TOKYO, April 10, 1934.

[Rajah M. Pratap is an interesting personality. During his brief stay here, he lectured at the Japanese Club and the Japanese Y.M.C.A. He left for Japan in April on his way to Afghanistan, where his home is. Rajah Pratap is leading a humanitarian movement, striving hard to lead mankind out of wilderness and bringing it to the land of promise of eternal freedom and happiness. He designates himself a "servant of mankind." We were much interested in his talk, although we found him holding perverted notions about Jews and Judaism. Rajah Pratap is not unamenable to reason. He is open to view the wide range of problems affecting the human race in a light which will not vex his neighbours. It is not improbable that he will visit China next year and deliver more addresses on the need of uniting east and west on a common platform. —EDITOR, ISRAEL'S MESSENGER.]

AN UNDELIVERED SPEECH

Editor ISRAEL'S MESSENGER

DEAR SIR,—Owing to the limited time and the number of speakers at the celebration of the thirtieth anniversary of ISRAEL'S MESSENGER at the Jewish Club yesterday, I regret to say I could not get an opportunity to deliver my address which I had prepared for the occasion. May I, therefore, crave the hospitality of your columns to ask you to publish the enclosed text in your next issue?

Shanghai, 7th May, 1934. J. BRIGHTEL.

[ENCLOSURE]

This day may be marked as a great day in local Jewish life, it may be signified as an historical event. The Jewish colony of Shanghai may be proud that in this remote corner of the world we have in our midst such a strong personality who, raises his voice for the welfare of our nation. This day will occupy many a page in local Jewish history, and will set a shining example to the future generation. Mr. Ezra, who has devoted his whole life for the national cause, will evoke the hearts of our brethern in all parts of the globe to follow his brilliant path. In the person of Mr. Ezra, we have found not only an ardent defender of our nation, but also a promoter of peace and goodwill among the nations. Mr. Ezra, has availed himself of every opportunity to draw the attention of high personages to the very cause for which he is striving and which is near to his heart. Like Dr. Herzl, who sought to approach and come into contact with princes and potentates, governors and generals of the world for the benefit of our people, Mr. Ezra pursues the same course and purpose. He does not leave a stone untouched to obtain the results he has in view. Every diplomat, every personality who happens to visit our shores, does not leave without having first been acquainted with Mr. Ezra. When any calamity is threatening our brethren, Mr. Ezra is the first to raise his voice against the injustice done to us, and to apply to the authorities concerned for protection. Not long ago, a disaster had threatened Harbin Jews and it was averted —thanks to Mr. Ezra's immediate action in connection therewith.

As one well-wisher expressed himself, Mr. Ezra is good in his editorials, he is still better in facing his opponents. Those who follow the highly interesting correspondence in the local press over the pen-name "Mentor" could have persuaded themselves how freely Mr. Ezra floats in that vast ocean of the Bible and Talmud, how he feels at home in that maze of knowledge. While in his editorials he is more opaque, more hidden and more reticent, in his correspondence or rather in his controversies with his antagonists, he is more transparent and more aggressive.

It is related in the Talmud, that once Rabbi Joshua had disagreed with Rabban Gamliel Hanassi concerning the day on which Yom Kippur would fall. He said: "I command you to come to me with your staff and satchel on Yom Kippur that coincides with your figures. When Rabbi Joshua came, the Nassi greeted him with the following sentence: "Welcome my teacher and my pupil;" my teacher in wisdom, and my pupil in obedience." And that is what Rabbi Eliezer meant by saying afterwards: "Warm yourself at the fire of the sages, but beware of their coals that you are not burned, because their bite is the bite of a fox, their sting that of a scorpion." Mr. Ezra is the battle against our foes, biter like a fox with his merciless sting, so that the latter are compelled to retire, and leave their position to the victor.

In the last issue of ISRAEL'S MESSENGER, there were various propositions concerning the improvement of the magazine. I would like to make some remarks concerning same. There is a parable current in Poland that "two Jews have three opinions." This is true not only among the Jews, but even among other nations as well. In every movement there are bound to arise dissensions which need to be clarified. What one likes the other dislikes; nobody is satisfied with the actions of others, and everyone thinks if he were in the place of "X" he would accomplish better results. One proposes a children's page, another complains about the print being too small, (perhaps he is short-sighted), and the third might want a women's page. But I would suggest, keep the equilibrium of this magazine undisturbed, and let it pursue the same policy as heretofore.

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"ISRAEL'S MESSENGER"

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DEAR SIR,—While wishing to correct some mistakes which in one way or the other have taken place in my verse of April 22, I thought it letter to revise it and should be much obliged if you would reproduce it in your next issue as under:—

O Dear ISRAEL'S MESSENGER
Zion's most welcome challenger
Truly we do blissfully greet
Thy thirtieth anniversary.
May thou ever with triumphs meet
In quelling an adversary.
Thy deeds may thus shine for ever
By dispensing thy own treasure
For so uplifting Zionism
And crushing anti-Semitism.
With earnest and noble valor
In the defence of Israel.
Thy crowning success will prevail.

SHANGHAI, May 5, 1934. *ELIAS S. LEVY.*

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It is all wrong to organise a minority against the oppressive majority.—If a minority remains weak, weaker than the opponent, suffering is prolonged. In case through better intellect or some disintegerating factors in the majority a minority wins, the suffering simply shifts its field. Now another group of the vanquished is persecuted by suffering. Humanity as a whole does not gain. We mean to bring together, in a common brotherhood, all the suffering masses and the good hearted people of the world. This huge organization cannot fail. Success is sure. And the fact that we utilize all the available goodness, our success will not prove oppressive to any section of society. It is no hatred which prompts us to work. It is no jealousy which makes us active. It is no reeling of revenge which makes us fight the oppression.

We base our movement on enlightement. It was the source of Buddhism and Christianity. It was the basis of the Vedas and Koran, Sikhs and Bahais reiterate this great fact: Enlightenment makes us serve humanity. In ISRAEL'S MESSENGER we may be allowed to point out that from Adam to Abraham and Moses, it was enlightenment which made them serve our common human race. It is enlightenment which reveals that all mankind, like ourselves, has been evolved by a certain set of laws of nature. We are produced in the creation to better it. If we can do something to improve human life we must do so. It is what the creative element expects from us. In case we shall prove desructive we shall be chucked out from our job. An engineer does not want a worthless worker. A father also punishes a lazy boy! Some time we get mislead by temporary success of some evil. Some time we do not quite see the reasons behind some seemingly immoral prosperity. But the fact that after all justice is admired and kindness is appreciated should leave no ground for doubt of the great law of humanity.

All the prophets taught it. All the philosophers expounded it. We need better and better social order. Jesus prayed for it. Christians repeat the prayer still: Let Thy kingdom come as in Heaven as on earth. We work to establish an all World State. It will be the kingdom of Heaven. We shall have one capital at Honolulu in the Hawaii Islands under its own flag. North America, South America, Asia, Europe and Africa, will be the five provinces. People will be free to move in any number to all parts of the world. But all those who will live together in a locality will thoroughly mix up perfecting beauty, strength and intellect. We shall solve all economic questions by introducing cooperative system and the social units. We should learn to work together for common welfare. We come naked in this world and when we die we cannot take anything with us. We should not lead a gambling life. It is the essence of all religions.

M. PRATAP, *Servant of Mankind*

TOKYO, April 10, 1934.

[Rajah M. Pratap is an interesting personality. During his brief stay here, he lectured at the Japanese Club and the Japanese Y.M.C.A. He left for Japan in April on his way to Afghanistan, where his home is. Rajah Pratap is leading a humanitarian movement, striving hard to lead mankind out of wilderness and bringing it to the land of promise of eternal freedom and happiness. He designates himself a "servant of mankind." We were much interested in his talk, although we found him holding perverted notions about Jews and Judaism. Rajah Pratap is not unamenable to reason. He is open to view the wide range of problems affecting the human race in a light which will not vex his neighbours. It is not improbable that he will visit China next year and deliver more addresses on the need of uniting east and west on a common platform. —EDITOR, ISRAEL'S MESSENGER.]

AN UNDELIVERED SPEECH

Editor ISRAEL'S MESSENGER

DEAR SIR,—Owing to the limited time and the number of speakers at the celebration of the thirtieth anniversary of ISRAEL'S MESSENGER at the Jewish Club yesterday, I regret to say I could not get an opportunity to deliver my address which I had prepared for the occasion. May I, therefore, crave the hospitality of your columns to ask you to publish the enclosed text in your next issue?

Shanghai, 7th May, 1934. J. BRIGHTEL.

[ENCLOSURE]

This day may be marked as a great day in local Jewish life, it may be signified as an historical event. The Jewish colony of Shanghai may be proud that in this remote corner of the world we have in our midst such a strong personality who, raises his voice for the welfare of our nation. This day will occupy many a page in local Jewish history, and will set a shining example to the future generation. Mr. Ezra, who has devoted his whole life for the national cause, will evoke the hearts of our brethern in all parts of the globe to follow his brilliant path. In the person of Mr. Ezra, we have found not only an ardent defender of our nation, but also a promoter of peace and goodwill among the nations. Mr. Ezra, has availed himself of every opportunity to draw the attention of high personages to the very cause for which he is striving and which is near to his heart. Like Dr. Herzl, who sought to approach and come into contact with princes and potentates, governors and generals of the world for the benefit of our people, Mr. Ezra pursues the same course and purpose. He does not leave a stone untouched to obtain the results he has in view. Every diplomat, every personality who happens to visit our shores, does not leave without having first been acquainted with Mr. Ezra. When any calamity is threatening our brethren, Mr. Ezra is the first to raise his voice against the injustice done to us, and to apply to the authorities concerned for protection. Not long ago, a disaster had threatened Harbin Jews and it was averted —thanks to Mr. Ezra's immediate action in connection therewith.

As one well-wisher expressed himself, Mr. Ezra is good in his editorials, he is still better in facing his opponents. Those who follow the highly interesting correspondence in the local press over the pen-name "Mentor" could have persuaded themselves how freely Mr. Ezra floats in that vast ocean of the Bible and Talmud, how he feels at home in that maze of knowledge. While in his editorials he is more opaque, more hidden and more reticent, in his correspondence or rather in his controversies with his antagonists, he is more transparent and more aggressive.

It is related in the Talmud, that once Rabbi Joshua had disagreed with Rabban Gamliel Hanassi concerning the day on which Yom Kippur would fall. He said: "I command you to come to me with your staff and satchel on Yom Kippur that coincides with your figures. When Rabbi Joshua came, the Nassi greeted him with the following sentence: "Welcome my teacher and my pupil;" my teacher in wisdom, and my pupil in obedience. And that is what Rabbi Eliezer meant by saying afterwards: "Warm yourself at the fire of the sages, but beware of their coals that you are not burned, because their bite is the bite of a fox, and their sting that of a scorpion." Mr. Ezra in the battle against our foes, bites like a fox with his merciless sting, so that the latter are compelled to retire, and leave their position to the victor.

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MRS. LIZA HARDOON AND THE HARDOON WILL

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In your Anniversary Number, "Israelite" admonishes the Jewish Community for having accepted from Mrs. Hardoon the sum of Tls. 25,000, donated by her late husband towards the funds of the Synagogue Beth Aharon. What could have been the motive of your correspondent in so advising, it is not explained, nor do I see any coincidence between this affair and the advent of Khan Bahadur E. S. Hardoon in Shanghai.

The reason for this handsome gift being so delayed is quite obvious. With the case pending decision of the first court, then the appeal court and other matters, Mrs. Hardoon evidently could not have laid hands on the estate and execute her late husband's wishes earlier than she did. Had the community acted on the proffered advice and refused acceptance of the gift, how does your correspondent suggest to have this magnificent and sorely-needed sum replaced? I say magnificent, because not very often do we come across such gifts from the many rich members we have in our community, and I think the latter acted very wisely in accepting it.

The late Mr. Hardoon and his genial wife have very generously built for us a handsome synagogue and followed the same with the aforementioned sum towards its upkeep. It behoves us, therefore, to be grateful and not to throw cold water instead.

Shanghai, 27th April, 1934. GRATEFUL

"Israelite's" Reply to the Foregoing

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I thank you for submitting me a copy of "Grateful's" letter which gives me a chance to reply to it, so that it may appear at the same time in your next issue.

"Grateful" says it is not explained what could have been my motive in so advising, etc. Well, my motive in so advising the Jewish Community was to make a record of my not finding any co-operation from their part facilitating a mutual understanding.

"Grateful" does not see any coincidence between this affair and the advent of Khan Bahadur Ezra Saleh Hardoon in Shanghai. To this, I would say in reply, that the latter has duly notified his arrival here and his relationship with the late Mr. Silas Hardoon, and the fact that this has moved Mrs. Liza Hardoon to contribute the sum of Tls. 25,000 shows that the coincidence is noteworthy.

Further, in my letter of the 15th March, I have recounted Khan Bahadur's career and represented his acts of philanthrophy, so as not to leave a single chance for any one to say: Who is this man for whom so much consideration is claimed?

"Grateful" gives a lame defence for the delay of the payment of this "handsome" gift, pledged by the late Mr. Silas Hardoon. Mrs. Hardoon could certainly have paid the amount pretty earlier then she did. The three reasons enumerated by your correspondent are: The case pending decision of the First Court, the Appeal Court and "other matters." The first two reasons do not stand good because they were already due several months before, and so I am bound to submit to the third on which is "other matters."

"Grateful" is quite satisfied and grateful to the late Mr. Silas Hardoon and his "genial" wife for having generously built for us a handsome synagogue and followed the same with this magnificent gift. Your correspondent must be told that this was made contingent upon the seatholders raising a like sum, and when this was carried out the late Mr. Hardoon, before he passed away, gave instruction that this Tls. 25,000 should be paid. It is thus evident that considering his vast wealth, this contribution is a trifle and by no means excessive.

"Grateful" should also recognize the acts of Khan Kahadur towards Jews and non-Jews during the Great War. Surely he will agree with me that a single life among the thousands saved by Khan Bahadur, is worth much more than the cost of building synagogue and the last gift of Tls. 25,000. On the other hand, "Grateful" does not appear to care a bit about the other millions of dollars hardly earned by a Jewish person which have been left behind somewhere else to the detriment of the Hardoon family with their legal rights.

"Grateful" asks how I would suggest to have this magnificent sum replaced had the community acted on my advice and refused acceptance of the gift? My reply to him is this: Thank God, countries are now governed by sacred laws, rules and treaties, and so, all Jewish money which "Grateful" appears to have so gracefully rejected, shall return to their proper owners, and then, the philanthrophic person, always free from vindictiveness, who endangered his life and spent hundreds of thousands of Rupees for the purpose of saving many Jewish and non-Jewish lives, would not hesitate, I believe, in putting all necessary matters in good order and condition. Let "Grateful" have a little bit more consideration, trust and patience.

ISRAELITE.

Shanghai, 27th April, 1934.

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OUR BOOKSHELF

ON THE SIDE OF MERCY. D. MENKEN, Covici, Friede, Publishers, New York.

A book that enlists every one on the side of Mercy,—mercy to the fallen girl and prompts us to proclaim her and make a good woman out of her. Mrs. Menken, of her own volition, attended the night-courts of New York and quickly accepted official appointment to take charge of delinquent girls, or girls driven or tempted into wrong lanes. For thirty years she acted on this noble work, —but not only "on the side of Mercy. She acted on the side of Intelligence, as Governor Lehman of New York remarks. She acted in each case on the side of Intelligence, how best to handle each individual case and bring out the good that is in every one. There is a beautiful statue in every block of marble. The problem is how to call it into evidence. Mrs. Menken believes that there is some good somewhere in every person. The problem is "How to bring it out!" In this remarkable book she recounts some of the marvellous results she has accomplished. In Oriental lands, like China and India, the book should awaken an echo in Jewish hearts; how best can Jewesses in India and China work to raise the standard of girlhood or womenhood where it needs to be raised.

Rev. Dr. H. PEREIRA MENDES.

NEW YORK, April 20. 99 Central Park West.

DEATH

COHEN.—On April 3, 1934, at Los Angeles, California, ALBERT COHEN, aged 64 years. (By mail).

A TRAVELLER'S TRIBUTE

We are in receipt of the following letter from Rev. B. Lenzer, of Sydney, who is spending a vacation in China and Japan. Mr. Lenzer wrote us from Nippon, arriving here this week. He expects to return to Sydney on the 6th instant:—

DEAR MR. EZRA,—Prior to leaving Hongkong in the early part of April, I was privileged to read your journal and must admit that this is the first occasion that I had the privilege of seeing it.

I note with interest and pleasure that you are celebrating the thirtieth anniversary of its birthday. Permit me to offer you my heartiest congratulations on this auspicious occasion, and to add my meed of praise on its usefulness and importance to the spiritual and moral welfare to our brethren. I am deeply impressed with its fearless and truthful tone, the skillful enthusiastic manner in which you keep the oven.—"Home-fire burning." Your earnest pleading and appeals on behalf of our Home—Eres Israel—cannot but find a ready and cheerful response in the hearts of everyone who claims the name of Jew. During the forty years of my Communal activities in Australia, many attempts have been made to kindle our Home fire to raise the banner of Zionism in our midst. But, unfortunately we have too many *M'asstinim umkat-reigis* amongst us, who frequently succeed in quenching the flame with filthy water and mire. It's a pity we have not a man like you to lead and guide us in the "Battle of the Lord."

May God bless you and prosper your noble efforts, and lead you M'hayil il hayil is the sincerest wish and prayer of yours faithfully,

B. LENZER.

—YOKOHAMA, 20th April, 1934.

OUR ANNUAL APPEAL FOR TREES

ISRAEL'S MESSENGER is making its ninth annual appeal to its readers for Trees in Eres Yisrael. We are hopeful that the response will be gratifying since the cause is better understood to-day than heretofore. We need to redeem the soil from stagnation and every dollar contributed means a step forward in the work of rejuvenation. Our first list of contributions is published below:—

Mr. J. E. Salmon	$7.00
Mr. and Mrs. N. E. B. Ezra	10.00
Mr. S. M. Joseph	6.00
Mr. S. M. Joseph (in memory of his brother, the late Mr. Edward M. Joseph)	12.00
In Loving memory of the late Mr. Ezekiel Salmon	7.00
Mrs. R. E. Toeg	10.00
Mr. Charles . Gubbay	10 00
Messrs Arthur and Theodore Sopher ...	10.00
Mr. and Mrs. M. S. Bloch	10.00
Dr. and Mrs. S. D. Joffick	10.00
Mr. Cecil Ezra	10.00
Mr. and Mrs. N. Fred Nissim	10.00
Mr. and Mrs. M. E. Dangoor	3.00
Mr. and Mrs. I. A. Levis	5.00
Mr. and Mrs. S. I. Jacob	3.00
Mr. and Mrs. H. Kammerling	10.00
Mr. and Mrs. A. E. Moses	6.00
Mr. Daniel Baroukh	10.00
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Eres Yisrael Now A Land of "Milk and Honey"

Mr. Leon Friedman, of China Motors, Ltd., Shanghai, returned from a world tour last month, with his imagination gripped by the splendid prospects ahead of the Jewish homeland.

It was the only country I saw during my tour, declared Mr. Friedman in an interview with *The Shanghai Times* of May 7, which did not have an unemployment problem.

Indeed, he added, there seemed to be a serious shortage of both skilled and unskilled labour throughout the country. Money was pouring into the country with immigrants from German and other countries; explained Mr. Friedman owing to the immigration restriction laws which demand that all immigrants must be guaranteed for a sum in the vicinity of £1,000.

With the recent influx of immigrants, in addition to the steady flow of settlers, a boom set in. Land development, both for building and agricultural purposes, was being carried out on a large scale, Mr. Friedman observed during his visit—his first to this country.

Large sums of money for investment in Palestine were also beingsent by associations and private firms from abroad, and Mr. Friedman was told that the Palestine branch of one English bank alone had recently received more than £15,000,000 in deposits for the purpose of investments.

It is interesting to note that this testimony comes from one who is known to be an anti-Zionist through and through. Mr. Friedman's views must be looked upon as non-partisan, and it is to be hoped that based upon the saying "seeing is believing" he will from now on take an interest in the cause and give it his support.

[*Continued from Page 20*]

ning to confiscate the property of Jews residing in Germany." "These reports," the "Daily Express" says, "rouse horror and disgust."—

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READ IN THIS ISSUE:—ANTI-SEMITISM IN HARBIN: A CASE FOR MANCHUKUO GOVERNMENT—CONFUCIUS: THE LIGHT OF ASIA, Address by N. E. B. EZRA—FAREWELL BANQUET TO DR. SHEIN—GOEBBELS OR GOSPELS?—SHAKESPEARE AND SHYLOCK—DEATH OF MR. J. A. DAVID—MR. H. KAMMERLING HONOURED BY HEBRA SHASS COMMITTEE—HUMILITY, Sermon by RABBI MENDEL BROWN—DR. HERZL'S YAHRZEIT, ETC.

1st July, 1934
18th Tamuz, 5694

SHANGHAI, CHINA

猶太月報社

ESTABLISHED 1904
31st 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

NESTLÉ'S CREAM

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It is sound advice of course to EAT MORE FRUIT, and we really intend to follow it, and then MONOTONY steps in, and we weaken. Fresh or cooked fruits served with a topping of Nestlé's Pure Thick Cream are delightful, and better still are Pineapple and Banana Trifles, when this Cream is used in their making,

BUT——

even then, we are still somewhat under the shadow of Monotony. We want more recipes of greater variety to meet the need, so we remember the series of appealing dishes by a famous chef, detailed in that useful booklet "The Cream of Creams", which the Nestlé Co., P. O. Box 705, Shanghai send us so willingly without any charge, when we write for a copy.

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GENERAL NEWS

[Special Service by the Jewish Telegraphic Agency]

Protests Hitlerism

NEW YORK, May 4.—Edwin Markham, America's 82-year-old uncrowned poet laureate, has been so moved by the events in Germany and by the need for reminding the American people of their heritage of freedom and brotherhood that he has written a new poem called "A Cry For Brother-hood: A Protest Against Hitler's Persecution of the Jews." Mr. Markham sent his poem to the American Jewish Committee.

"Proof" Jesus Was Aryan, Not Jew

BERLIN, May 4.—Jesus was not a Jew but a "true Aryan" whose teachings prove that he was also 'a true Nazi," Arthur Dinter, Nazi spokesman, said at a meeting here. Claiming that Jesus' preachments of unselfishness were like Nazi teachings and that his ousting of the money-changers from the Temple was "unassailable proof" of Jesus' Aryan mentality, Dinter said he had found numerous evidences of Jesus' Aryan origin. Dinter further asserted that the circumcision of Jesus was a fable, charging that the Jews only intended to circumcise him but later abstained, thus proving that they did not regard him as a Jew.

Protest Drilling of Berith Trumpeldor

WARSAW, May 4.—The forthcoming military maneauxres of the Berith Trumpeldor, militant and uniformed youth auxiliary of the Zionist Revisionist, have called forth a bitter protest in the Polish Chamber of Deputies on the part of the anti-Semitic National Democrats. Discussing the plans for the B'rith Trumpeldorites military drills, scheduled to be held in the Zaleozyci district, the National Democrats complain that the minister of interior has given his sanction to "a Jewish army which may possibly be used against a foreign power and which has aroused great opposition in Poland."

Italy Honours Jews

ROME, May 11.—The Order of Knight of Labor, the highest distinction in Fascist Italy, has been conferred upon two prominent Jews, Ricardo Ottelenghi and Ignatz Weiss.

Unemployment Increasing in Germany

BERLIN, May 11.—The myth of a considerable increase of work in Germany is once more exploded by figures referring to the Federal postal service and just made public by the postal authorities. 7,000 postal officials have been dismissed since Hitler's accession to power. Only 230 of those dismissed were higher officials. The report points out, of course, that the dismissals were occasioned mostly for political reasons.

Pope Part of Jewish Plot to Rule World

ROME, May 11.—Attempting to explain the differences between the Vatican and the Third Reich, the Voelkischer Beobachter, Hitler's mouthpiece, published the charge that the Pope is a Jew and that his grandmother was a Dutch Jewess named Lippmann. This is in line with the Nazi policy of calling all of their enemies Jews in order to center mass resentment. The circle of Jews has widened in recent months to include the most mutually antagonistic elements. Thus not only are Jews Jews, but Jesuits, who have shown anything but love for Jews in centuries past, are Jews. Of course all Communists are Jews and now according to the Beobachter the Vatican is in league with Moscow for the overthrow of Christianity and the establishment of the hegemony of international Jewish finance, Freemasonry and nudism.

Gentile Gives £10.000

LONDON, May 11.—All England is talking about a £10,000 contribution by an anonymous non-Jew to the German-Jewish relief fund being raised here by English Jewry. In making his gift, the largest ever made by a non-Jew to a specifically Jewish cause, the donor asked that his name be not made public. He left the money at the Rothschild banking house.

"Laughs" at "World Jewish Conspiracy"

NEW YORK May 11.—There is "no more conspiracy among the Jews to dominate any country than there is among the Scotch," H. G. Wells, major literary seer of the English-speaking world, declared on his arrival in New York for a month's stay. Predicting that Sir Oswald Mosley's Facist movement in England would fizzle out, Wells said the black shirts are not taken seriously in England. The famous novelist and historian pooh-poohed charges of a world Jewish conspiracy and characterized the anti-Semitic movements in Europe as being based on "childish nonsense." He also said that the "solidarity of the Jewish race is much exaggerated. If you have a people with a common language who possess a common tradition, it is only natural that they must hang together."

German Jews Protest Against Ritual Murder

BERLIN, May 11.—Panicstricken by the publication in Der Stuermer, Julius Streicher's notorious anti-Semitic weekly, of allegations that world Jewry is planning "the biggest, most gruesome ritual murder against Hitler and his followers ever witnessed by the world," the National Council of German Jews made a written protest to Hitler againt this deliberate and inflammatory inciting to pogroms. The sensational "revelations" contained in the special May day issue of Der Stuermer were advertised throughout Germany in flaming posters for more than ten days and the impression is that this issue had official sanction. To substantiate its allegations Der Stuermer reproduced what it described as a Jewish New Year card of 1933 bearing a sacrificial rooster, swastika-marked, and a picture of Hitler. Der Stuermer alleged that Czar Nicholas was the victim of a similar Jewish plot and charged that "the Aryans of the world, the pick of humanity, are to be annihilated. That is the wish of all Jewdom and it has been resolved by the Jewish Kahal."

Faith in Prayer is Rewarded

LONG BEACH, N. Y., May 11.—A lonely and patient 78-day vigil by a Jewish mother who daily kneeled in the sand on the seashore and prayed in Hebrew for the sea to give up the body of her eight-year-old son was rewarded when the tide brought in her son's body. Since February 12 when Louis Taub crashed through the ice and was carried away, Mrs. Sarah Taub maintained a constant watch and prayed daily. At the end of 78 days her son's body was washed ashore. After the body had been prepared for burial she prayed again.

A Hitler Gem Ridiculed

BERLIN, May 11.—A striking passage in the May Day speech delivered by Adolf Hitler at the huge second Nazi labor festival in Berlin declared: "The Jewish internationalists have stolen the symbols of the hammer and sickle but the German National Socialists are going to restore them." Much surprise was caused by the fact that the hammer and sickle, traditionally regarded as emblems of the Soviet, predominated at the Nazi festival and were profusely used in decorative schemes by the Nazis. The emblem was sold on the streets of Berlin by hawkers. The badge is not the emblem of the Nazi Labor Front which replaced the trade unions but was merely used as the emblem of the May Nazi festival.

Shun Reich, is Appeal

NEW YORK, May 11.—In a statement signed by Samuel Untermyer and Rabbi Abba Hillel Silver, respectively president and first vice president of the Non-Sectarian anti-Nazi League to Champion Human Rights, the Boycott League appeals to those contemplating a visit to Europe under no circumstances include Germany in their itinerary. The statement says in part: "A considerable number of Jews who would not travel on German boats nevertheless slip into Germany during their sojourn in Europe, either out of curiosity or under the flimsy pretext of visiting distant relatives and friends. Traveling in Germany means increasing the revenues of the railroads, hotels, restaurants, etc. No lover of peace and justice, will knowingly supply Hitler with the necessary means with which to wreck civilization and wage a war of aggression."

"Eres Yisrael Can Absorb 80,000 Yearly"

NEW YORK. May 11.—That Palestine is growing so rapidly that it will be able to absorb 80,000 new Jewish settlers each year was estimated by Louis Lipsky, national chairman of the American Palestine Campaign, in his first public address last Friday since his return from Palestine. The need for a place of Jewish settlement is so great and the agricultural and industrial possibilities in Palestine and surrounding countries are so large that the Jews "will spill over physically and economcially into Transjordan, Iraq and the Hedjaz, as well as into Syria," Lipsky predicted. He reported that there are 300,000 Jews in Palestine to-day. Of this number more than 100,000 are in Tel Abib, he said. Speaking of the difference of opinion that exists among Jews with regard to Palestine, Lipsky declared. "Practical sense dictates that all Jews regardless of former prejudice and dogmas that have died, should be united in support of the national center in Palestine, whose development can be greatly accelerated through a union of all Jewish forces."

Aryan Countess Enrages Nazis

BERLIN, May 4.—The escutcheon of the hundred per cent Oelenberg family, which has noble blood in its veins, was irretrievably sullied in the eyes of the Nazis when Countess Agnes Oelenberg, sister of Baron Friederich Oelenberg, married Conrad Hirsch, scion of a prominent German-Jewish family. The Nazi press is thundering against this "insult" to German honor and bemoaning the fact that a pure Aryan family has been ruined and will now bring into the world a generation of "illegitimate" children. The union between the Aryan countess and the Jew is a particular blow to Nazis because the bride's family approved the match and attended the wedding in a body.

Nazism Rebuked

NEW YORK May 4.—American relatives here of 12-year-old Hans Brull, a German-Jewish lad, were prevented from sending him back to his parents in Germany when Supreme Court Justice Leander B. Faber sustained a writ of habeas corpus sued out by Mrs. Gerda Stein, a member of the Komen's Division of the American Jewish Congress. Brull, who was sent here several years ago, was living with a kinsman, Sigmund Nathan, who recently decided to return him to Germany. Mrs. Stein and the Congress opposed this and produced a letter from Brull's father, saying "what will become of our son here we do not know. Our means do not permit us to send him to any schools still open to non-Aryan children." Mrs. Stein agreed to support and educate Hans. In awarding the boy to her, Judge Faber said that he saw no reason why any Jewish child should be returned to Germany at this time.

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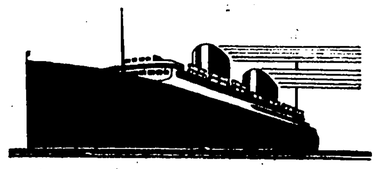

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GENERAL NEWS

S. S. "Glenroy" 15 July

S. S. "CONTE VERDE" 9 August

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JEWISH CALENDAR 5694 — 1934

5694 — 1934

Fast of Tammuz — Sun., July 1.
Rosh Hodesh Ab — Fri. July 13.
Fast of Ab, — Sun., July 22.
*Rosh Hodesh Elul — Sunday, Aug. 12
New Year — Mon. Sept. 10, Tues. Sept. 11
Fast of Gedaliah — Wed. Sept. 12
Day of Atonement — Wed. Sept. 19

*Also observed the day previous as Rosh Hodesh

משכר ישראל

Israel's Messenger

The International Jewish Weekly

SHANGHAI'S ONLY JEWISH PAPER AND ORGAN OF THE JEWISH HOME

FOUNDED, PUBLISHED AND EDITED BY S. I. KEHRA

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A FEARLESS EXPONENT OF TRADITIONAL JUDAISM AND JEWISH NATIONALISM

ANTI-SEMITISM IN HARBIN—A CASE FOR MANCHUKUO GOVERNMENT

In our February issue, we referred editorially to the rise of anti-Semitism in Harbin, which is being engineered by the scum of White Russians, who as exiles from their country have found peace and shelter in Asia. Asia has shown remarkable hospitality to these exiled sons of the late Tsar, and we are safe in saying that had the position been reversed, Asiatics would have been subjected to hardships and inhospitalities. It is but meet that this should be stressed now that we are called upon to mention a dangerous tendency to embroil Asia with Jews. Not satisfied with the tolerance shown to the White Russians, these wolves in sheep's clothings are now busily occupied in scheming against the Jews and training the Asiatics how to embrace the anti-Semitic cult. It is hard to beat the impudence of those who live here on sufferance and who arrogate to themselves the right to "govern" Asia. We protest strongly against the scurrilous anti-Semitic campaign conducted by the "Nashput," an irresponsible sheet published in Harbin and edited by a notorious anti-Semite, RODZIENVSKY. When assurances were given us by the Foreign Office in Tokyo in February last, that the campaign complained if would be suppressed, we took it for granted that our representation was not unproductive of good results. But to our sorrow we find out that such is not the case. Latest advices to hand indicate that the "Nashput" is still wearing a mask in its hideous plot to stir up pogroms in Harbin and elsewhere. Libellous accusations are made daily in its columns, which show unerringly that they have been lifted bodily from the infamous forged "Protocols." We have no space nor stomach to reproduce even a part of these defamatory charges, for to argue with imbeciles is a waste of time. On April 18, we wrote to the Hon. Mr. K. USAMI, Councillor of the Imperial Manchukuo Government, Hsinking, drawing his attention to the scurrilous racial campaign launched in Harbin by the White Russians, through their newspapers and invoking his immediate intervention. The reply to this received in the early part of this month was not unfavourable. It is a clear statement that the remedy complained of would be redressed. Our astonishment was inexpressible when copies of the *Nashput* of June 6 and 7. fell into our hands, wherein we noticed sensational headlines in bold type deliberately accusing Harbin Jews of baseless charges and inciting the readers to rise up and institute pogroms. Such mendacious campaigns of vilification makes our blood boil with just indignation. The insolent editor of the rag has also the brazen effrontery to cite from the "Protocols" defamatory charges against the Talmud, in order to lower the moral standard of the people who gave him religion, yea, even the Deity whom he is supposed to worship. Forgetting that the very Bible which he now adores, as the only means of giving him salvation in life hereafter, is the product of Jewish brains and that but for that Book of Books, he and his ancestors would have been still going about with a piece of straw around their ankles thinking themselves well dressed, the "Nashput" editor has been engaged in polluting wells from which he drank abundantly. We need hardly say that we could not restrain our just indignation when the subversive devilish propaganda referred to, fell into our hands. We lost no time in cabling to the Gaimusho in Tokyo, and the Councillor of the Imperial Manchukuo Government. To the latter we stated:

> "Thanks for your message through Dr. OYABE, but regret saying Russian newspaper continues mendacious slander Harbin Jews, thus defying your order. Situation perilous. . . Respectfully implore your help to suppress Nashput.

Here the matter rests for the present insofar as the step taken by us is concerned. We hope that the Manchukuo Government will take note of our second representation and redress the wrongs. There is no gainsaying that once the enemies of civilization are allowed to gain a foothold in China and defy law and order, the future peace of Asia will be seriously imperilled. It requires courage to stay in a foreign country, enjoy the liberty given and in return reward evil for good! That we have faith in Asia and Asiatics to rebuff European anti-Semitism, goes without saying. Asia has thus far been immune from destructive forces and her people are noted for their calm and dignified attitude towards foreigners. White Russians in Asia will have yet to learn that they are no longer living under the unjust rule of their late Tsar, and that pogroms in Asia will not be tolerated. Jews have lived in China for many centuries without facing pogroms and hardships. We have no reason to complain of maladministration in Asia; on the contrary, our relations have all along been pleasant and cordial. But we should not permit the exiled White Russians to invade Asia and pollute her soil. The Manchoukuo Government has now a clear duty to perform and we await the result with confidence.

GOEBBELS OR GOSPELS?

Havas Agency is rendering great service to its readers in exposing the ravings of the Nazis. Its cable intelligence gives some idea of what is transpiring in the land of HITLER. It is but fair that the civilised world should know of his dark and autocratic regime and the sinister designs with which it is swayed. Happily, the progressive nations are realising its menace and taking steps to counter it. France has universal sympathy in her policy to safeguard her frontiers, and see that adequate guarantees must be forthcoming to maintain the peace of Europe. It is everywhere conceded that Nazi Germany is preparing for war and is taking full advantage of the present fruitless talk on Disarmament. The world must not overlook it nor disregard the warnings given by France. France will receive universal sympathy in her move to maintain Nazi Germany from going forward in her war preparations. It is to be hoped that the local dailies in her war preparations. It is to be hoped that the local dailies are reticent and cautious otherwise they will be muzzled by the Italian government of Hitler. The reticence is apparently dictated by the desire not to hurt the feelings of the enlightened local German colony, especially when they are out here to trade with the Chinese, who must be kept in the dark all about HERR HITLER and Hitlerism. But we respectfully contend that this is not a wise thing to do. It is the duty of the press to unmask the hypocrites before the bar of civilisation, so that they may not escape punishment. Nazified Germany should not be shielded from the limelight. The greater the light thrown upon her medieval regime, the greater the chance of redressing the wrongs of those languishing in concentration camps. ISRAEL'S MESSENGER will continue to render this service to its readers in China, who must learn the truth about Germany. We are indebted to Havas for the following wire flashed from Berlin on the 11th ultimo, exposing the mentality of the maniacs who live under the rule of HITLER:—

> *Under the title "What Have We Against The Jews?" the Westphalian National-Socialist newspaper, the "Westdeutscher Beobachter," publishes an article declaring that one adversary of class struggle and disaggregation of peoples must always be an adversary of Judaism which, according to the paper, is a "world plague." There are at present 15,000,000 of Jews, this people having quintupled since 1825, adds the journal, and it poses further the alternatives "Either a Socialism of imbeciles or the vital struggle of the German nation against the Jews."—Havas.*

Criticism on the foregoing is superfluous. To enlighten fanatical scalots is a task which may well be given up as hopeless and useless. The cowardly nature of those who speak in behalf of HERR HITLER and his minions, is self-evident. Neither the Jewish Bible nor the Christian Bible can humanize them. It is a question of "GOEBBELS or Gospels" When the Christian Gospels have been eliminated from the hearts of so-called Christians, the "gospel" of pagan GOEBBELS must ascend! A writer said, "Satan is to be punished eternally, but for a while he triumphs." If the Nazis triumph for a while, it is the best assurance that their downfall will be swift and thorough. We do not correct the man we hang; we correct others by him.

DR. EISENDRATH, ZIONISM AND DR. KRAUSKOPF

In far-off Canada, there is a journalist, a graduate of the Cincinnati College, Rev. N. M. EISENDRATH by name, who is a regular contributor to the *Canadian Jewish Review*, a weekly journal in Toronto. In an article under the caption, "Nation, Race or Religion?" he tries to show that Jews are not a nation and that modern Zionism is *taref*. Fancy, after all the havoc played by the reform wing in America and the great defeat suffered by it in Germany since the advent of HITLER, Mr. EISENDRATH, instead of retiring with sackcloth and ashes, has the temerity to criticise Jewish Nationalism and lecture to the whole of Keneseth Yisrael to abandon their national hope of restoration! Reading his modern *megillah*, one would imagine that a new prophet has descended upon this planet who is speaking to us *m'pi Hageburah*! Nay, he makes the impression that the Torah has flown away from the rank of orthodox Jews and has found shelter in the bosom of "liberal" Jews. Says he:—

> *To live, however, the Jew must become again a religious fellowship. Not religion as creed, not even as a ceremonial, but religion as dedication to the highest good and as consecration to the service of all mankind—thus alone are we Jews—and I care not how many rise to call me traitor for seeking still to maintain that traditional spiritual loyalty which drove many a martyred Jews to the stake. Not for a few inches of soil or a seat amid the comity of nations; but—yea, heretical though to-day it sounds even amid clamorously shouting Jews—in the name of his God and for the sake of his faith were our Fathers driven to the stake.*

We wish we had space and time to delineate upon the delinquencies of "reform" Judaism, and demonstrate that its spokesman in Toronto is not "*toko k'baro.*" It is obvious that he is not enchanted with the present progress in Israel's homeland. All this appears to him as chimerical. His *kapeidath* is paraded throughout his entire contribution and we are left to wonder who is this "orthodox" Rabbi and from where has he received his ordination. Upholding *Kedusha* against *Sitra ahara*, Dr. EISENDRATH states:

> *Not the resolutions of Jewish World Congresses even if convened from all the entire earth, but the "word of God," ethically transmuted into noble deed and righteous endeavour, has ever been the burden of Jewish poetry and prophecy; and this fact, no Jew——no matter how sophisticated or cynical—dares deny. Remember that even from Zion was to come forth not hammered brass or trade statistics, but the "Torah," and from Jerusalem, neither oranges nor oil; but, yea verily, the "word of God."*

It is touching to see such a *bosina kadisha* ignored by the orthodox Rabbinate in Canada! A prophet without wearing the crown to which he is entitled! It is evident that the latter is not impressed with "trade statistics, neither oranges nor oil." His pathetic cry is "Torah, Torah, spiritual ideals which from the first great leader Moshe Rabenu, through all the prophets and sages and rabbis and philosophers and poets, the whole gamut of Jewish literature and lore has proclaimed." What a pronouncement from a graduate of the Cincinnati College! We may well rub our eyes and exclaim with BRET HARTE:—

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

Dr. EISENDRATH is a marvel to us. Realising his hopelessness to combat political Zionism in the manner which had been characteristic of his school of thought in the past, he resorts to subtleties in order to gain a cheap victory. We can, however, prove it that his views are diametrically opposed to those held by his senior in the refrom pupit. In a lecture on "Palestine—Old and New," delivered by the late Dr. JOSEPH KRAUSKOPF at Temple Keneseth Israel on February 18, 1917, he said:—

> *"When Jerusalem shall have two hundred and fifty places of industry, instead of two hundred and fifty places of prayer, the plea of Zionists will have a deeper meaning, and obtain a wider hearing, than it does now."*

What say you, Dr. EISENDRATH? Wearing the cloak of a *hasid* when your school of thought struggled hard to de-nationalize Judaism and drive the reform Jew to the baptismal font, will deceive no one. We can read between the lines and understand well what is the motive behind your fulminations. In another lecture delivered in a preceding week, the late Dr. KRAUSKOPF said:—

> *"If Jerusalem is ever again to play the part it has played in the past, it will be due to such work as is now being done in the Jewish agricultural colonies of Palestine, in the High School of Jaffa, in the Bezalel workshop at Jerusalem, never to the efforts of those thousands in Jerusalem, whose chief occupation is to pray at a ruin, for the restoration of the ruin of Israel."*

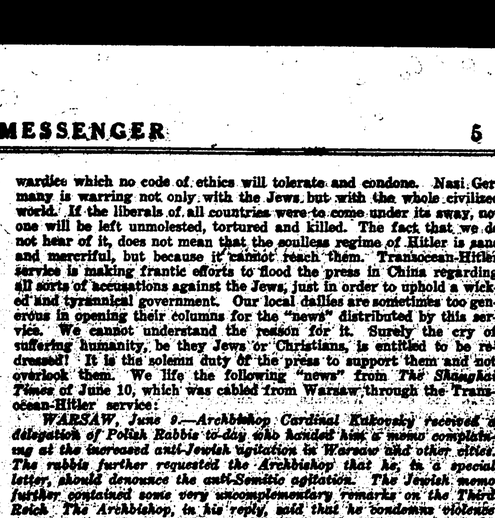
We are satisfied that if the late Dr. KRAUSKOPF were in the flesh, he would have resented the fulminations of the "Gaon" from Wilna (O no! O no! from Toronto!) and exposed his hollow pretentions. We are surprised to see that the *Canadian Jewish Review* has opened its columns to Dr. EISENDRATH to air his views at the expense of truth and veracity. Judaism stands not in need of his defence to preach to us his subtle views on spiritual Zionism: happily, we have our own great men to lead us to the path of rectitude and Jewishness without having to rely upon broken reeds, imported from Cincinnati! Dr. EISENDRATH deserves to be censured for his unwarranted attacks on Jewish Nationalism, which he cleverly does in the guise of an orthodox Jew observing his *taryag miswoth!* "Trust not him who seems a saint," may well be applied in this particular instance.

THE UNRIGHTEOUS REGIME IN NAZI GERMANY

The campaign of slander and villification is the last armoury of tyrants. Assailing weak and defenceless people is an act of cowardice which no code of ethics will tolerate and condone. Nazi Germany is warring not only with the Jews, but with the whole civilized world. If the liberals of all countries were to come under its sway, not one will be left unmolested, tortured and killed. The fact that we do not hear of it, does not mean that the soulless regime of Hitler is sane and mercriful, but because it cannot reach them. Transocean-Hitler service is making frantic efforts to flood the press in China regarding all sorts of accusations against the Jews, just in order to uphold a wicked and tyrannical government. Our local dailies are sometimes too generous in opening their columns for the "news" distributed by this service. We cannot understand the reason for it. Surely the cry of suffering humanity, be they Jews or Christians, is entitled to be redressed! It is the solemn duty of the press to support them and not overlook them. We life the following "news" from *The Shanghai Times* of June 10, which was cabled from Warsaw through the Transocean-Hitler service:

> *WARSAW, June 9.—Archbishop Cardinal Kakowsky received a delegation of Polish Rabbis to-day who handed him a memo complaining at the increased anti-Jewish agitation in Warsaw and other cities. The rabbis further requested the Archbishop that he, in a special letter, should denounce the anti-Semitic agitation. The Jewish memo further contained some very uncomplementary remarks on the Third Reich. The Archbishop, in his reply, said that he condemns violence no matter from what side it is applied, but he wishes to point out that the religious feelings of the Christian population has been hurt and provoked by Jewish elements. In support of this argument the Cardinal instanced the godless campaign in Poland which is directed by the Jew, David Jablonsky, and which of late has taken very ugly forms. The spread of pornographic and other seditious literature may also be traced to Jewish activities and all these things naturally increase anti-Jewish agitation and might lead to regrettable excesses.*

The above will deceive no intelligent person who understands the A.B.C. of Nazi logic and its vicious campaign of slander. The alleged reply of the Archbishop does him no credit. The "godless campaign in Poland" to which he refers is not confined exclusively among so-called Jews. There are millions of nominal Christians who are guilty of this Satanic movement and to encourage persecution of the whole Jewish community for the misdoings of the few, is un-Christian and barbaric, to say the least. The Archbishop who is indebted for his religion and his Bible, yea, even the Deity whom he worships, to the Jews, ought to have known better that the latter do not tolerate "seditious literature," be it against government or religious institutions. At any rate, his "reply" is lame and illogical. It but served to give aid and comfort to an unrighteous regime, the downfall of



Mr. Hilel Epstein, whose portrait we present above, sends us a tribute in Hebrew specially written by him on the occasion of the thirtieth anniversary of ISRAEL'S MESSENGER. It needs a Hebrew scholar to understand the import of his message which was written in his own inimitable style. We are thankful to Mr. Epstein for his generous sentiments towards ISRAEL'S MESSENGER and treasure the tribute coming as it does from such a hoary figure in Israel.

which is as certain as we are sure of the sun to rise to-morrow. Meanwhile, we must face bravely the implacable foe. No intelligent person who understands the principles that are involved in this struggle will quail from it.

SHAKESPEARE AND SHYLOCK

"The Merchant of Venice" has been the cause of much controversy, and bears within it the seeds of malignity and falsity inasmuch as it portrays SHYLOCK, to use the exact words of a Christian lady "as being the only Jew most of us know personally." There are one or two plays of SHAKESPEARE which are included in the scholastic repertory, and we see no reason to select precisely this one which perpetuates Judaeophobia. Of the many SHYLOCK that have played on the stage in the past, six of them had more or less Jewish blood. Tree had fifty per cent., Bourchier and IRVING twenty-five per cent., EDWARD KEAN and DAVID WARFIELD, one hundred percent. It is said that MACKLIN when playing SHYLOCK, puzzled the critics and the crowd by playing SHAKESPEARE not as a low comedy brute but as a human being, and it was POPE who closed the controversy by saying:—

"This is the Jew That Shakepeare drew."

On examining the plot of the play, we find it weak and most absurd. We are given a portrait of Portia as a "virgin breaking the sartorial law of sex, and armed with an untruthful introduction from an absentee Judge. She is allowed to officiate at once as plaintiff, pleader, preacher, arbitrator, sentencer and Christian conversionist." The Judge's voice on the other hand is scarcely heard at all. The matter of the pound of flesh is a mere quibble as it was for the court to award the damage and not for SHYLOCK to exact his award. He calls upon the Court in these memorable words:—

"If you deny me, fie upon the Law!
There is no force in the decrees of Venice.'

What was the reason of SHYLOCK demanding his pound of flesh? Was the contract made in jest or was it intended to trap the innocent Christian, to catch him on the hip!" Antonio with his four argosies and other miscellaneous ventures was amply covered when he borrowed the three thousand ducats, for surely not all his ships could fail to return. Yet SHAKESPEARE allows the improbable to happen and all the ships are reported shipwrecked. A writer aptly expressed it thus:—"The chances that all these would make shipwreck were infinitesimal. Ask any marine insurance broker, enquire at Lloyd's what was the chance of SHYLOCK getting his pound of flesh? It was practically nil." From the foregoing it is highly improbable that SHYLOCK put any faith in the bargain. In our opinion the Jew was the last person this legend of "The Merchant of Venice" should have been fastened on. The Bible teaches that the blood of animals must be removed by a process of salting before same may be cooked. Another law forbids the cutting of flesh from living animals. "Sufferance is the badge of all our tribe," says SHYLOCK and the Jew survives by forgiving rather than exacting by force. "Thou shalt love thy neighbour as thyself," is an injunction of the law which is one of the cardinal principles of Judaism. Now where did this myth of the pound of flesh originate? The story comes from Hindu mythology. It cropped up in England in the "Cursor mundi," and in the old ballad of "Gernutus" the Jew of Venice. Eight years before SHAKESPEARE was born, it figured in an Italian collection, "Il Pecorone." When he was fifteen, it was dramatised as "The Jew." But out of eleven versions of the story in the world's literature, four have no Jews at all. In one version which purports to be historic—vide Letti's History of Pope Sixtus V,—it is the Christian "The Merchant of Rome," who demands the pound of flesh from the Jew! The Jew as creditor only appeared in an English version at the very time the race was being banished from England. There is even a Japanese version where not a pound of flesh, but a square foot of flesh is required. For the edification of our readers we will include an imaginary dialogue between SHAKESPEARE and SHYLOCK which was composed by Mr. H. Greenhough Smith, the Editor of the *Strand Magazine* which is supposed to have taken place in the year 1614. This distinguished writer infuses logic and wit in the essay, the salient features of which we wil reproduce in extenso. The meeting of the master creator SHAKESPEARE and the creature of his imagination SHYLOCK takes place in an inn in Stratford-on-Avon the reason of the meeting being aptly put by SHYLOCK in these words:—"In the limbo where I dwell—the world of shadows which the men of mighty genius have created, and have so filled with life that we can never die—I have long meditated such a visit. The fact is Mr. SHAKESPEARE, I have a bone or two to pick with you. An ancient grudge, if I may call it so." Any of our readers with a little bit of imagination will see the justice of the contention that a character which has been created by a master visionary wil live for ever and that the bad associations which go to give it its vitality will as a natural consequence come to life each time a vision of the character is conjured up in the mind of the reader.

Continuing, Mr. SHYLOCK addressed his creator thus:—

"In that matter of the trial of SHYLOCK vs. ANTONIO, you made me out the villain of the piece. And yet you knew—none so well as you—that the men you chose as heroes—BASSANIO, LORENZO, GRATIANO, and the rest were no better than a pack of foul-tongued boors, as well as cheats and sharpers." "Put yourself in my place what would you have done? To lend out money gratis—is that fair business competition? But let that pass. If you had been a merchant, and a fellow-dealer kicked your shins or spat in your face, would you have liked it?"

To this logical argument, SHAKESPEARE was forced to side with SHYLOCK, and could make no reply. Interrupting the former, SHYLOCK went on in righteous indignation:—"And what," said he," and what if a riff-raff stripling had run off with your daughter—nay, had made the girl a thief to rob you of your ducats, of a ring which you would not have given for a wilderness of monkeys?" "And in the matter of the pound of flesh," interrupted Mr. SHAKESPEARE,—"Which I never got," broke in the other, "which I was jockeyed out of by so vile a quibble! And that was all your fault—your doing! If you had acted fairly by me I should have won the case hands down."

"I fail to follow you," said Mr. Shakespeare.

"Your Portia made the point that I had the right to claim my pound of flesh—that was never in doubt, nor could be—yet I had no right to a single drop of blood. A clever girl I grant. But I had a perfect answer, as you must be fully aware," "A perfect answer, eh?" said Mr. SHAKESPEARE.

"Most certainly I had," said Mr. SHYLOCK. "If you, who knew my character, had left me free to act according to it I should at once have handed over the grocer's scales and the butcher's knife with which you armed me—with some absurdity, I think—and have replied that all I wanted was my pound of flesh—a claim never in dispute—and it was for them, not me, to cut it off and hand it over. If they preferred to keep the blood why, well and good. I was perfectly prepared to accept delivery of the goods on that condition. What reply was open to them? Instead of crawling out of court like a whipped cur, I should have had them writhing. And this is my chief grievance: not so much that you held me up before the public as a villain as that you made me act like a fool."

We reproduce the foregoing to show that a halo of infamy and calumny has been made to surround the Jew. Instead of showing the Jew in his natural colours, a fictional Jew has been created—a character which is false to life and which does a noble people a grave injustice. The man who has no education believes what he reads. The newspapers, books, dramas, the cinemas all go to shape his thoughts, his likes and prejudices and it is our contention that the sooner "The Merchant of Venice" is banned in schools, the lesser will be the evil that it radiates. No better excuse is made by those who favour the play, than in the words of Mr. SHAKESPEARE when replying to SHYLOCK:—"I will grant you that in that respect I did not fully hold the mirror up to Nature. But, as man to man, I put it to you: if I had let you act as you suggest—and which no doubt, would have been much more in accordance with your natural sagacity—where would have been my play?"

We are not in accord with this view, and cannot stress enough our contention. We will let our case rest here. We trust that all discerning men will digest our viewpoint, for it will then be seen that our objections to the play are raised on legitimate grounds and not intended as a frivolous pastime.

[*Continued from Page 19*]

City receive any Jewish education at all. "A very large number of these children receive instruction only once a week, an hour or two on Sunday. . . . and the subject matter taught in that hour is not at all of the nature to adequately prepare the child of this era for a religious life."

Another problem he mentions is that our worship is too collective and not sufficiently individual. He well remarks, "In this whirlpool of hurry and strain and difficulties, there is nothing more soothing, more helpful to an individual than to be able to appeal to his Maker for guidance and for aid." "This is the reason," he says, and coming from him, the head of the Jewish Science movement, it is very significant, "why so many Jews unfortunately crowd to the Christian Science churches; they seek there the individual spiritual help to which the Synagogue has been almost astonishingly indifferent." In my own long ministry, I have often wished that there were some point in the Synagogue service where the minister could call for five minutes of silent prayer, or where he could conduct a five or ten minute special prayer for the needs, the spiritual needs of the moment. And I have always advocated that the place of worship should be open every day and all day, so that any passer-by may enter and pour out his or her heart in private devotion.

His chapters on devotional and ethical Judaism, virtues prescribed by Judaism, why we remain Jews, education, training our children in Judaism, the synagogue, the rabbi, the home, and his conclusion, deserve infinitely more than mere mention. They deserve the deepest consideration, only space, at this moment, forbids. Let me conclude with his closing sentence: "In order that the Jew may survive and Judaism be preserved, these two must be rejoined. The Jew must not merely point to his past, he must to-day practice the teachings of Judaism; he must apply it to his daily life, he must teach it to his children, he must express it in his home." This book is well worth perusal and more than perusal, deep thought and conscientious application to his own self by the reader himself.

Mr. Julius Rabbinowitz, a noted lawyer in Berlin, arrived here with his wife and are staying at 302 Cardinal Mercier.

Mrs. Sarina Haas, widow of late Mr. A. Haas, passed away at the Country Hospital on the 22nd ultimo. She is survived by her children who mourn her loss.

FOR SALE: Two first class passage tickets to Hankow, available at any time during the year. Liberal discount. Please apply to Box 86, c/o ISRAEL'S MESSENGER.

SOCIAL AND PERSONAL

Mr. and Mrs. S. E. Levy, and Mr. D. E. Sassoon were among the passengers who left for Canada and Europe aboard the Empress of Japan.

Mrs. M. E. Dangoor and her children departed for Kuling last month, where they will spend the summer vacation.

Mr. and Mrs. Aubrey Hillaly and her daughters are summering at Tsingtao.

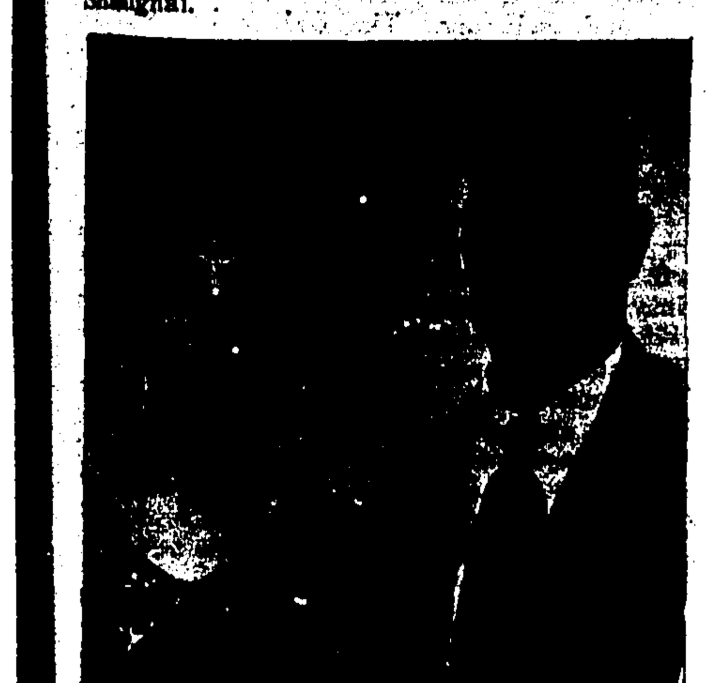
Chaim was in a tramcar and in a moment of exasperation he spat on the floor. The conductor came up angrily and said: "Can't you read? It says here 'Do not spit.'" "Yes," replied Chaim. "I notice also that it says 'Drink Mazawattee Tea.' Must I do everything it says in this tram?"

Do you know that a chemical company operating in Berlin, Danzig and Switzerland is opening a branch in Tel-Abib?—That £8,000 is being invested in a tin-box factory built in Rishon-le-Siyon?—That in Ramat-Gan a candy and chewing gum factory, a furniture factory and a textile dye-house are being built?

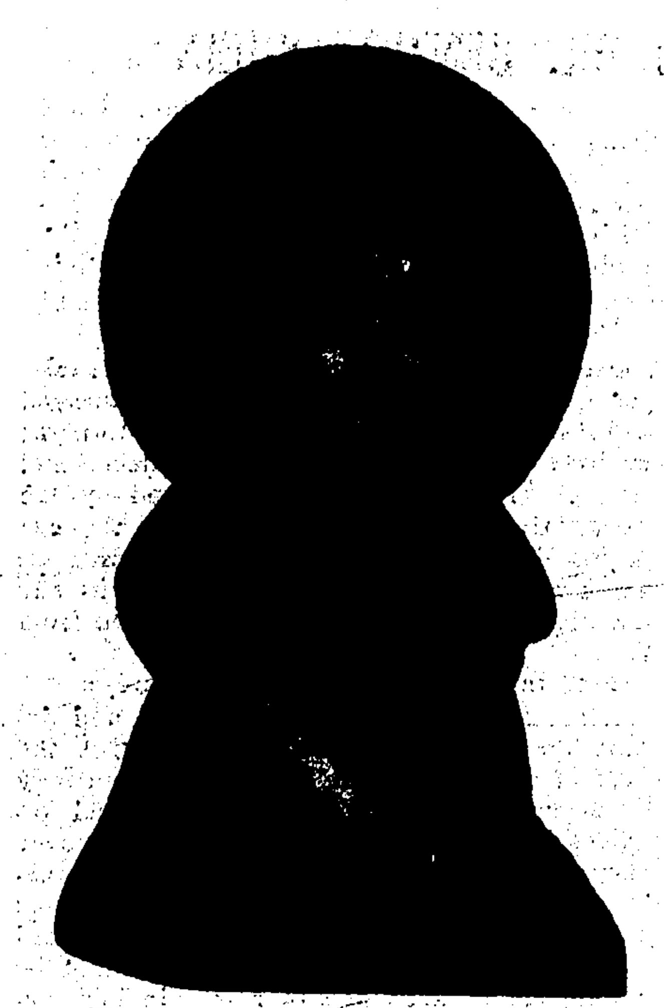
Mr. and Mrs. I. Freedman and their niece Miss Harris have arrived from Brisbane, after spending a vacation in Nippon. They left for Brisbane on the 12th ultimo, after a brief stay here. Mr. and Mrs. Freedman visited the Jewish school and the Ohel-Rachel Synagogue and were much impressed with the architectural beauty of both buildings. Mr. Freedman is President of the Brisbane Hebrew Congregation, of which Rabbi Nathan Levine is Minister.

Mr. and Mrs. J. H. Ezekiel and family, and Ezekiel Elisha Ezekiel are summering at Dairen.

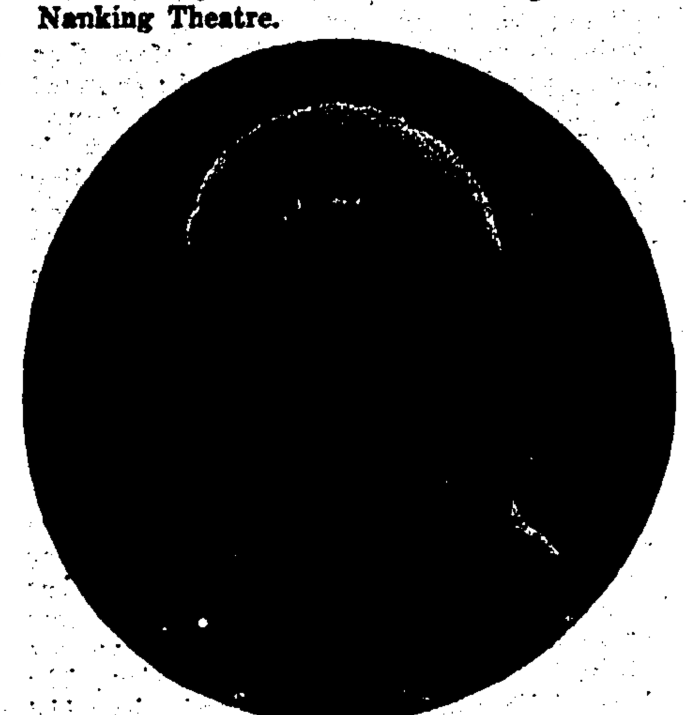
A brilliant social function took place on the 2nd ultimo, in the palatial residence of Sir Elly Kadoorie who, in conjunction with Mr. Yui Min, the Director of the Shanghai Office of the Foregin Affairs Ministry, held a reception in honour of Panchen Lama. The guests included Shanghai's outstanding Chinese officials and dignitaries, foreign diplomats, army and navy officers and prominent civilians. The Marble Hall was lighted throughout with its many rooms amply accommodating the throng. Dancing was in the high white ballroom to the accompaniment of the latest lyrics, while on the lawn in front a Chinese orchestra also played. A buffet dinner was served, while refreshments were at hand throughout the evening. The scene was one of gaiety and life recalling the reception given to Dr. Tagore when he passed through Shanghai ten years ago. Such functions undoubtedly help to foster international goodwill in the international community in Shanghai.



Mr. and Mrs. David Hai Benjamin, well-known members of the local Jewish community, who celebrated their silver wedding anniversary on May 30. Mrs. Benjamin was formerly Miss Esther Nissim of Shanghai.



This pretty little girl in a very demure pose, is Miss Dorothy Vidumsky, the four-and-a-half years old daughter of Mr. and Mrs. J. Vidumsky. Her father is manager of the Nanking Theatre.



Miss Annie Lessner, who was attendant at the marriage of her sister, Miss Ida Lessner, and Mr. William Goldenberg on June 10.

The engagement of Mr. I. E. Jacob, son of Mr. and Mrs. Ezekiel Jacob, and Miss Rachel Matibovsky, daughter of Mr. and Mrs. M. Mstibovsky, of Augustow, Poland, has been announced.

Do you know that the Keren Hayesod was able to place 1,500 refugees under agricultural training and that another batch of 750 fresh arrivals are coming for this training in Eres Yisrael shortly?

Mr. Bobbie de Lys gave an excellent performance in the Jewish school on the 2nd ultimo, which was enjoyed by the large audience present. Mr. de Lys has left for Tientsin and Harbin.

Mrs. B. Chaikin, Hon. Secretary of the Purim Ball Committee, writes us saying that the net amount realized this year stands at $5,295.06, which must be satisfactory to the committee who deserve great credit for the amount of work done in connection therewith.

Among those who left for 'Frisco and New York last month were, Mr. and Mrs. Julius Rosenfeld, Miss M. Levy and Mr. M. Simmons.

Mr. G. N. Musry, who left for Kobe in April last, returned to Bombay last week in the Kaiser-I-Hind.

A son born to a woman refugee from the Tiberias floods has been named Noah.

Mr. and Mrs. Edward Nissim and family left for Singapore last week for their summer vacation.

Mr. and Mrs. J. E. Simon have removed to No. 1600 Bubbling Well Road.

Mr. Jacob A. Polonetsky, sales manager of Bills Motors, was granted permission to change his name to Jacob A. Pollon by Judge Milton J. Helmick in the United States Court for China on the 12th ultimo. Mr. Polonetsky, represented by Mr. Norwood F. Allman, stated that he was an American citizen and had resided in Shanghai for the last six years, and that he desired to change his name because Britons and Americans found it hard to pronounce it "and sometimes smile at it." Judge Helmick granted the application.

Chief Rabbi Sassoon Khedouri, accompanied by Yahuda Effendi Zalouf, a Jewish Member of Parliament, were recently received in audience by H. M. King Ghazi, to whom they presented, on behalf of the Jewish Community, a wedding gift. The present is "a beautiful gold cigarette case, surrounded by a floral design, worked in diamonds, and inscribed with the words: "The gift of the Jewish Community to H. M. King Ghazi on the occasion of his marriage.' His Majesty asked the deputation to convey his sincere thanks to the Jewish people of Irak.

Mark J. Ginsbourg, 25, former Shanghai boy, was one of the three alternates on the nomination of the teaching staff of the school of journalism of Columbia University for a traveling scholarship valued at U. S. $1,500, being one of the Pulitzer prizes for 1933 which were announced May 7. Mr. Ginsbourg, who was named as one of the alternates for the coveted prize of the Pulitzer endowment of the Columbia School of Journalism, is returning to Shanghai at the beginning of next month to join his family here.

Do you know that a factory is being built in Nahlat Ganim for carbonated beverages with an investment of £3,000? Do you know that an American Jew in Eres Yisrael has invented a citrus grading and packing machine that is expected to revolutionize the citrus industry?

Mr. Jack E. Ellis, general manager of the General Export Co., San Francisco, passed through Shanghai on the President Hoover on his way to San Francisco on the 18th ultims. Mr. Ellis has been spending the past nine months in Hongkong and Shanghai on business. He plans to return here in November.

Mr. Max Friedman of the China Motors Fed., Inc., accompanied by Mrs. Friedman and their children, Leonora, Moise and Roy, left by the President Hoover on the 18th ultims. for a six months' holiday in the United States.

Mr. William Goldenberg with his charming bride, Miss Ida Lessner, after their marriage on Sunday, June 10. The bride is the daughter of Mr. and Mrs. K. S. Lessner of Shanghai.—*Hamilton.*

FAREWELL BANQUET TO DR. BENZION SHEIN

As briefly reported in our last issue, Dr. Benzion Shein, emissary of the World Zionist Organization, was tendered a farewell banquet by the local Zionist Association, at the residence of Mr. and Mrs. N. E. B. Ezra, No. 6 Pacific Gardens, Seymour Road, which proved an interesting event, judging from the enthusiasm displayed and the speeches delivered. Grace before and after the meal was recited by the Rev. Mr. B. Lenzer. Dr. Shein was also feted on the following day by the Kadimah Zionist Society at the Jewish Club, there being a record attendance. We publish below the speeches delivered at the banquet at which Mr. N. E. B. Ezra, Hon. Secretary of the local Zionist Association, presided.

The CHAIRMAN, after toasting the health of H. M. King George, delivered an address eulogising Dr. Shein, the guest of honour, for the tact he had displayed in conducting the Keren Hayesod drive in Shanghai and wishing him further success in his undertakings. The full text of the address follows:—

We have assembled here to-night in honour of a leader in Israel. We have been heartened by his visit to our shores and strengthened mentally by his impending departure. We welcome him who is a gifted orator and able to lead an idealistic movement and practise self-denial for the betterment of mankind. Shanghai Jewry is steadily forging ahead. We have been assured that Jewry in China is looked upon as a force to be reckoned with. Our contact in recent years with the West has been too frequent, and there is no doubt that our contributions will grow correspondingly with the growth and development of our community. Since the advent of Dr. Shein, a new life has been infused in our midst. We all felt the touch of his magnetic personality. Imbued with idealism, he succeeded in penetrating into the minds of those who were receptive to his message. And now that he has accomplished his mission so well, it may not be inappropriate at dwell upon the anxieties we all felt when he landed in our shores. Need I tell you that there were not a few who predicted failure? Some felt that we were too enthusiastic in arranging even a reception for him. The atmosphere was hardly electrical; it was overcast with pessimism. Depression has gripped Shanghai, the like of which we have never seen before. But we could not surrender nor minimise our efforts. We went on with our task undismayed regardless of consequences. We paid no attention to the voice of despair. We just rode roughshod over everything. Our first meeting to extend greetings to Dr. Shein was sparsely attended, although it was our desire to limit it to the heads of local Jewish organisations. Happily, from that moment enthusiasm had been kindled and it caught fire. Another meeting was suggested and lo! we had the cream of our communal leaders present. Suggestion after suggestion was made to give dignity to Dr. Shein's mission. The conclave ended with a suggestion to hold a mass meeting in honour of the latter and a strong committee was elected. We all know how that historic gathering has culminated and what results have been achieved. The hearty ovation given to the Zionist delegate at the conclusion of his address, was an indication that he had conquered all hearts. From that moment we foresaw the success of his appeal to the Jews of Shanghai. From that moment every heart was quickened and braced. When Dr. Shein was told that he had performed miracles, he answered, "Do we not live on miracles? Did we not survive the Galuth through a series of miracles? Let those who disbelieve in miracles pause for a while. Remember, doubts indulged soon becomes doubts confirmed." And so to-night we have gathered together to take stocks and courage from the work accomplished by the Keren Hayesod delegate. He is on the eve of his departure from Shanghai, adding us adieu after spending strenuous times in our midst. He is fully entitled to resignation from us.

Jews in Nippon and Nipponese Statesmen

He will shortly leave our shores and depart up North and most probably visit the land of the Rising Sun. Jews in Nippon may be depended upon to do their duty and respond to the appeal. Happily, business over there is booming and Jewish firms are increasing and establishing brisk trades. We are told that about 100 Jewish offices have been opened in Kobe in recent years. Nippon cannot be unmindful of such Jewish assets in her territory. I am positive that Nippon will view with favour an influx of Jewish refugees from Europe, especially those flying frantically from German purgatory, provided they are well selected for the need of the country. If coming events cast their shadows before, then Jewish population in Nippon may be expected to be on the upward grade in the near future. We Jews must not forget that Nippon is favourably disposed towards us. Her leading statesmen welcome the idea of cultivating close relationships. How far the inhabitants of the Land of the Rising Sun are related to the Lost Ten Tribes of Israel, may well form the subject of discussion by the leading scholars who are interested in the solution of this theory. We must, however, welcome the movement to intensify and recognise our human brotherhood and hail the dawn that is rising from the East. The world is torn with strife to-day and the outlook is by no means promising. We must remember that every *sorro*—tribulation—in our long history has brought us Yeuish—redemption. Our present *sorro* looks catastrophic, but happily we are rising to the seriousness of the occasion. The hope of Eres Yisrael sustains us in the midst of our gloom and despondency.

Heartening Message From Homeland

Dr. Shein has brought us an encouraging message from our homeland, and he carries with him our best wishes for its success and prosperity. Dr. Shein comes to us after a lapse of five years since the last delegate was entrusted with a similar mission. We must not grumble if every three or five years we welcome an emissary from the Keren Hayesod. True, it costs us money but we must admit that we receive more than we give. At the rate at which we are going, it is confidently hoped that within the next five years, Eres Yisrael will be self-supporting and proclaim her independence. Granted a population of half a million Jews, the next five years will see a wonderful transformation in the Jewish map. We foresee, as George Elliot wrote, "a new Jewish polity, grand, simple, just—like the old." The unity of Israel must be intensified and conquered. It behoves us to link together and consolidate our scattered forces and not dissipate our energies in futile wranglings. In the words of George Elliot, "Looking forward to a land a polity, our dispersed people in all the ends of the earth may share the dignity of a national life which has a voice among the peoples of the East and the West —which will plant the wisdom and skill of our race so that it may be, as of old, a medium of transmission and understanding. . . . Then our race shall have an organic centre, a heart, a brain to watch and guide and execute; the outrage Jew shall have a defence in the court of the nations, as the outraged Englishman or American. And the world will gain as Israel gains." This sums up in a nutshell the creed of Zionism. To stand firm and steadfast for our rights, to liberate the *Shekinah* from the Galuth, to restore that which we have lost but ever hoped to gain again, is the duty from which none can escape. Without an organic centre, we are bound to be tossed from pillar to post and become forever the shuttle cock among the nations of the earth. The "emancipation" of a century ago has turned out illusive. The debacle in Germany has proved that Herzl's foresight was not illusory. He was able to forecast the future better than all the "Grand Dukes" of his day. He was indeed a prophet who raised his voice to warn of the danger that was looming. World Jewry can no longer look askance upon him and spurn his message. The idea of Berlin is the spiritual home of "emancipated Jewry" must be buried forever on the Hall of Oblivion. It must be embalmed and preserved as "Jewish Folly" in the Museum in Jerusalem. We must proclaim *de novo* the eternal verities of Judaism. Am Yisrael is alive to-day while their oppressors and revilers have vanished. When one centre of the globe becomes too hot for us, another centre is found ready to welcome us. And yet this tragedy of homelessness and landlessness must be ended. We must be as equal among the nations of the earth. We must revolt against inequity and inequality. All loyal hearts must cling to Eres Yisrael which is the only beacon light for Jewry in the Diaspora. If we had no Herzl, and no national movement to heighten and brighten our depressed spirits, we would have collapsed to-day and crushed beneath the oppression with which we are faced. But as an ancient Jewish Sage appositely said, "Hakadosh Baruk Hu makdim refu'a l'makka." "God prepares a cure before he even strikes the wound." This "cure" will be lasting and enduring. The Galuth life will be ended, and in the words of Marcus Aurelius, slightly altered,

"Soon—and thou hast forgotten all;
Soon—and all have reconciled before thee"

Future Assured

Our hearts overflow with confidence that our future is assured. It is our paramount duty to see to it that Eres Yisrael be established upon a firm and solid Jewish basis. We cannot afford to make any more blunders. We must learn a lesson from our tragic history and avoid pitfalls. History teaches

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everything, even the future. Eres Yisrael must stand on the basis of Jewish Tradition. No half measures must be taken, nor any experiment made for any particular "ism," economic or social philosophy. Eres Yisrael must reflect the real spirit of our ancient culture and civilization with its programme of social justice and equity. We greet Dr. Shein as the banner-bearer of New Judea, and wish him further success in his mission to unify and solidify the scattered remnant of Am Yisrael. I hope he will take with him a message to our Fatherland and impress upon our leaders and pioneers to stand firm and steadfast for Israel's heritage and traditions. We need heroes and martyrs to immortalise Eres Yisrael for us. The real heroes of our present struggle are the "great, brave, nameless sons and daughters," who offer their lives on the altar of Israel's imperishable cause. The memory of them and the inheritance of great examples will be cherished by future posterity. We still have high mountains to climb, prejudice to conquer, and obstacles to overcome, before we can see the dawn. There is no solemnity so deep, as that of dawn. We must remember what an author said, "Great things are not accomplished by idle dreams, but by years of patient study." Let those who envy us and wish to hurt us on account of our survival, learn once more that we are Am Olam—an Eternal People, whose epic has been delineated by a modern poet in the following lines:—

"Great in his history,
Grim in his tragedy,
Through the long years
He has patiently trod.
Hoping and sighing
Aspiring and dying—
Though bloody the path,
Still he trusted his God." (Applause.)

Rabbi Brown's Achievements

The CHAIRMAN, in calling upon Rabbi Brown to address the gathering said that few words were necessary to dwell upon his services and achievements. Endowed as he was with rare skill and inexhaustible energy, he accomplished the impossible. They saw his guiding spirit chiefly among the youth of Shanghai, who required more attention than the adults. It was said that God never imposed a duty without giving the time to do it. It was, therefore, no longer a marvel how Rabbi Brown found time to carry on his multifarious duties which extended far beyond the sphere of his ministry. It was only when one considered that life was of little value unless it was consecrated by duty that one could do so much.

Rabbi Brown said:—It gives me great pleasure to endorse the remarks of the CHAIRMAN, concerning Dr. Shein and the good results achieved by him in Shanghai. It cannot be gainsaid that the success of the campaign was in a great measure due to the combined efforts of the various local Jewish organizations, under the leadership of the esteemed lay head of our community—Mr. D. E. J. Abraham. It must be gratifying to us all that the fears entertained by us when Dr. Shein arrived here, have been dissipated and we are able to-night to give a hearty send-off to our distinguished guest on the eve of his departure from Shanghai. I need hardly say how well we have been impressed by his visit and how strongly we feel that he is obliged to say good-bye to us. I believe he leaves behind a strong Zionist sentiment which will not fail to inspire our youth for whose spiritual welfare it is our incumbent duty to work for and strive for. It was Longellow who said, "youth comes but once in a lifetime." And when it is so, we must safeguard it from being undermined and wrecked. It is no doubt perfectly true that in youth we learn: in age we understand. We must continue to invest our spiritual treasures in our youth, otherwise our treasures will dissipate and vanish. Youth should be our spiritual savings-bank and if we keep our balance-sheet in order we shall not miss in future the treasures which men of Dr. Shein's calibre will impart to us. To-night's function is a tribute to our distinguished guest who deserves to be heartily commended for his earnest devotion to the Jewish National Home. In Zionism we have to-day a bulwark against assimilation. Our survival has been a miracle and "miracle is the pet child of faith." We see miracles daily and hourly performed before us, and we need not cite past miracles to convince us of God's inscrutable ways in preserving His people. In paying our meed of tribute to Dr. Shein, we are simply discharging a debt to one who has endeared himself to us by his earnestness, his logic, his sincerity and unquenchable devotion to Judaism. We wish you, Dr. Shein, "Farewell! 'But not forever!". (Applause.)

Dr. Ravikovitch's Zeal Commended

The CHAIRMAN said that Dr. Ravikovitch had made a good name for himself in Shanghai. He thought that Shanghai was singularly fortunate in having him at this time, because of his intense loyalty and devotion to the Zionist Ideal. Ever since he arrived here with his charming wife last year, he had thrown tremendous zeal and enthusiasm and worked hard to stimulate interests in the cause. He did not know how Harbin could spare him. Perhaps he insisted to shake off the dust of Manchuria and exchange it for the dust of Eres Yisrael, to which place he and his wife were leaving shortly. He was sure they would miss the genial couple, although they must not be selfish in letting them go.

Dr. Ravikovitch said that it gave him great pleasure to be present at the banquet and to co-operate in the Keren Hayesod campaign in Shanghai. From the very outset he foresaw Dr. Shein's success for two reasons, namely, his winsome personality and his persuasive tongue,—two essentials which helped in life. They had been singularly fortunate in their work and their presence that night was a guarantee that the Jewish soul was active and throbbing strongly for their dear homeland. Dr. Shein, was a young Zionist leader, and was sure to exert tremendous zeal and influence in shaping their future destiny. He wished *him derek shalom, masal wubraka.* (Applause)

Mr. Topas Lauded

The CHAIRMAN paid a tribute to Mr. B. Topas, President of the Kadimah Zionist Society, for his prodigious work in supporting Dr. Shein's mission to Shanghai. Mr. Topas had converted his office into a Zionist bureau from which all letters, circulars and telephone messages were issued and taken. It was not a small task to handle and he felt that in Mr. Topas they had a leading Zionist worker who would do much for the cause in future.

Mr. B. Topas said that they had assembled to honour Dr. Shein on the eve of his departure from Shanghai. They all felt that he had accomplished not a little in capturing the young generation for the Zionist Ideal and instilling in them love for their homeland. The addresses given by Dr. Shein in Shanghai were sufficient to stimulate energy and foster Jewish national consciousness. Shanghai needed delegates of the type of Dr. Shein and he could safely say that his mission was a success, morally and financially. In his capacity of President of the Kadima Zionist Association, he felt it his duty to extend Dr. Shein his co-operation and during his contact with him he was greatly impressed with his energy and devotion to the Zionist Ideal. In him Zionism had a great asset of great moral value. He wished him further successes in his drive for the Keren Ahyesod in Japan, Philippine Islands, Java and the Straits Settlements.

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Mr. Joseph Speaks

The Chairman said that Mr. S. M. Joseph needed no introduction because he was always available and accessible to all. There were no Jewish functions in which he was not interested and ready to do his bit. The sense of duty had pursued him, and he answered the call. They were always pleased to hear him speak upon subjects of perennial interest.

Mr. Joseph said:—"What I wish to say I believe must be in the minds of everyone of you, so I am going to say on your behalf and I hope with your approval too, that we are all happy and glad to have amongst us this evening, one of our eminent co-religionists, as a guest of honour in the person of Dr. Shein, who is one of those ardent advocates for the upbuilding of our traditional Homeland, and who go round the world to visit various communities and to inspire individual members with more enthusiasm than what they usually express once a year in a sing song fashion—Leshanah Habah Beruhalayim.

"I am confident that Dr. Shein must be feeling gratified with the result of his visit from two standpoints, (one) the financial point of view though it could have been better, and the other, the impression that he has created on the minds of the members of the community, of both, young and old. I am certain that he has created in the hearts of many, the yearning either to visit or to retire to Eres Israel, and that's more than any other can do.

"Now, Dr. Shein, in conclusion I wish you bon voyage and every success at your stopping places and a safe arrival at your destination."

Rabbi Lenzer Welcomed

The CHAIRMAN said that they had the privilege that night of greeting the Rev. B. Lenzer, of Sydney, who was not a stranger in the true sense of the word. True, he was an *oray yak* in their midst, ready to return shortly to his endeared congregation in Australasia, they felt, however, that they were in the presence of a man who could impart much of his spirituality to them. They felt enthused with his presence and would be pleased to hear him speak. They welcomed his visit to Shanghai and hoped it would lead to linking closely together the Jews in the Orient with their far-flung brethren in Australasia. Mr. Lenzer assured them that he was delighted to see a thriving Jewish community in Shanghai. He also said that he was fascinated with their work and achievements and thought that they were "wonders." Perhaps he was too kind in overlooking their shortcomings which were too many. Be that as it may, he was sure he was voicing their sentiments when he extended a hearty welcome to Rabbi Lenzer, and hoped that he would carry with him fraternal greetings to their co-religionists in the land of his ministry, and assure them of their desire to cultivate strong relationships with them in future.

Rabbi Lenzer in a Happy Mood

Rabbi B. Lenzer was given an ovation when he rose to speak. He said that he had hardly looked forward to such a function when he landed in Shanghai. To him it was a pleasure to be amongst his brethren, for wherever he travelled he always sought their welfare and asked to be associated with them. "Aith ahaye *anoki m'bakesh*" was his watchword. He was in China recoup his health and was pleased to say that in coming into close contact with the thriving Jewish community of Shanghai, he felt that he was gaining more health and strength and pleasure. He was in Nippon for some weeks and all that which he saw he had admired. It was a country that fascinated him. Its climate, its sceneries, its people (noted for their courtesies), had made a deep impression upon him. Although the Jewish element in that country was not a large one; it was a growing one. Jews were bound to appreciate Nippon and vice

versa. When in Tokyo he came into contact with a charming young co-religionist—Dr. Alfred Regensburger, who held a fine position in the Yokohama Technological College. Dr. Regensburger was a graceful personality and impressed him as being an ideal Jew. He practised his religion like a saint and deviated not an iota from his observance of Jewish rituals. He was impressed with all that he saw and observed and now that he had arrived in Shanghai, he was overwhelmed with joy in seeing Synagogues, a magnificent school, magnificent clubs, and what more, hospitable Jewish homes. He would take back with him lively impressions of his visit to the Orient and consider it a privilege, God willing, to re-visit it. He could not conceal his joy when he was told that Dr. Shein had been well received by Shanghai Jewry and a good sum had been raised for Keren Hayesod. He felt that all Israel were brethren. Whether they lived in Sydney, Johannesburg, Tokyo, London, or New York, the call of mutual help and co-operation could not go unheeded. It was an inspiring occasion that brought him to the function in honour of Dr. Shein, whom he had the pleasure of knowing when he was in Sydney. He heard his speeches on more than two occasions and felt that on each occasion Dr. Shein had surpassed himself by his masterly oratory. It was a *yom tob* for him that night to attend the function. He had watched Dr. Shein's movement with interest and the honour extended him on the eve of his departure was well merited. He believed in the saying that it was not the quantity of the meat but the cheerfulness of the guests which make the feast. That was the kind of feeling which swayed him most and he was thankful to Mr. and Mrs. Ezra for the invitation extended him and the courtesies shown him. He was about to leave Shanghai on his way back to his dear congregation, to whom he would convey their greetings. He need hardly say that Australia was realising the awakening of the Jewish soul in China and Japan, and in future he hoped to see the link btween them closely established and deeply cemented. They all had problems of their own to solve and each had some peculiar ones to face. But they were all hopeful of solving together the age-long problems of Kol Yisrael and see their rejuvenation in the land of their hope and dream—Eres Yisrael. (Cheers).

Tribute to Dr. Shein

The CHAIRMAN, in paying a tribute to Dr. Shein, the guest of honour, said that the latter was very likely going to give his farewell address that night, or perhaps to-morrow night at the Kadimah function. Whichever way it may be, Dr. Shein would be in a position to take stock and assess the work accomplished by him. Not a little of the success of his mission to Shanghai would be attributed to his tact, courage and diplomacy. To have raised a sum of over $20,000 in such bad times was a tribute to the giver as well as to the receiver. It could be said of Dr. Shein that he came, he saw and he conquered. The Board of Keren Hayesod in Jerusalem must be proud in having such a leader and pleader to visit overseas communities, who understood his work and the real spirit of New Judea. Dr. Shein had performed mircles. Perhaps he had *zecuth aboth*, or perhaps he had his own *zecuth*, which brought him closer to every element in their community. Such an organizer needed no credentials. The Talmud said of a great Sage who gave as a token to his son who was leaving him an inscription bearing the letters "mim yod, mim yod," the abbreviation of the words, *"Ma aseka yeka'buka, ma'aseka yera hakuka."* "Your own deeds will bring you near the realization of your desires, your own misdeeds will prevent the realization of your wishes." Therein would be found the secret of Dr. Shein's success.

Dr. Shein Returns Thanks

Dr. Shein, on rising to respond, was given an ovation. He said that he was thankful to Mr. and Mrs. Ezra, the host and hostess, for the hospitality shown him since he had arrived in Shanghai, culminating in the farewell banquet given in his honour. He was indeed grateful to all the members of the Shanghai Jewish community for the attention given him and the courtesies extended him. He felt that he was in a position to review the work done since his advent in Shanghai and the results achieved. He was certain that all the sections of the community had helped to crown his mission with success. He was everywhere able to see a keen desire to hear all about their Homeland and the future prospects awaiting them. Among the youth of Shanghai, he found greater evidence to appreciate the task confronting them, and he hoped that the spark of enthusiasm kindled would remain burning in their hearts and be productive of good results. He wanted to assure them that they need entertain no doubt regarding the success of the Yishub. The relations between Jews and Arabs were improving and there should be no cause for anxiety. Jewry outside Eres Yisrael were haunted with fear and he heard a great deal of noise about it. He need hardly state that Eres Yisrael Jewry went about wholly unconcerned concerning it and this should quieten down others who had failed to take the same view. Eres Yisrael could be built in their days and they all must unite and mobilize their forces, so that the Zionist leaders and the pioneers may not be thwarted in their undertakings. More than fifteen years ago when their work in their homeland had started, it was almost incredible that there would come a time, when the programme of their Homeland would be internationally sanctioned, the Hebrew language recognized as one of the official languages of Eres Yisrael. It was also impossible to forecast that within such a short space of time, the Jews would constitute 30 per cent. of the population of New Judea, hold over 50 per cent. of the economic positions of the country and provide more than 90 per cent. of its cultural achievements. He was impelled to sound a note of optimism on the eve of his departure from Shanghai, although he must warn them that much depended upon the resources which Diaspora Jewry would contribute. The Zionist Ideal must march buoyantly forward. They were being besieged by enemies who openly assailed them and sought to exterminate them. There must be an awakening on their part to realise the menace that was looming and repulse it. Eres Yisrael afforded them the best chance for success and after all the main object of Zionism was to conquer the Galuth and outlive their oppressors. "Next year in Jerusalem" was their ancient watchword, but to-day they must slightly alter it and declare, "THIS year in Jerusalem." (Applause.))

WOULD HAVE JEWS AS MISSIONARIES AMONG ARABS

For the solution of the Arab-Jewish problem in Eres Yisrael, Rabbi Leon Stitsky of Warren, Ohio, in a recent address on the subject "Organized Jewish Missionary Work in Palestine," urges that Jews should aim to convert Arabs to Judaism. He stated:

"I should like to offer a suggestion, which may on the surface appear fantastic, but I assure you not as far-fetched as the one offered by Ittamar Ben Ivi. The plan is a very simple one. It calls upon the Jewish people to revert to some form of organized missionary work and actually engage in the task of converting the Arab religionists to the religion of the Jew. This is not in any way incompatible with the principles of the mandate and the spirit of the Jewish faith.

"Turn the pages of Israel's history and you will find that the Bible and the Talmud makes special provision for the proselyte. Exodus Chapter 12 provides for the proselyte to partake in the paschal lamb. A whole book of the Bible is devoted to a proselyte, Ruth. During exile, Greek Judaism not only tolerated the reception of proselytes, but was active in its desire to receive proselytes for the spread of Jewish monotheism. Throughout the Roman Empire Judaism had made inroads upon the Pagan religion. Among converts of note were the royal family of Adiabene and the wife of Senator Flavius. Only the Pharisees are imputed to have an aversion to proselytes because of the outrageous conduct of Herod, a descendent of Idumeans, whom Hyreannus compelled to embrace Judaism. That is why one sage expressed himself in the Talmud that proselytes are as burdensome to Israel as leprosy.

"In Palestine, however, proselytes must have been both numerically and socially of importance. Otherwise the Tanayim would have had no justification for discussing the status and condition of their reception into Israel. The proselyte incident of the great Hillel is an example of the attitude of some of the leading rabbis toward conversion. Eliezar b Pedat sees in Israel's dispersion the divine purpose of winning proselytes (Pesah. 87a). Shammaie, Abtalian, Akiba and Reb Meir were either proselytes or descendents of proselytes who won great distinction in Jewish life. A benediction in behalf of the proselytes was added to the Shemona Esrey.

"There are records of later conversions to Judaism, such as the Kenites, the Chazars, some Arab tribes before the sixth century. Many conversions have also come from the Christian ranks, otherwise Alfonso X would have had no need to make conversion to Judaism a capital crime. Even in modern times conversions to Judaism are quite prevalent."

DR. SHEIN IN GRATEFUL MOOD

We are in receipt of the following letter of thanks from Dr. Shein, tendering tribute to the local community for the response to his appeal and the attention shown him during his stay here:—

"DEAR MR. EZRA,—On the eve of my departure from Shanghai, permit me through the medium of your journal to say SHALOM and TODA RABBA to all my friends and well-wishers in Shanghai.

"My visit to your city will be recorded by me among the most pleasant countries of my tour. I found everywhere the keenest desire to support me in my mission and very seldom was my message misunderstood. Both the moral and financial results have been highly satisfactory; these could not have been achieved without the whole-hearted support, which I received from many members of the combined Keren Hayesod Committee, in which representatives of all the Jewish organizations of Shanghai participated.

"To all these selfless workers as well as to all the contributors to our campaign, I wish to tell them YISHAR KOHAKAIM.

"I would not close this without expressing to you, Mr. Ezra, my unfeigned thanks for your valuable help, not only in the canvass, but also through the medium of your esteemed journal, where you have devoted liberal space to report the various meetings I have convened, which proved helpful in stimulating energy and enthusiasm for my mission. May Shanghai Jewry continue to take the lead in the Orient in helping the upbuilding of the Jewish National Home. With Zion's hopes and greetings, I remain,

Yours sincerely,
BENZION SHEIN.

"SHANGHAI, 15th June, 1934."

MR. H. KAMMERLING HONOURED BY HEBRA SHAS COMMITTEE

On the 7th ultimo, the Hebra Shas Committee gave a dinner party in honour of Mr. H. Kammerling, in appreciation of his generous gifts of Talmud, Maimonides'

MR. H. KAMMERLING

works, Midrashim etc. Over eighty invited guests sat at dinner at the home of Rabbi and Mrs. M. Z. Ashkenazi, 520/11 Yu Yuen Road, who acted as host and hostess.

Rabbi Ashkenazi in an address of welcome to the guest of honour and his wife, as well as those present, dwelt upon the significance of the occasion, and referred to the progress made by the Talmudic Circle, which was organized five years ago in Shanghai. He tendered thanks to Mr. Kammerling for his valuable gifts to the Hebra Shass and hoped that his example would be emulated by others.

Among those who expressed regrets for their inability to attend were, Messrs D. E. J. Abraham, R. D. Abraham and N. E. B. Ezra. Mr. Ezra, in a letter, addressed to Mr Hilel Epstein, Hon. Secretary of Hebra Shass Committee, expressed appreciation for the function held in honour of Mr. Kammerling, and wrote, *inter alia*:—

Need of Winning the Young Generation

"I cannot withhold my meed of tribute to Mr. Kammerling, for his generosity and foresight in making such useful gifts to perpetuate the Torah in our midst. His good work is generally conceded by all those who understand his large heart and his large spirit. The honour shown him to-night is well merited and I hope it will stimulate others to follow in his footsteps.

"I cannot, however, help saying how strongly I feel that steps have not yet been taken to save our young generation from paganism towards which they are heading. To-night's function will be shorn of its lustre if the youths were to be forever neglected. We have so far made ample provisions for the adults but nothing for the youth. I do not know how we can conceive the future without the latter standing behind us. When our present elders shall have passed away who is going to step into their shoes and carry on our glorious traditions and inheritance? Are we not losing sight of the real essence of Judaism when we close our eyes to the menace that is looming and will, in course of time, become irretrievably hopeless to remedy? Are we satisfied that all's well with us? I repeat that to-night's function will be meaningless if no immediate steps are taken to organize a juvenile circle for instilling in them love of Torah and Judaism.

"I sincerely hope that this worry will not escape you in your seudah, but sway you most and impel you to take a serious view of the future. The future is not ours; it belongs to our youth and our hope must be centred in them and them alone. Without that we shall be found building on the ice; writing on the waves of the sea, the waves are sure to roar away, the ice is sure to melt, and away goes our stronghold like our thoughts."

Rabbi Mendel Brown, who spoke, said that it gave him much pleasure to attend the feast in honour of Mr. Kammerling. It was an encouraging sign that the advanced Talmudic classes were being maintained, but he felt with Mr. Ezra the danger of leaving the youth uninitiated and uninspired with the spirit of Israel's genius. They would never succeed in implanting the seeds of Jewish lore in Shanghai, unless they had the youth behind them. He felt constrained in saying that in his Hebrew Classes on Saturdays and Sundays, the Ashkenazim children were conspicuous by their absence. That was a great mistake on their part to shield their parents or anyone for neglecting the golden opportunities. He was not without alarm over the future when such laxity was manifested for no rhyme or reason. He hoped to see better attendance in his Classes so that children for higher classes in Hebrew may be recruited. He certainly agreed with Mr. Ezra that there was cause for much concern, unless the elders of the Ashkenazim community would take more interest in the advance Hebrew education of the rising generation.

Addresses were delivered by Mr. H. Epstein, Dr. S. I. Ravikovitch, and others, after which Mr. and Mrs. Kammerling were presented with a souvenir album which was artistically rendered by Mr. Epstein and written in Hebrew, extolling the work of the recipients.

Mr. Kammerling having suitably responded, the guests adjourned just after the midnight hour.

In Search Of Health

Plenty of fresh air—this is one of the guiding principles in the search for health and one which doctors invariably advocate, for in the air we breathe is contained that most valuable health giving agent oxygen. Oxygen acts in many ways but its essential functions are to purify, enrich and increase the blood.

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Arabs Selling Land to Jews

JERUSALEM, May 11.—A Press communique which has been issued by the Emir Abdullah of Transjordan, officially reprimands the Arab Press for criticising him for receiving Mr. Shertok, member of the Palestine Jewish Agency Executive, and, it is alleged, engaging in negotiations with him with regard to the leasing of land in Transjordan to Jews. The Emir's communique points out that Palestine Arabs are willingly selling land to Jews, and remarks: His Highness has no hand in the land sales which are now taking place in Palestine.

DR. HERZL DIED THIRTY YEARS AGO

The thirtieth *Yahrzeit* of the late Dr. Theo. Herzl will be be universally observed this month, as a tribute to his outstanding service to *K'lal Yisrael*. His movement to-day is the pride of Israel, who understands what

THE LATE DR. HERZL

had been achieved by this immortal figure to save the soul of Judaism from extinction. To-day he stands triumphant over his opponents and detractors. Political Zionism leads to-day and is considered a factor to be reckoned with. It is no longer "an egregious blunder" but a movement to restore Jewish nationhood and Jewish Commonwealth.

The *yahrzeit* falls on the 3rd instant, but the local Zionist Association "Kadmiah" will hold a public memorial service on the 8th instant, at the Beth Aharon Synagogue, of which due announcement will be made in the local press.

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CONFUCIUS: THE LIGHT OF ASIA

Address Delivered at the Tung Wen College on June 12, 1934, By N. E. B. Ezra.

On the 12th ultimo, an address on "Confucius: the Light of Asia" was delivered by Mr. N. E. B. Ezra, before the students of the Tung Wen College, at Hangjao Road, Prof. Tetsuo Hayashi, presiding.

The Chairman's Address

In his opening remarks, the CHAIRMAN said:—

"We are very happy to have Mr. Ezra with us this evening. He is well-known to us, this being the second occasion he is occupying our platform. I therefore think that any introduction is quite unnecessary for one who has cut his own figure so distinctively. I cannot help admiring him for what he is doing for the betterment of international goodwill.

A World of Chaos

"The whole world is now suffering from lack of friendship. There is no love, no faithfulness, no sympathy between any two nations: and this fact leaves the whole world in a condition of chaotic unrest. Considering such a drastic state of affairs, I cannot but admire the godly ideas and impartial attitudes of the old sages. Among others I am deeply moved by the story of the penniless teacher of Nazareth when he dared to call himself, not a Jew, not a Samaritan, nor a Galilian, but "the Son of Man." Although he was born at the very heart of racial enmity, he stood apart from the rancours of an embittered and desperate people. In a series of lofty preachings, he laid down the outline of new world-order which should be based on this noble idea of "the Son of Man." If we could be Sons of Man before we were Englishmen, Americans, Germans, Jews, Frenchmen, Chinese, or Japanese, there would be no trouble in the world. One of the causes of all the difficulties which the world is at present facing is this lack of understanding. Not only Jesus, but almost all the sages that the Orient has ever produced have sacrificed themselves in the hope that this idea might be realised. In spite of their sacred efforts we are far from reaching this goal. That is why we need to hear Mr. Ezra, who is going to inspire us with this same idea in his elaborately prepared subject of "Confucius, the Light of the East." Let us hear him talk.

Not Quantity But Quality

"Before closing my opening remarks, I must say a few words to you, Mr. Ezra. We have here a rather small number of students this evening. This is due to various causes, among them being that all of the senior students are on a long trip throughout China, and heavy examinations for both the freshmen and the sophomores are now in progress. But I wish to ask you not to be discouraged by the quantity, because all of the students who are present this evening are of the best selected quality of this college. In an old Hindu story Ammi said to his son, "Bring me a fruit of that tree and break it open. What is there?" The son said, "Some small seeds." "Break one of them and what do you see?" "Nothing, my lord." "My child," said Ammi, "where you see nothing there dwells a mighty tree." Small in number though the students may be, every one of them has this same wonderful power within him and is ready to burst into full vigour of active life once it is properly stimulated. Let these impressive souls respond to your noble idea of international brotherhood! (Applause).

Confucius: the Light of Asia

Mr. Ezra, in rising to address the students, said:—

The subject which I have chosen for presentation to-night is one which I hope will stir interest and enthusiasm. In an audience composed of Asiatic students who venerate the name of China's great Sage, I am safe in asking you to ponder upon the message promulgated by him. Asia has produced many prophets and sages, who felt the urge to proclaim the undying truth that God is One and humanity is one. It has been their hope that human family will some day attain to the great dignity of true manhood, and around the One Father in Heaven they will gather in peace and love, and no longer, as now, in discord, hate and strife. No fewer than six Founders of Religion rose in Asia, fertilising its soil with those spiritual truths which are to this day the priceless heritage of mankind. Other prophets and sages equally rose in Asia, especially on Judea's fertile plains; prophets who lifted up their voices for the right, and brought messages to mankind by their overpowering passion for righteousness; prophets who recognised only the spiritual link, which has been established between man and God; prophets who declared that unless nations and individuals practised justice and righteousness their doom would be inevitable. We Jews never desparaged the messages of prophets who were not of the House of Israel. We did not maintain that only among the Israelitish people ,prophets rose and flourished. Balaam was a great prophet among the heathens, like the immortal Moses among his brethren, and Job, a righteous man, of whose piety and constancy God is said to have informed Satan, Job was a pagan. A study of our literature, ancient and modern, will reveal that the example set by our Master Moses, was followed throughout the ages, especially that we were never prejudiced against the positive knowledge of our neighbours; that we never despised any source from which we could gather the truth. The Talmod (the book which contains the whole body of the Jewish civil and canonical laws and traditions, with the commentaries and speculations of the Rabbis, consisting of two parts, the Mishna and Gemara) says, "Accept the truth from wherever it comes." We have been taught that the influence of the Holy Spirit will be felt by each person according to the individual character. "I call heaven and earth to witness that whether it be Jew or Gentile, man or woman, man servant or maid servant, according to their actions does the Divine Spirit rest upon them." (*Tana d'be Eliahoo, p. 207*).

Among The Immortals of Asia

I consider it necessary to make this little preface before introducing the subject of my address: "Confucius: the Light of Asia." Asia is indeed proud of this great Sage and the moral and spiritual force he had exercised upon humanity. The world stands to this day greatly benefitted by his teachings: he is among the immortals of Asia. The story of China before 5th century B.C.E., is the story of many men, notably the Emperors Yaou and Shun. Since that time it is largely the story of one man, who was the Light of Asia, Kong-fug Tse or Confucius. He was born at an interesting period of the world's history, at an age of great events, and of greater men. The Jews had just returned from the Babylonian captivity and one of their greatest prophets was delivering his immortal messages. Cyrus had added Lydia, Media and Babylonia to the Persian dominions. The great Buddha was preaching his transcendatal religion in India. The democracy had just been restored to Athens. Greece was listening to such men as Pythagoras and Aeschylus. Leonidas and Mitiades were on the lips of everyone. The great battles of Marathon and Salamis were the talk of the day. The Tarquins were but just driven out of Rome.

It was about this time that a widower, Shoo-Lang-hieh, a father of nine daughters, bethought himself of remarrying, although over 70 years of age. He hoped to perpetuate himself through a son. Of an imperial family that could trace back its origin to the year 2637 B.C.E., of an ancestry that included in its number, dukes and generals, public officials and scholars, he felt justified in applying to the noble family of Yen for one of its three marriageable daughters. His age, however, appeared as an obstacle. The father, Yen, therefore, interceded for this noble man and proposed one of his daughters the virtues that adorned the heary head of the suitor, said: "He is old and austere, but you need have no misgivings about him; which of you will have?" The older daughters answered not a word; but the youngest maiden, Chin-Tsai, said, "Why do you ask us, father? It is for you to determine." "Very well," said her father in reply, "You will do." Accordingly, Yen-Tsai Shoo-Lang heih and in the year 551 B.C.E., there was born to her, in the State of Loo, the now world-renowned Sage, Confucius, who is conceded to be one of the lights and luminaries of Asia.

His Ancestral Power

Confucius had a precarious existence and had to battle against odds. Wealth did not smile at him for he was not educated. When people marvelled at his intellectual power he replied, "When I was young my condition was low, and I acquired my ability in many things." His mother succeeded in placing him under the tuition of the great scholar and teacher, Ping-chung and later under others. So poor was his family at this time that he often had to go hunting and fishing to provide food. The records, however, significantly tell that "he never caught fish with a net, nor aimed at a bird while it was perched." He was human and humane and would always give them a chance to escape. In order to support his family, he accepted a public position in his native place as keeper of the public stores and was later preferred to the position of the superintendent of public lands, parks, and fields. His mother then insisted upon his marrying, and accordingly he wedded the daughter of a noble family, who later became the mother of one son and one daughter. His administration was marked by a faithfulness that might well be emulated by some of our modern officials. He used to say, so Mencius, one of his followers, tells us, "when I was administrator of the royal domains, my first care was that the flocks and herds should be thriving: and in like manner, when I was in charge of the State granaries, I devoted myself to seeing that the grain was stored in sufficient quantity and kept in good order; until this was done, I thought of nothing else." It was at this time that his mother died and he buried her in a distant city, the home of his ancestors. Thither, also, he removed the body of his father, so that they might both rest side by side. He later forsook his public position and remained for three years in seclusion near his mother's grave, according to the rule. His public career assumed the role of a teacher. In his home gathered the inquiring spirits of the age, and at his feet sat some of the most illustrious of China's sons. Pupils of the noblest families came to him, and his fame spread, until scholars to the number of 3,000 called him master.

The Purpose of Life

At this stage of his career he defined the purpose of his life. He did not wish to introduce a new religion, but hoped to reform society and government. This he intended to bring about by a return to the wisdom of the past, which had been neglected or forgotten. His life as a teacher had been interrupted by many journeys to the courts of the different dukes and marquises. Passing through a mountain district he saw a woman weeping before a tomb and he sent Tsze-loo, one of the three disciples who were generally his travelling companions, to study her case. She replied that on that spot her husband, son and father-in-law had been killed by a tiger. "Why, then," said the disciple, "do you not remove from this place?" "There is no oppressive government here," she answered. On hearing this Confucius remarked, "Remember this my children. It is better to dwell in the mountains in dread of a tiger, than in a city in fear of corrupt politicians." What a message to us moderns when we contemplate of the suffering and agonies of millions of innocent beings in Hitlerite Germany, where lawlessness abounds and the reign of terror is the supreme factor that drives men and women in despair, gloom and pessimism! If Confucius were alive to-day he would have thundered against the reign of inequity and iniquity. He would have felt it his duty to castigate the dominion of arrogance and had it shunned and ostracised. But we must not despond. Mankind is ruled not by force but by spirit. The message of Confucius has its import to east and west alike. His biography contains human touches, illustrating his zeal for human advancement. It is related that on one occasion he visited the royal palace at the Capital and inspected it carefully. In one of the halls, he stood silently gazing upon a golden statue of a man with three clasps upon his lips, while on the back there was engraved a little sermon on the benefit of silence and caution containing these words, "The men of old spoke little. It would be well to imitate them; for those who talk much are sure to say something it would be better to have left unsaid." Turning to his disciples he said, "Observe it my children. These words are true, and commend themselves to our feelings."

Confucius travelled from land to land when he was at the age of 50. At this period he was appointed to a chief-magistracy by the Prince of Loo. A wonderful reformation was noticeable. The Prince asked him if his plans could be applied to a whole State. "To a whole kingdom," he answered. His policy was acceptable. He was soon prompted to the position of Minister of Public Works. He improved the condition of agriculture, which he considered the best and the noblest occupation in life. He re-instituted the worship of the Ancestors and improved the laws for the burial of the dead. He was later appointed Minister of Crime, which was tantamount to saying that crime ceased. "The penal unused, for no offenders appeared," says Legge; "a transforming government went abroad. Dishonesty and dissoluteness were ashamed and hid their heads. Loyalty and good faith became the characteristics of the men and chastity and docility those of the women. Strangers came in crowds from other states. Confucius became the idol of the people and flew in songs through their mouths." Confucius taught: "God and Heaven are far off. They may, and may not, exist; he did not presume to tell. They were matters beyond human knowledge and, therefore, all service to, or for, them was a question for the individual to settle. Conformity, however, demanded that the customs of the ancestors should be followed. But there was a place that all knew and with whose inhabitants all were familiar. It was the earth. It was the world of duty into which the humblest might enter. What most man call religion is but an exercise of the imagination. Duty is real."

Opposed to Tyranny

Confucius was once asked, "Is there not one word which may serve as a rule of practice for all one's life?". He answered, "Is not reciprocity such a word? What you do not want done to yourself do not to another." At another time desiring to cross a river he sent one of his disciples to a man in a field to inquire the location of the ford. The man happened to be a hermit. "Go tell Thy master," said he, "that the disorders of our kingdom are a flood without a ford. Bid him cease reform and retire from the world." The disciple returned with this answer, to which Confucius made this noble reply, "We must not withdraw from the world to associate with birds and beasts that have no affinity with us. With whom shall I mingle but with suffering men? It is my vocation to see that abuses shall cease by the prevalence of right principles throughout the State." What a telling lesson to our modern age! Who can gainsay its applicability to the reign of tyranny now in swing in the land of Hitler? Confucius would have railed with all his might against it and pilloried it until the conscience of the world would have been seared. Confucius stressed the fact that right could only prevail if the five cardinal virtues taught by him were practised. These are "Humanity, Justice, Conformity, Rectitude and Sincerity." The Chinaman is taught these and is reminded of them by the presence of five buttons on his coat. These were to be the rules of Society. They were to be the law of the Emperor and subject. They were to be the laws operating in the State. Thus the theology of Confucius was morality, and his morality was government. Good government is simply the natural relations that should exist between man and man. "Let there be a combination of princely conduct in the ruler, loyalty in the subject, paternal love in the father and filial piety in the child and you get the good government where the people are happy, and strangers are attracted from afar" This dictum should inspire many a modern government who boast of their "progress" and "culture." We have yet to learn something from the east which the west is ignoring to-day. It was this doctrine that Confucius had taught and practised in the State of Loo for four years with such marked success, and which from the day of his exile until his death, he stood unwaveringly for it. He wandered from land to land and was honoured everywhere. For fourteen years he did not return to his native State. At the age of 69 he was recalled and he then began arranging and editing the sacred works, the ancient poetry, and reforming the national music. The sunset of his life was darkened by the death of his son and his favourite pupil, Tse-loo. Shortly after these events, he arose one morning and went moaning around the house:

"The great mountain must crubble,
The strong beam must break,
The wise man wither away as a plant."

Died Wept, Honoured and Sung

To one of his disciples he told a dream, relating how he had seen himself in a state of inanimation. "No intelligent monarch arises; there is not one in the Empire that will make me his master. My time is come to die." He returned to his bed, disappointed and alone, without a wife's love to smooth his brow, or a child's devotion to solace his last hours on earth, the great Sage of China closed his eyes forever. It did not take long before he was acclaimed as a Sage and his death universally mourned. Near his grave has been erected a most gorgeous temple. Emperors had visited it in State twice a year, twice kneeling and six times bowing their heads to the earth, invoking the presence of the sage in these words:

"Great art thou, O perfect sage. Thy virtue is full, thy doctrine is complete. Among mortal men there has not been thine equal. All kings honour thee. Thy statutes and laws have come gloriously down. Thou art the pattern of this imperial school. Reverently have the sacrificial vessels been set out. Full of awe we sound our drums and bells."

Outside the city K'uih-fow, with a grand avenue of cypresses before it, there stands a statue and on it inscribed, "To the most sage ancient, the all-accomplished, all-informed king, Kong-foo-tse-king without a kingdom, yet reigning in hearts innumerable." A French writer expresses the esteem in which he was held thus: "Il ne parla qu' en sage, jamais en prophete, Cependatn on le crut et meme dans son pays." "He spoke only as a sage, never as a prophet; nevertheless, one believed him and even in his own country." His name is revered throughout China as a Sage who was the Light of Asia, and children to this day sing:—

"Confucius! Confucius! how great was Confucius!
Before him there was none like him!
Since him there has been no other."

Confucius and China

I have given you a glimpse of the life of Confucius, although I am not unmindful of the fact that I have not rendered sufficient justice to the subject. My object in presenting it, is to arouse in you a sense of pride so that you may realise what Asia has given to civilisation and what latent possibilities there are in store for the world. Confucius was a Sage and a reformer, a philosopher and a poet. He strove hard to arouse his nation to a higher sense of duty and responsibility. China's greatness in art and culture may largely be attributed to Confucius, who approaches the greatest of the ethical masters of mankind. It has been said that God is never without His witnesses in the world. In every age there are men who testify to His existence, goodness and justice. China gave Confucius with his high morality and political integrity; India gave Buddha, with his supreme self-sacrifice and transcending love; Persia, the land of the nightingale and giant-rose, gave birth to Zeroaster; Arabia, the great founder of Islam; Ancient Judea a galaxy of prophets and immortals whose messages burn to this day in the life and soul of nations and individuals. That China is in need to-day of another outstanding Sage to supplement that which Confucius had taught, goes without saying. A political reformer, a pleader for justice and righteousness is always needed to illumine a nation's path and blaze its trail. Confucius in his days made morality and good government symonymous. China of present-day cannot stand still; she must bring the strongest moral influence to bear on politics. She must choose men of wisdom and understanding to pilot the ship of state. The spirit of Confucius is alive and will never be eclipsed. There is a great need of reform and reformers in China. Guided and inspired by the spirit of her great Sage, the perils ahead may be avoided and conquered. China has entered the comity of nations and need leaders to stand by her. China cannot afford to have as leaders who can be charged as was the orator, who said in grandiloquent style, "I stand upon the soil of liberty," and a shoemaker in the audience said, "You don't! You stand in a pair of shoes that you have never paid for." With men of light and leading installed at the helm of governments there is always the possibility of strengthening moral and political power and avoiding pitfalls and perils. Confucius is not without out his message to our modern age. He stands peerless among the galaxy of Asia's Sages. He stood for moral law, liberty, right, truth, civic, domestic and individual life. Asia needs unity to-day as much as Europe needs it. East and West have similar problems for solution. Both may well vie with sach other in solving them. Neighbouring countries have great responsibilities to shoulder in fostering peace and goodwill. We cannot win without sacrifice. In studying the lives of great men, we come into contact with characters which had moulded men and created nations. It has been said that the intellect of the wise is like glass; it admits the light of heaven and reflects it. Confucius had a message not only for China but for the whole world. He achieved immortality as a philosopher, as a poet, and as an ethicist. He was acclaimed as a Sage, as the light of Asia and Asiatics, who strove to uplift mankind and speed the day of universal brotherhood. (Applause)

[*Continued on Page 14*]

[*Continued from Page 13*]

Vote of Thanks By Prof. Kozaki

Prof. O. Kozaki, in proposing a vote of thanks to Mr. Ezra, said:—

Having been called upon by Prof. Hayashi to thank Mr. Ezra for his lecture on "Confucius," on behalf of the audience here, I avail myself of this privilege to express our appreciation to our honoured guest and Editor of ISRAEL'S MESSENGER. The lecture has been so interesting that his utterances have been followed with marked attention on the part of those present. In fact, in the middle school in Japan, we are all taught that the teachings of China's great sage are the basis of ethics. Taken together with their innate pious feeling arising from their Shinto-belief, his teaching constitutes the backbone of the Japanese spirit. We are all moved to admiration of the lecturer's erudition and enlightenment on many points concerning his interpretation of Confucianism.

Influence of Western Civilization over Chinese Morality

For thousands years, the Chinese and the Japanese alike have been guided by the precepts of Confucian teaching. It is, however, a pity the present Chinese youths make light of this great lesson. The Chinese intellectual class, which has been fascinated with a superficial knowledge of Western civilization, forgot all about the soul of Oriental thought. On the other hand, the Chinese public also, being dazzled by the brilliancy of western learning, have become satisfied with shallow accomplishments, utterly failing to extract therefrom all its substantial essence. While in Japan, benevolence, loyalty, and filial piety are the essentials of her morals; in China, utilitarianism has swayed the minds of all classes. In short, they are lost to a sense of morality. Such virtues as civility, comity, deference, humanity, etc. are no longer known to them in the strict sense of the terms. They have thus become slaves of materialism.

Merits of Eastern Civilization

It is, indeed, time for us Orientals to reflect. As Mr. Ezra has remarked, the advents of great sages in the Orient, such as Moses, Buddha, Jesus, Mohammed in early ages, substantiate our belief that the East had been far advanced in spiritual civilization. In point of material civilization, the Occidentals have surpassed us—the Orientals. But the Japanese, standing at the point where both civilizations meet, have absorbed the essence of Western culture to the best of their ability. Since the Occidental aggression is telling on the Orientals, they have to prove their capability to manage their affairs. Mr. Ezra's treatise on "Confucius" would have covered a couple of dozen pages in writing. His lecture has been the most authentic of the discourses ever made here on similar subject by foreigners. This reminds me of a story of the lion which is said to have used his full strength to strike a hare. Mr. Ezra's preparedness is fully appreciable from this elaborate work. No wonder it has left an everlasting impression upon the listeners this evening. Though the audience comprises a choice group of students, I wish I could have all other students of this college attended the lecture to share its benefit. It appears to be selfish for us to make a monopoly of it. So I hope the address will be published in order to be appreciated by a multitude of readers.

Tribute to the Lecturer

Mr. EZRA is full of energy and courage. This is clearly evinced in his speeches. His characteristics can be well learned from the pages of his magazine, "ISRAEL'S MESSENGER." When reading his contributions, what invariably strikes me most is the vigour and tenacity of purpose which make it ever fresh and sparkling, replete with high spirits. As an organ devoted to the great cause of a race, I have seldom seen one like his magazine. When Mr. Ezra attacks the opponents, his pen becomes a formidable weapon. He tears his adversaries' arguments all to pieces. Before his logical method and resolute will, his sturdiest enemies are powerless. While for his opponents, he is a most fierce combatant, for his allies, he is a reliable champion. It is, therefore, not at all an accident that with the lapse of time, the magazine is steadily increasing its weight and merits. Its hard struggles, extending over thirty years in upholding Jewish prestige and righting wrongs done to the Jews, have won it fame as the most influential of this class of magazine, exclusively dedicated to such a specific mission.

The Lecturer's New Enterprise

I am very much pleased to learn that Mr. Ezra is contemplating a plan for publishing an English Journal devoted to the cause of Israel's and the advocacy of the Great Asiatic movement. The present is opportune, I am sure, to embark upon such an enterprise, as Jewish merchants in every nook and corner of the world are now gallant enough to cooperate with Japanese exporters in pushing the sale of their wares. Thanks to the great efforts of Jewish leaders, the Japanese are beginning to understand the intrinsic value of the Judaic Race. The report that the tremendous increase in the trade with foreign markets is attributable in some degree to the Jewish activities in introducing Japanese products is indeed gratifying.

The Great Asiatic Movement

The participation of the Jews in the Great Asiatic movement has great significance, as they themselves are of Asiatic origin. Their leaders are, I am certain, bound to be warmly received in Tokyo by kindred spirits, as they can play their role eminently with their brains, their culture, and their industry. Surely Mr. Ezra will make many friends in the Capital where his activity is anxiously awaited. His ardent efforts to accelerate the formation in an orderly manner of a powerful league devoted to the Great Asiatic Cause will surely find enthusiastic supporters there. In my opinion, his participation in the enterprise will be made all the more desirable when he is able to make the object of the league conducive in the end to the promotion of real peace between the East and the West. His efforts will then be appreciated by everybody who holds the welfare and tranquility of mankind close to his heart. Confucius said, "Virtue is never forsaken, but always befriended." Let me hope his noble deeds will make him a great friend of all nations. Again let me thank Mr. Ezra for his excellent lecture this evening. (Applause.)

Archbishop of Canterbury Protests

The Archbishop of Centerbury, Rev. Cosmo G. Long, with whom are associated "forty representatives of Christian public opinion in assembly at my house for another purposes." has written the London Times protesting against the publication of anti-Jewish articles in the May number of Julius Streicher's paper, Der Suermer. Describing how the paper "rakes up legends and lies about the alleged custom of ritual murder by Jews, which has been over and again exposed," the Archbishop adds: "If the authorities of the Reich wish to secure for themselves and for their state the respect and good-will of the British people, let them promptly disown the issue under the name of one of their own number of this invidious incitement to religious bigotry and, it may well be, to renewed and brutal persecution."

The German Ambassador in London, Baron Leopold von Hoesch, refused to receive a committee of the Joint Foreign Committee who wished to protest to him about "the false and abominable accusation against Judaism and the Jews of the practice of ritual murder" in the hope that the Reich government would prevent "further propaganda of so foul a columny."

Keeping Well in The Heat

The only sure way to keep well is to make certain of the regular daily elimination of waste matter from the system for it is in the congested food tract that the germs of disease flourish.

Regular exercise and care in the choice of food are the best means whereby to ensure this, and to make assurance doubly sure, an occasional dose of Pinkettes. These tiny laxative pills are ideal in the work of assisting nature, they are non-griping and non-habit-forming and leave no unpleasant after effects.

In cases of constipation, liverishness, billious attacks, pimples, bad breath, lassitude and piles, Pinkettes provide quick relief, speedily removing the cause of the trouble and establishing regularity. Keep a vial always handy and you can face the hot weather with impunity. Obtainable from chemists everywhere.

CONDITIONS IN NEW JUDEA

No Ambiguity is Seen in the Balfour Declaration

Where is the Balfour Declaration ambiguous? asks Elihu Cooper, in the New York Times. The Declaration states clearly: "His Majesty's government (not Hitler's regime) view with favor the establishment in Palestine (not in Africa nor in the Fiji Islands, but in Palestine, the country that was under Turkish rule and was for so many centuries neglected) of a national homeland (and not an international hunting ground or Summer resort) for the Jewish people (that is what the Declaration says—for the Jewish people and not for the French or Irish or Arab), and will use (not abuse) their best endeavors to facilitate the achievement of that object, and nothing will be done to prejudice the civil and religious rights of existing non-Jewish (Christian, Mohammedan, Hindu, &c.) communities or the rights and political status enjoyed by the Jews in any other country." The Declaration is clear, but its fulfillment has been hampered on the one hand by a wavering British Government and on the other hand by an antagonistic Arabic leadership, from the Grand Mufti down to the landowners and bosses and in general all those who were and still are in the position to exploit Arab labor. If the Zionists have inflated the intentions of the Declaration, why has not the British Government, once and for all, plainly and clearly deflated the Zionistic exaggerations by presenting a concise and definite statement of policy? The government has not done that, but all the while during its stewardship in Palestine has endeavored to use two commentaries for the Balfour Declaration. To the Jews England spoke in a language not comprehensible to the Arabs; and to the Arabs it assumed an Islamic dialect not at all decipherable by the Hebrews. The government has made a mess of it all, but any correspondent whose eyes look not upon his own fancies but more upon the facts known that the relationship betwen the Jews and Arabs is becoming better. It is not correct to say that the Jews were not working for a genuine reconciliation with the Arabs. Labor-Zionism has ever worked for peace and co-operation with all the dwellers in the land. In labor disputes the workers, both Arabs and Jews, united against their common oppressor, be he an Arab landowner or a Hebrew go-getting capitalist. Dr. Magnus has always raised his voice for friendiness with the Arabs, and who will deny that the great Zionist statesman Chaim Weismann has guided the Zionists with policies of genuine friendship toward the Arabs?

CORRESPONDENCE

GREETINGS FROM AN ORPHANS' HOME

Editor ISRAEL'S MESSENGER

OUR DEAR MR. EZRA,—We were exceedingly glad to receive your present copy of ISRAEL'S MESSENGER which marks its thirtieth anniversary existence, and with great interest read the letters of congratulations from outstanding personalities of Jewry and men of national fame. Amongst them we found such who have visited the above Home: Prof. Rabbi Dr. J. L. Landau of South Africa (now in Eres-Yisrael), Rabbi Dr. Leo Lang of New York, and Rabbi Dr. Israel H. Leventhal of New York who are all devoted supporters and friends of this loyal Orphanage in Jerusalem.

Jewry needs to-day more than ever before such a dynamic force and expounder of traditional Judaism as your goodself, not only for Eastern Jewry but for the welfare of world Jewry in general. It is only a pity that ISRAEL'S MESSENGER appears once monthly instead of every week, for its interesting columns and staunch support for everything that is Jewish arouses surely the deep admiration and appreciation of all its readers throughout the world.

Carry on, dear Mr. EZRA, your holy work, and our prayers at the holy places in Zion accompany your sacred endeavours.

With our personal congratulations and blessings upon the occasion of the 30th Anniversary of ISRAEL'S MESSENGER, and may you live to witness and rejoice in the true redemption of Israel and Zion, we beg to remain,—Very cordially yours,

W. MINZBERG
D. WEINGARTEN, *Directors*,
GENERAL ISRAEL ORPHANS' HOME FOR GIRLS.
JERUSALEM, 30th April, 1934. P. O. Box 207.

JEWS AND POLAND

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Very often our attention has been drawn by the press to anti-Semitic organisations and expressions emanating from one or another part of the continent. To us Jews it is no news to read such items, because we are accustomed to them. But if we will reflect upon those items, we will notice that if even there is no need for such expressions, they just try to immitate one another. The latest news we read about our unfortunate fate, has taken place in Poland, where it was decided by the National Radical Camp fighting against the preponderance of Jews in Poland under the leadership of the Journalist, Jan Mosdorf, that the Jews are not full fledged citizens, they are only tolerated. Was this proclamation necessary? Certainly not! We are very grateful to Poland for extending her hospitality in the time of Count Mieszyslaw (1173) of Krakow, when our forefathers were exiled from Germany, and in the time of Boleslaw, of Kalish, in the year 1164 who gave special rights to Jews consisting of 37 paragraphs. Even at present the Polish authorities are favourable to the Jews in general; this is also evident from the fact that many refugees from Germany found a haven in Poland. Anyhow, this does not justify their attitude to give vent to such utterances as "The Jews are only tolerated." It is generally known that the Jews in Poland have influenced commerce and helped to develop the Polish country, from the time they were admitted till now. Even King Kazimiers IV, expressed himself in his charter to the Jews as follows: "We wish that the Jew whom we specially protect *for the sake of our interests and the financial welfare* of the country may feel comforted in our reign." The Poles as a whole are not good businessmen, so that the Jews control all the commercial undertakings of that country. Like Spain, Poland cannot dispense with the Jews. I am not going to discuss the providential punishment of Spain as it is generally conceded by the majority. However, it is a fact that at the time the Jews were in Spain, the latter was a prosperous and happy country, while soon after their expulsion Spain began to decay. In such a time when distress is hovering over the Jewish horison, the Poles should not pet us with one hand, and smite us with the other. On the contrary, while they have still shown their affection to us, it would be more praiseworthy to comfort us like of old, and not to immitate the oppressors. We Jews have faithfully served the Polish fatherland with body and soul, and the latter have lost nothing by keeping us within their borders.

Besides I do not quite apprehend what they mean by "tolerated." Does it mean that, for instance, any controversy between a Pole and Jew arises, the latter will find no protection from the authorities? Then it is only the beginning of an upheaval and disorder in the country. But will the Polish country gain by it? What has Russia gained by all the pogroms they have provoked in the time of the Tsars? They were all ordained to avert the overthrow of the Government. But we have witnessed that a temporary aversion had not saved the country from its fate. Or are we guests for a 1000 and endless years? The Poles must take it for granted that we are to stay in the country for good. If even a small percentage will leave for Palestine, it is out of the question that all will part with it. So that it would be reconciled to that fate and shake hands with us to work for the common welfare of that country.

BEN ZION.

SHANGHAI, 15th June, 1934.

[In connection with the above, we are pleased to give publicity to the editorial views of *The Canadian Jewish Chronicle*, of Montreal, under date of April 20:—

"Poland has informed the League of Nations that it will present a memorandum at the next session for the purpose of calling an international conference to safeguard all minorities. The first reaction to this step will no doubt be one of incredulity in view of the precarious psoition of Jewish minority groups in Poland. Yet, it would be unfair to pooh-pooh Poland's intentions in this matter, because we must remember that there are two distinct Polands, one which is typified by the hooligan Endeks and the other by Marshal Josef Pilsudski. That Harshal Pilsudski is a friend of the Jewish people is beyond all doubt, and wherever it was possible he has demonstrated this friendliness. In spite of his dictatorial powers he has behind him a solid phalanx of anti-Semites who stand in the way of whatever legislative measures he would wish to introduce. The plight of our people in Poland is a shuddering one, but goodness knows to what depths of agony they would be plunged if it were not for the strong and friendly arm of Pilsudski. When he therefore makes the suggestion to the League of Nations that an international conference should be convened to strengthen the place of the minorities we Jews should not be blinded by the Endek Poland which exists in our mind's eye, but rather see the Pilsudski Poland which the dictator would like to see established."

UNFAIR DISCRIMINATION

The following letters were published in the North-China Daily News of June 21, 22 and 23:—

Editor, NORTH-CHINA DAILY NEWS.

SIR,—Ordinarily, when a Jew does something creditable, the press does not volunteer any information concerning his religious affiliation or racial descent. And it is not expected that the press should do that. In fact, the only fair way in which the press can deal with matters that affect us favourably or unfavourably, where individuals are concerned, is to speak of them and to treat them merely as individuals. There could hardly be any objection on our part if the press were consistent enough to speak of Jews as such in incidents that reflect credit on us as well as in those which cast a reflection of discredit. If such an attitude of consistency were adopted by the press, we should most assuredly be the gainers by it, as the creditable things accomplished by Jews would by far exceed and outweigh the discreditable things with which we may justly be charged. But, as long as we are not spoken of as Jews in matters that place us in a favourable light, we strenuously object to be spoken of as Jews in matters that place us in an unfavourable light.

I am impelled to write you on the subject after reading in your to-day's issue the story given under a subheadline "Russian and Jew given gaol terms by Court." I begin to wonder whether the Chinese court will ever hear of there being good and law-abiding Jews, or what sort of people are they who can produce nothing but criminals. Surely, the press has a duty to discharge and that duty should not be misused and abused!

SHANGHAI, June 20. 1934. N. E. B. EZRA.

***It is exactly this type of letter which does Jewry so much harm. Mr. Ezra must surely know that charge sheets the world over contain such information as to the nationality of people appearing before them, and it is a common journalistic practice to use that information, not for the purpose of casting a slur upon the nationality of the man who gets into trouble with the authorities but merely for the purpose of identification. Moreover it is a practice which is followed without any discrimination. As for example a heading in Tuesday's paper "Britons fined for Gambling," and two other cases on the same page of the same issue to which Mr. Ezra refers. If Mr. Ezra believes that the suppression of the word "Jew" in such cases would lead people to believe that the race is one of plaster saints, he is sadly mistaken. The Press will, of course, be gratified with the exhortation contained in the last sentence, especially when based upon so puerile a premise. Ed. N. C. D. N.]

II

Editor, NORTH-CHINA DAILY NEWS.

SIR,—An author said, "Sharp wits, like sharp knives, do often cut their owner's fingers." I cannot, therefore, help saying that your footnote to my letter in your to-day's issue is evasive and not to the point. I am content to leave it to the judgment of your unbiassed readers. The subject has been discussed and threshed out in several newspapers and in many cases our right to protest has been conceded. I have no desire to argue at length, but draw your attention to what Einstein once remarked when somebody asked him to give him the meaning of the relativity theory in a nutshell. His words were to this effect:

"If my theory will be proved correct the Germans will call me a great German and the Frenchmen will qualify me a Jew. If my theory should be upset, the Germans will designate me a Jew and the French will call me a German. Well, the same theory of relativity applies to me, I suppose. When it pleases the Hitlerites, I am a German or a Jew, according to the direction in which the political wind is blowing."

Such has been the general attitude towards us and your witty reply has not amazed me. You have succeeded in imitating an Irishman of old, who carried a brick as a specimen to describe a beautiful mansion.

N. E. B. EZRA.

SHANGHAI June 21, 1934.

***Mr. Ezra will surely forgive the remark that if he took the footnote to his original letter as an attempt at wit he must have a poor sense of humour. As to whether it was an answer to his original complaint or not can be left to unbiassed public opinion without any fear so far as this journal is concerned. It was certainly not evasive, but very much to the point. Ed. N. C. D. N.

DR. B. P. GRINGUT
DENTAL SURGEON
Flat 54, Denis Apartments
778 Bubbling Well Road
Telephone 34804

III

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I positively agree with Mr. Ezra's protest in your to-day's issue. I cannot see any other reason then, that the influence of a certain group of refugees in Shanghai on the policy of your paper. I wonder why does not your paper mention the creed and race of any other criminals, but Jews. The nationality of any person is in his passport and in no civilised country no creed or race or religion is stated and I do not understand why such a leading British newspaper like the N. C. D. N. should always impress on the reading public an unfavourable light on a certain race and creed. I am sure neither the public or the Chinese court are interested to what creed or race the criminal belongs, but what is stated in his passport. Being a constant reader of your esteemed paper and firm believer in British fair play and justice, I would like to hope, that you will reconsider the question of discrimination of race, religion or creed and contitutation of this policy only does a lot of harm and no good to anybody and besides it is bad journalism.

SHANGHAI June 21, 1934. FAIR PLAY.

IV

Editor, NORTH-CHINA DAILY NEWS.

DEAR SIR,—Not in support of Mr. Ezra's criticism but as one who would like to see your point of view brought to its logical conclusion, I suggest that in future when reporting the doings of the many Jews famous in one way or another for their activities as statesmen, scientists, artists, medicos, philosophers, chemists, etc., you mention the fact that in addition to being British, American, French German, etc., they are also Jews. If you wish to go the whole hog you might even refer to Max Baer as an American Jew instead of the new "Californian" heavyweight champion.

Personally, as a British Jew, it matters not at all whether you consider it of sufficient importance to qualify the nationality of the breaker of laws by mentioning the fact that he is also a Jew, but if you want it that way why not always?

In spite of your statement, I do not recall ever having read in the Home papers any reports of Court cases where the fact is mentioned that the culprit is a Jew or of any other religious persuasion, neither does it appear to be mentioned by the Press Agencies in their cable reports (except, of course, by our German propagandists the Transocean).

What exactly do you mean by that old worn tag that criticism such as Mr. Ezra's "just what does Jewry more harm than good?" Is your mentality similar to that of Minister Goebbels who cannot bear to think that a Jew should be so impertinent as to criticise anyone?

Your remark about "plaster saints" is just childish. No Jew in his sane mind believes or wishes to believe that the race (not nationality) is possessed of superior moral worth than his fellow humans.

SHANGHAI, June 21, 1934. BRITISH JEW.

****The attitude of this paper with regard to questions affecting Jews and Jewry is so well-known that to suggest discrimination obviously, has no foundation whatever in fact. Racial definitions are used without any discrimination against any particular peoples at all. It has been done for at least the last twenty years, and why this sudden protest after such a space of time, should arise it is a little difficult to see. It is suggested that the complaint arises from just that some sort of inferiority complex—utterly unjustified in the case of the Jews—which has apparently dictated the abuse contained in the above letter.—Ed. N.C.D.N.*

V

Editor, NORTH-CHINA DAILY NEWS.

DEAR SIR,—I do not agree with Mr. Ezra's protes of June 20, which in this case is utterly out of place. I am one of those Jews who have also noticed that actually some papers do point out the race of the person involved in any flammable case whenever he happens to be a Jew, and most of them do this purposely through their anti-Semitic sentiment. Instances of this nature, however, cannot be applied to your esteemed paper, the complete impartiality of which I have constantly had to admire. Your attitude in the Sino-Japanese conflict is one example and that adopted by you in connection with the latest German behaviour towards the Jews is another. It would, therefore, be asking too much to object passing remarks made through journalistic principles. It is a general tendency that could be commented upon. Mr. Ezra's remarks, therefore, in my opinion have been too hasty.

SHANGHAI, June 22, 1934. OBSERVER.

VI

Editor, NORTH-CHINA DAILY NEWS.

SIR,—I really fail to see why you, Sir, should take an exception to my statement that your reply to my "original letter was an attempt at wit." Witticism should not be despised; it is a wholesome tonic for men of genius and a beautiful and delightful part of our nature. A poet, in his inimitable lines, describes it thus:—

"By wit we search divine aspect above,
By wit we learn what secrets science yields,
By wit we speak, by wit the mind is rul'd,
By wit we govern all our actions;
Wit is the loadstar of each human thought,
Wit is the tool by which all things are wrought."

As a subscriber to and reader of your valued journal for the last thirty-six years, permit me to wish you to be always witty in life, since real wit is everlasting and may be termed as the armour of the mind.

SHANGHAI, 22nd June, 1934. N. E. B. EZRA.

****Graceful, gracious, but, perhaps, just a little overwhelming, Mr. Ezra. Many thanks just the same.—Ed. N.C.D.N.*

"JUDAISM".—A Book Review by Rev. Dr. H. PEREIRA MENDES, Rabbi-Emeritus, Spanish and Portuguese Synagogue of New York City.

"JUDAISM" by RABBI MORRIS LICHTENSTEIN, Leader & Founder of Jewish Science. ***

This is a remarkable book, remarkable, because it is written by an intensely spiritual soul, a Rabbi, who not finding soul-solace in the old Synagogue, has gone so far as to establish what is called the Jewish Science Movement. But he, in this book, proves himself to be a true and noble-hearted champion of the old Faith, finds new reasons for old ceremonies and finds necessity for sterling loyalty to old traditions, which evidently still grip him. He must have had many a soul-storm in his day; many a heart-break; many a thought-tempest. Then all the more to his honour that he recognizes beauty in the *form* of Jewish religion, although it was in protest against mere form in religion that his Jewish Science movement was launched and to-day lives. That name, Jewish Science, is rather unfortunate; because it arouses thought of Mrs. Eddy's movement and therefore expectation of unacceptable thought-vagaries. The associations of the name will prevent many a Rabbi, Orthodox, Conservative, or Reformed, from taking up the book to read it as everyone should. For here, the author comes forward and writes a book every page of which should be read by every Jewish Rabbi, and in every page of which that Rabbi will find much to endorse. Indeed, if this book, "Judaism," written by the leader and founder of Jewish Science, expresses Jewish Science, where was the need for the creation of Jewish Science?

The author says in his Foreword: "No effort has ever been made to bring before the Jew the essence of his Faith and show him its applicability to his daily life. Our Youth, at best, is initiated into a series of religious ceremonies offered to them as Judaism. It is needless to say that our traditional ceremonies are beautiful and elevating; but Judaism is more than ceremonies. It is therefore the object of this volume to show: first, what Judaism fundamentally consists of; then, how its teachings can be adequately applied to modern life; finally, the methods by which this end may be achieved." "Our religion contains eternal truths, as vital and impelling to-day as they were in antiquity." This does not sound as if he wished to set aside Judaism in favour of Jewish Science. To quote again: "The falling of the ultra orthodox is that he lays too great a stress upon the letter of the Bible, and finding that wanting, he rejects the whole living structure." For example, he refers to the anthropomorphisms. Even the most ultra orthodox Rabbi knows and teaches that these are merely due to the limitations of human language. But the "modernist" fails to present the spiritual meaning thereof.

Rabbi Lichtenstein, the author, in his chapter on the Rabbi, is uncompromising in his attitude: "The Rabbis are mostly men of fine intelligence, trained under a promise of the leadership of Israel and the championship of God. But they very soon discover that the real leaders are those that have to do with their material maintenance. As for the championship of God, this, too, is a function of no special eminence, since God Himself counts so little in the lives of the people. The Rabbi soon discovers that his functions are nominal, just to conduct services and preach for only a handful of people. In the life of the great majority, he plays no part. Realising this, he endeavours to reach his people through social activity, by conducting literary clubs and dramatic circles, by all kinds of odd undertakings." He continues with such audacious remarks as these: "The American Rabbi is not a spiritually trained man"; "Two often the American Rabbi lacks deep spiritual conviction"; "The Jewish Seminaries themselves, while imparting a great measure of Jewish learning, do not, unfortunately, make the effort to inculcate a religious viewpoint upon life, a spiritual interpretation of existence, and certainly not a prayer-consciousness, a yearning for Divine aid springing from a true faith in God. The American Rabbi, therefore, is poorly equipped for religious leadership." "Being devoid of religious depth, the American Rabbi scours the wide horizon for sermon topics that may lure the congregation to its pews; he speaks on current events, on the drama, on popular motion pictures, on politics and social problems, but not on religion." We must take issue with him here, but we quite agree when he says later, in a different discussion, "We believe the Rabbi should select problems in Jewish life in which he can present a constructive, not a negative, viewpoint, and his aim should be that of creating sympathy and co-operation, not indifference and antagonism." In justice to the Rabbis, let me say that all do this.

The learned author of this book presents the lofty ethics of Judaism: love, justice, general humaneness, tranquility, meekness, truthfulness, optimism, the value of prayer; he faces the problems of Judaism to "produce Jews of a more pure, more God-conscious character." He lashes the "utterly inadequate Jewish training" to which our children are subjected. He declares that, according to Alexander Dushkin, only 23.5 per cent. of the Jewish children in New York

[*Continued on Page 0*]

****Jewish Science Publishing Co. G.$2.00. New York City.*

Editorial Notes & Comments

"Is Our Civilization Dying?"

According to the Free Synagogue Bulletin, of May 4, Dr. WILL DURANT, "an annual and ever-welcome visitor to the pulpit of the Free Synagogue," spoke on the great theme, "Is Our Civilization Dying?" What a subject in these days which find Europe a centre of human slaughterhouse! The great preacher must have put his finger upon many sore spots and denounced many who have contributed to the fall of our modern civilization. To think that the West is disintegrating and collapsing does not presage well for humanity. East may well intervene and call West to order!

An "Independent" Chancellor

In one of his remarkable outbursts ADOLOF HITLER said, "I prefer a German deserter to a Jewish hero." It is related that SPINOZA was once confronted in the streets of The Hague with men who yelled, "Kill the renegade!", to which he calmly replied, "We must remember that these men are expressing the essence of their being, just as I express the essence of mine." That's it! Let us all rise and felicitate the Nazi Chancellor for his "noble" utterance. He is unquestionably in good company. It was given to him to enjoy the saying of BOBBY BURNS, "The glorious privilege of being independent."

Work for Jobless in Naziland—A Huge Joke!

Press propaganda has its uses and abuses. Transocean-Hitler service stands unique in this respect. No amount is spared to flood the world with "good" tidings from the land of Hitler. We are told that all is well over there, even unemployment has been reduced to a minimum! Some of our American exchanges carry a nice story reported to be circulating in Naziland. One man says to another, "I don't see that there has been any reduction of unemployment since HITLER took office." To which the second replies: "Well, the trouble with you is that you go around investigating. If you read the papers, you would see that the unemployment is constantly being reduced!"

Forewarned is Forearmed

According to mail advice from London, under date of May 7, emanating from Parliamentary circles, all British civil servants and officials will receive orders to attack Fascism. The steady growth of the Fascist sentiment and the manifestation of Fascist strength has now reached the stage where the government can no longer afford to ignore or neglect it. England must wake up to face the new menace that is looming. The enemy abroad is unquestionably financing heavily the movement to disrupt peace and order, and it is a question of time before a big conflagration will be kindled at the expense of all that humanity holds dear and sacrosanct. England is a civilized nation, and if through sheer neglect or lack of foresight the unruly elements were to succeed, it may be taken for certain that the pillars of civilization will totter and quake. Forewarned is forearmed, and we hope the movement to attack Fascism now in its infancy in England will gain support and strength.

Boycott the Boycotters

An intelligent step in the furtherance of the anti-Nazi boycott has been undertaken by the American Jewish Congress, New York, which proposes to establish a Trade Fair in New York this month to exhibit the products of all countries which can serve as substitutes for manufactures in Germany. Many business houses have hesitated to adopt a thoroughgoing boycott of German goods in America, because there were not, they felt, adequate substitutes for certain stable products emanating from the Reich. If the Trade Fair of the Congress is as complete as it can be, it will serve two purposes: it will vividly dramatize the plea of Jews to boycott the country which has dedicated itself to mass murder; and secondly, it will meet the practical need of showing both distributors and consumers that Germany's goods can be dispensed with, without affecting the quality or the price of the product.

"Progressive" Judaism on Trial

"Progressive" Judaism has suffered a great setback. It is practically in mourning and knows not how to conceal its temper and sorrow. The debacle in Germany has completely shattered its new testament, but there is a tendency to console each other and live in the hope of a new Messiah coming to infuse fresh zeal and courage in the movement that rebelled against the ancient hope of Israel—the hope of national restoration. We clip the following item of news from *The Liberal Jewish Monthly,* of May last:—

The list grows of representatives from other countries who have declared their intention to attend the Conference of the World Union for Progressive Judaism, to be held in London from July 6th to 10th. It includes some of the prominent Jewish leaders in America and Germany. Among them are Rabbis Schulman, Goldenson, Rosenau, Rauch and Lazaron from America, Mr. Ludwig Vogelstein, Chairman of the Executive of the Union of American Hebrew Congregations, Rabbis Leo Baeck and Seligmann from Germany, and probably Dr. Ehrenpries, Chief Rabbi of Sweden.

It is pathetic to see the devotees of "Progressive" Judaism gathering together to console themselves in London. With Miss LILY MONTAGU, and Dr. CLAUDE MONTEFIORE entertaing the distinguished visitors, the chances are that they will return to their respective homes enchanted and consoled. And God has commanded time to console the unhappy!

Birobijan—A New Cemetery For Judaism

B'nai B'rith Magazine of Cincinnati, publishes a sensational article in its May issue, headed "Judaism Dead in Russia" by PHILIP

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S. BERNSTEIN, which is mournful reading. We are told, "There is not a single Hebrew school in Russia. They have all been abolished by government decree. As to the dietary laws, one can no longer purchase a kasher meat in any of the Russian cities. . . .We shall soon see for the first time . . . a community of three million Jews living without Judaism . . . Will Jews really be able to live without God?" There is no gainsaying that the latest *kurban* is overwhelming. While one country persecutes the soul of the Jew: the other torments his body. Will Dr. SAMUEL SCHULMAN, still counsel Jewry to remain *temporise* and not *kapitulate*? We are sorry to observe that the drift towards assimilation and extinction is still the hobby of the "Grand Dukes." A Tass telegram from Moscow under date of June 17, reads thus:—

Ten thousand Jewish settlers from all countries of the globe will go to the Birobijan Jewish National Autonomous Province this year. Of these, 2000 will work on collective farms, the rest in industrial enterprises and workshops. Jewish settlers in Birobijan include emigrants from the Argentine, Germany, U.S.A., Poland, France, Palestine, Lithuania, and other countries. Of six printed newspapers issued in the province, three are in the Jewish language.

The Birobijan scheme is a new purgatory for Jewish settlers. It looks as if we Jews are more concerned in saving the body and losing the soul of our people. "Will Jews really be able to live without God? That's it! We must not pursue a phantom and listen to the specious plea of the Godless nation and country. We protest against the new movement to create in Birobijan a new cemetery for Judaism. Jewish Jews should not lend a helping hand and avoid coming into contact with those who stand behind it. To associate with a Godless nation and country is not wholesome for the people who are God-intoxicated. We protest against Jews being settled in Godless Russia. We call upon those who are responsible for this silly scheme to desist.

Mussolini and Hitler: "Both in the Wrong"

MUSSOLINI and HITLER having met in secret conclave last month, the pro-Hitlerian will naturally gather courage and arrogance. It will at once be taken as an indication that HERR HITLER has been vindicated, notwithstanding his ruthless regime which brought destruction to millions of innocent beings. There are not a few who will scout this fallacious reasoning. Temporary triumph is by no means a sign of victory for the "idol" sponsored by the wicked. Civilization will not tolerate and condone any infamy and treachery committed in her name. An author said, "Wrong is wrong; no fallacy can hide it, no subterfuge cover it so shrewdly but that the All-Seeing One will discover and punish it." MUSSOLINI will yet wake up one day to realise his mistake in flirting with the "bear." The recognition given to the greatest tyrant of the age, will not be acknowledged by civilisation as an indication of the latter's "virtues." On the contrary, his wicked and intolerant regime will forever stand discredited and indicted in the eyes of the whole world. Well may MUSSOLINI exclaim in his own romantic, "Brother, brother, we are both in the wrong."

Choir Service at Ohel-Rachel—Gentile Appreciation

The choir service at the Tent of Rachel came temporarily to an end last Friday, with the ushering of summer. We need hardly say how well we all enjoyed it and how well we appreciate the good work done by Mrs. J. L. FRIEND in connection therewith. This gentleman deserves practical recognition from the Committee of the Synagogue and not merely scraps of paper written perfunctorily. We hope our suggestion will receive the attention it deserves. Thanks are also due to RABBI MANUEL BROWN for officiating and delivering his scholarly sermons. The last one dwelt on "Humility" and is published elsewhere in this issue. That service on the 1st June was attended by Chinese students of University of Shanghai—30 of them. Prof. F. J. WHITE, who was present with the latter, has expressed his appreciation in the following lines to Rabbi Brown, "I wish to express my thanks and those of my students for your hospitality. We were very glad to worship with you and especially profited by your sermon. We also enjoyed the splendid music." That is praise indeed. We hope to see more and more improvements inaugurated in our divine services, especially the Sabbath morning service needs a great deal of beauty and adornment which is now lacking. We understand that Rabbi Brown and Mr. FRIEND will both collaborate together during the summer vacation to train the children for Sabbath morning service. That is a step in the right direction and we give it our unqualified approbation. It is time that we learnt the true essence of worship and abolished repetitions which help in no way to enhance our aboda, but a chance to those who wish to gossip. A noted seatholder once said in the presence of the writer. "The best service which the *hazara* renders to the seatholders is to give them a chance to converse freely." That's it! Be that as it may, we are pleased to learn that two handsome donations were recently given, one by MAURICE SIMMONS and the other by Mrs. ALBERT COHEN of $250 each, in memory of the late Mr. LESLIE SIMON SIMMONS and the late Mr. ALBERT COHEN respectively, to be utilised for annual prizes to choir children. This is the first move of its kind to popularise our Synagogue services and we are glad of the initiative taken in the matter. RABBI BROWN is certainly laying a strong foundation for our kahal and his services cannot be underestimated.

Gen. Smuts' Historic Pronouncement

It is conceded that GEN. SMUTS is one of the trio who was responsible for the BALFOUR Declaration in 1917. GEN. SMUTS is an ardent Zionist, a believer in Israel's claim to return to his homeland and build his nationhood. His commanding personality was ever placed at the disposal of the Zionist ideal, and when five years ago, the Jewish National Home was threatened with extinction by LORD PASSFIELD et. al. GEN. SMUTS did not hesitate to criticise the MACDONALD Government for violating the Mandate. Our attention has been drawn to a statement made recently by GEN. SMUTS, which strikes us as remarkable coming at it does from such a distinguished statesman. Accepting an invitation from the South African Zionist Federation, to have the tract of land in the Haifa Bay area bought by the funds provided by South African Jewry, named KFAR SMUTS, GEN. SMUTS said:—

"The services of the small Jewish people is humanly are incomparably great. General Smuts writes in his letter of acceptance, and Western civilization still leans on the visions of the Hebrew Prophets and seers. That such a people should continue to remain exiled was an historic anomaly and injustice which called for reparation. The people who taught the world the supreme value of faith is not likely to be daunted by temporary setbacks. The National Home of the Jews will be built and Isaiahs and Solomons will rise more to be guiding lights along the human paths."

We consider the foregoing pronouncement as a challenge to "midnight" Jews (happily on the wane) who shiver when they hear of Jewish efforts to establish their Commonwealth in Eres Yisrael. GEN. SMUTS struck the nail on the head when he said. "That such a people should continue to remain exiled was an historic anomaly and injustice which called for reparation." When the soul of Christendom is stirred in this manner, there is no question of securing Christian statesmen's co-operation to right a great wrong and vindicate a great truth. It is now fully conceded that Israel's sufferings for the last nineteen hundred years are due to his homelessness. If we had Eres Yisrael to-day with a population of say, half a million Jews, a seat on the Council of the League of Nations, Jewish consulates and ambassadors in all countries, Nazi Germany would not have been so insolent as to degrade and mortify her Jewish citizens, assail Judaism and bully the Jewish people. GEN. SMUTS knows whereof he speaks. His statement is a challenge to those who sit tight on the fence and decline to serve. Kol Yisrael are indebted to this far-visioned statesman for his ringing message. It has been said, pity enlarges the heart of men. We see in GEN. SMUTS' great heart a wisdom which will stand our cause in good stead. He speaks from knowledge while others from imagination. Therein lies the potency of his striking pronouncement.

"There are Seven Abominations in His Heart"

Nazi leaders are getting into the habit of travelling and lecturing. Realising the bankruptcy of their regime, they imagine that in coming into close contact with their neighbours, they will be able to lull the conscience of humanity and ward off economic disaster. The ostrich is a happy bird because it has a clever and ingenious way of escaping pursuit. When an enemy appears on the scene and gives chase to the ostrich, this clever bird simply buries its head in the sand and, failing to see the enemy, it becomes firmly convinced that it is no longer being pursued. The same happy faculty of escaping censure and opposition is possessed by the Nazi leaders, who refuse to look into their filth and dirt, before starting their tour and consequently they imagine that no one is seeing them. Arriving in Warsaw on June 14, Dr. PAUL GOEBBELS, delivered an anti-Semitic speech denouncing the Jews for all the alleged crimes committed against civilization. He had also the impudence to state that in the Jewish problem, Germany has no reason "to be shy of spotlights." He further stated that "Jews were poisoning (sic.) the morality of the German nation." The Reich Government, he said, "had not yet succeeded in bringing the Jewish influence down to a reasonable level, because of the fact that the measures employed in Germany against the Jews were too mild." Who can beat this impudence? It has been said that arrogance is the obstruction of wisdom. So long as the Nazi leaders are obsessed with the idea of their being supermen, the world cannot rest safely under their ghastly rule. Civilized nations must wake up to understand these "supermen" and their vicious policy. Here is a "gem" from the mouth of Dr. GOEBBELS, when lecturing in Warsaw on June 14, "Germany is reaching out a sincere hand to the world. When will the world clasp it?" We hope that the civilised world will know how to estimate this outburst. The Wise King of Israel must have had such an individual in mind when he said, "When he speaketh fair, believe him not. For there are seven abominations in his heart." (Proverbs, 26-25)

Rabbi Brodie, Rev. Lenzer and Zionism

Melbourne Jewry is blessed with a far-visioned Rabbi whose light radiates beyond the confines of Australia. Rabbi ISRAEL BRODIE is unequestionably a star in the Rabbinate and his ministry in Melbourne is attracting much attention. Every community has an eye on him. At one time there was an apprehension lest London may claim him again, and if we were to peep into the realm of prophecy we would not hesitate to forecast that Sydney will claim him as successor to the late Rabbi FRANCIS L. COHEN. Australia is an interesting country, its progress and prospects were brought home to us by the Rev. Mr. B. LENZER, who stayed here for ten days and left for Sydney on the 6th ultimo. Mr. LENZER is a man of genial and amiable disposition. He is a warm-hearted Jew, sadik and orthodox to the core. Advanced as he is in age, stronger is he in his observance of Jewish ceremonials and ethical precepts. His departure was regretted but he assured us that by God's help he will come back. Our attention has been drawn to an address delivered by Rabbi BRODIE and published in *The Council Bulletin*, Sydney, of which Dr. FANNY READING is President, on "The Zionist Movement and Eres Yisrael." The brilliant Rabbi spoke as President of the Australian Zionist Federation and as a Rabbi, in the course of which he said, "I tell you that were it not for the Zionist ideal I do not know how I could fulfil my duties as Rabbi and deal with the great spiritual values of our ancient faith." Let those who criticise Zionism as an irreligious movement stop carping. We have here a testimony from a Rabbinical leader which should silence the scribblers in their aim to hurt the cause. Rabbi BRODIE has made another striking statement which is worthy of note. He said: "I am very glad indeed to notice in this community (Sydney) as well as in my own community, that the Jewish youth are rallying to the flag." This is a striking observation which is the result of active preparations. We would like to see a similar zeal displayed by our youth for Judaism, if only our spiritual leaders were to rally and help to re-invigorate the youth with their warm ideals. Without active preparations nothing lasting can be achieved. We must not take chances and live on *mezuth aboth*. The well is getting dry and parched. We must replenish it with water—*mayim hayeem*. Chance never helps those who do not help themselves. We tell our Rabbinical leaders: "Choose you this day whom ye shall serve."

The Third Reich Arming Heavily—Menace to Civilization

Our civilization is groaning under a great menace consequent upon the "triumph" of the dominion of arrogance. Lying and deceiving the gullible has become a creed among the sponsors of the new dispensation of hate. The man in the street is becoming bewildered, not being able to winnow the wheat from the chaff. We are being driven to condemn our rising generation to face the greatest calamity in history. War is being talked of in all the chancelleries of Europe as the only means of pacifying the lust of the "god of war." France's next door neighbour is silently preparing to engulf the world into another titanic conflict. We are indebted to hte Havas Agency for the following cablegram from New York, under date of June 5, which leaves no room for doubt that the Third Reich is arming heavily:—

All papers of the Hearst syndicate this morning devoted much space to an interview granted to the press by the French Senator, M. Maurice de Rothschild, who arrived in the United States after a voyage through the Far East. In the course of the interview, the Senator made a number of sensational statements concerning the present situation in Europe, which, he said, was far from being reassuring. "The Germans," M. de Rothschild said, "are rearming on a large scale. Although Reich industry exports only little and is not very active, imports of materials necessary for the fabrication of war machinery are being made by Germany at a fast rate. Germany is concentrating her efforts on military aviation," the Senator went on. "She is building a large number of planes, and, above all, she is anxious to form a large number of fliers, giving military training to her youths." All Germany's loans contracted during the War have been wiped out by her bankruptcy and inflation, and the Germans can thus use all their resources for rearmament, while half of France's

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budget of F.50,000,000,000 is absorbed by the Burden of domestic debts. Millions of dollars lent by American bankers to German cities and industrial enterprises," the Senator concluded, "helped Germany to acquire the necessary economic equipment."

The new creed of Hitlerism venerates the sword as the only means of solving racial conflicts. It adores militarism as the best form of "culture" for a nation to foster. Its greatest "philosophers" openly champion war and abhor peace. NIETZSCHE, the apostle of hate, wrote: "I say unto you, to love your neighbour is to love yourself inadequately. My brothers, I do not advise you to love your neighbour." Scores of such utterances may be cited to show that Nazi Germany is a menace to civilization. The whole world must be prepared to face the new monster whose poisonous teeth breathes fire daily, polluting the pure air of our sky. Nazi Germany cannot be trusted. Her statesmen are trained to preach "peace" but in their hearts they mean "war." "To know how to dissemble, is the knowledge of kings."

Tisha B'Ab Symbolizes New Judea's Resurrection

Tisha b'Ab, this year, falls on Sunday the 22nd instant; it commemorates the downfall of the Jewish State and the dispersion of Israel among the Goyim. It is a day of humiliation to all conforming Jews who understand the import of its significance and the hope which it instills. The destruction of the Jewish State nineteen hundred years ago, was the blackest day in the Jewish Calendar. It was seldom heralded without recalling sad events, reading of the dirges and fasting. No age sought to belittle it or remove it as of no consequence. True, about a century ago, the reformers in Berlin guided by GEIGER, JACOBSON, HOLDHEIM, *et. al.* began to shake the hope of Israel by preaching disloyalty to the day sanctified by the blood of heroes and martyrs of Israel. It was later developed in America, where a band of overzealous reformers headed by HIRSCH, EINHORN, KOHLER, KRAUSKOPF, PHILIPSON, *et. al.* went delirious in supporting the new testament. We have lived to see the destruction of their misguided movement and the humiliation of those who had sponsored it. Reform Judaism has received a severe jolt and is perishing on the altar of Berlin with none to give it fresh life and vigour. Tisha b'Ab this year will give fresh impetus for the upbuilding of Eres Yisrael. It will not be a day devoted exclusively to gloom and mourning. On the contrary, the day will offer renewed hope to Israel's restoration. It will be a day symbolizing the rise of New Judea from her ashes and signifying the destruction of the man-made theology constructed by the false prophets who are lying prostrate to-day consequent upon the crushing defeat sustained by them which can no longer be concealed. To us Zionists who stood firm and staunch for the Ideal, the day will not be without its significance and true import. The day has been appropriately described in the following moving poem by the well-known poetess, JESSIE SAMPTER:—

We had a glorious temple,
Where priests in shining white,
Went up and down the marble stairs,
And sang by day and night;
They sang the psalms together,
And played on harps and lyres,
And we stood round and answered them,
And watched the altar fires.
And that is why we always pray:
"Rebuild it soon, and in our day!"
Our Temple walls are shattered.
Our singing priests are dead—
Their shining robes of holy white,
Were stained a fearful red.
Now their remembering people,
Are driven far and wide;
We chant the psalms without the lyres,
Our hope has never died,
And that is why we always pray:
"Rebuild it soon and in our day!"
Oh speedily rebuild it!"
I hear my father say:
"We've prayed that prayer two thousand years,
And still our children pray
Through every generation,
In every land and clime;"
But if the day is sure to come,
May this be not the time?
And that is why we always pray:
"Rebuild it soon, and in our day!"

"Charity Begins at Home" is Worn-out Slogan

"Charity begins at home" is a maxim which passes from lip to lip. There are not a few who indulge in this pleasant pastime, just in order to escape from the backdoor. Two phrases, "Charity begins home" and "Tell the Children of Israel that they go forward" were used and abused until they became wornout and nauseating! The Talmud, however, is replete with exhortations to practise *sedaka* without being mean. "Benevolence is better than all sacrifice," say our Sages. Some wax hot when they are reminded, *"Sedaka tasil minmaweth."* Charity delivereth from death." That form of "benevolence" is what the Deity demands of us, say they. To this we owe allegiance and to this we vow to serve. "Anyone is starving, anyone needs medical help, any sick person is hovering between life and death" O, bring him hither and slay him not before me! However, beneficent this form of *sedaka* may be, we must not forget that this is not the be-all and end-all of *gemiluth hasadim*. We must probe deeper into the form of sedaka and realise that we must stand for universal co-operation and universal benevolence. The sufferings of Jews in Germany must be mitigated; it is a duty incumbent upon all Israelites to observe. We cannot overlook or shirk it on the ground that "charity begins at home." Would that we could make it read, "Charity begins at home and does not end there." We shall then have a true perspective of duty, and realise that we are all united from pole to pole and meridian to meridian. Such lofty aphorisms in the Talmud. "He gives much who gives with kindness," "Who shows white teeth to the poor does more than he who gives him milk to drink," limit not the practice of charity to the narrow area of an "at home." It is universal and stresses the saying of a Talmudic Rabbi, "Active help is more than alms-giving. The latter deals with money or with money's worth; the former with word and deed. With alms one can only reach the poor; with loving help one can reach anyone." Let us heed this admonition and do our duty accordingly. Israel is facing a deadly foe everywhere and it behoves every limb of Am Yisrael to stand steadfast in the present critical hour and answer the call.—*Hinneni!*

Mr. Jacob Rosenthal's Role in Boycotting German Services

Boycotting of German goods and services is not confined to a coterie of men and women. The boycott movement against the tyrannical government is gaining momentum daily. That it will eventually bring about the collapse of the reactionary regime, is unquestionable. It is interesting to record occasionally some of the incidents that are happening everywhere, thus demonstrating the universal desire to outlaw the Nazi regime and to undermine its capability to make mischief and to grind the faces of innocent beings. We are indebted to a visitor from Manila for the following story. When PRESIDENT QUEZON was on his mission to America to petition for amendments of the H. H. C. Independence Law, an incident happened which brought tears of joy to Mr. JACOB ROSENTHAL, leading stock and bond broker in Manila. The latter was on his way to join the delegation referred to above. He had already received his passage to travel on the German liner *Europa*, leaving France on April 19, 1933. When news of the sadastic persecutions of Jews in Germany had reached all parts of the world, Mr. ROSENTHAL was greatly purturbed and decided to cancel his booking with the German steamship company. He informed his group of friends that he would on no account travel on a German liner and that he would gladly follow them on another boat. The reason for this cancellation was readily explained by him. However, no time was lost in discussing the pros and cons, and to the great surprise of Mr. ROSENTHAL the whole mission headed by PRESIDENT QUEZON, had booked on the *Isla de France*. Mr. ROSENTHAL was naturally jubilant over his triumph which he attributes to the commonsense of the group with whom he was associated. When our readers hear that the German liners are going empty or lying idle in Bremen, just remember what men of the calibre of Mr. ROSENTHAL can do to defend the cause of humanity and democracy.

Says Jews Must Leave Europe

LONDON, May 25.—"Jews Must Leave Europe" is the name of an article appearing in the London Daily Herald by Dr. Moses Gaster, chief rabbi of the Spanish-Portuguese Synagogue of London and a veteran Zionist leader. The article, which has created a sensation here, warns that the Jews must emigrate from Europe en masse before it is too late. Urging such an emigration as the only solution to the Jewish problem, Dr. Gaster proposes that the League of Nations aid in finding a home for the Jews in Africa or America where from three to five million Jews can be settled under the protection of the League. Palestine, he points out, cannot accommodate the great majority of the Jews who must escape from Europe before the fires of Jew-hatred engulf every corner of Europe because of the spread of Fascism. Dr. Gaster also suggests that the League of Nations sponsor a loan of $150,000,000 to finance the project he has in mind.

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HUMILITY: Extracts from Sermon Delivered at the Ohel Rachel Synagogue, on June 1st, 1934, By Rabbi MENDEL BROWN

The greatest praise that Scripture could bestow upon the greatest of men Moses was to record the fact that he was the meekest of men. There-in lay his greatness. To be great and yet unconscious of it, is the highest moral plane a man can reach. It is by their meekness, by their modesty, and unobtrusive life that the really great are recognised.

Moses was the meekest of men for he could not forget the scene at the foot of Mount Horeb, where he had beheld the glory of God revealed to him in the lowly bush. That marvellous vision was deeply engraved on his memory; it served him as a beacon of light, showing him the right way to lead his flock to the Mount of God. And in leading the people, therefore, he did not stand above them, but in the midst of them, as it were, to raise them to his own level. Characteristic of the truly great leader is the story recorded in our portion of the Law for to-morrow. Two unknown men were prohesying in the Camp. Joshua was zealous for the honour of the Master, which he feared would be diminished by the advent of rival prophets, and he, therefore, asked Moses to forbid them. But by his reply, Moses showed his true greatness of soul. "Would to God that all the people of the Lord were prophets." He did not enquire even as to the character of the prophets, or as to the nature of the prophecy. He was satisfied, that there were other Israelites who were moved by the spirit of God. He was indifferent to his own renown, only anxious for the well-being of his people. His own dignity and honour were of no account, he never thought of them as being diminished, simply because he never thought of his own honour at all.

Moses was not afraid of rivals, and thus was jealous of no one. He could, therefore, be the ideal leader of Israel. The man who is conscious of his value, of his greatness, and jealous for them cannot be a true leader. The man who cannot efface himself in his work, who is envious of rivals, who puts a distance between himself and others, is not the true shepherd and will never gain the love and affection of his flock. The true leader of the people must, like Moses, be the meekest of men; he must never think of his own self, but of those he is destined to lead; the honour of the least of his subordinates must be as dear to him as his own, he must look upon every one as his own child whom he must love and cherish. Then will his influence be permanently and beneficially felt, then will his memory become enshrined in the hearts of his people for ever.

Meekness is a virtue recommended to every individual. The truly humble will never rejoice over the mistakes made by others; on the contrary, he will feel genuinely sorry for them. He will not only endeavour to do good to all men, but he will speak kindly to and of every body; he will never slander or speak disparagingly to any one and will readily forgive insult and offence. The truly meek never finds fault with anyone, but looks always at the bright side of human nature, and tries to find out the merits, the good qualities of a fellow being. The truly humble is modest in his actions and in his speech, for he is not conscious of anything of which to boast; he realises his shortcomings and is therefore free from pride, conceit and self-glorification.

Humility is of the greatest benefit to the men who has accustomed himself to its influence. For the meek man is a happy man. The proud man, who is animated by the sense of his greatness, who looks upon himself as a person deserving all the good things in this world, is never satisfied with whatever share may fall to his lot. The humble man, who assigns no special rank to himself, is contented with whatever comes to him, and is thankful for it. He lives in peace and tranquillity, for his soul is restful and unstirred by anxiety. He is at peace with the whole world, for he is jealous of no one, and has no claims upon anybody. And when trouble does come, he is able to bear it with much more fortitude than the proud and ambitious man.

In order to cultivate this virtue, and allow our lives to be influenced and guided by true humility, we must contemplate the greatness to man's obligation to the Creator and the smallness of man's fulfilment of his duties; we must think of the vastness of the Universe and the insignificant, the infinitesimal smallness of man's share in it; we must take into consideration the genesis and the termination of man. For

THE LATE ADMIRAL TOGO

It was not possible in our last issue to refer to the death of Admiral Togo, owing to the fact that we had gone to press already. Needless to say, Japan has suffered a great loss in his demise and this was reflected in our letter of sympathy and condolence to Minister Shigemitsu, vice-Minister for Foreign Agairs, whose reply is published below:—

THE GAIMUSHO,
TOKYO, June 11, 1934.

"DEAR MR. EZRA,—I thank you for your letter of 31st May., and wish to tender you, on behalf of myself and the Government the deep appreciation of the expression of your condolence on the death of Admiral Togo, which was indeed a great loss to Japan.

"Your sympathetic expression has been conveyed to his bereaved family. With kindest regards.

"M. SHIGEMITSU."

"Meekness is the cherished best;
Of all the truly great and innocent."

DEATH OF MR. J. A. DAVID

After a long lingering illness Mr. J. A. David passed away at his residence No. 28 The Bund on the 14th ultimo. The deceased was 62 years of age and a well-known resident of Shanghai. Arriving here from India 30 years ago, he established himself in business, and at one time was a partner with the late Mr. J. A. Sudiz, doing import and export business. The late Mr. David travelled extensively in Europe and India. Five years ago, he had re-visited Shanghai and did very little travelling. He will be missed by a large circle of friends by whom he was highly respected. He extended help to needy cases and was ever obliging and courteous to those who sought his aid. His motto was to render others happy, to love duty and find pleasure in it. Death was not unexpected in view of the serious nature of his illness. He is survived by his aged father, Mr. D. J. David; three brothers, three sisters, wife, son and cousins, for all of whom deep sympathy is felt in their bereavement.

The Funeral

The burial in the Baikal road cemetery was largely attended, Mr. E. S. Jacob officiating. Rabbi Mendel Brown, delivered a brief eulogy at the home of the deceased, tendering sympathy and condolence to the mourners. The following donations were made in the late Mr. David's memory to local charities:—Mr. and Mrs. S. E. Toeg $100, Mr. and Mrs. A. Hillely $10, Mr. and Mrs. A. E. Moses $10, Mrs. N. S. Levy $10, Mr. and Mrs. S. E. Levy $20, Mr. F. S. Elias $5, Mr E. L. Elias $5, Mr. Geo. Raymond $10, Mr. and Mrs. H. Gensburger $10, Mr. and Mrs. V. D. Gensburger $10, Mr. M. E. Dangoor $10, Mr. S. Sudiz $10, Mrs. E. S. Levy and Miss S. Levy $10, Mr. and Mrs. Maurice Simmons $20, Mr. A. E. Shahmoon $10, Mr. S. M. Joseph $10, Messrs. J. and O. Kopelman $20, Mrs. H. Hayim and A. J. Hayim $20, Mr. and Mrs. Ellis Hayim $20.

KEREN HAYESOD DRIVE IN KOBE

As a result of Dr. Benzion Shein's mission to Kobe, a public meeting was held during his brief stay there, and a sum of Y.2,500 has been raised. Dr. Shein was given a hearty reception by the small Jewish community who listened to his address with close interest and appreciation. Dr. Shein arrived here on the 16th ultimo, and continued his journey on the same steamer to Manila, where a drive will be launched. After that Dr. Shein will proceed to Java and the Straits settlements.

Dr. D. Raphael having spent a vacation in Nippon returned to Shanghai last week. He is full of praise of the beautiful country, its sceneries and cleanliness. He advises his friends to spend their holiday in Nippon and not miss the chance of recouping their health and enjoying a splendid holiday. Mr. Raphael hopes to make a second trip in the near future.

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"WORLD BOYCOTT STRANGLES GERMANY'S GREATEST PORT"

Under the above caption, *The Daily Express* of May 16, gives a graphic description of the economic disaster of Nazi Germany, described by its correspondent Pembroke Stepens. Such sub-headlines "WARTIME SCENES OF SUFFERING RETURN TO HAMBURG"; "A GRAVEYARD AMONG CITIES—THAT IS THE PICTURE PRESENTED BY HAMBURG, GERMAN'S DOORWAY TO WORLD TRADE" must attract wide attention. We clip the following from the article in question:—

"No town has suffered more from Hitler than this once wealthy city of commerce. The JEWISH BOYCOTT HAS ROBBED HAMBURG OF HER EXPORT BUSINESS. Now a terrible shortage of foreign currency is strangling the import trade. . . . . There are rows and rows of use less GERMAN SHIPS SADLY WAITING FOR THE WORLD BOYCOTT BY THE JEWS TO END. . . . . "HITLER, GIVE US BREAD OR WE'LL GO RED," is the slogan of the Hamburg Storm Troopers." . . . GERMAN SEAMEN BACK FROM SHANGHAI, BATAVIA, NEW YORK, AND CAPETOWN TELL ME THAT EVERYWHERE THEY GO THE FLAG OF HITLER FLYING AT THE MASTHEAD MEANS NO ORDERS FOR THEM, NO CARGOES, NO WORK.

About forty years ago, a man named Mr. Herts came to the Rev. Aaron Wise, the father of Dr. Stephen S. Wise, and said:

"I don't know what to do with my boy Joe. I am a poor man.I can't afford to send him to college.

So the Rev. Aaron Wise replied: "Send him to the Jewish Theological Seminary. He can get a stipend and thus support himself."

The son—the Rev. Joseph Herman Herts—is now the Chief Rabbi of England.

Years of Sturdy, Solid Growth Tell Our Story

An old story, indeed, is this about the growth of great trees. Nevertheless it points a parable particularly appropriate in discussing the growth of a business institution. Baroukh's began humbly, yet because of solid, sturdy growth, to-day it is an institution matured and strong in the methods of sound merchandising. Years of experience are behind every purchase. It is the type of purchasing that enables one to sell at Shanghai's lowest prices.

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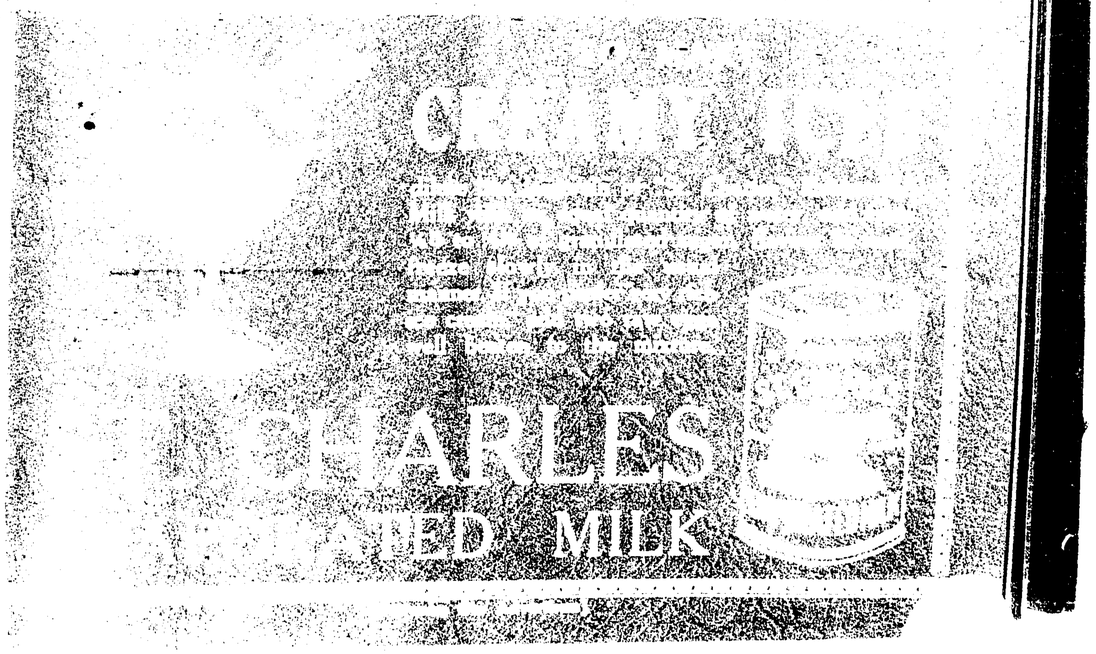

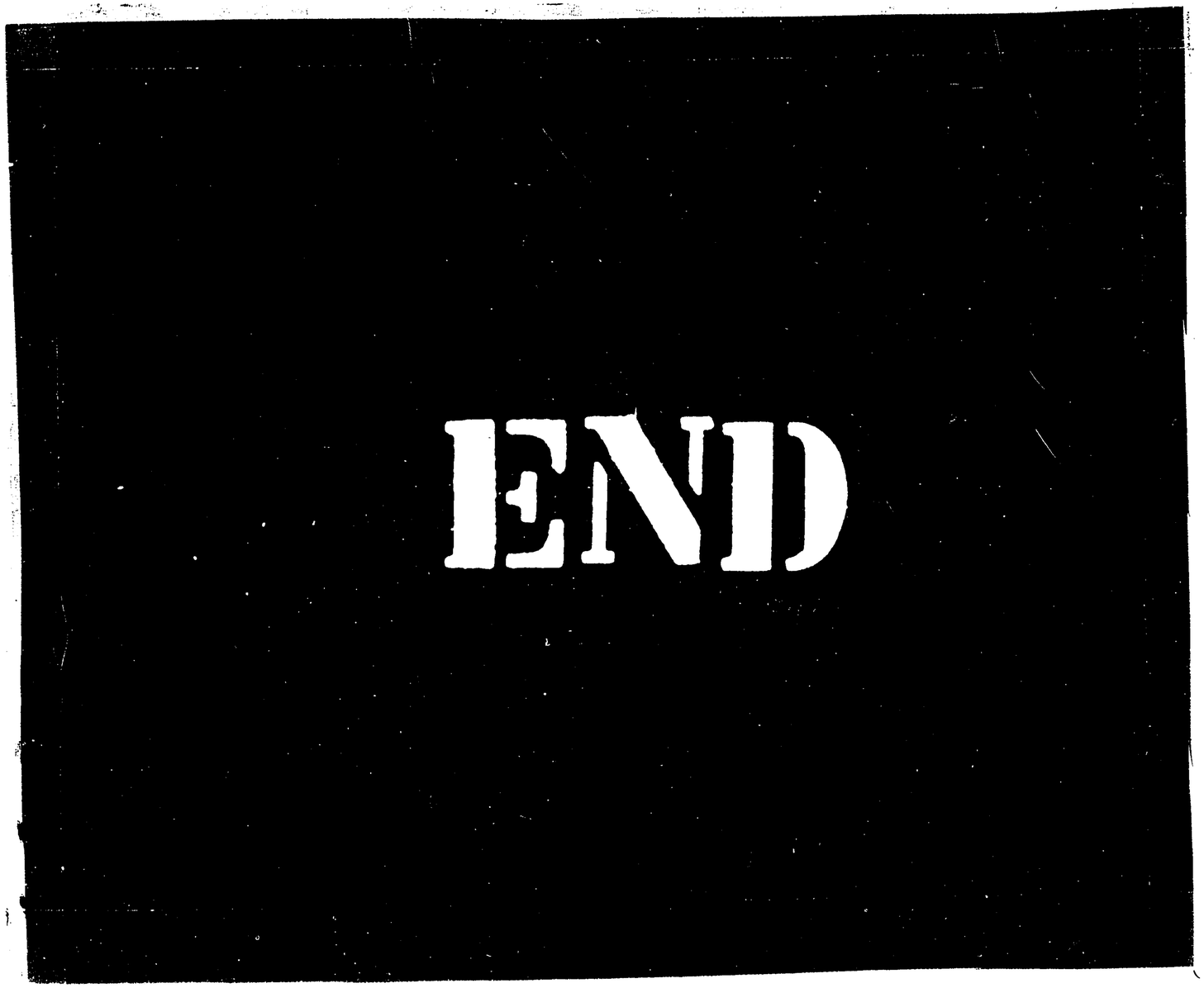
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