

TURKEY'S ENTRANCE AND EXIT

By M. MYERS.

The Ottoman Empire made an irretrievable and fatal mistake in entering the present unparadise world's great war, launched by Germany against the Allies. But may I ask you gentle readers if Turkey voluntarily precipitated herself headlong into this cruel struggle? Was it of her own choice to take this hostile and ill-advised step to break off diplomatic relations with magnanimous England, her hereditary friend, and ultimately declare unprovoked war on her and her allies? My answer is to the contrary. It was not her doing. Prussian gold offered to the half German born punsters, promises made by il Haj Mahamud V. I-hell'im II of Potsdam—the murderer of innocent women and children, the devastator of France and Belgium, the self-created Messiah of Lodz, the modern Nero who applauds from his tottering throne in safety at Potsdam—to hand over to the unwary Turk, India, Egypt, Africa, and the rest of the Moslem possessions after the conquest of the world—which was little tin Willie's life nightmare. Heaven only knows what other false and fanciful hopes were not held out to the Ottoman rulers to win them over to their side. These were at the bottom of the mischief. Further, ambitious Germany had for over forty years cherished evil designs on all the Balkan States, with a view to firmly assert her power there and finally find an outlet for her barbaric hordes to invade the East, in particular, and an ardent desire to dominate the world in general.

The world had unexpectedly all at once learnt—during the last Balkan war, and latterly, at the Peace Conference held in London in 1913, presided over by the able politician Sir Edward, now Viscount Grey—how Germany had become Turkey's very best friend and supporter, which gave the Teutons an opportunity to craftily worm their influence in that benighted land to suit their wicked schemes, and when the present war was declared by the Central Powers on the Entente, Turkey found herself firmly held in the grip of the mailed fist, financially and diplomatically, and her neck was under the Jack-boots of Prussian militarism. Her armies were already outfitted by German bulgies and the life of Constantinople was menaced by the tyrants' naval barkers, which stealthily and cowardly sought refuge in the deep waters of the Dardanelles, instead of facing the Allied naval guns. Her joining the war on the

side of the Central Powers, was therefore made, not only unavoidable, but impossible. And who willed it so? The same God that had afflicted Pharaoh with the seven plagues and eventually brought us out of Egypt, out of the house of bondage, through the lawgiver and the first world's greatest General, Moses son of Amram.

Moses led a rebellious and stiff-necked army of over 600,000 men, women and children, composed of crude material, whom he fed and clothed for forty years in a wilderness and whenever differences arose in their camps, Moses did not quell their disagreements by iron rods, but settled their disputes in a democratic spirit.

The very same invisible hand of God, that works slowly but surely, has now directed the Allied Powers to



M. MYERS.

save the world from autocracy, and the happy lot of freeing the Holy Land from the Turkish yoke fell to the gallant British General Sir Edmund Allenby and his brave allied armies. General Sir Edmund Allenby, I understand, is now widely known in Arabia and Palestine as Nubi-Allah, the deliverer.

Let us not forget that it was Turkey who had opened her hospitable doors to receive the thousands of homeless Jews, who were mercilessly expelled from Spain during the time of the Inquisition, and for this generous welcome the grateful Jew in return, conferred on the Turkish Empire, the high honour of **מלכות דין וחסד**. "The Kingdom of love and justice." The Turks and their confederates may well to-day lament their dire afflictions in the same strains and tenor of the prophet

Jeremiah: "How doth the city sit solitary that was full of people, how is she become as a widow. She that was great among the nations and princess among the provinces, how is she become tributary?" Turkey had lost her all in all in entrusting herself to evil schemers. She had lost the Khalifates mantle which she usurped from its legitimate owners, the sheriff of Mecca, and his rightful descendants for centuries. Her prestige in the Mohammedan world, as a result of her unholy alliance with the Teutonic unprincipled tribes, has been materially impaired and the sublime supremacy over the Mohammedan world she enjoyed in the past, has been rightly and justly transferred to his August Majesty Hussein, the present venerable and beloved King of the Hedjaz, who is the direct descendant of the Prophet Mohamed. This change, in the estimation of the Muslim, is greater than the loss of Arabia, Syria, Mesopotamia, the Holy Land and even coveted Constantinople, to the Osmanli. Alas Turkey! How are the mighty fallen. Oh Kismet!

The Jews after their 1850 years of dispersion, persecutions and tortures, can now very safely and deservedly hold their feasts in harmony and loyalty serve their God and country, not in the wilderness, but in free Palestine their homeland, captured by General Sir Edmund Nubi-Allah and his undaunted allied forces, nearly a year ago.

"Rejoice! Oh children of Israel, for the enemies whom you have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you and you shall hold your peace."

SYNAGOGUE "OHEL-RACHEL" To-day's Ceremony

At 11 a.m., to-day the cornerstone of the new Synagogue at Seymour Road will be laid by Mrs. D. E. J. Abraham, who has kindly accepted the invitation extended to her by the Trustees. Their names are: Messrs Simon A. Levy, Edward I. Ezra, A. Howard, D. J. Solomon. Addressees will be delivered by Messrs. Simon A. Levy and Edward I. Ezra, while the Cantor of the "Ohel-Moishah" Synagogue, assisted by their boys, will render appropriate hymns and Psalms. The ceremony will be concluded with the singing of the "Hatiqwah."

Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, SUNDAY, 27TH OCTOBER, 1918.—21ST HESHWAN, 5679.

OURSELVES

[Reprinted From ISRAEL'S MESSENGER Dated 22nd April, 1904.]

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

We close this brief outline in the sincere hope, that commensurately with the help we receive, we shall always keep on enlarging and improving this journal. In the meanwhile we crave the indulgence of our readers for any shortcomings in this—our first issue.

The foregoing preface was published over fourteen years ago when we first made our bow before the public. At that time we saw the need

of a representative Jewish organ for the growing members of our Community and we could not, therefore, resist the call that came to us to dabble in journalism. It was a work of an amateur on our part but, none the less, our readers were ready to overlook our shortcomings in the matter. That made our task a little lighter. For well-nigh six years ISRAEL'S MESSENGER had been a regular companion in Jewish homes; those years had witnessed the death of Dr. HERZL (of blessed memory); the massacres of Jews in Russia; the growth and developments of local Jewish Institutions (particularly the Jewish School); the establishment of closer relations between the scattered remnants of Communities in the Far East and other kindred work of progress achieved through the direct influence of ISRAEL'S MESSENGER. Our journal had gained world-wide popularity and the original articles contributed by leading Jewish men of note in England and America in its columns was an eloquent tribute of appreciation of the work which we had rendered to the cause of Jews and Judaism. (But for lack of time and other causes into which we need not enter) we had no other alternative but take our exit and vanish from the stage of journalism. The day on which ISRAEL'S MESSENGER breathed its last was the 4th February, 1910. Its demise was keenly regretted by all those who valued its usefulness; the letters which have reached us from abroad testified to the great sorrow felt at the passing away of an old and trustworthy guide and friend.

In saying this much, we have no desire to praise ourselves in any way; we are rather anxious to emphasise the need which we all feel of

OURSELVES.—Continued.

an organ of our own. The need to-day is more imperative and insistent than it was in 1904. But the obstacle in the way is thus far unsurmountable. Be that as it may, we have decided to issue this Commemoration Number on account of the unique and historical events through which we are passing. Our readers are aware of the fact that to-day is a landmark in the history of the local Jewish Community. To-day, for the first time in the history of our Community, the way has been paved for the laying of the foundation stone of the new Synagogue endowed by the late Sir JACOB SASSOON, Bart., in memory of his true "Esheth Hayil." We are indeed proud of this unique occasion and hail it with joy. It is a day of rejoicing for all of us and we cannot, therefore, sufficiently thank the Trustees of the Synagogue for what they have done in connexion therewith.

Another reason that impelled us to issue this Number is to celebrate in a fitting manner the

first anniversary of Great Britain's Declaration in favor of a Jewish National Homeland in Palestine for the Jewish people. This event is unique in the history of our people. It has no parallel in the modern history of our people. England's recognition of Jewish Nationality marks the dawn of a new era in the history of our people. For this and various other reasons we listened to the proposition of our friends and issued this Number confident in the hope that our readers will appreciate the motive which has inspired us, and that is, to serve a cause which we all hold dear to our hearts. Our only regret is that ISRAEL'S MESSENGER will not be issued regularly hereafter for causes over which, as stated already, we have absolutely no control. Should, however, favourable opportunities appear in future, we can assure our readers, friends and well-wishers alike that we will serve the cause with gladness (besimha) which has often characterized us in the past.

OUR COMMEMORATION NUMBER

ISRAEL'S MESSENGER is issued to-day after several days of hard work and constant devotion given to it. There is much that can be said on such an occasion as this. We cannot probably say all that we wish to say. But we shall not weary our readers with dry matters, since the cause we serve overshadows everything.

The one redeeming feature is that our small but vigorous and progressive Community is beginning to realise the need and the utility of an organ of its own; now more so than in 1904, when our first issue was published. The Community has grown since then by leaps and bounds and the desire to found a Jewish organ is growing unabatedly among the younger elements of our Community. A few months ago, the idea was brought to the fore, but as no decision was arrived at, the matter was left in abeyance; with the result that this Number has become a "fait accompli." The Editor who is responsible for this publication has volunteered to undertake the responsible task, although it is safe to assume that our Community would prefer it to be continued indefinitely. We cannot, of course, decide this question now but promise to give it our re-consideration in the not distant future.

We are, however, pleased to observe the support extended to us by the public. It is a fact that when we ceased publication on the 4th February, 1910, some of our friends who were not helpful to us in the past had actually

expressed their regrets over the disappearance of ISRAEL'S MESSENGER, and even volunteered to remedy the defects and to satisfy all the requirements of that organ. It is indeed pleasant to recall such touching incidents in the life of that useful guide and friend, which overwhelms us with 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." Here now on the day of our "resurrection from the dead" albeit only for a day, we render our sincere and heartfelt thanks to those who have openly expressed their appreciation of our work; they have given the stamp of their approval of our unsordid motives, supplied us with new power to recover strength and invigoration to continue our labour in the field of journalism. We re-publish elsewhere in this issue some of the bouquets which were sent us from abroad by our esteemed friends and contemporaries, and we are sure our readers will not question our motives in reproducing those words of inspiration which have served their purpose so well in the past.

ISRAEL'S MESSENGER stands once more as the champion of Jews and Judaism in the Far East. Although it is not within our power to issue it regularly in future, we, nevertheless, feel elated at the thought that the occasion that impelled us to issue it is unique in the annals of the history of our people. The joy that permeates

OUR COMMEMORATION NUMBER.—Continued.

one and all is so overflowing that the suggestion to commemorate the event by publishing ISRAEL'S MESSENGER could not be resisted for one moment. We, therefore, send ISRAEL'S MESSENGER to-day with our blessing and wish it a safe journey everywhere. We know it will be read universally with great interest and profit, inasmuch as an old guest has donned new armor, carrying with it the real message of hope for which it was founded. Our motto inscribed on the cover of ISRAEL'S MESSENGER, taken from Isaiah 52.7, "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," will to-day ring musically in the ears of our readers who will celebrate on the 2nd November, their Declaration Day, the day of days in the Jewish Calendar. We need not, however, overlook the joy which permeates us to-day at the laying of the foundation stone of the Synagogue "Ohel Rachel." This is another factor which impelled us to rise to the occasion and issue this Commemoration Number. For many years past, the thought of having a dignified place of worship was uppermost in our mind. To-day, that "thought" has taken a concrete shape and we are thus in the proud position of acquiring a beautiful edifice dedicated to the worship of the Most High.

EDITORIAL NOTES

"ENGLAND SAY!"

For the Jew has heart and hand, our Mother England,
And they both are thine to-day—
Thine for life, and thine for death, yea, thine for ever!
Wilt thou take them as we give them, freely, gladly?
England say!"

The above verses were written about seventeen years ago, at the time of the Boer War, by the late Mrs. ALICE LUCAS, London and we are pleased to see them reprinted in their entirety in a neat little book, just to hand, which Dr. HERTZ, the Chief Rabbi of the British Empire, has so thoughtfully prepared for the Jewish sailors and soldiers serving in the British Army and Navy.

JUDAISM THE DAWN AND DREAM OF HUMANITY

An angered man once said to MILTON: "I have the power to kill you." Said MILTON: "I have the power to be killed and also to despise you for killing me."

This represents accurately Israel's reply to past and present maligners and traitors. The latter's repeated designs to crush Judaism have been in vain. Little did they imagine the undying faith of Israel. For thousands of years Israel resisted the inroads of heathenism and thus outlived their adversaries. The reply of Israel to her would-be friends in the past was briefly thus: "Judaism cannot be set aside. It is the dawn and dream of humanity. It is the soul of a small people against the bulk of the world, but it is the all-conquering soul."

AS OTHERS SEE US

A modern Christian writer expresses himself: "If the Hebrew people had left nothing but the memory of their struggle, they would have left us rich."

This comes nearer to what Heinrich Heine had said somewhere in his writings, that: "If all the Jews in the world, but one, were dead, the kings of the world would entertain the sole survivor, and if he were placed on exhibition, people would travel all over the world to touch the hem of the garment of the man who by blood was related to Moses, the Prophets and Jesus."

MIKDASH ME'AT

The Midrash relates a touching story of a father who on the wedding-day of his only and dearly-loved daughter, and in the painful hour of parting, addressed these words to his new son: "Take her with you, and be ye happy. Only this I crave of you: wherever you establish your home, set aside one little room for me, where I may occasionally come to feast my eyes on your happiness." Similar words we may imagine God addressing to us when we consecrate a House of Worship to Him: "Only a little part of it reserve for me, keep all the rest of it for yourselves, and use it for your own best good."

BATTERING UNCONQUERABLE TRUTH

We have read somewhere that in the waters of the West Indies, "on a dark night, in a time of strife, an English ship of war once drew near

Julius Rosenfeld

COTTON
MERCHANT

39, CANTON ROAD, Shanghai, China.

INSURANCE

FIRE

**SOUTH BRITISH
INSURANCE
COMPANY, LTD.**

MARINE

W. WAKEFORD COX,

Manager

No. 1 The Bund

SHANGHAI GARAGE CO.

Operating:

The EASTERN and STAR Garages

Sole Agents For:

**PREMIER CHANDLER
HUPMOBILE INTERSTATE
MAXWELL
MOTOR CARS**

Also

INDIAN MOTORCYCLES AND DENBY AND MAX-
WELL TRUCKS. DEMONSTRATIONS ON DEMAND.

Specialise in Body Building.

HIRE SERVICE NIGHT AND DAY.

TELEPHONE CENTRAL { 1159
2711

TELEPHONE WEST { 197
131

EDITORIAL NOTICES.—Continued.

what seemed a hostile vessel under full sail. She hailed the stranger, who answered not; then hailed again, no answer. Then fired a shot across her bows, but still no reply; next fired at her amidships, but got no word in return. Finally the man-of-war cleared for action, began battle in earnest; but found no response, save the rattle of shot rebounding and falling back into a heedless sea. Daylight came, and the captain found he had spent his power battering a great rock in the ocean.

The foregoing reminds one forcibly of the attack of the anti-Semites and the Higher Critics on Judaism. The attack was on every occasion resisted forcefully and repulsed consequently. The enemies of Judaism had almost spent their powder battering a great rock in the ocean. For them, too, a morning will break. Their self-created darkness will one day disappear like the morning dews before the light of the sun of knowledge when they will discover that they had spent their powder battering unconquerable truth.

THE TRUTH OF JUDAISM

The truth promulgated by Judaism does not consist in the recitation of creed at the expense of deed. Universal unison in faith is not the Alpha and Omega of Judaism, but the belief in the Absolute Unity of God as was foreshadowed by the Prophets of Israel. The burden of their theme was that a day would come when all mankind will acknowledge that God is the King over all the earth, that He is One and His name One. Judaism is not a religion of proselytism. The Talmud is perfectly emphatic on the subject. Our Rabbins (with few exceptions) viewed proselytism with disfavour. One of them regarded it as "burdensome to Israel as leprosy." Israel is mindful of the exhortation of Michah (IV: 5) "For all people may walk everyone in the name of the Eternal our God for ever and ever."

Creed never was, and, for many tangible reasons, never can be unified. It is this desire of uniting all humanity under one banner of faith that produced all the feuds and strifes and massacres in the medieval ages and even to this day the world is not yet made safe for the followers of different creeds. It is the failure to cherish a more charitable opinion of each other that produced the reign of "auto da fe" in the darkest ages of the world. It is the failure to listen to MICHAH'S exhortation quoted above that lit the conflagration in Europe in the medieval ages and brought ruin and disaster in its train. The partition walls have depicted the devotees of each religion, in the darkest colour possible

instead of showing that we are remarkably alike. Mr. BOWDEN tells us somewhere a well-conceived fable, which strikingly illustrates this truth:—

A portion of a high, old wall toppled over one day, and a series of happy results was the consequence of the accident. First, the sun was able to pour more light into the gardens on either side, and the flowers grew faster and bloomed more beautifully. Then, the perfume was borne across the breach, and both the gardens became the more fragrant. "What a pity that piece of wall had not fallen before," said the flowers. Next, the shrubs looked over to one another, and got into friendly talk, and agreed that it would have been pleasanter for both if that piece of dividing wall had fallen before. Then, the flowers and shrubs of each garden discovered that members of their own families had been living on the other side, though they knew it not, because of the barrier between them. And finally, so many benefits were seen to be the result of the accident, that instead of mending the breach, they tore down all of the remaining wall, and both gardens ever after bloomed and prospered as never before.

THE CHINA JEWISH COLONY IN PALESTINE

Who can realize the agony, that must have wrung NAPOLEON'S heart, when, alone with his rage for many hours in his palace after his defeat at Waterloo, sternly refusing to see anyone, he addressed to his little favorite page, who had been prevailed upon to approach him with some refreshments, these words: "You come from a little village, where your parents have a cottage and some acres of land. Ah! There is happiness!"

Some such thought must have inspired and dominated Mr. E. S. KAPOORIE when he first broached the idea of establishing a Jewish Colony in Palestine, in February of this year. The manner in which he worked it out and the appeal which he sent out to the members of our Community, both local and abroad, enables us to appreciate all the more his lofty idealism and to express our heartfelt admiration of the man who stood valiantly to plead for his oppressed brethren for "a cottage and some acres of land." He, too, must have realised the joy which found vent in NAPOLEON'S utterance when he exclaimed: "Ah! There is happiness." When the appeal of Mr. KAPOORIE was no longer misunderstood the opposition to it had died out with the result that he was able to remit to the London Jewish Colonial Trust a handsome sum of £5,000/- with instructions to carry out the project forthwith.

Such magnificent and splendid devotion to the cause of National Judaism must assuredly evoke the unstinted admiration of universal Jewry. In days to come Mr. KAPOORIE'S name will be crowned with the wreaths of his brethren's gratitude not only in Zion but all the world over.

EDITORIAL NOTES.—Continued.

THE TRIUMPH OF DEMOCRACY

"There is no cloud that has not its silver lining," is an old adage and perfectly applicable to the present conflagration in Europe, which was lit by the Kaiser over four years ago. The mischief that a misguided friend can do has become proverbial, but it not infrequently happens that a man or a nation is rendered a most helpful and substantial service by some misguided foe who is trying to inflict hardship and injuries upon others. That the Kaiser has played a leading role in bringing about this War is unquestionable. That the Kaiser had planned and schemed for world-domination at the expense of subduing and crushing smaller nationalities is now conceded by no less a personage than the ex-German Ambassador to Great Britain. For will-nigh half a century the literature of Germany had exalted war and glorified it as the perennial occupation of men, and the numerous quotations published recently in the Press from German philosophers, military leaders and political thinkers all tend to demonstrate the fact that the present War was inevitable consequent upon the rapid military preparations made by Germany. Says MAXIMILIAN HARDEN, the noted publicist of Germany:—"The Kaiser may have thought that war was not necessary, because every year of peace increased the power of the Empire, and because the German hegemony in Europe was safe enough without shedding a drop of blood. To this one may reply that the noblest weapon rusts if its use is too long restricted to reviews and parades, and that every ascent to a higher mental Kultur impairs the barbaric energy of warriors and encumbers them with scruples which damp their jovous courage."

HARDEN's effort to palliate the Kaiser's plot in this War need not be taken seriously. He himself seems to be in doubt about it, otherwise he would have taken the precaution to substitute the word "must" for the "may." Be that as it may, the aftermath of the War bids fair to make this planet a more pleasant one for humanity than it was in the pre-war days. It will mean the final triumph of democracy and the liberation of the smaller nationalities from the oppressive yoke of their taskmasters. The present series of victories achieved by the Allies in Palestine, in the Balkans and on the Western front augur well for the overthrow of the Prussian militarism and the inauguration of the reign of law and justice.

THE ACQUISITION OF WEALTH

The acquisition of wealth is one of the strongest of life's incentives. Men go to distant lands, to arid Australia, to torrid South Africa,

to the inhospitable Klondike; in short, wherever they learn that treasure can be found and dug out of the bowels of the earth. We do not wish to be misunderstood. We are not against the idea of acquiring wealth; we wish we had enough of it. He is not man's best friend who belittles its worth. What we are anxious to point out is that the acquisition of wealth is not the be-all and end-all of life's short existence on earth. It is to master the philosophy of wealth by being serviceable to humanity; that is the highest ideal to which any being can attain and aspire. We fancy there are very few to-day who would echo the prayer of AGUR in the Book of Proverbs: "Give me neither poverty nor riches; give me but bread according to the necessities of life." Men are not satisfied to-day with the barest "necessities of life," but, nevertheless, why not attune your thought and echo the prayer of that philanthropist who said, "O God, thou hast given me a great estate; give me likewise a great heart." After all, the man who is blessed with wealth is merely an advance guard, a sentinel deputed to perform his mission while yet alive before he is summoned to the "bourne whence no traveller returns." He is no better and no worse than the watchman who is paid for his services in consideration for board and lodging and clothes given him. A story is told of a laborer, who asked another whether he would be willing to take care of all of Mr. Astor's property, merely for his board and lodging and clothes. The man answered a decided "No." "Well," rejoined the other, "that is all Mr. Astor himself gets for taking care of it; he has his board and lodging and clothes for it, and nothing more. The houses, the ships, the farms, the factories, which he counts by the hundred, and is often obliged to take care of, are for the accommodation of others." "But then he has the income, the rents of all this large property, five or six hundred thousand dollars per annum." "Yes, but he can do nothing with his income but build more houses and ships and factories, and railroads for the convenience of others. He is simply provided with board, lodging, clothes, for his saving and investing for your and for my and for others' benefit, and you can make nothing else out of it."

NATIONAL MESHUMADIM

The Talmud says: "Resha'im afillu al pithba shel Gehinnom ainom Hotzreem Bithshuba" that is, "The wicked men even at the door of Gehinnom refuse to repent and promise restitution." Way off in Cincinnati U. S. A., there is a veteran publication known by the name of "The American Israelite" edited by Mr. LEO WISE, son of the late Dr. ISAAC M. WISE.

EDITORIAL NOTES.—Continued.

This journal has inherited enmity and hatred for both Zion and the Zionists and leaves no stone unturned to defame and vilify the Zionist Movement. Associated with it are three Reformed Rabbis who have composed themselves a Beth Din to pronounce their verdict and Herem on the Jewish National Movement. These consist of Drs. DAVID PHILLIPSON ("Rosh Peor"), Wm. ROSENAU and C. A. RUBENSTEIN. Before heaven and earth they have vowed (even on Kol Nidrei night the vow would not be repudiated) to eradicate root and branch the Zionist Movement and to check, by military force, if need be, the march of Israel to Palestine. This coterie of men (who perform the act of ZIMRI and seek the reward of PINHAS) have come to the conclusion that Traditional Judaism, which insists on the restoration of Palestine to the Jews, is a farce and meaningless to them and that Liberal Judaism, "made in Germany" about a century ago, which disavows "Eretz Israel" is the "Judaism" revealed on the modern Mount Sinai and to it must we swear allegiance and render homage. It is, therefore, no wonder that these three National Meshumadim (pace NAHUM SOKOLOV) find themselves to-day a total wreck. The overwhelming public opinion in favor of Jewish Nationalism and the conversion of the best men in Jewry since England's momentous Declaration last year to Zionism, has merely shattered their hopes of successfully combatting Zionism. They now realize their ghastly failure to achieve any success in the domain of politics, being powerless to fight the Allied and neutral world for endorsing Zionism, so they resort to the base policy of vituperation and vilification of the Movement, thereby becoming the advocates of the dark ages.

"The American Israelite," of Cincinnati, aids and abets the National Meshumadim referred to above, and like the bats and owls that blink in the dark, this contemporary of ours, which must have lost its wisdom tooth (considering its recent anniversary of 65 summers) seeks to becloud the issue by persistently and maliciously black-mailing Zionism.—In its issue of 22nd August, it contains an article under the caption, "Can Zionism Succeed?" and the writer proceeds to give a dark and again a little brighter picture and again dark and darker picture of the future of our people in our historic home. It is palpably evident that the "American Israelite" has lost all sense of decency in so far as its criticism of Zionism is concerned, and it is, therefore, hopeless to expect any fair consideration and treatment from that source. It refuses to bow to the overwhelming public opinion of the world in favor of a Jewish Palestine and as such exhibits a poor

example of democracy, for which our contemporary is supposed to stand sponsor. Justice LOUIS BRANDEIS uttered a sterling truth when he said some years ago, that those who do not subscribe to the Zionist idea will be counted as those "of the few who are against their own people." Such men, who persistently defy public opinion, are not only traitors to the Community in which they live but deserve, as our New York contemporary, "The American Jewish Chronicle," appositely says, "to be court-martialled." Happily, the three National Meshumadim and their organ are not in danger of meriting such a severe chastisement, and the most charitable amongst us will echo the prayer in days to come: "Let us forget that they ever lived."

IN SEARCH OF A RABBI

With the building of a new synagogue, the foundation stone of which will be laid to-day, the local Jewish Community will be face to face with the problem of securing a spiritual head to preside over the Temple. This question has already engaged the attention of those who were not less keen in observing the indispensability of appointing a duly qualified Rabbi, one who by his erudition, tact and organising genius could re-organize the whole Community and bring-in-together the stray flock into the fold once more. Too long have we waited and even still wait for the coming of such a personality amongst us to shake off the dry bones of our Community. Too long have we relied upon inexperienced and inept "Hazanim" (with one or two exceptions) who were bereft of Jewish learning and void of modern culture to satisfy our religious requirements. Too long have we tolerated the perfunctory services of the "Readers" in our synagogues who commanded little or no respect from their flock, for the simple reason that they lacked the necessary elements to inspire the confidence of the latter. We attach no blame on this sort of people; the blame is rather to be placed at the door of the Committee of the Synagogue who for some unaccountable reason, had refrained to take any progressive step in the matter with the result that they have driven away many from the services and caused infinite harm to our prestige as a religious Community. Happily, there are signs of a re-action visible on the horizon. The day when the Jew boasted in Shanghai of his godlessness, like the blind man who boasted of his sightlessness, is gone and is rapidly vanishing and let us hope for ever. We are to-day face to face with the stern question of facing a vexed Communal problem affecting the

J. SPUNT & Co.

Lane, Crawford & Co., Limited.
FURNISHING DEPT.

THE VERY LATEST IN

WINTER CURTAINS

Chenille, Velour, Damask

and

"Sundour" Unfadable Fabrics

also

AXMINSTER CARPETS

IN ALL SHADES.

Lane, Crawford & Co., Limited.

Telephone Central 960

EDITORIAL NOTES.—Continued.

need of our growing religious questions. The rising generation is actually in a state of revolt and would no longer tolerate a state of inertia prevailing in our Communal rank and the earlier the problem is seriously handled the better it will be for all concerned. Mr. DAVID SANDELSON whose interview we publish elsewhere in this issue, touches on the problem of our Community and goes to the root of the question and suggests a remedy. His impression of our synagogue services when he first visited them is anything but satisfactory. A few months ago, he wrote from Tsingtao to Mr. S. J. SOLOMON, a leading member of our Community pointing out the desirability of tackling our local problem by immediately securing the services of a Rabbi from either England or New York. We take the liberty of giving the following extracts therefrom to our readers:—

"It is a great and deplorable fact that a Community like yours have no Rabbi—no spiritual guide whose duty it would be to gather the straying flock and lead them. Will you excuse me, as one who does not wish to intrude but is anxious to help, if I beg of you personally to make it your solemn gift to Judaism by striving to get a Rabbi for your Community? I don't mean you should endow the salary but do wake up, do rouse the people to a sense of duty to themselves and their children. A Rabbi would do a great deal to make Judaism a living force once more in Shanghai."

We are, however, in a position to say that some of the members of our Community have already approached a few of the eminent Rabbanim in England and America to ascertain from them whether they would accept a "Call" from the local Jewish Community. One of them, Rabbi Dr. DAVID DE SOLA POOL, of New York, (a brilliant scholar and Rabbi Emeritus to the Spanish and Portuguese Congregation) had been approached and his reply, albeit unsatisfactory is interesting enough for publication in this journal. This is published elsewhere in this issue. The matter, however, does not rest hopeless: efforts are being made to secure an eminent leader and we close this in the hope that our Communal leaders will wake up to the need of the present insistent demand for a qualified Rabbi to preside over the new house of worship which we are to-day erecting for the glory of the Most High.

Rouse up, leaders in Israel, give your brains a racking.

To find the remedy we are lacking.

MR. J. E. SALMON—A TRIBUTE

While on the subject of our Communal problem, we cannot refrain from voicing the sentiment of our Community in tendering our meed of tribute to Mr. J. E. SALMON, the genial

Hon. Secretary of the local Communal Association, for the great and unobtrusive services which he has rendered to the latter in connexion with its re-organization several years ago. Mr. SALMON has served in that capacity for well-nigh seven years and those who know the intricate nature of the work involved will appreciate fully the magnitude of the task undertaken by him. The Community is indeed under a debt of gratitude to him which it can never hope to re-pay. If in the past no tangible acknowledgment of his meritorious work was given, it is simply due to the easy-going manner some of the responsible members of the Committee are accustomed to look upon such matters; but, nevertheless, we believe the Community as a unit would like to manifest its desire officially to voice its feeling of gratitude towards one who has proved himself fully worthy of the stock from which he was hewn. Mr. SALMON has the consciousness of knowing that he has his name writ large in the history of our community, one which the genius of history would delight to recall. We hope that Mr. SALMON will not grudge us the task of dwelling for a little while on the excellent work so nobly and unstintedly performed by him for the weal of his brethren in Shanghai, since we are convinced that a life so wholly devoted for the service of others will not fail to be emulated by the rising members of our Community. It is simply and only this that led us to indite this editorial, and nothing more.

AMERICAN JEWS AND THE WAR

The record of the war service of American Jews is one of which they may be proud and is comparable to the record of Jews in other countries. The following facts given by Congressman WALTER M. CHANDLER in the "Congressional Record" deserves to be placed on record. "Of the general population of the country (United States) ten per cent are capable of bearing arms and two per cent are now actually under arms. Among the Jews of the nation only five per cent are capable of bearing arms and two per cent are already doing so." This means that while for the whole country only twenty per cent of the "capables" are now in service, among the Jews forty per cent have answered the call. Not only has the Jewish response to the American emergency call been numerically large, but in point of quality of service the Jew holds no mean place, as the following facts show. Professor FELIX FRANKFURTER of Harvard, appointed Confidential Assistant to War Secretary BAKER in May 1917, is now Director of all War Labour;

EDITORIAL NOTES.—Continued.

JULIUS KAHN, member of Congress from California is practically the father of the Conscription Bill; JULIUS ROSENWALD of Chicago is Chairman of the Committee on Supplies, Council of National Defence; BERNARD BARUCH is member of the Council of National Defence and Chairman of the War Industries Board; Judge JULIAN W. MACK is the author of the Soldiers' and Sailors' Allowance Compensation Act; LOUIS D. BRANDEIS is Justice of the United States

Supreme Court; JACOB H. SCHIFF is the Treasurer of the American Red Cross and has performed monumental work in all war activities. In addition mention may be made of General OTTO ROSENBAUM, Brigadier General CHAS LAUCHEIMER, Rear Admirals MARIX and STRAUSS. These are but a few of the large number of names on record in the War Service of the United States Government and are a testimony to the loyalty and ability of American Jews.

MR. TOLEDANO ON THE JEWISH OUTLOOK
A CHEERFUL MESSAGE

The resuscitation of ISRAEL'S MESSENGER is timely with the approaching realization of the hopes of Israel; and it is also in the correct course of things that it should occur at a moment when we are on the threshold of a great future, where peace shall reign amongst men of all races and of every shade of thought.

I have been asked to give utterance to my sentiments on the outlook of the ideals of Israel as applied to Zionism. If by Zionism we mean the redemption of the Holy Land from decay; its restoration amongst the fair lands of the world; its repopulation by an overwhelming majority of Jews, who have no other national ties on account of persecution in other lands, men who shall in Zion govern and rule their land and themselves according to their own free will; then no one can have any but the warmest feelings of goodwill.

The writer as an Italian cannot work up enthusiasm for himself. But a man must not think selfishly. We who have been fortunate in possessing motherlands which do not ostracise their citizens morally or in any of the everyday ways of life, must not forget that we are but a small number. The

life of the bulk of the Jews has been one of constant acting, bordering on hypocrisy, and this to spare their dear ones more obloquy than was already cast on them, these are men who still possess unimpaired the characteristics of our race—pride and in-



T. TOLEDANO.

tellect, besides that greatest of courage, to bear persecution in patience and hope. A new home, with past traditions to act as a rallying call, will be to them the greatest boon.

It was my privilege some time ago to welcome an address by an eminent American Judge. Judge Lobingier's

was a most remarkable speech, wherein this fair-minded Christian stated that Christianity could not wish for better custodians of the Holy Land than the Jews. This is a most welcome statement, and in its importance is on a par with Mr. Balfour's memorable promise of the establishment of a Jewish State in Palestine. Jews should look upon such a State as a gift from all the Christian nations of the world; to so model it as to be a paragon, the morality and impartiality of which should quickly single it out as the centre of arbitration between erring Christians. Truly a noble mission with the Jews, to be the impartial healers of the tribulations of their Christian brethren.

T. TOLEDANO.

ORGANIZING JEWRY IN
DUTCH INDIA

Strong efforts are being made to organize the Jewish communities in Batavia and Java, Dutch East Indies. The Jewish population of the two cities named has grown to such an extent that the need for community life is being felt very keenly. The task of the organization has been undertaken by Mr. J. Hen, a Zionist from Holland.

FACSIMILE COPY OF THE ROYAL SIAMESE GOVERNMENT'S
DECLARATION IN FAVOR OF A NATIONAL JEWISH HOME
FOR THE JEWS IN PALESTINE

IN TENDERING THANKS TO THE ROYAL SIAMESE GOVERNMENT the local Zionist Association wrote on the 11th September as follows:—

"On behalf of our Association and in the name of the entire Jewish Community, we beg your Excellency to convey to the Royal Siamese Government our profound gratitude for its magnanimous co-operation with the Allied Governments to secure for the Jewish people a National home in Palestine.

"Your Government's momentous Declaration will assuredly evoke feelings of appreciation from the Jewish people throughout the world."

"E. S. KADOORIE, President.

"N. E. B. EZRA, Hon. Secretary.

"DAVID I. SANDELSON, H. B. M. War Office Representative
Chinese Labour Corps."



MR. E. S. KADOORIE,
who secured the Royal
Siamese Government's
Declaration.



Foreign Office,
BANGKOK, 22nd August 1918.

Dear Sir,

I beg to acknowledge the receipt of the letter of the Shanghai Zionist Association of July 12, 1918, with reference to the establishment of Palestine as a national home for the Jewish people. In reply, I have the honour to state that the Royal Siamese Government expresses its accord with the sympathetic position taken by its Allies with reference to the establishment of Palestine as a national home for the Jewish people and, in cooperation with the Allied Powers, will use its best endeavours to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine.

I am, Very truly yours,

Mr. E. S. Kadoorie,

President of the Shanghai Zionist Association.

8, Jinkee Road, Shanghai, China.



The late Dr. THEODOR HERZL.

HERZL'S VISION OF A JEWISH STATE IN PALESTINE ENDORSED BY ENGLAND, FRANCE, AMERICA, ITALY, GREECE, HOLLAND, AND SIAM.

Prophetic Words of Herzl Uttered at the Fourth Zionist Congress Held in London, on 13th August, 1900.

"England—mighty England, free England—with its world-embracing outlook, will understand us and our aspirations."

"With England as a starting point we may be sure that the Zionist idea will soar further and higher than ever before."

LECTURE ON "JEWISH NATIONALISM"

On the 1st instant at the meeting of the Shanghai Missionary Association Mr. N. E. B. Ezra delivered an address on "Jewish Nationalism" by special invitation of the latter. Dr. W. H. Lacey presided over a very large gathering composed of the leading Missionaries in China.

The lecturer gave a graphic description of the growth and development of Jewish Nationalism in recent years and reminded his hearers that

it was eleven years ago when he first spoke to them on the "Aims and Objects of Zionism," a subject which was then considered far from being within the realms of practical politics. Happily, he was in a position to refer to many practical manifestations of sympathy and endorsement of Jewish Nationalism by the Allied and neutral countries. Zionism was no longer a visionary but a practical movement throughout the world. Millions of Jews in every land were organized and active and

intense in their enthusiasm for the rebuilding of Zion. It was a practical business movement of to-day. The conquest of the whole of Palestine by the Allied forces was indeed a final triumph of Zionism. A keen discussion followed in which the Rev. Frank Rawlinson and others took part.

The meeting concluded with a vote of thanks to the lecturer. The address of Mr. Ezra was published in extenso in the *Shanghai Times* and the *Shanghai Mercury*.

ARKELL & DOUGLAS, Inc.

Head Office: 44 White Hall Street, New York

Shanghai Office: 38 CANTON ROAD

Branches all over the World

Commission Agents,
FINANCIERS and SHIPPERS
Proprietors Merchants' Line

Inquiries
Solicited

Phone Central 2002

MACBETH, PAWSEY & Co.

20 Nanking Road . . . Shanghai

Specialists in
GENTLEMEN'S
OUTFITTING

MACBETH, PAWSEY & Co.

20 Nanking Road . . . Shanghai

LAYING FOUNDATION-STONES OF HEBREW UNIVERSITY IN PALESTINE A WORLD-SPECTACLE

Three Governments and Three Dominant Religions Participate
in Thrilling Ceremonies on Mt. of Olives

"MY HOUSE IS A HOUSE OF PRAYER FOR ALL THE NATIONS"

Dr. Chaim Weitzman, Head of Jewish Administrative Commission Makes An Exalted Speech in Which He Declares That Projected Seat of Learning is Not Only for Jews But for All Mankind

The laying of the foundation stones for the Hebrew University which is to be erected on the Mount of Olives is one of the first undertakings of the Zionist Organization for the establishment of a Jewish National Homeland in Palestine was a world-spectacle in more senses than one. The ceremonies, which took place on July 24th, were participated in by representatives of Great Britain, France and Italy, and Christianity, Mohammedanism and Judaism. In the distinguished company were included, besides the members of the Zionist Administrative Commission, General Allenby, the Commander-in-Chief of the British Army in Palestine, the senior members of his staff, the military governor of Jerusalem, staff representatives of the French and Italian detachments in Palestine and other officers, the Mohammedan Mufti of Jerusalem, Bishop Maginnis, the Anglican Bishop of Jerusalem, representative of the Armenian and Greek Catholic Churches, the Chief Rabbis of Cairo and Alexandria, the Sephardi and Ashkenazi Chief Rabbis of Jerusalem, Baron and Baroness Felix Mennacer of Alexandria, Maurice Cattai Pasha, President of the Cairo Jewish Community, the Mayor and Vice-Mayor of Jerusalem and representatives of all the Jewish organizations of Jerusalem, Jaffa and the liberated Jewish colonies of Palestine.

The day had been declared a public holiday and 6,000 persons many of whom had come from Egypt to witness the spectacle thronged the site of the university which is on the eastern slope of Mt. Scopus, overlooking the valley of the Jordan.

Great enthusiasm was evoked by the reading of the following message from the Right Hon. Arthur J. Balfour, British Secretary of State for Foreign Affairs:

"Pray accept my cordial good wishes for the future of the Hebrew University on Mt. Scopus. May it carry out its noble purpose with ever increasing success as the years go on. I offer my warm congratulations to all who have labored so assiduously

to found this school of learning which will be an addition to the forces of progress throughout the world."

Equally enthusiastic was the reception of greetings from France, which were delivered by Capt. Coalandre, in these words:

"The Government of the French Republic is happy to express the sentiments of sympathy with which it welcomes the laying of the foundations of the Jewish University from which will radiate the great thoughts of brotherhood and idealism to which Judaism has been so firmly attached through the centuries of persecution and sincerely trusts that in the freed world all Jews who desire it may find, in harmony with the other communities, an intellectual and social home in Palestine."

The address delivered by Dr. Chaim Weitzman, head of the Zionist Administrative Commission, to whom fell the privilege of laying the first foundation stone was of a most exalted character. His audience was thrilled as he emphasized the old Hebrew vision, "My house shall be a house of prayer for all the nations" as the dominant principle of the University, and made clear that the great Jewish seat of learning would be open to all the world for the study of the sciences, arts and humanities, at the same time that it would link up the Jewish past with the Jewish future.

His speech in full follows: "We have to-day laid the foundation stone of the first Hebrew university which is to be erected on this hill overlooking the city of Jerusalem. Many of us will have had their thoughts cast back to the great historic scenes associated with Jerusalem, scenes that have become part of the heritage of mankind. It is not too fanciful to picture the soul of those who have made our history here with us to-day, inspiring us, urging us onward to greater and even greater tasks; many again will have had their attention riveted on the apparent contrasts between to-day's economy and the scenes of warfare within a few miles of us. For only

a brief moment we are allowing ourselves to indulge in a mental arithmetic and in laying aside all thoughts of strife. We try to pierce the veil of war and glance into the future. A week ago we were observing the fast of Ab, reminding us that the Temple had been utterly destroyed and Jewish national political existence extinguished apparently forever; but during the long centuries we, the stiff-necked people, have refused to acknowledge defeat and Judaea Capta is once more on the eve of triumph.

Here, out of the miseries and desolation of war, is being created the first germ of a new life. Hitherto we have been content to speak of reconstruction and restoration—that ravished Belgium, devastated France and Russia must and will be restored; in this Hebrew university, however, we have gone beyond restoration and reconstruction. We are creating, during the period of the war, something which is to serve as a symbol of a better future. It is fitting that Great Britain and her great Allies, in the midst of tribulation and sorrow, should stand sponsor to this university. Great Britain has understood that it is just because these are times of stress, just because we tend to become lost in the events of the day, that there is a need to transcend these details by this bold appeal to the world's imagination. Here what seemed but a dream a few years ago is now becoming a reality.

What is the significance of a Hebrew university, what are going to be its functions, whence will it draw its students, and what language will it speak? It seems at first sight paradoxical that in a land with so sparse a population in a land where everything still remains to be done; in a land crying out for such simplicities as ploughs and roads and harbors, we should begin by creating a centre of spiritual and intellectual development, but it is not a paradox for those who know the soul of the Jew! It is true that great social and political problems still face us and will demand their solution from

LAYING FOUNDATION-STONES OF HEBREW UNIVERSITY IN PALESTINE A WORLD-SPECTACLE.—Continued.

us. We Jews know that when the mind is given fullest play, that when we have a centre for the development of Jewish consciousness, that with us, this will coincide with the fulfillment of our material needs.

In the darkest ages of our existence we found protection and shelter within the walls of our schools and colleges and the tormented Jew found relief and consolation in a devoted study of Jewish science. Amidst all the sordidness and squalor of the Ghetto there stood the greatest schools of learning where members of young Jews sat at the feet of our rabbis and great teachers. These schools and colleges served as large reservoirs where were stored up, during the long ages of persecution, an intellectual and spiritual energy which on the one hand helped to maintain our national existence and on the other hand blossomed forth for the benefit of mankind.

The University, as its name implies is to teach everything the mind of man embraces. No teaching can be fruitful nowadays unless it is strengthened by a spirit of enquiry and research and a modern university has not only to produce highly trained professional men, but to give ample opportunity to those capable of and ready to devote themselves to scientific research, to do so unhindered and undisturbed. Our university will thus become the home of those hundreds of talented young Jews in whom the thirst for learnings and critical enquiry have been engrained by heredity throughout the ages and who in the great multitude of cases are at present compelled to satisfy this, their burning need, amid un-Jewish and very often unfriendly surroundings.

It is to be a Hebrew university. I do not suppose that there is anyone here who can conceive of a university in Jerusalem being other than Hebrew. The claim that the university should be a Hebrew one rests upon the values the Jews have transmitted to the world. From this land, here, in the presence of adherents of the three great religions of the world which amid many diversities build their faith upon the Lord who made Himsel known unto Moses, here, before the world, which has handed itself on Jewish law and has paid reverence to Hebrew sacred and acknowledged the great mental and spiritual values the Jewish people have given, the question is answered? The university is to stimulate the Jewish people to reach further heights.

I trust I am not too bold if here, to-day, in this place, among the hills of Ephraim and Judah, I state my conviction that the seeds of Israel have not utterly perished; that under the aegis of this university there will be a renaissance of the divine power of prophetic wisdom; that once the war is over the university will be the focus of the rehabilitation of our Jewish consciousness now so tenuous because it has become so world-fused. Under the atmospheric pressure of this mound our Jewish consciousness can become diffused with-out becoming feeble; our eagerness will be kindled again and our Jewish youth will be re-navigated from Jewish sources. Since it is to be a Hebrew university the question hardly arises as to its language. By a strange error people have regarded Hebrew as one of the dead languages, whilst in fact it had never died off the lips of mankind. True to many of us Jews it has become a secondary language. But for thousands of my people, Hebrew is and always has been the sacred tongue and in the streets of Tel-Aviv, in the orchards of Richon and Rehoboth, on the farms of Hulda and Ben Shimon it has already become the mother tongue. Here in Palestine, amid the babel of languages, Hebrew stands out as the one language in which every Jew can communicate with every other Jew in spite of the technical difficulties connected with Hebrew instruction.

It is unnecessary for me to dwell upon these difficulties at this moment. We are alive to them. But the experience of our Palestinian schools has already shown us that these difficulties are surmountable. There are all points of detail which have been carefully examined and will be dealt with at the appropriate time. I have spoken of a Hebrew university where the language will be Hebrew just as French is used at the Sorbonne or English at Oxford. Naturally other languages, ancient and modern, will be taught in their respective faculties. Amongst these we may expect that prominent attention will be given to Arabic and other scientific languages. The Hebrew university, though intended primarily for Jews will, of course, give an affectionate welcome to the members of every race and every creed. My home is a house of prayer for all nations!

Besides the usual school and institutions which go to form a modern university, there will be certain branches of science which will be peculiarly appropriate to a people with our

Hebrew university. Archaeological research which has revealed so much of the mysterious past of Egypt and of Greece has a harvest still to be reaped in Palestine and our university is destined to play an important part in this field of knowledge. The question as to the facilities with which our university may begin its career is limited to some extent by practical considerations. The beginnings of our university are not entirely lacking. We have in Jerusalem the elements of a Pasteur Institute and a Jewish Health Bureau, whence valuable contributions in bacteriology and sanitation have already been issued; there is the school of technology at Haifa and the beginning of an agricultural experimental station at Athlit. It is to scientific research and its application that we can confidentially look for the banishment of those twin plagues of Palestine, malaria and trachoma, for the eradication of other indigenous diseases.

It is to true scientific methods that we may look for the full cultivation of this fair and fertile land now so unproductive. Here chemistry and bacteriology, geology and climatology, will be required to join forces so that the great value of the university in the building up of our national home is apparent. All that reminds us of the fact, which one is likely to forget after four years of a terrible war with its misapplication of scientific methods, that we must look to science as the healer of many wounds and the redeemer of many evils. Side by side with scientific research, the humanities will occupy a distinguished place. Ancient Jewish learning, the accumulated half hidden treasure of our ancient philosophical and religious juridic literature are to be brought to light again and freed from the dust of ages. They will be incorporated in the new life now about to develop in this country. And so our past will be linked up with the present.

May I be allowed before concluding to point to one very important aspect of our university, the Hebrew university while trying to maintain the highest scientific level must at the same time be rendered accessible to all classes of the people. The Jewish workman and farm laborer must be enabled to find there a possibility of continuing and completing his education in his free hours; the doors of our libraries, lecture rooms and laboratories must be opened widely to them all. Thus the university will exercise its beneficial influence on the nation as a whole.

LAYING FOUNDATION-STONES OF HEBREW UNIVERSITY IN PALESTINE A WORLD-SPECTACLE.—Continued.

The bare nucleus of the library is already in existence here, and very valuable additions to it are at present stored up in Russia and other countries. The setting up a university press are contemplated, soon after the war. Manifest are the preparations yet to be made. Some of them are already in progress; some like the actual building must necessarily be postponed until the happy day of peace arrives. But from this day the Hebrew university is a reality. Our Hebrew university, informed by Jewish learning and Jewish energy, will mould itself into an integral part of our national structure which is in process of creation. It will have a centripetal force at-

tracting all that is noblest in Jewry throughout the world; an unifying centre for our scattered elements. There will go forth on the other side inspiration and strength that shall revivify the powers now latent in our distant communities; here the wandering soul of Israel shall reach its haven, its strength no longer consumed in restless and vain wanderings. Israel shall at last remain at peace within itself and with the world. There is a Talmudic legend that tells of the Jewish soul deprived of its body hovering between heaven and earth. Such is our soul to-day! To-morrow it shall come to rest in this our sanctuary. This is our faith.

Following the laying of the first stone by Dr. Weitzman, on behalf of the Zionist organization, foundation-stones were laid by the two chief rabbis of Jerusalem, the head of the United Jewish Community of Jerusalem, the Mufti and Anglican Bishop. Foundation-stones were also laid on behalf of the Jewish Regiment, Baron Edmond de Rothschild, the Town of Jaffa, the Jewish Colonies, Hebrew Literature Hebrew Teachers, Hebrew Science, the Jewish Artisans and Laborers, and on behalf of Isaac Goldberg, the Russian Zionist whose generosity made possible the purchase of the magnificent site upon which the great edifice is to be reared.

THE CONQUEST OF PALESTINE

Unique Ceremony at the Local British Consulate

On Friday, the 4th instant, a unique function took place at the British Consulate, when a deputation representing the entire local Jewish Community called on the Acting Consul-General, Mr. Herbert Phillips, O.B.E., and submitted a telegram of congratulation to the British Government, its Allies and General Allenby upon the liberation of the Holy Land.

The deputation were appointed at a specially convened meeting of Shanghai Jews on the 2nd instant was composed of the following: Messrs. Albert Howard, M. J. Moses, D. M. David, H. Finkelstein, A. B. Rosenfeld, S. A. Haridon and D. E. J. Abraham.

Mr. Howard introduced the deputation.

"I have the honor to speak not alone in the name of the British Jews in the Settlement but of all Allied Jews," he said. "To us Jews the liberation of Palestine assumes, with Great Britain's magnanimous declaration, all the more significance in that it brings nearer the realization of the Jewish hopes. In making the declaration Great Britain has played her traditional role of the warm-hearted friend of the Jews, as also of every other oppressed people, and we feel that we cannot allow this occasion to pass without expressing our appreciation and gratitude to the British Government for its generous treatment of the Jewish problem."

Mr. D. E. J. Abraham said that Shanghai Jews, in asking the British and Allied Governments' acceptance of their sense of gratitude for England's noble act of justice, were only bringing themselves into direct line with every section of Jewry throughout the whole world, irrespective of the country in which they are domiciled. Great Britain would go down in history as the liberator of the oppressed Jewish people, as General Allenby will be known to posterity as the liberator of the Holy Land. Great Britain had won the eternal gratitude of the Jewish people, he said, who would never forget and he felt sure would ever prove themselves worthy of the confidence reposed in them by the British Government. He wished that, with the help of God, further victories would crown the Allied arms in all theatres of war.

The Acting Consul General then replied.

"My part in this interview is a simple one," he said. "It gives me pleasure to welcome a visit from a representative deputation of the Shanghai Jewish community who bear such a request as that which has subsequently been laid before me by your spokesman. I feel indeed gratified at being asked to transmit to His Majesty's Government, and its Allies, your message of congratulation upon the liberation of Palestine from the tyranny it has suffered for

so many centuries at the hands of the Turks. The great victories in the Holy Land have thrilled the civilized world with joy and your people are now, it may fairly be said, upon the very goal of their legitimate aspirations and are about to see the realisation of their long dreams. In the great work that lies before the Jewish nation in the rebuilding of Palestine into a prosperous and contented State you have been publicly assured of the sympathy and practical aid of Great Britain, while many other countries have also recognised the Zionist movement. I need only add in conclusion that I appreciate highly the spirit which has prompted the Jewish community of Shanghai to send this message, and I am sure that His Majesty's Government will endorse this opinion."

Mr. Howard thanked the Acting Consul-General for his kindly reception and the deputation then withdrew.

The following is the text of the telegram handed to the Acting Consul-General for transmission to the British Government and its Allies: "Shanghai Jews send heartfelt congratulations on brilliant victory liberating the Holy Land after centuries of the drifting domination of the Turk and regard it as only the prelude to further victories bringing freedom and a new life to the Jewish people whose unimpeded future Great Britain and her Allies have so nobly determined to ensure."



Mr. Wm. Katz and Mr. S. Zimmerman, Beef
Contactors for the American Government,
Steamship Owners, Export and Import
Merchants and Commission Agents.
1a Jinkee Road, Shanghai.



AN INTERVIEW WITH MR. DAVID
I. SANDELSON

Those responsible for the revival to-day of *Israel's Messenger* felt sure that the publication would not be complete without chronicling the views on vital questions of the hour to the Jews of one who had placed himself in the vanguard of the bearers of the Jew's torchlight for the sake of Zion. Those who have the privilege of knowing Mr. Sandelson and who, therefore, know the sterling worth of the man, will read the interview that follows with absorbing interest, while those who have never met the man cannot for that reason fail to come under the spell of a magnetic personality and feel the intellectual honesty of a man with lofty views and a big soul.

The representative of *Israel's Messenger* who called on Mr. Sandelson the day previous to his departure for Vladivostok to take up the post of Financial Adviser to the British Military Mission in Siberia opened the interview by asking him the following question:

"You have no objection, I feel sure, to give an interview, since during your residence in the Far East you have displayed a certain amount of ardour in matters Jewish. Have you ever found, by the way, that your Jewish activities have interfered with your profession or social progress?"

NO NEED FOR CONCEALMENT.
Mr. Sandelson: I do not think so for one moment. If there is anything which an enlarged mind abhors more than anything else, it is simulation, which is another word for moral cowardice; and in the same ratio does he appreciate fidelity and candour. The enlightened character lives in the spirit of whoever it was who said: "To thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man." My own experience has taught me that the more some Jews seek to hide their identity, the more their reprehensible conduct recoils on them, and eventually leads to fatal ostracism, making of them neither fish nor fowl. The Jews who have built up the important Jewish community in England are houses like the Rothschilds, Sassoons, Cohens, Montagues and Goldsmids, who fought for emancipation with a zeal and an ardour which not alone won for them their goal but placed them and their offspring in positions of the highest responsibility in the land. It is an appalling blunder on the part of some Jews, mostly of the half-educated class, that they seek to live the Marrano life (the Marrano

Jew displayed a cross outside his door and prayed in the cellar to the God of Israel). No, I can assure your readers that far from any identification with matters Jewish retarding one's progress, either socially or professionally, it not infrequently arouses keen admiration for characteristic and conscientious devotion to principles and fidelity to race. I can best illustrate that by the late Hon. Neil Primrose, whose heroic death took place on the field of battle on the Palestine Front, which he himself had coveted as being the land sacred to his heart. He stood up in the House of Commons, and suspecting that Jewish interests were affected by a certain Bill then before the House, he said: "Mr. Speaker, I have the honour to address the House as a Jew."

"What are your impressions of Shanghai Jewry?" was the next question asked by our representative.



DAVID I. SANDELSON

A WAY AND PHILOSOPHY OF LIFE.
"On the whole," replied Mr. Sandelson, "I carry away very gratifying impressions of your Community. Of course, I have observed strange contrasts. It has been my privilege to meet a goodly number of Jews and Jewesses whose homes have been permeated by the sweet and beautiful Jewish aroma, which has vividly conjured up in my mind visions of Judaism as it must have been lived in days of yore. This band of Jews in Shanghai, however small in number, who might perhaps be termed a faithful remnant, are the sweet pledge of our undying faith. I may admit frankly to your readers that I have recognized in these homes Judaism not merely in its religious aspect, such as, for example, Christianity to the Christian or Mohammedanism to the Mohammedan, but as a way and philosophy

of life by which consummate happiness is attained. On the other hand, I have observed an uncanny indifference to religious practice. Anglo-Jewry, on the whole, is, of course, nominally orthodox, and although, when I was in England, I was prone to criticize my own community, I must confess with a measure of deep sorrow, even though it is unpalatable to your readers, that one does not come across that amount of unblinking detachment and apathy which, let it be admitted, exists in your community."

"Can you determine the psychology of this fatal indifference?" queried our representative.

NEED OF A SPIRITUAL LEADER.

"Yes. In my opinion, the greatest disintegrating force in the community here is lack of Hebrew knowledge and Hebrew learning. I have never yet come across a Jew who is conversant with Jewish learning and Jewish history who is totally apathetic. He may not conform to ceremonial and the traditional rites of Judaism, but with one inured in the ennobling influences of Jewish learning, he must ever remain a spiritual and staunch Jew. It follows, therefore, that as Jewish learning and Jewish knowledge are not fostered in your community as it might be, and Judaism is not expounded by a trusted spiritual leader, this is one of the causes, and perhaps the main cause, if your leaders will excuse my seeming intrusion into your domestic affairs, of your community's deplorable lack of interest in matters Jewish. I would say that the first and foremost task before you is to appoint a qualified Rabbi, who will not alone unite your community in an enthusiastic endeavour for Judaism but will expound and interpret Jewish ideals to your neighbours. Such a leader would raise your prestige immeasurably in the eyes of your neighbours. I humbly plead to your community to remedy that grave defect."

A REVIVIFYING REACTION.

"My motto for the interview," continued Mr. Sandelson, "is *Disappeare or reappear*. That is my view of the situation. The present *renaissance*, inaugurated by Leo Pinsker and marked by the commencement of, and fanned by, the modern Zionist movement, will be considered by posterity as the most remarkable phase in Jewish history. On studying Jewish history, a remarkable phenomenon is that just about the period when Judaism seems to be reaching a low ebb, as

AN INTERVIEW WITH MR. DAVID I. SANDELSON.—Continued.

undoubtedly was the case in Western Europe, there arises a reaction which spells new life. The trouble in the past has been that the Jewish ideals could not attain fruition on foreign soil amidst discouraging environment, but I am myself convinced that the present *renaissance* in Judaism, by which I mean enthusiasm not alone for the religion but for Jewish learning, for the Hebrew language and for what I can best describe as *Jewishness*—I can find no other word—fostered, as it will now be, in the congenial soil out of which they were created, will definitely restore our faith to its proper and fitting place as the first religion of the world. There can be no further talk of Englishment of the Jewish possession or Americanism of the Jewish persuasion, or any other. Such a creature is disappearing.

THE PROSPECT OF PERSECUTION.
Our sense of gratitude to the Allies is striking. Our national sentiment has lain dormant only by centuries of despair and by nothing less. It was too sweet a dream for the teeming millions who did not enjoy the elementary rights of a human being, much less the dignity

of a citizen. How can ideals be expected to grow in minds cramped and narrowed, proscribed and in daily terror of their very lives? Is there any wonder that anti-Semites accuse Jews to-day of cowardice? It is, of course, a slander on our people, but assuming it were true, then medical men will have no difficulty in ascribing the cause of the alleged cowardice complained of. That vice is distinctly, as Lord Macaulay would say, one of Christendom's making.

THE COMING GENERATION.
Within a reasonable time, our difficulty in the near future is that there will be an influx of Jews into Palestine far greater and on a far larger scale than is desirable from an economic standpoint, but fortunately we have an experience of now roughly forty years of colonization in Palestine to guide us. It will be a case of 'back to the land' in a dual sense. The next generation will consist of healthy and vigorous manhood. I am already taking steps to acquire land with a view to building a house which will be ever looked upon as a home in my people's home, which I may by circumstances

be precluded from occupying, my professional interests being entirely in England, but it will be there for those of my offspring who may wish to occupy it, and in any event, I could not conceive of not having a residence, occupied or not by myself, to which I could go in the land of our reborn nation.

A WEALTH OF CEMETERIES.
The world in the past has produced Jewish cemeteries, on which the mind cannot dwell without a feeling of tragedy. This era will produce teeming life instead of a wealth of Jewish cemeteries. All we have given to the world in the Diaspora (dispersion of the Jews) have been cemeteries, physical and spiritual. Our people have lived and died. With this people, the lost in Judaism also died. The population of the New Palestine will be recruited from the finest material in Jewry. The moral failures who want to *start afresh* will have no chance in the New Palestine.

Our representative left Mr. Sandelson with a feeling that he had listened to one gifted with a prophetic insight into the larger things of life.

MR. SALEM S. DAVID



SALEM S. DAVID.

Mr. Salem S. David who is well-known to the readers of ISRAEL'S MESSENGER can truly be said to have contributed his share of influence in bringing about successfully the erection of the new Synagogue, the cornerstone of which is being laid to-day. While in Bombay Mr. David brought the matter frequently to the notice of the late Sir Jacob Sassoon and pointed out to him the desirability of making a similar gift to the Shanghai Jewish Community as he did to our sister Community in Hongkong in the erection of a magnificent House of Worship in memory of his late mother. Happily, this representation as well as that made by Mr. Simon A. Levy, has borne fruit; when making the endowment the late Sir Jacob was anxious to have the news conveyed to Mr. David, who was then in Shanghai. Mr. David was born in Hankow, China, in 1854 and married Miss Hababa Reuben Moses, of Bagdad in 1883. He has behind him a brilliant record of 42 years of loyal and faithful services in the Firm of Messrs E. D. Sassoon & Co., both in their Bombay and Shanghai Branches. As a mark of esteem in which he is held and the devoted and heartfelt manner in which he served in a position of trust in the Firm, the late Sir Jacob presented him in 1912 with a gold watch and chain with the following inscriptions engraved on the watch: "Presented by Sir Jacob Sassoon, Bart., to Mr. Salem S. David in appreciation of his 36 years services, 1912."

THE ROMANTIC SIDE OF THE JEWISH NATION'S REBIRTH

By RICHARD I. HOPE.

An impressionable masonic candidate, on having been raised to the degree of a Master Mason, once exclaimed: "If I could only be at liberty to reveal the wonderfully impressive ritual of freemasonry, what a romance could be written!" The romantic aspect of the freemason's craft appealed to the newly fledged mason's imagination, leading to his inspired exclamation.

There are few people in the world to whom romance does not make an irresistible appeal. It has been said that "one touch of Nature makes the whole world kin." No less potent in the realm of the intellect is the element of romance. The world loves romance.

No poet or creator of fiction ever conceived a romance to equal the one that has just taken place in Palestine. The cradle of civilisation has been freed from the stifling domination of the unspeakable Turk. Just think of it! If, only a handful of years ago, anyone had made bold to speak to the world of an independent Jewish Palestine, he would have been regarded as an enthusiastic visionary—a dreamer. Yet now Turkey is no more in Palestine. General Allenby, the valiant liberator of the Holy Land, in the words of Judge Lobingier, may be said to be a modern Joshua, who truly "smote the Philistine hip and thigh," thus opening out prospects of the emancipation of Mesopotamia, Syria and Armenia, which, indeed, may already have become liberated ere this article appears in print.

I fancy it is Sir Walter Scott who writes somewhere:

"Breathes there the man, with soul so dead,

Who never to himself hath said:
"This is my own, my native land,
Whose heart hath ne'er within him burned,

As home his footsteps he hath turned,
From wandering on a foreign strand!"

If such there breathe, go, mark him well:
For him no minstrel raptures swell;

High though his titles, proud his name,
Boundless his wealth as wish can claim;

Despite those titles, power, and pelf,
The wretch, concentrated all in self,

Living, shall forfeit far renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonoured, and unsung."

There is not one Jew in a thousand whose heart will not burn within him and whose eyes will not kindle with the fire of hope as he enters the new Palestine from an alien clime, in which his lot of an exile has been cast. There is no true-hearted Jew with soul so dead as not to be thrilled in every fibre of his being as he enters once more the land of his forefathers. There are Jews who are perverted enough to be hostile to Jewish possession of Palestine. To such Jews the words of Justice Louis Brandeis are applicable: "Those who do not subscribe to the Zionist idea will be counted as those of the few who are against their own people." Not alone by virtue of the Jew's spiritual enthusiasm is he entitled to claim Palestine as the rightful and legitimate home of his people.



RICHARD I. HOPE.

His claim dates back from the Biblical period and is hidden in the mists of the past. Judge Lobingier, of the United States Supreme Court for China, recently declared: "The Jew is best fitted to be Christendom's trustee and caretaker of Palestine." These words from a man whose vocation is the administration of justice shall yet be memorable words. The Hon. Judge Lobingier is the type of Christian Jews love. His reference to the coming role of Israel is more flattering than any public utterance of Jews themselves.

It would almost seem that God has answered the daily prayer of the Jewish people and given them back Palestine. The poignant pathos of Psalm 137 in the course of which those words appear: "If I forget thee, O Jerusalem, let my right hand

forget her cuning, let my tongue cleave to the roof of my mouth, if I remember thee not; if I prefer not Jerusalem above my chief joy," is no empty, dogmatic incantation, for the loss of the Holy Land has been burned into the brain of every Jew for over 2,000 years. The Jew has been reminded of it every day in his prayers. The following passages occur in the daily prayers of the Jew: "Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth." Truly, the longing and yearning of 2,000 years expressed in the Jew's daily prayers have been fulfilled at last. "And let our eyes behold Thy return in mercy to Zion," runs another prayer. In the grace after meals, these words are embodied: "Have mercy, O Lord, our God, upon Israel Thy people, upon Jerusalem Thy city, upon Zion the abiding place of Thy glory, upon the kingdom of the House of David Thine anointed, and upon the great and holy house that was called by Thy name." Prayer, after all, possesses potency, if it comes from the heart. The Jew's daily prayer for the restoration of Palestine to his people has been no Pharaonic incantation but has come straight from the heart. Therefore, it has not been left unanswered.

When the Jew from every clime turns his steps towards Palestine he will enter the Holy Land with a sense of home-coming, like Sir Walter Scott's patriot who exclaims: "This is my own, my native land," after he returns "from wandering on a foreign strand." Who will deny the right of the Jewish people to regain their own soil, in fulfilment of their hopes for 2,000 years? There is this to be said about the Jew—the passage of time in no sense dulled his hopes for the eventual restoration of the land of his forefathers. On the contrary, it stimulated and increased his fervour. The Jew has never relinquished his claim on Palestine for 2,000 years. Which nation has shown a greater will to live or has paid a greater sacrifice or heavier toll of blood for the preservation of its national ideals? What nation is better fitted to carry out the great task of regenerating and rejuvenating the soil of the Holy Land than the Jewish people? The value of an independent and rejuvenated Palestine as an economic force cannot be over-estimated. It will contribute to the peace, progress, commerce, science and culture of the world. It will contribute in a most vital manner to the healing process that is to take place after this war. It is unnecessary

THE ROMANTIC SIDE OF THE JEWISH NATION'S REBIRTH.—Continued.

sary to recapitulate the events leading up to the formation of the new State of Palestine. We rejoice that the spade-work has been completed, and with our joy we couple our gratitude for the generous attitude taken up towards the Jewish problem by Great Britain and her Allies.

The future of Palestine opens out a vista of vast possibilities when the country is rejuvenated and re-made, recovering the which once was her own. Cultural, industrial and educational activities will be the paramount characteristics of the reborn Jewish nation. Political and militaristic activities will have the least chance of finding in Palestine a soil on which they can thrive. Jewish ideas and ambitions lie along a totally different groove. The situation of the new Hebrew University on the historic site of Mount Sinai is the symbol of the new civilisation that the Jews mean to spread throughout the world like a wholesome leaven. The new Palestine will provide a haven of rest and peace and progress for many a persecuted Jew. The rich and fertile soil of Palestine has lain fallow for centuries, the soil that had been the grandeur of Europe and will be so again when restored to its pristine richness by Jewish hands. It will be literally a labour of love—sacred

toil. It will be a case of back to the land in more than one sense, not only back to the soil but back to the land of one's forefathers. It would be a curse on mankind if the world tolerated a return to the neglect of that fertile land by centuries of Turkish misrule and tyranny. Turkey has shown us that she has always had greater genius for destructive work in time of peace than in war.

In the past, Jews have made no mean contribution to the world's culture and progress. The Rev. Frank Rawlinson, D. D., Editor of *The Chinese Recorder* of Shanghai, whom one has no hesitation in describing as a big Christian because he can afford to hold big views towards the Jews, the other day in the course of a memorable address paid a generous tribute to the Jews for their contributions in the past to the world's progress. If the Jews in the past have been so helpful to the civilized world, they will not be less so in the future. With their eyes and fetters unfastened, they will bequeath a legacy to the civilized world a hundredfold greater than in the past. The new Palestine will be a connecting link between three continents and three peoples, the natural interpreter of West to East and East to West and demonstrate to the world that the two are not

hostile worlds. All the accumulated experiences of an exiled people scattered in all parts of the world for 2,000 years will be concentrated in the new Palestine, and out of that sum of experience, in many cases blood-bought, the Jews will be able to build up a new state of civilization which will be a model for emulation by the rest of civilized humanity. Is this not a rare theme for the creation of a romance such as the world has seldom witnessed? Has there ever been any romance to surpass, or even equal, the romance of the reborn Jewish people, who have been hounded from pillar to post? The rebirth of the Jewish nation is the third great experiment of modern history. The first was the diffusion of power for civilization of the British Empire, the second was America's experiment with a group gathered to itself to weld a civilization and in the third we see the result of a people scattered for 2,000 years, once again come together to build up a state of civilization. It will not be long before the result of the experiment is presented to the civilized world, and I for one dare to predict that the civilized world will be entirely satisfied with the product of the experiment.

RICHARD I. HOPE.

DONG CHONG BICYCLE Co.

Head Office: 234B NANKING ROAD
Branches, in Hankow and Nanking.

Importers and Dealers of—

Bicycles, Motor-Bicycles, Rickshaws,
Velocipedes, Autopeds, Auto-Wheels,
Pneumatic and Solid Tyres, Locks
and Hardware, Calcium of Carbide
and Sundry Accessories, etc., etc.

M. BARING & Co.

9 Mount Street,
Manchester.

N. LAZARUS

QUALIFIED OPTICIAN

By examination, Fellow of the Worshipful
Company of Spectacle Makers, London.
Freeman of the City of London.

N. LAZARUS,

12 Nanking Road.

TUCK CHANG & Co., Ltd.

JEWELLERS

Gold and Silver
SMITHS

WATCH MAKERS.

Dealers in :

EMBROIDERIES

all kinds of

Wrist Watches

TUCK CHANG & Co., Limited

No. 1285-6 Broadway Corner of Minghong Road, Hongkong,
SHANGHAI.

THE HOLY LAND—ITS PRESENT AND ITS FUTURE

By D. S. G. (HONGKONG).

For nearly two thousand years the children of Israel have been sending up to Heaven their cry three times every day and after each meal for the striking off their shackles which they have borne for generations and for the restoration of Jerusalem, and the reconstruction of its Temple. But the Almighty, for some inscrutable reason, has not granted their supplications. Now that the terrible drama that is being enacted on the stages in the Eastern and Western theatres is nearing the end with a triumphant finale, God is answering the prayers of Israel. In that greatness of mind which made Great Britain a glorious nation she has declared her intention to restore the Holy Land to the children of Israel, provided the shrines and holy places which are respected by Christians and Muslims be guarded and carefully looked after for the visits of their votaries. This is indeed a sign of God's intervention and it behoves every son and daughter of Israel to render their thanks to Him with grateful hearts. Through His guidance Great Britain and her Allies have overcome the difficulties and surmounted the obstacles that stood in their way in their wrenching of the hands of the oppressor that piece of land which is holy to Muslims, Christians and Jews alike.

The master minds of the Jewish race have been for ages trying to find a solution to the problems of the settlement of a homeless nation, and now as it has become a soluble one, for its propositions are being clearly defined, its construction is urgently required. In the past the "Future of Palestine" has been the bone of contention but since it has been swallowed by John Bull's dog, the world is at rest about it. As the coast has been cleared, the children of Israel should stand by each other to carry on their mission of establishing themselves permanently in the home they have regained—the Home they have prayed for centuries and are still praying for in their daily morning and evening services, the Home that has been promised to their ancestors and which they have lost through their arrogance and transgressions. "And yet for all that, when they be in the Land of their enemies, I will not reject them, neither will I labor them to destroy them utterly and to break my covenant with them; for I am the Lord their God." (Leviticus).

There are thousands of our brethren who place their implicit belief in God for their redemption, as the above-mentioned text has been deeply implanted in their hearts. Even if they are to be driven out into the remotest parts of the world they are confident that He shall bring them unto the Land which their fathers possessed and which they and their fathers shall possess. The Home that took Moses 40 years to get his people domiciled and two thousand for its offspring to get it back again. That band of 600,000 able-bodied men and women that crossed the Red Sea under the leadership of Moses, to-day has grown up to a population of 13 millions. Out of the 13 millions 10 millions have made their homes in beneficent countries of whom 6 millions are under the influence of a Russian Militarist. Is it not Isaiah who said "that in all their afflictions he was afflicted and the Angel of his presence saved them," and Jeremiah lamented over a time of trouble unto Jacob but he shall be saved out of it? Verily, the time has come to rejoice in the House of God in our own Home which in days that are nearing by when true Peace reigneth will be called the House of Prayers for all nations.

ITS FUTURE.

Though the question of restoration has been definitely settled, still its practical sides have yet to be studied for the management of home affairs. There are several of opinion that a constitutional monarchy would be a boon and there are others who favour a Republican State. Very few think that a universal government would be a workable one and a minority who consider Jerusalem to be a spiritual centre is beneficial to the Jews. None of these forms of government are practicable as long as we have communities composed of people from different parts of the world whose languages, customs and plans differ from one another. From what we learn from the papers published in England and America, these questions are being hotly discussed by people whose views are diametrically opposed. Archimedes thought it very possible to lift the world, but this, as yet has not been found practicable (the Kaiser has done his best). Let us not try the impossibles when the possibles are within our reach. Consequently, an autonomous Government with the location of settlements in the Holy Land on the

same lines similar to those in Shanghai under the auspices of their respective Consuls would be the most practical form of Government for the present until such time when the Lord establish His Kingdom on earth; on that day the Lord alone shall be acknowledged and His Name shall also be one.

The Consuls at regular periods should meet their Municipal Councilors and the leaders of their communities to discuss methods that help the progress of all the united communities.

As regards the economical, educational and other social problems and chiefly the relief of the destitutes, they are in the hands of the thousands of the brave Zionists and members of other Associations who went forth bravely to conquer the difficulties, that face them. It is ridiculous to think that 13 millions of Jews can be transported to Palestine when it has a large population of its own. Apart from this, there are many, probably a million or more, whose interests are vested in the countries of their birth or adoption, who will remain steadfast to their homesteads. Let them come forth and render their help to further the good cause on which the Zionists have embarked, instead of cavilling at issues that will bear no fruit.

Lest we forget the magnificent gift of Great Britain, let us bear in mind Milton's inspired lines:—

"To give a Kingdom has been thought greater

And nobler done and to lay down
Far more magnanimous than to assume."

Let there be an indissoluble union and affection between Israel and Great Britain for facilitating the reunion of a scattered nation and our grateful thanks to her and her allies for their giving up a country with immense possibilities to them.

In the meantime, what is positively most necessary is that the present generation should assist us from the rising hopes of Israel and their love for the Holy Land to build up a true Jerusalem the Golden, when the great Peace cometh with the Glory and Kingdom of God on Earth and the nations of the earth be united together in one tongue to sing praises unto Him. Such is the aspiration of the Orthodox and Reform Congregations.

THE LATE SIR JACOB SASSOON THROUGH WHOSE ENDOWMENT
THE FOUNDATION STONE OF THE SYNAGOGUE
"OHEL RACHEL" WILL BE LAID TO-DAY



The Late SIR JACOB SASSOON, BART.

The late Sir Jacob Sassoon, Bart., was born in Bombay in 1845, being the eldest son of the late Mr. E. D. Sassoon (the first Jew to visit China) and grandson of the late Mr. David Sassoon. He came to China in 1856 and returned to Bombay in 1880 and married Miss Rachel Isaac, of Calcutta. The same year his father died and left his business to his three sons, two of whom after doing excellent service in India and China, have made their home in London.

In January 1909, the title of Baronetcy was conferred on Sir Jacob by the late King Edward, in recognition of his manifold activities in the field of philanthropy in India and elsewhere. His endowment for a Synagogue in Shanghai was given after the matter was represented to him by Mr. Simon A. Levy, and this consisted of Rs 150,000 with the proviso that the new place of worship be named "Ohel Rachel" in memory of his wife. Sir Jacob died childless in Bombay on the 22nd October, 1916.

LETTER FROM
DR. POOL

NEW YORK, June 1st, 1918.

MY DEAR MR. EZRA:—On my return from an extended tour of the camps of the United States, a tour that has taken me from North to South along the Mexican border, up the Pacific coast and back again, I find awaiting me your letter of the twelfth of April.

Need I say that your flattering letter comes to me as

a most pleasant surprise? I did not suppose that so assiduous a student of Jewish affairs as you had forgotten me altogether, but I would not have thought that you remembered me favourably enough to make the offer that you do.—the more so as since the war I have written little, my time being given up more to practical affairs than to literary pursuits.

It is in line with this change in my way of life that you find me engaged in the work

indicated by this letter-head. My Congregation has given me leave of absence for six months to do this war work, and I am doing my tiny bit in this service. However, I expect to go back to my Congregation after the six months of travel and organising of Jewish work among our men. I do not consider that I have given up the Rabbinate, even though my leave of absence may be extended if my services should prove to be more useful to the Jewish Welfare Board than to

THE LATE LADY SASSOON IN WHOSE MEMORY THE SYNAGOGUE
"OHEL RACHEL" WILL BE DEDICATED

The late Lady Sassoon after whose name the new Synagogue in Shanghai will be dedicated may truly be said to have herself consecrated her life in the service of humanity. Her name, particularly in India, was a name to conjure with. The catholic spirit of her benefactions no less than her generous measure, though unobtrusively placed before the public, will ever entitle her to the gratitude of posterity. She answered in every sense of the word to the lofty tribute paid to the Virtuous Woman by King Solomon in his Book of Proverbs.

She died in Poona, India, on 3rd April, 1911, greatly regretted by all who knew her sterling worth. It is, therefore, fitting that her name should be perpetuated in the erection of the Synagogue in Shanghai, the foundation stone of which will be laid to-day by Mrs. D. E. J. Abraham, a worthy recognition of the esteem in which she is held by the Community.



The Late LADY SASSOON.

the Synagogue. Meanwhile, the Synagogue is being cared for by Dr. Mendes alone,—a sign that his health is comparatively restored.

So far as your offer goes, I fear that I cannot see my way to accepting it at this time, for a variety of reasons. In the first place I recently had the good fortune to marry, and I fear that the climate of Shanghai would be trying to my wife and little baby, and possibly to myself also. Then I should not care to go so far from my and my wife's parents

and our families. Furthermore, I am so deeply immersed in Jewish affairs here,—(you will notice that I am an executive committee member of the Jewish Welfare Board, and, as you may know I am interested in many other large Jewish organisations and affairs), that it would be difficult indeed for me to tear myself up at this time. New York is the great numerical center of the Jewish world now with its million and a half of Jews, and I feel that there are opportunities for the largest

Jewish work here in this city, where the possibilities are so enormous and the achievement so lacking. When my wife and I feel that we can move, we shall pack up and go to Palestine. But I fear that we shall not move from New York before that time.

I do not feel myself in a position to approach Dr. Drachman or anyone else in connection with your offer unless I know what your community is considering paying to its Rabbi. I feel sure that Dr. Drachman is not

LETTER FROM DR. POOL—Continued.

prepared to consider your offer, as he is tied to New York by a large number of interests, and especially by a large family of children. But at the earliest opportunity I shall speak to him about your suggestion.

If you will let me know the type of man that you are looking for, some particulars of your congregation and what you are prepared to offer your Rabbi, I shall try to find some one for you, although it will

be far from easy to find anyone at all. Jewry in the United States is suffering from a lack of capable, English speaking, orthodox Rabbis. In my travels through the States I have found community after community going to pieces for lack of Rabbinic leadership. I wish I could be more hopeful of finding the man for whom you are looking.

Your community should have a good man, as I know from repeated newspaper

items something of its Jewishness and fine feeling. I sincerely trust that you will succeed in finding a worthy leader, so that your community may go from strength to strength.

With renewed expressions of appreciation of your kind offer, and begging you to believe that I am at your service so far as lies in my power.

Sincerely yours,
D. DE SOLA POOL.

HOW A ZIONIST IN NEW YORK EARNED PROMOTION

JEWISH FLAG RECOGNISED BY AN AMERICAN LIEUTENANT.

An interesting story which aptly illustrates the Jewish backbone of the Zionists in the ranks, is told in the letter received by the Zionist Publicity Bureau, New York, from Meyer Weisgal, formerly managing editor of the *Maccabean* and now wearing Uncle Sam's khaki. Corporal Weisgal says:

"Speaking of Zionism, I will tell you something which I am sure you will be interested to know, if only from a Zionist point of view. I was made corporal, and am now attending the school of non-commissioned officers. I did not attain this position, however small it may be, because of my military achievements, though I will not admit for one moment that even in military matters, I am not inferior to any of my comrades in my company—but because I am a good Zionist. Strange, isn't it? But so is the story I am about to tell you, though I fear of taxing your patience somewhat.

"It happened on Thursday afternoon, Tisha B'ab. The company went out to the field with the lieutenant to a lecture on military courtesy. In the course of this lecture the lieutenant spoke of the duty of American soldiers to salute the flags of the Allies.

"Sir, may I ask you a question? Yes, sir," he replied.

"As an American soldier I wish to be informed as to whether I am obliged to salute the flag of a small nationality, which prior to the war had not been recognized as such, but has since received official recognition of Great Britain, France, Italy, and all the other minor nations allied with the Entente, and there is good

reason to believe that our own Government views with favor this recognition, but for political reasons cannot at present come out with such a statement."

"To what nationality are you referring, if I may ask?"

"To the Jewish Nationality, Sir." (There was loud laughter in the ranks, and I am sorry to say that the greatest part of the disturbance came from the Jewish boys. It seemed as if they felt hurt at such a stupid question.)

"I felt very indignant at this sight. I gathered every bit of courage I possessed and stood up in spite of the laughter like a rock with my hand at attention.

"I am ignorant on the subject," the lieutenant pleaded. "Can you tell me more about it?"

"To make a long story short, I began with the founding of the Zionist movement by Herzl, led up to the British Declaration, the Jewish Legion, the Commission in Palestine, the Medical Unit, in a word, everything that had a bearing on the subject.

"Can you tell me, please, how the Jewish Flag looks like?" I told him.

"When I was all through the lieutenant made a speech which was one of the best I have heard from a Goy. He spoke about fifteen minutes, and it would take up too much of your time if I were to transmit to you the entire speech. I will give you the more important remarks.

"Men," he began, "I shall feel honored to salute the Jewish Flag whenever I see it. I felt deeply hurt when you laughed at the question

asked by Private Weisgal. It showed that you lack the military courtesy which is so essential in the army, and besides you betrayed your ignorance of what this war is all about.

"I feel mighty sorry at times that I have no Jewish blood in my veins. The Jews, in spite of untold persecution, are the greatest people in this world, the most prosperous and the most intelligent. Has any one of you seen a Jew digging ditches? No. Because he has intelligence and uses it in other directions. Of course, we say that America is the greatest country in the world, and so it is. But we must not forget that a great share if not one of the greatest shares towards this greatness was contributed by Jewish intelligence, by Jewish wealth and Jewish brains, and above all by Jewish devotion to the cause of America.

"As American soldiers you are duty bound to salute the Jewish Flag, and if you fail to do so you are guilty of the same offense as if you failed to salute the Flag of Great Britain or any of our Allies."

"How I felt after that speech you will understand yourself. This was the finest reward I have ever received for my Zionism.

"Ten minutes later I was called out of the ranks and was informed by the lieutenant that I was made corporal. The Jewish boys in my company are grinding their teeth. The Jewish Flag (officially referring to the dollar) always wins out, they say.

"This Tisha B'ab will be the most memorable to me. Not because I was made corporal on this day. I don't give a— for it, but for the Zionist victory."

THE PREPARATION OF A PEOPLE FOR NATIONHOOD

REV. FRANK RAWLINSON, M.A., D.D.

The renaissance of the Jewish people is one of the most significant movements the world has ever seen. The whole civilized world sympathizes with and stands ready to assist them in the achievement of their aspiration for national identity, an aspiration which they have in common with all peoples. The Jewish people are about to attain a boon which all peoples have always desired but which it has taken many centuries of struggle and bitter experience to produce an equally widespread willingness to give to all.

One thing about the Jewish aspiration for national identity is that it has been more persistent than that of some other peoples. No adverse conditions, however severe, have been able to check it. This persistent aspiration of a homeless people for a home has made them a problem—one of those world-wide problems in that bundle of problems in which all peoples are tangled up. The world is now, however, in sight of the solution of this particular problem because it is realized that dominance of others is not essential to either national or individual greatness and life; hence this new star in the constellation of nations will be welcomed by all because it really means the achievement of greater freedom not only for the Jews but for all of us.

We have had up to date two outstanding types of the promotion of civilization: in the British Empire we have a people numerically small, scattering themselves and their influence throughout a great many other peoples. In the United States the converse is true: here we have a nation into which is being poured samples of all the civilizations of the past and present, the whole being slowly welded into a distinctive type of civilization. In the reincarnation of the Jewish people in another attempt to be a nation we witness a third type. Here we have a people that for over two thousand years have been without political independence. During this time they have been scattered among all the peoples of the earth, learning of all their civilizations, and yet remaining distinct. Thus in the new Jewish State we shall have a people trained under all conditions of civilization, attempting to piece their experience together into a new and modern State. Their wide experience will prevent their being a nation of narrow-minded views, or slaves to

ancient practices alone. The working out of this third mode of promoting civilization will be of extreme interest to the whole world.

It is worth while in watching this political rebirth of a nation to recall the fact that they have already made considerable contributions to the civilizations of which they have been a part. All those who have thus been helped are under obligations to assist in the rebuilding of Jewish national life. A few references to history will help at this point. In the 11th century the Jews were prominent in Moorish Spain. It is said that they, in company with the Arabs, helped to preserve and diffuse classical literature and philosophy. There are historians who assert that the decline of Spain and the rise of Holland were due in the one case to the departure of the Jews and in the other to their incoming.



REV. FRANK RAWLINSON

It should be remembered, further, that the Jewish contributions to civilization have not been simply along the line of trade. The historian Green says that later in the same century they made considerable contributions to English life, as, for instance, they built and used the first stone houses, which proved to be a great stimulus to domestic architecture. This also gave a stimulus to industrial life and helped to revive physical science.

Of the part the Jews have played in the upbuilding of the United States, almost extravagant things are said. One writer asserts that "the astonishing rise of the United States is largely due to the Jews." To them the same country must also

give a large amount of credit for its system of finance and modern methods of business. President Cleveland, when in office, spoke in glowing terms of the tremendous influence the Jews had been in giving direction to the American life of to-day.

To carry this out in detail would require a lot more space than is now available. Of the prominence of the Jewish people in world trade all are aware. To certain branches of art also they have made tremendous contributions. For the progress of music especially the world is under a great debt to the Jews, whose temperament has been peculiarly fitted to this type of art. This is particularly true of the German people, and becomes more clear when it is known that Wagner was a Jew. In many branches of learning the Jews have taken a prominent part. It is interesting to note that when the question of a plenipotentiary to bewildered Russia was under consideration in the United States, *The New Republic*, an exceedingly keen and critical journal, said that the test of such a plenipotentiary should be "ability to wield the full moral and material power of the United States." This same journal then proceeded to say that no one was better fitted for that significant task than Justice Louis D. Brandeis, an American Jew and an ardent Zionist. Of the part that Mr. Morgenthau has played in Turkey, also, the world is also aware.

There is, however, one other contribution which the Jewish people have made to the common welfare of mankind. The International Encyclopaedia says that in the Jews we have "a great diversity coupled with a fundamental uniformity." Mr. P. A. Speirs enlightens us as to what this "fundamental uniformity" is when he says that the "fundamental underlying principle of national life is their belief in a particular conception of God." This is their outstanding contribution to the common life of man. It is significant to note that Mr. Morgenthau, during his term of office, took a party of friends to the Cave of Machpelah. While on their way, they entered a Mohammedan mosque and it was then suggested by a Christian that the Jew, the Mohammedan, and the Christian should silently worship the God they believed in in common; which was done.

While contributing to the common good of men, the Jewish people have

THE PREPARATION OF A PEOPLE FOR NATIONHOOD.—Continued.

learned some of the essentials of true national life. They can never be simply the old Jewish nation. They have learned, in the first place, the value of the moral control of life. Their hygienic laws have trained them in physical control, so that the longevity of their Rabbis is almost proverbial. Their moral rectitude is well known. While some of them have engaged in the liquor traffic, yet as a people they are abstemious. This is a very important qualification for nationhood in view of prevailing world tendencies.

Unlike some other nations, the Jews have always believed in the future, and hence have been progressive. In this connection Renan has said that the world does not know how much progress and civilization really owe to the Jew. He further says, "As a rule their enemies stood confessed as inimical to progress."

Whatever they were in the past, the Jews are now firm believers in the value of associated living. They see clearly the difference between an "individualistic" and a "co-operative" state of society. The part they have played in promoting co-operative finance is one evidence of this. In their plans to occupy the land of Palestine they have already used co-operative methods to a large extent, and at the last national conference of American Zionists the statement was made, in connection with the preliminary announcement of a code of laws, that "the co-operative principle will be applied as far as feasible, in agricultural, industrial,

commercial, and financial undertakings." And recently a significant step was taken in Jerusalem, where Jews representing different types of experience, were organized into a Committee of Control.

The question might well be asked, whether this new Jewish State will be able to get on with other States. Dewey, one of the apostles of democracy, has said that the two essentials of democracy are, "initiative and adaptability." Of the presence of Jewish initiative the facts mentioned above are sufficient proof. Another writer has said of the Jew that "his faculty is adaptation, which is evolution with a difference." The Jewish people have formed points of contact with every other people; they will not wish to break those points of contact, and hence will find it easy to adapt themselves to modern world conditions. They will continue to get on with the world as they have done heretofore where given a chance.

The Jewish people have also learned the necessity of the distribution of power; hence they are moving towards the establishment of a Jewish republic, in which will be observed the modern demands of a democracy.

The Jewish people have also learned how to be independent. In the care of their own poor, and in the assistance of those of their people who aspire to rise in the world they have always been an example to other peoples. As said before, they do not lack initiative or personal respect. They will not need to be coddled. Given a chance, the Jewish State will

make an even larger contribution to the common good of men than they have been able to do as a people scattered throughout the whole world.

One other thing the Jewish people have learned is the necessity of religion in national life. I am one of those who believe that in their religious life modifications will come and that they will not desire or indeed be able to make of religion a formal thing alone, as many other religions are finding out; but in some way they will keep religion a part of their national life. There are not wanting those amongst Christians who feel that the principle of the separation of Church and State has gone too far in the separation of religion from State, and that a readjustment here is necessary. The Jews will help us solve this problem.

We can only hope that the Jews may be able to build the model State, or at least carry civilization farther in the life of a nation than any other people has yet succeeded in doing. At the twenty-first convention of American Zionists, Mrs. Fels, the wife of a noted American Jewish philanthropist, said, "the whole world will come to us and imitate the reforms which are now part of the fundamental plans underlying the creation of the Jewish State."

May we not remind ourselves that all people, together with this reborn nation, have to learn together the "moral use of power," for it is at this point that individuals and nations have made their most grievous mistake.

BRITISH GOVERNMENT'S APPRECIATION

Following the visit of the deputation at the British Consulate-General and the transmission of the telegram of congratulation to the Foreign Office, the following correspondence was exchanged a few days ago between Sir Everard Fraser, K.C.M.G., His Britannic Majesty's Consul-General at Shanghai, and Mr. Richard Hope, who acted as Secretary to the meeting of the Jewish Community at which the deputation were appointed:—

H. H. M. Consulate-General,
Shanghai, October 14, 1918.

Sir,—With reference to your letter of 3rd October and the telegram sent by Mr. Phillips to the Foreign Office on the 4th October conveying a message of congratulation from the Shanghai Jewish Community to His Majesty's Government on the liberation of Palestine, I beg to inform you

that I have received a telegram from the Foreign Office in reply expressing the great appreciation of His Majesty's Government upon receiving the message in question.

I beg that you will convey this reply to the Shanghai Jewish Community.

I am, Sir,
Your obedient servant,
(Sd.) E. D. H. FRASER,
Consul-General.

RICHARD HOPE, Esquire,
c/o The China Press,
Shanghai.

Shanghai, October 16, 1918.

Sir,—I have the honour to acknowledge your esteemed favour under date 14th October notifying the receipt of a telegram from the Foreign Office, in reply to the message of congratulation from the Shanghai

Jewish Community to His Majesty's Government on the liberation of Palestine which Mr. Phillips was good enough to transmit to the Foreign Office on 4th October, expressing the appreciation of His Majesty's Government upon receiving the message in question.

I have the honour to inform you that I am conveying this reply to the Shanghai Jewish Community who, I feel sure, will be happy to receive the message from the Foreign Office.

Asking you, Sir, and Mr. Phillips to accept the warm thanks of the Shanghai Jewish Community for your courtesy and kindness.

I am, Sir,
Your obedient servant,
(Sd.) RICHARD HOPE,
H. M. CONSUL-GENERAL,
Shanghai.

A MEMORABLE MEETING OF THE JEWISH COMMUNITY

MR. DAVID I. SANDELSON DELIVERS ELOQUENT ADDRESS
Deputation Appointed to Visit British Consulate-General

One of the most memorable meetings in the annals of the Shanghai Jewish Community took place at the Shanghai Jewish School in Whangpoo Road on the afternoon of October 2. There was a large attendance at the meeting, which had been specially convened for the purpose of appointing a representative deputation to wait on His Britannic Majesty's Consul-General and convey to him for transmission a message of congratulation from the Shanghai Jewish Community to His Majesty's Government and its Allies on the liberation of Palestine; also to appoint a representative Council invested with authority to act from time to time on behalf of and in the name of the Shanghai Jewish Community.

Mr. D. M. David was voted to the chair with acclamation, and supporting him were the following gentlemen:—Messrs. D. E. J. Abraham, S. A. Hardoon and David I. Sandelson.

The Chairman having delivered a few well-chosen remarks relative to the purpose for which the meeting had been convened and the liberation of Palestine from the Turkish yoke, Mr. Sandelson was called upon to address the meeting. By a most happy circumstance, the local Jewish Community had the privilege of welcoming at this peculiarly momentous period in Jewish history a respected co-religionist who has been prominently identified with the Zionist movement in England in its earliest stages and whose burning zeal and deep interest in the sacred cause of Zionism never flagged for a single instant despite the fact that his intimate association with the movement meant material sacrifice and exposure to the charge of being a fanatical faddist at the hands of relatives and friends at a time when Zionism was merely a pious hope. Therefore the opportunity of listening to the views of one who had not hesitated to have the courage of his convictions in spite of the hostility of mistaken critics was nothing less than a rare privilege, and his words were followed with the closest attention and interest.

Mr. Sandelson opened his address by saying that it was exceedingly glad of the Chairman and those present to listen to him. He had no intention to speak when he came there that afternoon, for while he was delighted to see them and felt indebted to the Shanghai Jewish Community for their hospitality and

kindness to him, after all, he could not guide their policy by reason of the fact that it could safely be left in the hands of the distinguished and eminent men in their community. However, as he had been asked to say something, he would avail himself of the opportunity to make a few suggestions that might be helpful to the community. He thought there was complete unanimity about the duty of the Jewish Community to congratulate the British Consul-General on the victory in Palestine.

Although they stood near to victory, they would have to go round many perilous corners before their object could be achieved. For instance, whole communities in Switzerland had been bribed by the German Government to pass resolutions against the establishment of a Jewish home in Palestine, so that at the Peace Conference the Central Powers could be in a position to lay on the table the resolutions in question. The reason for the establishment of a Jewish home in Palestine was only the determination of the Jews themselves. Although there could never be any doubt that Great Britain and her Allies were heart and soul for the restoration of Palestine to the Jews, there were others who by insidious means were seeking to spread the impression that Jews were not overwhelmingly in favour of the establishment of a home for the Jews in Palestine. The nearer they were to victory the more envious became their detractors and ill-wishers, and the latter without a doubt would strain every nerve to frustrate, if possible, the efforts of the Jews to secure a home of their own. That malicious campaign, however, would fail as every other campaign of that nature must fail, but nevertheless, the speaker said that it must not be underrated. There was not a Jew or Jewess who was not thrilled and stirred in every fibre of his or her being when he or she reflected on the fact that Jewry would once more come within the comity of nations. (A Voice—Amen.) They were living in a critical time. If only the people who were dead could wake up and see, surely they would send a messenger worthy of their sacrifice and glorious courage. (Applause.) They stood at the foot of a mountain; they were too near to events to appreciate their full meaning and significance, or to gain a true perspective. He had no wish to digress, but he desired

to emphasize that not alone to England but also to her Allies a Jewish Palestine would have value. "We Jews," said the speaker, "are a grateful people. Individually, we have not been reputed to be modest (laughter) but collectively we are." England, by magnanimously deciding to give Palestine to the Jews, had won over to her side one of the greatest people of the world, who would be of paramount economic and moral value to her. "Ladies and gentlemen," the speaker fervently declared, "let us not conceal our gratitude. Let us show it. Let us not be too modest." England had shown two things by giving Palestine to the Jews: (1) an act of justice (2) Englishmen must know that in giving Palestine to the Jews after pouring out blood and treasure, England and her Allies had won for ever the gratitude of the Jewish people. It was the duty of every Jew, whenever he spoke to a responsible Englishman to say: "As you have done all for us, we will do all for you." (Applause.) He had no need to enlarge upon the significance of the fact that the Jews were working in complete accord with all the Allies. When he read the text of the telegram which would be proposed to the meeting for transmission to the British Government, he could not help remarking on, though they hardly realised, the enormity of the task that devolved on the Zionist leaders before a Jewish Palestine became a *fait accompli*. He could well remember nights in London when Lord Rothschild stayed up all night drafting and re-drafting telegrams to various governments, and in that connection the names of Mr. Herbert Samuel and Lord Robert Cecil also occurred to him. Only months of strenuous effort could have rendered it possible for them to cheer and applaud that wonderful telegram. He feared that they would resent his presumption to give them advice (cries of "No, no!") but he felt that they stood face to face with great realities. When dealing with governments, it was not the same as putting off calls of charity or creditors' bills. The Zionist leaders had pledged the *credit of all Jews*. There could be no puerility in that matter. There were no labels and no sects. It was not a question of Zionist and anti-Zionist, or pro-Palestine and anti-Palestine. Was it conceivable to any Jew that any-

A MEMORABLE MEETING OF THE JEWISH COMMUNITY.—Continued.

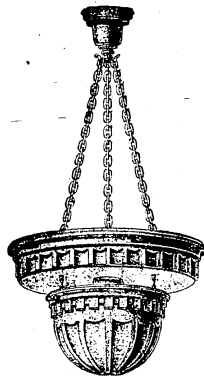
one of them would tell the Allies: "We are indifferent whether we have Palestine or not?" From Russia alone thousands of Jews had gone to England and the United States. The alien question was the logical consequence of Jewish emigration from that land of persecution. The plea in defence of the aliens was that they had to escape from a system such as that which existed in Russia and that they had a right to have a place on God's earth. That plea, of course, was a perfectly justifiable one, but they must remember that there must come a time when space for their accommodation would be exhausted. Suppose the Jews said to the British Government: "Do credit to British traditions! Do justice to the alien!" What would the answer be in the event of the Jews' failure to prove themselves worthy of the great heritage that had just been returned to them? It would be this: "We offered you Palestine. What have you made of the offer? Have you made a success or disaster of it?" The speaker earnestly exhorted those present not to be false to themselves. If they were false to themselves, a wave of persecution

would arise such as had never before been seen and they would be branded as pariahs who lived on the bounty of other nations. They must be organized. It was not a question of one man telephoning to another and saying: "I say, I don't really mind doing all I can in such-and-such a matter but I have no authority." They had to interest themselves not only in world questions but also in local matters bearing on Jewish interests. Certain correspondence that had appeared in the local press had been officially brought to his notice. The most dignified course of conduct in the future would be to communicate through properly elected leaders and not by individual letters to the press rebutting malicious charges against the Jews by cowardly writers who hid their identity under the cloak of anonymity. If they appointed at the earliest possible date a representative Council invested with authority to act from time to time on behalf of, and in the name of the Shanghai Jewish Community, he felt quite sure that a great many of those onwards would cease their envious attacks. They should do something to nip in the bud campaigns of

vilification of the Jew, such as, for instance, the mendacious allegations, spread by some for the purpose of discrediting the Jews, that Jews were unpatriotic and had not done their duty to their country in the present war. "I have been exceedingly gratified to observe that some of you gentlemen have had the spirit to hit back in a dignified manner at those who have endeavoured to slander and calumniate us." (A Voice—Mr. N. E. B. Ezra.)

Mr. Sandelson: I am glad that Mr. Ezra's name has been mentioned, because I feel that Mr. N. E. B. Ezra has been a valuable force to your community. (Applause.) I have also read letters written both by Messrs. J. E. Sulmon and Edward L. Ezra to the local Press rebutting the absurd charges of our accusers that we did not fully contribute our share in the War.

The speaker concluded his address by declaring that the establishment of an organization along the lines suggested would represent the voice of the entire Jewish community, the need for which was vital and imperative. (Loud and prolonged applause.)



Mr. Businessman 3

HOW MUCH WOULD YOU PAY FOR DAYLIGHT?

Business men are learning that good light is essential to the health and cheerful service of employees, to the comfort of customers, and to attractive offices. Good light means clear, soft, well diffused light in proper quantity and of a quality as nearly approaching daylight as is possible by artificial means.

A lighting system for offices and shops must measure up to the above specifications and must be highly efficient in current consumption, and easily and cheaply maintained.

The fact that the BRASCOLITE system of illumination fulfills the entire specification is a fact easily demonstrated.

You will find it to your interest to require the fact demonstrated that all of the above requirements are met by the BRASCOLITE. Select the most difficult portion of your building to light and arrange for a demonstration with your Electric dealer.

BRASCOLITE
TRADE MARK

China Investment & Trading Co., Inc.

DISTRIBUTORS

6 Kiukiang Road

Phone 4757

GEMS OF THOUGHTS

By Rabbi Dr. N. Mosessohn, Editor, "The Jewish Tribune," Portland, Oregon, U. S. A.

A PECULIAR PEOPLE

Israel, the oldest civilized nation in the world, is a peculiar people. Neither by sword nor by physical strength did he attain his longevity. His banner has never carried insignia of the chariot or the war horse. The name of the everlasting, righteous and loving God has always embellished his banner. He has never striven for the enlargement of his earthly possessions, has never fought for the requirement of more lands than he needed; yet he has ever been the everlasting fighter and what was his everlasting ambition? To pronounce the sublimest idea of the fatherhood of God and brotherhood of man. He has striven valiantly for the spreading of righteousness and truth. And all he expected for his good work was the recognition of truth, the cherishing of love for one another, the good will to all mankind, not only in the holy books but in deed and in everyday life. Yes, the Jew is a fighter for an ideal moral life.

But the Jews are a peculiar people and their mode of fighting is also peculiar. Instead of organized armies every individual Jew has constituted himself an army. Instead of destructive ammunition he has carried practical good work; instead of bravery to destroy others, he bravely suffered himself to be destroyed; the substance of his heroism has been to teach the world—the wicked world—in humility and justice by self-sacrifice. He supplied the world with righteous law-givers, true and zealous prophets, yes, even with deities. He has been the teacher of the world, and the best the world has learned, it owes to the Jews. How the unappreciative pupils have repaid their teacher for his useful work may be seen from the very bad marks history has given them and has not yet stopped to shower upon them even in our own time.

Peculiar is the Jew, peculiar is his history. It is a repetition of facts. No new paragraph is to be found in his records. Each fact is suited to every time and every clime. There is no exceptional fact registered in the life of the Jew which might not be even our own time.

THE WORKING MAN

The clergy has become desperate at not finding means how to bring the working men into the church. Various methods have been proposed for carrying religion into the hearts of

those laborers and from the new means proposed from time to time, we may judge that as the old so the new do not prove successful. The church being a rich man's club is the reason given by some. However, if one would penetrate the true situation he would find that there is nothing extraordinary in this seeming forlorn cause with the laborer, which deserves more attention than any everyday happening. The laborers are just as well a part of the human race as any other portion of it, with its failures and merits.

Proportionately one may find among the laboring men as many religious and irreligious as among other portions of humanity. If the laborer is not seen in the church so frequently as other people it is not because of his irreligiousness, but because of many other reasons. Having only one day in the week for rest he cannot afford to lose that day listening to sermons; he prefers longer sleep, better rest, the enjoyment of the company of his family that he sees very little during the week. In this connection one should not forget that not all laborers attending church and shaking their heads wisely to the sermons are really religious. And when we should measure both the laborer and the non-laborer by the above circumstances, we shall not find the laborer lacking in religious sentiment; we may even find many a laborer who seldom makes an appearance in church who is more religious than many a frequenter of the church.

It is no use becoming hysterical about the irreligiousness of the laborer. His delinquency in church-going does not necessarily come from irreligiousness any more than the frequency of the church by others comes from religiousness.

THE FUTURE OF JUDAISM

THE JEWISH endeavor to enter its old glory with the environments of the present and the future. It looks more to children than to the fathers; to the coming generation than to the passing. In the Jewish Bible the Jews are called *Bnai Yisrael*—the children of Israel—because in the children is our future; the coming generation is the one which will perpetuate Judaism. The old generation has acquired its duties and has finished its work. The work of the old may be the glory of the young, yet the future of Judaism is to be perpetuated by the young.

Our Rabbis of both wings should endeavor to unite the principles of Judaism with the requirements of the new times. The orthodox Rabbi should not be too strict in upholding all the laws which were based not upon logic but superfluous piety, and the reformed Rabbis should not discard every law for the sake of applying the customs of other churches, and both should come to an understanding, by which the old law should be made to suit the spirit of the times, and there will be neither orthodox nor reformed but a united Israel.

A PECULIAR TREASURE

Yes, Israel is a peculiar treasure. Though Judaism may be peculiarly interpreted by the divisions in Israel, yet all these interpretations are within the scope of Judaism, and all divisions in Israel keep the covenant of the Eternal. All strive to live a life of righteousness and justice; all try their best to obey and fulfill the laws which bring happiness to humanity, and in the end there are no sects in Israel. So long as the Eternal his God is with him, so long as Israel has turned aside from his God, there is no iniquity to be beholden in Jacob and no perverseness to be seen in Israel (*Number xxiii:21*). All the factions in Israel make one Israel and this it is that made him a peculiar treasure above all nations.

THE STIFFNECKED JEWS

The creator's first command, *Let there be light*, has always been the watchword of the Jew. His religion has always been based on light and not on blind belief; and howsoever he has suffered for his adherence to light, yet the greatest praise he offers to God is "*Hammadil bein our locho shech, ben Yisrael loamin*"—He who distinguishes between light and darkness between Israel and the nations. The Jew is stiffnecked; he will never consent to exchange the religion which fears not the light of reason, logic and any criticism, for any belief in religion which offers salvation for mere blind, dark belief in things which do not stand before common sense.

THE DIFFERENCE

The difference between the Jewish assimulators and the Zionists is this: While the first are opposed to Zionism because of the danger *loamol gonuru haggoyim*—that they are unpatriotic.

GEMS OF THOUGHTS.—Continued.

the Zionists reject assimilation because of its fatal danger to Judaism. The first suit their individuality for the purpose of entering to the nations, and the latter resuscitate their nationality for the sake of Jews. In other words, while the first suit their Jewishness to the Gentiles' beliefs and customs, the latter practice the Judaism of the Jews and for the Jews.

JUDAISM URGES GOOD ACTS: Christianity urges belief. Judaism teaches how to live, Christianity how to die. Judaism offers reward for the good deeds in *this* world;

Christianity—in the other world—a world of which no one knows anything. Judaism is broad in its tenets and has plenty of room in its Garden of Eden for all mankind; Christianity is narrow, and each of its sects and denominations bars the remainder of humanity from the blessings of God. Judaism *practices* brotherly love; Christianity—*preaches* it.

THE JEWISH BIBLE has never laid any particular stress or claim to science or history. Its sole purpose has been and is to promote peace,

promulgate brotherly love, further the acknowledgment of the fatherhood of God, and urge the practice of justice, righteousness and morality. It is the basis of all ethical laws of our time.

IT IS THE JEW who first learned the lessons of his Bible. It is he who saw the good product of its teachings among the nations of the world, and it is he who despite the fangs of savage abuse and ferocious persecutions at the hands of the very same nations, is their Messiah.

FOREIGN NEWS

THE HEBREW UNIVERSITY.

Commenting on the laying of the foundation stone of the Hebrew University at Jerusalem, *Palestine*, the organ of the British Palestine Committee states that "the Hebrew University, as almost the first constructive effort of the new Zion, is a characteristic expression of the spirit and the mission of the new Palestine

It will gather the choicest brains of Jewry. Jerusalem will become not only the spiritual and intellectual power station of the whole Jewish people but a great spiritual and intellectual power station of the whole world. Many of the problems of industry and art which seem difficult at this stage to those who are brooding upon reconstruction in England, would be recognised as easier of solution if the potentialities were grasped of a great Hebrew University at Jerusalem. The Hebrew University has, too, its political significance. It should have its apprehensions as to the manner and character of a Jewish Palestine. A Jewish Palestine will not be built by force, but primarily by intellectual and spiritual energy. Its gifts will be common to all in Palestine, and its quality will not be exclusive, but inclusive. It is the very antipode of what we are accustomed to call the Prussian attitude towards the world, and it is a clear and unqualified expression of those principles which form the kernel of the justice of the Allied cause.

THE ROMANIAN JEWS.

The Italian Ambassador in London acting on the instruction of Baron Sonnino Foreign Minister has sent a communication to M. N. Sokolow representing the Zionist Organization

of which the following is an extract: "The Italian Government recognizing that the provisions contained in the Treaty of Bucharest of May 7th, 1918, between Rumania and the Central Empires, relating to religious equality in Rumania, are, so far as the Jews are concerned, less liberal than those which the Rumanian Government itself had spontaneously promised to grant, now declares that at the final settlement of the Rumanian question it will use its best endeavours to secure for the Jews in Rumania, a settlement which will definitely assure them of a permanent position of equality.

EMANCIPATION OF THE JEWS IN EASTERN EUROPE.

M. Pichon, the French Minister of Foreign Affairs has sent a letter to the Central Committee of the Alliance Israélite Universelle assuring them that the Republic desires the emancipation of the Jews in Eastern Europe, and is disposed to do everything in its power to bring about a just settlement of the Jewish question in those countries. M. Pichon adds that, regarding Rumania, the French Government is convinced that under German pressure, the restoration of emancipation promised to the Jews is not in accord with the declaration of M. Take-Jenegeu and M. Bratiano in June 1917, and he has promised that at the appropriate moment the French Government will take steps to ensure that the very wide views of these great Rumanian Statesmen shall prevail. The declaration by M. Pichon being the policy of the French Government regarding this question into line with that of the British Government as expressed by Mr. Balfour in his let-

ter to Mr. Sokolow representing the Zionist Organization.

AN EXCELLENT SUGGESTION.

Mr. L. A. Joupies has proposed to Major Lionel de Rothschild M. P. that he should form a "Jewish University Foundation Committee" as a result of the laying of the foundation stones of the new Jewish University in Jerusalem and Mr. Joupies has subscribed one thousand guineas towards the sum of one hundred thousand pounds that is required for the erection of the University building.

"TOO LONG ABSENT"

Governor Hunt of Arizona Wants Jewish Nation in the Councils of the World

Governor George W. P. Hunt of Arizona is of the opinion that the Jewish Nation has been too long absent from the councils of the world. He expresses this sentiment in a letter to the Zionist Organization of America, in which he says: "While the Jewish population is comparatively small, still there are many here who are interested in this wonderful move towards the rehabilitation of a Nation too long absent from the Councils of the world. I have noted with interest and amazement the steps taken toward the establishing of a University at Jerusalem and the magnificent contribution made by Mr. Schiff."

Governor Hunt refers to the contribution of \$25,000 in Jewish Colonial Trust Shares recently made by Mr. Schiff to the Jewish University.

PRESIDENT WILSON'S NEW YEAR'S GREETING TO THE JEWISH PEOPLE

Expresses Satisfaction in Progress of Zionist Movement

The celebration of the New Year by the Jewish people, on the 6th September, has been made of historic importance by the following communication from President Wilson, to Rabbi Stephen S. Wise, of New York, former president of the Provisional Zionist Committee:—

"THE WHITE HOUSE,
WASHINGTON, 31 August, 1918.

"MY DEAR RABBI WISE:— I have watched with deep and sincere interest the reconstructive work which the Weizmann Commission has done in Palestine at the instance of the British Government, and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist Movement in the United States and in the Allied countries since the declaration by Mr. Balfour on behalf of the British Government, of Great Britain's approval of the establishment in Palestine of a national home for the Jewish people, and his promise that the British Government would use its best endeavors to facilitate the achievement of that object, with the understanding that nothing would be done to prejudice the civil and religious rights of non-Jewish people in Palestine or the rights and political status enjoyed by the Jews in other countries.

"I think that all Americans will be deeply moved by the report that even in this time of stress the Weizmann Commission has been able to lay the foundation of the Hebrew University at Jerusalem with the promise that that bears of spiritual rebirth.

cordially and sincerely yours,
(Signed) WOODROW WILSON."

\$50,000 Gift to Zionists

Sigmund Eisner, a New York manufacturer and social worker, has made a contribution of \$50,000 to the Zionist Organization of America, in recognition of President Wilson's endorsement of the movement. Mr. Eisner, whose home is in Red Bank, N. J., where he recently conducted a drive for the Jewish Welfare Board in which he succeeded in enlisting Catholic priests, Protestant clergymen and all the leading citizens of Monmouth County of all denominations and faiths, in announcing this gift, wrote to Hon. Julian W. Mack, President of the Zionist Organization:

Red Bank, N. J. Sept. 5, 1918.

MY DEAR JUDGE MACK:

In grateful recognition of President Wilson's beautiful New Year greetings to the Jewish People, in which he expresses the satisfaction he has felt in the progress of the Zionist movement, I shall be happy to add five per cent, to all subscriptions for any and all of the work of the Palestine Restoration Fund during the current fiscal year to the sum of one million dollars.

The Zionist Organization of America should enlist in its membership all American Jews, and should receive their hearty support in the great work in which it is engaged. I sincerely hope that you will soon have raised the first million dollars of the Fund, to which I shall then add \$50,000."

Sincerely yours,

SIGMUND EISNER.

Another member of the organization, who does not wish his name

disclosed, similarly moved by the President's letter to the Zionists, has made a contribution of \$12,500, turning over to the organization 2500 shares of stock in the Jewish Colonial Trust, which is the financial instrument of the Zionist Organization in Palestine.

In addition to the membership enrollment campaign in which it is engaged, the Zionist Organization of America, is preparing to raise \$3,000,000 during the current fiscal year. Of this sum \$2,600,000 will be devoted to reconstructive work in Palestine. This work includes financing the operation of the Weizmann Commission which was sent to Palestine with the sanction of the British Government, to make a survey for the future permanent development of the land in harmonious relationship with neighbors and allied interests; the support of all schools in Palestine using Hebrew as a medium of instruction; the restoration of the Jewish colonies to pre-war conditions; the repatriation of refugees; the maintenance of the American Zionist Medical Unit; the construction of the Hebrew University; financing, through the Jewish Colonial Trust, constructive work, making loans to farmers and business men; organizing an engineering unit for work of actual reconstruction and supporting the Palestine Bureau which acts in advisory capacity to farmers, merchants and workmen; employs agricultural experts and carries on constructive relief work. The remaining \$400,000 will be used for the American operations of the organization.

ANTI-ZIONISM DYING OUT

Leading Opposition Paper Forced To Suspend

A striking, unwavering, tribute to the progress of Zionism in America entirely omitted, were content merely to give it a passing glance, thinking that only to withhold from it their approval would put a quiver on it. Now the reaction has developed into proportions that have shaken the aplomb of the most self-satisfied Reform leaders. The movement which they first held in contempt and then abhorred to despise has grown into a great international issue, overshadowing everything else in Jewish life and thought. Brilliant Jewish minds

began to appear as a definite reaction against Reform these leaders, feeling entirely secure, were content merely to give it a passing glance, thinking that only to withhold from it their approval would put a quiver on it. Now the reaction has developed into proportions that have shaken the aplomb of the most self-satisfied Reform leaders. The movement which they first held in contempt and then abhorred to despise has grown into a great international issue, overshadowing everything else in Jewish life and thought. Brilliant Jewish minds

all over the world have given it character, world-renowned statesmen have imprinted to it force, a great world war has created for it an appeal that strikes the universal imagination. It has dwarfed the Reform cause into relative insignificance, and Reform leadership in American Jewish life is a thing of the past.

[Our Sage's very aptly caught, "Heathen had the K'mach" Edin Dami]—"The filigree confession of fact, is worth a hundred witnesses." —Editor, ISRAEL'S MESSENGER.]

Whatever your Motor Car is
worth it will be worth more if
Covered by an X. S. POLICY

C. E. SPARKE

44 Kiangse Road

Agent:—**EXCESS INSURANCE Co., Limited**

Funds £2,152,660

Telephone Central 54

Arrived per "KITANO MARU"

From LONDON

NEW AUTUMN SUITINGS

in great variety.

TAILORING DEPARTMENT

Telephone Central 44

First Autumn display of smart NOVELTIES in dress materials.

SILK and WOOL COATS in great variety.

Scarves, Blouses, Wool & Kid Gloves, etc., now on view.

DRAPERY DEPARTMENT

Telephone Central 44

HALL & HOLTZ, LTD.

Phone Central 44

11 Nanking Road

NEARING THE GOAL

It is most fitting for Zionists to observe the anniversary of Britain's declaration in favor of "a national home in Palestine for the Jewish people." In the years to come that announcement seems destined to mean as much for the Jews throughout the world as the Declaration of Independence has for the Americans. And both days are likely to be "writ large" in the annals of human progress.

At this milestone of the Zionist movement it is also most appropriate to pause for a reckoning of the results thus far attained and, in responding to the request from the Secretary of the Shanghai Zionist Association for a message apropos of the occasion, I feel that I can do no better than to recount some of the steps toward the Zionists' goal which this brief year has witnessed.

1. *Military.* General Allenby may fairly claim the title of the modern Joshua, if not that of the modern David, for he literally "smote the Philistines, hip and thigh." It is highly fitting that the Jewish community of Jerusalem should have presented him, at the hands of Dr. Chaim Weitzman, the foremost living Zionist, with a scroll of Torah—the Sacred Law—and that a Maccabean guard of honor should have attended the ceremony. In that land of many battles General Allenby has fought and won perhaps the most remarkable of all. Not only Palestine "from Dan to Beersheba" but all of Syria has been freed from the Turks—let us hope forever—and the way is now open to relieve prostrate Armenia as well as Mesopotamia and to end that disgraceful anachronism—the Turkish Empire.

Not the least interesting feature of the accounts which have filtered in from the scene of those great victories is the mention, in the despatches of September 24, of the Jewish legion. One regiment of this was recruited in London and another in New York, whence it sailed only last February, and these have been reinforced by enthusiastic volunteers from the Jewish colonies near Jaffa and Jerusalem, all under the command of Colonel Patterson who led the Zion Mule Corps in Gallipoli. It is gratifying to find this new force giving so soon a good account of its presence. Coupled with General Pershing's recent cable calling for twenty five more Jewish Chaplains it becomes evident that the new Zionist state need not lack the nucleus of an army.

2. *Industrial.* The Jewish colo-

nies which flourished in Palestine before the war were among the chief sufferers from Turkish ferocity and one of the principal tasks of the deliverers has been to repatriate the colonists and help them to restore their too often devastated homes. The promotion of this work so well begun has occupied the attention of various agencies.

The British army has helped the colonists with the loan of draft animals. Other animals and supplies have been brought in by the railway from Egypt, which, tho' built originally as a military line, is proving of permanent and increasing value to the country. The Palestine Fund Restoration Commission of America,



CHARLES SUMNER LOBINGIER
JUDGE OF THE U. S. COURT FOR CHINA.

A Non-Jewish Advocate of a Jewish Palestine.

has been most effective and is giving special attention to the modernization of Jerusalem. Its plans have already been carried out in part by the Royal Engineers who on June 18 completed the new system of water-works for the city. Aaronson, the Jewish agricultural expert, refused a tempting offer from America in order to devote his whole time to the development of Palestinian agriculture. Last but not least is the spirit of the colonists themselves. As declared by the Jaffa volunteers in offering their services to the Army:

"We had written on our banners the word 'work' because in work on the soil we see the heaven of our

national renaissance."

Early in the summer, announcement was made from Petrograd of Zionist industrial activity among Russian Jews—the expansion of the Habonah (Builder) Company, the organization of a Zionist emigration society at Moscow with a capital of rbls. 10,000,000; the formation of a steamship company for service between Odessa and Palestine with a capital of rbls. 5,000,000; a Palestine Oil Company and a modern hotel company for Palestine each with a capital of rbls. 3,000,000; and a Palestine agricultural bank at Petrograd with a capital of rbls. 25,000,000. These are some of the forces which are again to make the weary land, whose once productive soil has lain fallow for two millenniums, rejoice and blossom as the rose.

3. *Educational.* The Zionist program includes the revival of ancient Hebrew culture including the language. And this is being adapted to modern needs. A great Hebrew scholar has been at work for some time on a new Hebrew dictionary which is to contain not only the classical vocabulary but the additional terms needed in modern life.

But perhaps the crowning event of these months is the beginning of the great Hebrew University. A commanding site for it, on the Mount of Olives, overlooking Jerusalem on the west and the Jordan Valley on the east, was chosen months ago. There on April 11, amid the applause of an audience of four thousand, Dr. Weitzman declared that a new moral force would go forth from that site for the uplift of the whole Jewish people. The foundation stone was laid on July 24, curiously enough the tenth anniversary of the Turkish Revolution. The British Palestine Committee, which has had charge of the plans for the new University, has issued a statement setting forth its ideal in these memorable words:

"The symbol of the new Jewish Palestine is a noble house of learning, a sanctuary of the Jewish mission for spiritual values, for intellectual truths, a center from which once again the law shall go out from Sinai and the Word of God from Jerusalem. There can be no more illuminating way of teaching the world that a Jewish Palestine will be the seat of Christism and no house of ungodliness but a hearth of that civilization which spells peace and humanity."

It was a fitting sequel to this

NEARING THE GOAL.—Continued.

announcement that Henri Bergson, the greatest of French, and perhaps of all living, philosophers, should have accepted a place in the faculty of the new institution.

4. *Political.* Mr. Balfour's declaration of Nov. 2, last, which we celebrate to-day, was endorsed by the King of Greece on Feb. 7, by the French government on Feb. 12, by the Italian on Feb. 25 and more recently by the governments of Holland, Serbia, and Siam.

Shortly after its declaration the British government authorized the despatch to Palestine of a Jewish Administrative Commission and this, headed by Dr. Weitzman, arrived in Jerusalem on April 10 and was welcomed by representatives not only of all three of the great monotheistic religions but of several branches of each. Since then this Commission has been at work in laying the foundations of the new government. And, as recited in one of their publications,

"the Zionists are resolved that the constitution of the state they are building shall contain not only all that is best in the fundamental

law of the most enlightened countries of the world, but something even beyond that. The aspiration of the Zionists is to establish a model state in which the conflict of the classes, the eternal warfare between capital and labor, will have no place. There must be no room in Jewish Palestine, they are determined, for exploitation for private gain, and the amassing of plutocratic millions will be impossible. Their high aim is a state that will exemplify the highest ideals of democracy."

"It is a mark of the practical sagacity of those who are undertaking this interesting task that they have turned their attention first to public health and sanitation. Disease has already been reduced and special care is given to child welfare.

Another vital subject to receive attention is the administration of justice. The old, corrupt, inefficient and dilatory Turkish Courts have, of course, been superseded. But the administrators have not made the mistake of uprooting suddenly the Mohammedan law which has now

prevailed in Palestine for so many centuries. This has been retained for the present and an English Jew, recently stationed in Cairo in the judicial service of the British government, and therefore familiar with Arabic and Muslim law, has been transferred to Jerusalem and placed at the head of the new judicial system. In time we may perhaps realize a parallel to the Philippine situation with native law administered by foreign judges and with a gradual introduction of reforms in the subject matter.

Such then are the first steps in the Redemption of Palestine. As for the future and as regards the larger aspects of the question, I only wish that all might read a stimulating book which has just appeared under the title of "The World Significance of a Jewish State." (By A. A. Berle; reviewed in the Nation, Vol. 107, p. 104.) For its main thesis is one which is bound to challenge our profound attention, viz. "the possibilities for political good in an independent Jewish Palestine mediating between an insistent east and a war tired Europe.

CHARLES SUMNER LOHMEYER.

HINDU VIEW OF THE JEWISH OUTLOOK

By PROFESSOR H. P. SHASTRI. (Indian Journalist and Lecturer on Hindu Philosophy.)

The English poet says "Truth crushed to earth shall rise again." Having undergone countless trials and persecutions, miseries and perditions, suffering patiently in a spirit of perfect toleration, trusting in the ultimate triumph of Truth, the Jewish Race still exists in a flourishing condition. This tenacity unparalleled in the history of the world establishes the fact beyond a shadow of doubt that there is wonderful spirituality pervading the blood of this race. Mighty empires like Rome and Persia commanding world's resources and possessing indefinite natural wealth have had their day and passed away, like bubbles on the surface of water, and to-day antiquaries are unable to ascertain the reality of the graves of the great heroes, conquerors, and politicians of those once great but now fallen nations. But the weak Jew has not only survived keeping intact his ancient traditions and lofty ideals, but he has even during the period of sufferings contributed to the civilization of the world by producing individuals who have made their mark in every department of learning.

Turn to science, literature, art and metaphysics and you find the Jew toiling to promote the cause of world



PROFESSOR H. P. SHASTRI.

civilization though labouring under strong prejudices and untold difficulties. According to an Indian sage

"Truth is that which persists." The persistency of the Jewish Race proves that the foundation of it is laid on an adamant rock against which the mighty waves of prejudices and antipathy have struggled hard for centuries together ultimately to fall at its feet utterly vanquished, leaving it not only unharmed but in a state of progressive majesty and enhanced glory.

Most of the great men of the world have learned their best lessons in the school of adversity and nobody can dispute the truth contained in the famous lines of the immortal English poet "Sweet are the uses of adversity." The Jew has taken full advantage of the long period of adversity and having gathered the pearls of wisdom, now he claims to occupy a place in the family of nations to give to the world in a more fitting form than he has done hitherto the advantage of his ripe experience. He does not come to destroy or to dominate for he has learned well that the policy of destruction does not pay. He comes to live and let live, to serve and to inspire others. The light that Moses

HINDU VIEW OF THE JEWISH OUTLOOK.—Continued.

saw on the Mount has remained hidden under a bush long enough and now the flame struggles to enlighten the path of those who are weary and those who have lost the way in the wilderness of materialism. It is far from him to aspire to deprive one of his legitimate possessions and rights, for this we must not expect of one who combines the wisdom of Solomon and divine love of David. He wishes to return to his home, the sweet memory of which he has cherished during his exile extending over so many centuries. He believes that if allowed to breathe in the spiritual atmosphere of his ancestral glory he can serve the world better. Truly the rear so good an appearance and fragrance if transplanted in a foreign soil.

Now as the wrongs of centuries are being righted and the world is being made a decent place to live in, the domain of might is giving place before the commonwealth of right, why should not the Jew who has harmed none, dominated none and exploited none be allowed to possess what rightfully belongs to him? England, the mother of democracy, has stood true to her glorious traditions and announced her full sympathy with the Jew in his legitimate aspirations to possess his home. The royal Siamese Government and other allies have made similar declarations. This shows that the day is not far when the descendants of Israel will be once more in their home.

Japan is a great power in the Orient. She is said to be imperialistic and aggressive. Having annexed Korea, Formosa and Loochoo Islands, she has practically dominated Manchuria and outer Mongolia which she can annex any moment. Few nations have been so misunderstood as Japan. If Japan's dream of the domination of Asia is realised, they ask, "what will be the condition of the world?" It can be better imagined than described. Under the circumstances, what will the world need most? A mediator between the East and West. Such a mediator in order to be efficient must have a thorough understanding of the East as well as the West. None but the Jewish Race is most fitted to be such a mediator. The Jew combines all that is good in Europe with all that is noble in Asia and none but the Jew is better fitted for this task. There is no army in the field without a Jewish soldier and no nation without a Jewish statesman. His voice is heard in every economic interest throughout the world. If he is given

a state through which he can express that universal interest he will do the same that is expected of the proposed League of Nation.

One may object that Palestine is too small and insignificant to exercise such a vast influence. But a little thoughtful consideration of the question will prove that the objection is not reasonable. If Belgium which is almost as large in area as the ancient home of the Jews, can accommodate a nation which saved the world by so heroically resisting the German invasion why can not the universal Jew live and develop in Palestine? Besides, the religion founded by a wandering Jew in Palestine has mastered the world's heart without an army and a navy. Why cannot the combined intellect and emotion of the Jewish Race erect a free state founded on the principles of universal brotherhood and universal good will, free from the complications of the sordid game of diplomacy, introducing idealism once more into the domain of world politics. Some say that the Jew is a mere dreamer. He has lost all political character and is quite unfit as a ruler. Those who make such objections they in fact expose their own ignorance of the abilities and the potentialities of the Jew. Granting that the Jew is only a dreamer, let us remember that all the great movements in the world have been founded by individuals who were called dreamers. Shankara, the prince of Indian philosophers, Kobo-daishi, the God-man of Japan, Mahomet of Arabia, the great Buddha, Sir Isaac Newton, Sun Yat-sen, etc., were all dreamers and yet few have done as much good to humanity as these men. The second objection that the Jew is unfit to rule is too absurd to warrant my serious attention.

Palestine the Holy Land of the Christians, the Mohammedans alike is bound to prosper and be a centre of learning and culture in the charge of the Jew enjoying the protection of Great Britain. The Jew is neither anxious to make converts to his faith nor does he offend others by his sarcastic criticism of other faiths. Boundless toleration and absence of the spirit of revenge are the two prominent features of the character of the Jew. He is, therefore, the best man to be in charge of the holy place, otherwise the place will ever remain a bone of contention.

The Semitic civilization when revived on the progressive lines will contribute something which will be highly useful to humanity at large.

The world breathes a sigh for lasting peace and how can that peace come until we have done full justice to those who deserve it. Let us begin the work of remodelling Asia on the principles of equity and justice by establishing the Jew in his ancient home, by saving him from the clutches of the brutal Turk and by giving to others what they rightfully claim. May we live together, think together and progress together, helping reciprocally is the prayer of the Vedic Rishis.

A HEBREW-ENGLISH AND ENGLISH-HEBREW DICTIONARY

A Hebrew-English and English-Hebrew Dictionary is about to be published in Palestine under the supervision of the editors of the Hebrew edition of the *Palestine News*. To facilitate intercourse between the Jewish inhabitants of Palestine and the British Army occupying that country, the dictionary will be published in serial form as a supplement to the above-mentioned Hebrew Journal.

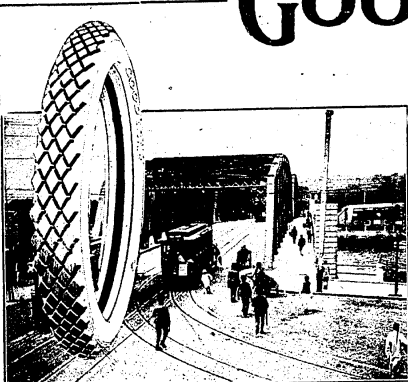
TEETHING WITHOUT TEARS
A New Light on Baby-Rearing

It is a recognized fact that Babies—and in fact all Children—need medicines of their own, and that most baby-medicines do more harm in the long run than good. Also great mistakes are often made in measuring doses for tiny patients. Baby's Own Tablets, the Canadian medicine for Children of all ages, meet every difficulty. They are guaranteed to be absolutely harmless and free from opiates. They are so soft that they fall into powder at very slight pressure, forming an ideal dose for infants.

Baby's Own Tablets are pleasant to the taste; slightly laxative, comforting and digestive—a specific for feverishness, constipation, diarrhoea and worms. At the time of teething they act like magic, giving painless sleep and easy feeding.

Obtainable from chemists, also at 60 cents the vial, post free, from the Dr. Williams' Medicine Co., 36 Szechuen Road, Shanghai.

GOOD YEAR AKRON



TIRES

Give Maximum Mileage

And Add to
The Looks of Your Car

Obtainable at all
Service Stations.

SOLE AGENTS FOR CHINA: GASTON, WILLIAMS & WIGMORE
Phone Central 608 4 THE BUND

FURNISH

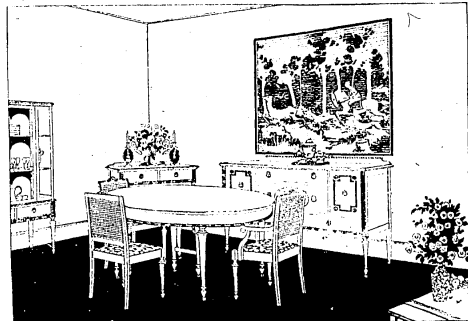
WITH

TASTE

AND

ECONOMY

AT



WEEKS & CO. LTD

Shanghai
and
Hankow

"HOW ART THOU FALLEN FROM HEAVEN, O MORNING STAR..... CRUSHER OF NATIONS!"

By N. E. B. EZRA.

Events are moving rapidly in the European theatres of war. Stirring days are being witnessed and the unexpected of to-day becomes the actuality of another day. The startling news that flashed over the wires this week that the Central Powers have jointly addressed to President Woodrow Wilson a proposal for an armistice and the opening of peace negotiations is the momentous message ever received since the war began in 1914. It paves the way for the inauguration of the universal peace to which we have looked forward through the vision of Isaiah. The brotherhood of man must be established. Righteousness must triumph. The vision of Isaiah that "swords shall be broken into ploughshares and spears into pruning hooks, when every man shall dwell under his own vine and fig-tree, when nations shall no more war, but when the earth shall be full of the knowledge of God," must be consummated in the not distant years if we are to justify the faith held by the Prophets of Israel.

To us Jews the news of the possible restoration of tranquillity based on Allied terms and conditions is of vital and far-reaching significance. It is an indication that the triumph of Zionism is complete and thorough. It dismisses once and for all the forebodings entertained by the croakers that Zionism will spell ruin and disaster for us. Now that vanquished Germany is willing to lay down her arms and solemnly pledges herself to join the League of Nations, based on equal rights for all, both strong and weak, the world may breathe freely over the future prospects of

peace about to be inaugurated by the overwhelming victory attained by the Allied world.

To us Jews the advent of Peace at the present stage of our history can hardly fail to bring us spiritual solace and joy. From time immemorial Israel's idea was peace. Israel was made the messenger of peace to all nations and to this day, in our best moments, we announce that "Israel's mission is peace." We salute each other in the words, "Peace be with you." The closing words of the Kaddish, at a time when the soul is

alternative but to turn meekly the other cheek to the smiter. Might and not Right ruled the world. Autocracy and not Democracy reigned supreme. It required the war of 1914 to shake off the pedestals of the so-called "God-appointed and the God-anointed" Tsars and Shahs to abdicate from their long-entrenched thrones and give way for the government of the people, for the people and by the people.

For well-nigh four years the homes of democracies were days of feverish nervousness and anxieties over the prospects of the war; those were days in which Germany had committed her wanton acts of destruction and vandalism; committed murders and unspeakable barbarities on land and on sea and in the air; committed crimes and breaches of international laws for which there is no parallel in the records of the history of the human race. Those four years had seen the fall of Belgium, and Serbia, and Montenegro, and Roumania and Russia. Those four years were years of joy and exultation for the Prussian military leaders, who must have clearly foreseen the dawn of their brutal world-power and the domination of the world. Those four years were indeed years of trial for democracy, and it required a heart of steel not to abandon the cult of optimism which, happily, held fast in the hearts of all the Allied countries and which was fully justified by the recent laurels of victories that crowned the arms of the Allies.



N. E. B. EZRA.

burdened with the loss of a near and dear relative or friend, are, "May the God who maketh peace in the heavenly heights grant peace unto us and all men."

And yet notwithstanding all that, I make bold to say that the War begun in 1914 has been a necessity. Its effect on the all-surpassing problems of the human race has been incalculable. The world had been groaning and moaning silently in pre-war days under the heel of the strong. The weaker nations had no other

And now for the day of reckoning. The star of His Satanic Majesty has descended like a bolt from the blue sky while that of His Democratic

"HOW ART THOU FALLEN FROM HEAVEN, O MORNING STAR, CRUSHER OF NATIONS!"—Continued.

Majesty has suddenly ascended coruscating brilliantly on the horizon. How are the mighty fallen! "How art thou fallen from heaven, O morning-star son of the dawn! How are thou hewn down to the ground, crusher of nations." (Isaiah 14-12). "Crusher of nations!" How true the words of Isaiah ring in our ears to-day! How many nations are there to-day who would not testify that they were actually "crushed" by that "crusher of nations"—Germany? Truly, we all have sufficient cause to rejoice over the fall of Prussian militarism. It confirms once more the all-surpassing statement that in the divine dispensation of justice, sentence delayed "even for four years" does not mean sin overlooked, or pardoned.

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Yet with patience He stands waiting,

With exactness grinds He all."

A piece of historic incident looms before my mind, while I am on the subject. "There is no God, there is no justice, else this fiend Robespierre would long since have been struck down by his vengeance," moaned and groaned the terror-stricken people of Paris during the Reign of Terror. But when they saw his head drop from the guillotine, perhaps they bowed their heads and said: "There is retributive justice even in this world." Those were true words which Anne of Austria, Queen of France, said to Cardinal Richelieu, her implacable enemy: "My Lord Cardinal, there is one fact which you seem to have entirely forgotten. God is a sure-

paymaster. He may not pay at the end of every week or month or year; but I charge you, remember that He pays in the end."

What a forceful reminder this would be to the military and political leaders of Germany when they begin to reflect how their men turned this beautiful planet into a veritable reign of hell; how innocent mothers and babes were sent into their watery graves by the launching of the U-boat warfare, how ad nauseum. Both the war and the military warriors of Germany who schemed and yearned for the destruction of civilization and democracy will be forgotten and their names buried in oblivion in the words of Marcus Aurelius:—

"Soon—and thou hast forgotten all;

Soon—and all have forgotten thee."

The conquest of the whole of Palestine by the Allies recently is an event of great historic significance to us Jews. It is the conquest of our ancient Fatherland from the hands of the despotic rulers. It is comforting to know that Jews fought side by side with their Christian comrades on the Palestine front. True, the upheaval through which the world in general and the Jews in particular have undergone have been days of trials and tribulations, but as an ancient Jewish Sage aptly said: "Hakadosh Barukh hoo makdim refu a Lemaka." "God prepares a cure before he even strikes the wound." May this "cure" become lasting and may the "wound" be healed

and the war with its ravages be a thing of the past. Again with Marcus Aurelius, may we say:—

"Soon—and thou hast forgotten all;

Soon—and all have forgotten thee."

9th October, 1918.

THE MAN WHO WINS

Some men seem to have all the luck. If there are any good things going those men get them. They can make other people do their will. They are leaders. If they are business men they make fortunes. If they are bachelors they win the prettiest girl. They have the power of influencing people.

The same thing is true of women. Some women have the charm which makes all the men seek them out and try to win them; others are always neglected.

This is not luck. It is due to a personal gift—vitality. Men and women of this sort are never weak, puny invalids. They may not be big, but they are full of life and energy. The whole thing is a matter of good nerves and full-blooded manliness or womanliness.

Everyone would wish to be like this, and the qualities which make for vitality are purely a-matter of health. By building up the blood, nerves and spine, sleeplessness, want of energy, lankiness, weakness of the back, stooping shoulders, indigestion, headache, and the low-spirited intellectual sort of presence which really comes from weakness, can all be got rid of. Dr. Williams' pink pills have made many weak-kneed tired men vigorous and healthy, and many pale, flat-chested women plump, rosy and attractive, by improving their blood and toning up their nerves. These world-famous pills, the discovery of an eminent British physician and the most perfect blood and nerve tonic known to medical science, are obtainable from chemists everywhere, also from the Far-Eastern offices of the Dr. Williams' Medicine Co., 96 Szechuen Road, Shanghai, one bottle for a dollar and a half or six for eight dollars. The price includes postage.

THE JEWS AND PALESTINE

BY RICHARD KOMAROFF.

Precise declarations of British policy regarding the future of Palestine prior to the recent brilliant successes of General Allenby's gallant forces against the Turks, might have been looked upon as premature and somewhat suggestive of a division of the bear's skin before Brin had himself been slain. But it now seems certain that the Ottoman Empire of Holy Land has been so loosened that it only requires a few more blows like those struck at Gaza, Beersheba and Jerusalem, and we shall see the Turks permanently driven from Palestine. Mr. Balfour's declaration, on behalf of the British Government, which formed the subject of a cable eleven months ago, was therefore a political and opportune announcement. In offering sympathy with Zionist aspirations, he stated that the Government viewed favourably the establishment in Palestine of a national home for the Jewish people and promised to use their best endeavours to facilitate that object. At the same time he mentioned it was understood nothing would be done to the prejudice of the civil and religious rights of the non-Jewish communities in Palestine or the rights and political status of the Jews in any other country. In explanation of the qualifying remarks of the Foreign Secretary, it may be remarked that there has not been absolute unanimity among the Jews themselves regarding the Palestine question. Certain British Jews, while cherishing the hope that there would be a regeneration on Palestinian soil of a Jewish community worthy of the great memories of their environment and a source of spiritual inspiration to the whole of Jewry, hold that Judaism as a religious system with which their political status has no concern, and as citizens of the countries in which they live, they are fully and sincerely identified with the national spirit and interests of those countries. These Jews strongly resent the establishment of a Jewish nationality in Palestine founded on a theory of Jewish homelandness, arguing that this must have the effect of stamping the Jews throughout the world as strangers in their native lands and of undermining their hard-earned positions as citizens and nationals of those lands. It is to soothe the susceptibilities of this important section of Anglo-Jewry that Mr. Balfour's qualifying remarks are made. But on the board question of the rehabilitation of the

Jewish community in the cradle of their religion, the main theatre of Bible history and the site of its sacred memorials, the Jews everywhere will no doubt unite with the London *Jewish Chronicle* in hailing Mr. Balfour's declaration as "marking a new epoch" for the Jewish race. Palestine, despite two thousand years of exile, to the majority of the Jews, is still the Jewish land, and the Zionists, with whose aspirations Mr. Balfour expressed the Government's sympathy, have never ceased to work and pray for a restoration which shall be not an allegorical but a literal return, which shall revive the Jewish nation and give it a permanent home in the land whence the race had its

has in the Jewish Colonial Trust, the Anglo-Palestine Bank and the Anglo-Levantine Company three financial instruments for its purpose. It has in the Jewish National Fund an instrument which raises £50,000 a year or more for the purchase of land in Palestine to be held inalienably for the Jewish people. It has in the Palestine Land Development Company and other enterprises agencies for the planting of Jewish colonies and the building of Jewish towns. It has the germ of a Jewish Civil Service, and it has made a great variety of social and economic experiments in Palestine.

A Jewish Palestine and Hebrew as a living tongue were becoming more than visionary ideas before the war broke out. Distinct progress had been made towards advancing Zionist conceptions. Since the pogroms of the eighties in Russia, a stream of Jewish emigrants has moved to Palestine, where there were before the outbreak of the war 100,000 Jews in a total population of some 700,000. Most of these Jews went to the towns, but 10,000 settled in some forty agricultural colonies scattered all over Palestine. They came to a land where there were no roads, where the Government's one interest was to collect taxes, where an age-long tradition hampered all progress, where a populace with a low standard of living and a taste for anarchy made the building up of a new society infinitely hard. These Jewish pioneers, students and townsmen, severed from the land for 2,000 years, overcame every difficulty, and their colonies were the only vital and progressive thing in the whole land of Palestine. In the towns there were in process of achieving a not less significant. At Tel Aviv, a suburb of Jaffa, they had created out of the sand dunes a gayety which, when war came they were extending, and to which they were about to add companions at Jerusalem and Haifa. In all the colonies the language of everyday speech was Hebrew; it is the mother tongue of the young, or acquired even in the towns. It is the tongue which composed the Jewish schools and is the instrument of a flourishing press. The Hebrew schools in Palestine included, along with a network of elementary schools, a number of secondary schools comparable with the best of their kind in Europe.



RICHARD KOMAROFF.

beginnings. The aim of Zionism is to create in Palestine a Jewish society, based upon Hebrew, a spiritual centre for the scattered hosts of Jewry. Many individuals, foremost among them Raoul de Rothschild, and a great organisation of Zionists have for years been working to advance the Jewish cause in Palestine. Starting as societies of "Lovers of Zion," these engaged in the regeneration of Palestine acquired under the leadership of Dr. Herzl an infinitely more effective organisation, large financial resources, and a wider appeal. The Zionist movement numbers in all the communities of the world a quarter-million members, but the membership lists must have swelled considerably since Mr. Balfour's declaration. It

THE JEWS AND PALESTINE.—Continued.

The foundations had been laid of a technical college at Haifa, and on the eve of the war the plans had ripened for the beginning of a Hebrew University at Jerusalem which should in time be for the new Jewry what the universities of Europe have been to the nations of Europe. Let us hope that the Turks, in their retreat before

the ever-victorious British Army in Palestine, will leave unmolested those foundations which were set up after so many years of toil, and that with the foundations being already laid, with the sympathetic protection of the British and their Allies, we may look forward in the years to come for the rise of a strong and regenerate

ed Jewish nation in Palestine, which shall reconcile the East to the West, by the exposition of the Orient to the Occident and of the Occident to the Orient, thus rendering to the world another of the memorable contributions which the Jews throughout history have rendered to civilization's progress.

APPEAL FOR JEWISH COLONIES IN PALESTINE

SPECIAL CABLE TO SHANGHAI JEWRY

The following telegram despatched from London, on the 5th instant, has been handed over to us for publication:—

KADOMBE, 8 Jinkee Road, Shanghai. Zionist Commission visits newly freed Jewish Colonies. Information from Palestine received by the London Bureau regarding the territory newly liberated by the victorious British troops states that Dr. Eder and Cavaliero Bianchini, members of the

Zionist Commission have already visited Chadera and Zichon Jacob. They find that conditions in both these places are not so bad as might have been expected. The Colonists however, need funds to replace cattle of which they have been robbed to restore damaged property and to renovate their farms which have been denuded during the war. The increase of the area liberated makes the need for relief greater. Adequate assistance is required to open up the

Jewish Colonies in Samaria and Galilee who have suffered from four years of War. Relief funds are also required to repatriate the exiles from Judea who were evacuated by the Turks. Please initiate strong collections emphasising the importance of giving proper support to the brave pioneers who have represented the undying Jewish attachment to the sacred soil of Palestine.

Zionist Organization, London Bureau, 175 Piccadilly, W.

E. E. SHAHMOON
China Produce Export Merchant
7, Ningpo Road, Shanghai.

NOSEGAYS FOR "ISRAEL'S MESSENGER" REPRINTED FROM THE BACK NUMBERS OF THIS JOURNAL

18/11/1904. We received the New Year's number of ISRAEL'S MESSENGER from Shanghai and are glad to find great improvement in the paper in such a short time. Our coreligionists at Shanghai seem to be from the way they take interest in the organ hundred years in advance of Calcutta. The articles in the paper are well written and its contributors are able and men of erudition. In time the paper will grow a great force in Judaism in the East. We find all the Jewish institutions there well managed. When will Calcutta Jews awake and arise to their duties and take a lesson from their brothers? We wish the paper every success.—*The Voice of Sinai*, Calcutta, India.

1/12/1905. ISRAEL'S MESSENGER, of Shanghai, China, produced a New Year's number which is a literary gem, among the contributors being the Rt. Rev. Dr. Hermann Adler, Rev. Dr. N. Mossesohn, Mr. Albert N. Hyamson, Mr. N. E. B. Ezra, and Mr. Montagu Harris. These eminent men contribute articles which occupy twenty-eight pages. The editors and publishers of this enterprising journal are to be congratulated on the excellency of this issue.—*Jewish Tribune*, (Portland, Oregon).

14/7/1905. From far-away China comes to us ISRAEL'S MESSENGER, an able Jewish exponent and champion in the Far East. The publication is issued in Shanghai, China, in the English language. In typographical appearance and contents the journal has a truly American flavor. We welcome this new visitor to our sanctum and hope that ISRAEL'S MESSENGER will continue for many years to bring us tidings from brethren in the East.—*Jewish Spectator*, Memphis.

31/5/1907. "How far Zionism has been able to promote Jewish solidarity in all the ends of the earth can be seen from a perusal of ISRAEL'S MESSENGER, a Zionist fortnightly newspaper published in Shanghai, China. It is ably edited and brightly written, and it is refreshing to note the keen interest which our brethren in the Far East show in everything connected with Jewish affairs. It is hardly necessary to add that our contemporary strongly supports the Zionist movement and loses no opportunity of bringing its claims

before its readers. A recent number expressed its great appreciation of this paper, and the *Jewish Hope*, on its part, is glad to salute ISRAEL'S MESSENGER and extend its best wishes for a long and prosperous career.—*The Jewish Hope*, Waco, Texas.

12/7/1907. The receipt of ISRAEL'S MESSENGER is always a great pleasure to me. Its sturdy championship of Orthodox Judaism is positively refreshing in these days of time-serving compromise. After perusing reform journals, or hermaphrodite sheet, I turn with a sense of relief to ISRAEL'S MESSENGER. It induces the comforting reflection that "Israel is not widowed." *Ki Lo Alnan Israel*. ISRAEL'S MESSENGER is performing a sacred task, and I fervently hope that the work of its Editors will be blessed with abundant success.—*Melilot de Sala*, Montreal, Canada.

4/10/1907. Our generally kindly disposed contemporary, the Shanghai *Israel's Messenger*, is a very valiant defender of Zionism, but we greatly doubt his ability, at the tremendous distance of its abode from Cincinnati, to fully understand and, consequently, to judge fairly the conditions at the Hebrew Union College. Our contemporary in China might be a little less abusive in order to be recognised as a champion of Orthodox Judaism in general and of Zionism. Bro. *Messenger*: Your earnestness and evident sincerity in the cause of Judaism commands our respect and admiration.—*The Jewish Voice*, St. Louis.

23/11/1907. Message from Rabbi H. Pereira Mendes, New York. Kibbalnu Messirath Hammodaa. I want to express my appreciation of ISRAEL'S MESSENGER; I trust it is prospering in its work of upholding Judaism.

May I suggest that you omit the Hebrew verse and title on front page etc.? Newspapers are so often put to irreverent and careless purposes, or are pitched aside and trodden upon, that I do not like the holy name to be subjected to such treatment. H. PEREIRA MENDES.

10/1/1908. I am delighted with ISRAEL'S MESSENGER, one of the few outposts of Judaism in the Far East, a light in the desert, burning the oil that led our brave and doughty an-

cestors, the Maccabees, on victory and immortal glory. My best wishes go out to you there.

M. L. R. Breslar, London.

24/1/1908. We most heartily welcome our latest exchange, ISRAEL'S MESSENGER, a semi-monthly paper published in Shanghai, China, as the official organ of the Shanghai Zionist Association.

Our society has been receiving this publication for some time, and we have always experienced pleasure in reading it. ISRAEL'S MESSENGER, which is a most ardent advocate of the cause of Zionism, has several months back entered upon the fourth year of its existence. It not only touches upon Zionism in all its phases, but contains very interesting and instructive articles on Judaism. We feel confident this publication has made its influence for good felt not only in the community where it is published but among the fortunate subscribers elsewhere. Certainly its able editor and his associates are to be warmly commended for the great work they are doing in the interests of our race.

May ISRAEL'S MESSENGER long continue to prosper.—*The Zionist*, Official Organ, of the Young Peoples Union of Zion, Washington D. C.

15/4/1908. ISRAEL'S MESSENGER a journal published in Shanghai and one of the leading Jewish publications of the Far East, comments in a recent issue in a laudatory manner concerning the S. A. *Jewish Chronicle*.

This is praise, indeed, coming from a publication of the importance and experience of our Shanghai contemporary, more particularly since its own columns are as a model of what Jewish journals should strive to make themselves. Only those who know the limitations of editing a Colonial journal can appreciate the difficulties which a paper like ISRAEL'S MESSENGER similarly to ourselves, would have to encounter, and it is no slight tribute to the energy and industry of its editor that it should have sufficiently surmounted them as to produce, fortnight after fortnight, a publication which is now nearing the end of its fourth volume.—*South African Jewish Chronicle*, Johannesburg.

26/6/1908. We send our compliments and hearty good wishes to our far away Brother, ISRAEL'S

NOSEGAYS FOR "ISRAEL'S MESSENGER" REPRINTED FROM THE BACK NUMBERS OF THIS JOURNAL.—Continued.

MESSENGER, of Shanghai, China, whose "Birthday Number,"—born April 1904—has just reached us. ISRAEL'S MESSENGER is always received with much pleasure and profit, for it is a paper one cannot help appreciating. Ever courteous, consistent and cheering, thoroughly Jewish and at the same time a representative of TO-DAY, we have a special place for it in our heart. Though not a Zionist myself, we greet it with Zion's blessing. "God with thee."—*The Jewish Voice*, St. Louis.

ISRAEL'S MESSENGER (Shanghai) annual number is a good one. That contemporary of ours deserves the blessings of every Jew and Zionist. It is a Jewish and Zionist semi-monthly. Its contributors know precisely what they are about. Extending our congratulations to the editors and co-workers of that weekly, we wish them *arichath yomin* and unbounded success.—*The Jewish Tribune*, Portland, Oregon.

The Shanghai ISRAEL'S MESSENGER celebrated its fifth birthday an-

niversary by issuing an enlarged number, containing many articles. We wish our esteemed contemporary many more years of useful activity in the field of Jewish journalism.—*The Jewish Exponent*, Philadelphia.

13.11.1908. I was very glad to receive the first copy of ISRAEL'S MESSENGER, for which pray accept my best thanks. I shall be very pleased to accept your kind invitation to write articles for your paper. I need not assure you that I found the copy very interesting and it speaks well for the public spirit of our brethren in far off China. Johannesburg. Dr. J. L. LANDAU.

13.11.1908. I have just received copies of ISRAEL'S MESSENGER of 4th September last, for which I am truly grateful. Will you kindly mail me a few more copies of that issue?

Apart from the utterances that fall from my erratic pen I am proud to be associated, in even so small a way, with so progressive and so scholarly a paper as ISRAEL'S MESSENGER.

Moreover, *unhesitatingly* do I say it that in a way ISRAEL'S MESSENGER is unique among Anglo-Jewish "weeklies." The present issue containing Professor Schechter's address is itself a number worth prizing, apart from the many other clever items you have presented your fortunate and highly cultured readers. I congratulate you and your co-workers in art, literature and learning on your zeal for Judaism.

London. M. L. R. BRESLAR.

6.8.1909. With its issue of April 16th, ISRAEL'S MESSENGER of Shanghai, China, celebrated its sixth anniversary. As an advocate of true Judaic principles and a champion of the cause of Zionism, this Jewish paper of the Far East stands out in bold relief. We know that the devoted few who made the success of this paper possible, have worked unselfishly and unremittingly at their tasks, and hence they *deserve great credit*. We earnestly hope *Israel's Messenger* will be a *fiat*ure and will continue to prove a *boon* to Judaism.—*The Zionist* (Washington D. C.)

Zionist Manifesto in London Telegraphed to Local Zionists

DECLARATION DAY AND PALESTINE

Mr. E. S. Kadoorie, President of the local Zionist Association received the following telegram on the 2nd inst.

Zionist Organization London Bureau, 175 Piccadilly, w. September 27, 1918.

The Zionist Organization appeals to the Jewish People to celebrate November 2 as Declaration Day and to observe the anniversary of this historic date every year. It was on November 2, 1917, that the British Government issued their declaration on Zionism which opened a new era in the History of the Jewish People. Great Britain officially recognised the inviolable right of the Jewish People to a National Home in Palestine and offered her powerful help towards the realisation of this aim. The British Government then showed its determination to assist the Jewish people in their age-long aspirations by authorising the appointment of a Zionist Commission headed by Dr. Weizmann to proceed to Palestine in order to investigate the ways and means for establishing a National Home for the Jewish People in Palestine. With the approval of the British Government the foundation of the Hebrew University in Jerusalem was laid on July 24, 1918. We look forward with the confident hope that this national centre of learning will become a source of light and of spiritual guidance to the scattered communities of Israel. All allied powers fighting for the freedom of the world have declared their determination to

believe our purpose. France, faithful to its great tradition of Liberty, Equality, Fraternity, has in the most generous spirit officially declared its sincere intention to support our cause. The Italian Government, ever devoted to the ideal of Nationality, has given expression to its determination to assist our National aims. President Wilson, representing the great democracy of the western hemisphere, has declared his full approval of the British Declaration and his sympathy for the reconstructive work of the Zionist Commission in Palestine. We now have the assurance of complete solidarity between the Allied Powers in favour of our National cause. The whole world views our efforts with the greatest sympathy. Despite the terrible sacrifices which our people have made during the world upheaval, never was our future more full of promise and of hope. Declaration Day falls this year at an opportune time. General Allenby and the heroic British army have liberated the land of Israel, bringing freedom, justice and good government in their train; therefore let the Jewish People once again express their heartfelt gratitude to the British Government; let them hold meeting the thanksgiving services to give utterance to their joy at the triumph of the British army whose efforts we hope to see crowned with final victory; let the Declaration Day be observed in a manner worthy of the great historic event which marked the dawn of a new era for the Jewish People. ON BEHALF OF THE ZIONIST ORGANIZATION—NATHAN SOKOLOV.

ZIONISM DISCUSSED AT THE SATURDAY CLUB

On the 1st instant, Mr. David Sandelson delivered an address on the "Jewish National Movement" at the Saturday Club (tiffin at the Carlton Cafe before an audience in which non-Jews predominated.

The Hon. Charles S. Lobingier, Judge of the United States Court for China, who presided and introduced the speakers, delivered an address in which he showed how thoroughly familiar he is with events, past and present, leading to the formation of the new state of Palestine. He reviewed the work done, especially during the past 10 months and hinted at the possibilities of the near future when Palestine is rejuvenated and remade, recovering that which once was her own.

Step by step and in chronological order, Judge Lobingier, after briefly reviewing the past history of the country, recounted the recent events leading to the shaping of statehood and the redemption of the Holy Land, grouping his remarks under five divisions, military, political, industrial and educational. Special mention was made of General Allenby who truly had "smote the Philistine hip and thigh" and had opened the way not only to the emancipation of Palestine but of Mesopotamia, Syria and Armenia. The speaker also referred to the Jewish Legion recruited in England and America which was lending much material aid in arms, and said that the Jews in the American armies were a force to be considered, as might be judged from General Pershing's recent request for 25 additional Jewish chaplains.

Ideals And Ambitions

Mr. David I. Sandelson, B.A., B.C.L., who almost since the outbreak of war has been in special British service and who left for Vladivostok on the 4th instant to join the British mission to Siberia in a confidential capacity for his Government, gave a clear and fervent sketch of Jewish ideals and ambitions, which would bear fruit in the remade Palestine which was to evolve out of this war when the yoke of Turkish tyranny had finally been thrown off. It was England that had aided in the liberation of Greece early in the past century, later Italy had been freed, and now the Balkans and Palestine.

Six hundred thousand Jews fought for the Russian Empire; Jews were fighting in the German armies; Jews fought in Turkey against their own interests, not for love of those countries but because it was a Jewish characteristic. As

to who would comprise the citizenship of the new Jewish republic, the speaker said the people must be made up of those who could not live in other countries; it could not be expected that the Jews of Russia could have any attachment for the soil and there was evidence that a larger number would come from Russia than could be coped with. The formation of a new state of Palestine did not mean that all the Jews of the world would flock to it; there were Jews like himself bound with unbreakable ties to their native lands, but there were thousands unbound in other lands who would find a haven in a dream realized at last, a Jewish State of Palestine.

If there could be no Free Palestine available, Mr. Sandelson would propose it as a duty for the final Peace Conference to find a place where the Jewish people could live independently, and if there were no such people then it was the duty to send a people to restore the soil that had lain fallow for centuries, the soil that once had been the grandeur of Europe and would be so again. It would be a curse on mankind if the world tolerated a return to the neglect of that fertile land by Turkish misrule.

Turkey had more of a genius for destructive work in peace than in war. The speaker closed with speculations of the future, which he said were fascinating if dangerous, and predicted that the New Palestine would be a connecting link between three continents and three peoples, the natural interpreter of West to East and East to West and demonstrate to the world that the two were not hostile worlds.

Work Of The Jews

The Rev. Frank Rawlinson D.D., editor of the "Chinese Recorder" as a Christian, paid a deserving tribute to the Jewish people, and could see in the reborn Jewish nation the results of a people's experiences scattered in all parts of the world for 2,000 years, trying to build up of what they had learned from others, a state of new civilization to which their teachers could look for example. What the Jews had already done for civilization, the speaker briefly mentioned, going to the tenth century when it was the Jews and Arabs who preserved and diffused classical literature, and it was the Jews who later in the same century replaced the hovels of England with stone houses. The astounding rise of America by some had been attributed largely to Jews, and it was a matter

of history that when Spain threw out the Jews she fell and when Holland took them in she rose. It was a Jewess who first thought of combining nursing with instruction in the public schools of America, and when President Wilson sought an ambassador to Russia who would truly represent America morally and intellectually he named a Jew, Brandeis, a modern Zionist. The world knew what Jews had contributed to music and science. These people would now build a state, a republic, in conformity with the best ideals of the various nations with which they had lived, for the Jews had learned one thing well, the distribution of the use of power, and it was of the misuse of power that President Wilson's recent message had breathed in almost every phrase. They could help show us how to build a model state, and we could assist them.

The gathering dispersed with three cheers for the Allies.

Gen. Allenby's Name Inscribed in the Golden Book of the Jewish National Fund.

On the 2nd instant, Mr. E. S. Kadoorie, received the following interesting news by cable:—

Zionist Organization, London Bureau, 175 Piccadilly, W. 27th Sept., 1918.

Reception given on 20th Sept. by English Zionist Federation to Isak Goldberg, donor of Hebrew University site and Israel Itsoff both representing the Russian Central Zionist Committee and Jakobus Kann representing Dutch Zionist Federation. Goldberg, Rosoff, en route for Palestine, Sokolow presided. Enthusiastic reception of guests who reported great activity among Zionists in Russia and Holland and declared their complete solidarity with policy of London leaders. All expressed thanks on behalf of the Zionists in respective countries to British Government for many acts of sincere friendship during recent months, referring specially to Balfour's declaration, Zionist Commission and Hebrew University. The name of General Allenby the conqueror of Palestine was inscribed in the Golden Book of the Jewish National Fund. S. MATKIS, Secretary.

North British and Mercantile Insurance Co.

E. D. SASSOON & CO.,
Agents.

Messrs. BOYES, BASSETT & Co.

Beg to inform their patrons that they
have added a Ladies' Department

Consisting of
**American Millinery, Afternoon Dresses,
Tailor-made Dresses, Evening Dresses,
Capes, Coats, Lingerie, Hose,
Madame Irene Corsets, etc.**

Inspection Invited
BOYES, BASSETT & Co.
35 Nanking Road, Shanghai Telephone Central 1922

MR. A. B. ROSENFELD

The success of the recent American loan drive concluded in Shanghai on the 18th instant, was immeasurably due to Mr. A. B. Rosenfeld who acted as Chairman of the Shanghai Committee. For a period of two weeks he volunteered his services to the United States Government and the thought uppermost in his mind was to secure the maximum of results within the period allotted him. "The China Press," of the 6th instant, put the case inimitably:—"At nine o'clock every morning he (Mr. Rosenfeld) will be found at the Liberty Loan headquarters on Nanking Road. At five o'clock he will still be found there, any time between these hours. He has forgotten everything else."



A. B. ROSENFELD

Mr. Rosenfeld is one of the most popular members of the local Jewish Community, having closely identified himself with local communal work, until a few years ago, when he decided to leave Shanghai for good and make his home in the United States. At the last communal meeting held on the 2nd instant, the report of which is published elsewhere in this issue, Mr. Rosenfeld was unanimously elected on the Committee to form a deputation to call on the local British Consul General with a view to offering the Community's congratulations to the British Government and her Allies for the recent series of overwhelming victories achieved in the whole of Palestine.



The Late M. A. SOPHER

THE LATE MR. M. A. SOPHER

The late Mr. M. A. Sopher was one of the founders of the "Beth-El" Synagogue (which is about to be absorbed by the "Ohel-Rachel"). For several years he held the position of Hon. Secretary. As far back as the year 1883, over 35 years ago, he was the recipient of a large silver bowl from the members bearing the following inscription: "Presented to M. A. Sopher, Esq., by the Congregation of the Synagogue Beth-El as a mark of esteem and appreciation as Hon. Secretary, for services rendered. February, 1883." During all the years since 1878 until his death, which took place in October, 1908, Mr. Sopher served on the Committee of the Synagogue, truly a unique record in our communal history and one which the younger members of our community should remember and emulate.

Amongst the King's Birthday Honours List published in India, we notice the name of a co-religionist Mr. Ezra Saleh Hardoon, of Pusht-i-Koh, Mesopotamia, who was given the title of Khan Bahadur.

It is reported that Mr. Hardoon has rendered useful services to the British forces in Mesopotamia and assisted numerous refugees to escape from the tyranny of the Turkish yoke.

We are glad to announce that at a meeting held recently by the members of the Jewish Community in Singapore at the Colonial Secretary's Office, generous contributions amounting to \$15,000.00 were made for "Our Day," 1918.

MR. GEORGE E. SOKOLSKY
A BRIEF SKETCH OF A YOUNG ZIONIST

ISRAEL'S MESSENGER has much pleasure in introducing Mr. Sokolsky to its readers. Mr. Sokolsky is one of the youngest followers of Dr. Herzl, having been active in the Movement since he was 13 years old. He came under the influence of his cousin, Zvi Hirsch Maslian-sky, who is perhaps the foremost Yiddish orator in the world. When in New York, Mr. Sokolsky took an active part in the organization of Young Judea and was President of the Junior Zionist Council of Greater New York, out of which Young Judea grew. During recent years, he was assistant secretary of the American Jewish Congress and was clerk of the Conference Committees which brought about union in American Israel. As a matter of fact, he was the only outsider present at the Conferences between the American Jewish Committee and the American Jewish Congress Committee. Because of his association with the Congress, he was really part of the Inner Organization of the Provisional Committee and was in constant association with eminent Zionists in New York, such as Messrs. Jacob de Haas, Louis Lipsky, A. H. Fromenson, Dr. Stephen S. Wise and others.

At the outbreak of the War,

Mr. Sokolsky was studying in Columbia University and was opposed to America's entrance into the War because he hated to see his country an Ally of the Czar, but when the revolution broke out in Russia, he resigned from the Collegiate anti-Militarism League of which he was secretary and left for



GEORGE E. SOKOLSKY.

Russia. He was deputed to Petrograd by the "New Republic News Service," but when he arrived he found that he would be more useful in another task which Mr. Francis, the American Ambassador, had for him. He, therefore, became the assistant editor of the "Russian Daily News" in Petrograd,

representing on this British paper, the American interests. He was subsequently driven out of Petrograd by the Bolsheviks and came through on a train to Tientsin especially provided by his country.

Mr. Sokolsky is 25 years of age and is now sub-Editor of the "North China Star," an American daily published in Tientsin. He is determined to get back to Siberia and Russia in the near future to complete the gathering of materials for a history of the Russian Revolution which he is writing.

Mr. Sokolsky contemplates visiting Palestine after the War and, no doubt, young men of his calibre will be needed to rejuvenate the country which has been for centuries lying fallow under the misrule of Turkey. During his recent stay in Tientsin, Mr. Sokolsky organized the "Jewish Community (Kehillah) of Tientsin," of which he was elected Hon. Secretary. Services were held during the recent High Holidays and Mr. Sokolsky delivered addresses both in English and Yiddish. He expects to arrive in Shanghai on or before the 2nd November to celebrate with his co-religionists the "British Palestine Declaration Day."

consistent advocacy of their cause. The Zionist Organisation therefore is happy to reiterate on this occasion its expression of profound respect and to assure you that your name will find a place of honour in the annals of the Jewish People and will be remembered with gratitude by countless generations. May you go from strength to strength and may you prosper like unto the Cedar of Lebanon that towers high.

Mr. Balfour replied thanking the Zionist Organisation for their congratulations and good wishes, and added:—

"It has been a source of deep satisfaction to me to have been able to take a share in the efforts to establish a National Home for the Jews in Palestine, and you may rest assured of my continued goodwill in furthering this admirable project."

The Hon. Mr. E. Shellim, says the Hongkong Daily Press, has retired from the management of Messrs. David Sassoon & Co.'s local branch, and leaves the Colony for Japan. He will probably remain in the Far East until after the war, but expects to visit Hongkong from time to time. He is being succeeded by Mr. A. H. Compton. Mr. Shellim's residence in Hongkong began in 1885 and has been continuous except for ten years spent in Shanghai. Mr. Shellim's departure will create a vacancy in the Legislative Council, of which he was appointed a member nearly six years ago, in recognition of the important position which he holds in the commercial community. He is a director of most of the principal local companies, including the Hongkong and Shanghai Bank.

MR. BALFOUR'S 70TH
BIRTHDAY.

On the 25th July Mr. Sokolow sent the following message to The Right Hon. Arthur James Balfour, Secretary for Foreign Affairs:—

"On the occasion of your 70th birthday the Zionist Organisation offers its sincere congratulations and its heartfelt wishes. The Zionist Organisation and with it the overwhelming mass of Jewry throughout the world are confident that the triumph of right and justice must inevitably bring about the re-establishment of the Jewish National Home in Palestine. They are convinced that the realisation of their age-long aspirations will be due in a great measure to your enlightened understanding of the vast spiritual possibilities of Zionism and to your

ADJECTIVAL JUDAISM VS. NATIONALISM

By GEORGE E. SOKOLSKY, TIENSIN (CHINA).

The adjective is a damned part of speech. It lends to the vacuum the appearance of solidity; to the absurdity the appearance of thought. It befores men's minds and weakens their perceptions. The Jews have particularly suffered from adjectives, for having a traditional tendency toward pilpulism, we sunned ourselves in a sea of innocuous phrases. Our Messianic ideals were for centuries built upon unpunctuated jumbles of words, the most disastrous of which was the poetic imbecility of Reform Judaism, "Israel's mission to the world is peace," and nothing more.

An adjectival gem was recently pronounced in America by Rabbi S. H. Goldenson in the American Israelite, that veteran journal of obscurantism. Dr. Goldenson says: "Jewish nationalism seems nothing more than an attempt to establish a receivership for Judaism which to them (the Zionists) appears defunct and bankrupt." And "If there ever was a time for Israel to preach his doctrine of the unity of life, the universality of truth, the inclusiveness of justice and the transcendence of righteousness, it is to-day."

These phrases were spoken in an effort to disabuse the world of the Zionist fallacy. They were enunciated in the effort to inform the American people and the American President that the growth of nationalism and the need for the self-determination of peoples was an error. It still harps upon nineteenth century internationalism—an internationalism which even its most virulent exponents, the Socialists, have disavowed. It leads one to believe that the Jews are incapable of thinking situations out to their conclusions. Dr. Goldenson and his mentor, Dr. Philipson, would have us ignore the lessons of the war and continue our weary way through the wasting intellectual process of preaching a doctrine which neither fits the age nor serves the future. "The unity of life, the universality of truth, the inclusiveness of justice, and the transcendence of righteousness!" These in the face of the world war, with its pointed moral of the distinctiveness of every element in life, the divergence of every conception of truth, the bankruptcy both of justice and righteousness—save with the sword.

But beneath this multitude of adjectives, one gets a thought. Dr. Goldenson fears that the achievement of the Jewish homeland in Palestine will "hurt us in the countries where

we are." In a word, the Reform Rabbi, seeing the Jews again a nation, fears that there will be no room for professional obscurantists. It will hurt him and his kind, naturally. They say that they are Jews in religion and a national pride, there is no room for cowards, no room for those who belie their birthright, no room for those who look upon their past and their people's past with shame.

Unfortunately for them, the Reformed Jews lack a program in these days when it is necessary that all men stand upon a logical and clear basis. They say that they are Jews in religion but not in nationality. Then wherein lies their relationship with all the other Jews of the world? The Russian Jews, the Galician Jews, the Rumanian Jews, the Palestinian Jews are not reformed Jews. Their dogma and ritual are entirely different from the dogma and ritual of the small group of American rabbis who lead a somewhat larger group of Kad-



GEORGE E. SOKOLSKY.

dish sayers. Once they disassociate themselves from the Jewish nation, they have no claim upon members of the Jewish religion, for their religion is in essence, non-Jewish. Basic principles in Judaism, are the hope for Zion, the observance of the Sabbath, the adherence to Koshruth, circumcision, and the inviolability of the Jewish family. Of course, monotheism is the keynote of the Jewish religion, but the Christians and Mohammedans accept a monotheistic God, and the Unitarians have humanized Christ, until he is acceptable to the Reformed Jews. There is then no religious difference between a Reformed Jew and a Christian, for neither of them accept the basic doctrines of the Jewish religion—of

traditional Judaism,—and both accept some form or other of the Christ.

Reformed Jews then are not Jews at all religiously. Wherein lies their claim to Judaism? Is it in their mission of peace? But the Quakers preach peace and the Tolstoy Christians of Russia preach peace. And the preaching of peace is not particularly a religious doctrine—it rests within the sphere of economics and politics. But even were we to grant that the reformed Jews are Jews religiously, we should have to limit their influence within its proper boundaries. Reform Judaism is a direct outgrowth of Germanic anti-Semitism. It was originally a compromise between soft-shelled Jews and bigoted Teutons. The Germans closed all careers to Jews; they created ugly social barriers; they denounced the children of Israel as foreigners. Whereupon a group of German Jews accepted Germanic nationalism and denounced themselves and their people. They accepted with German nationalism, the entire German conception of life and made a philosophy out of it. When they emigrated to America, these reform Jews set up their temples, but made no effort to develop Jewish communities. The Hebrew language was forgotten, the synagogue service was rendered in English, the scroll was replaced by an English Bible (for a while the King James version,) and the sons and daughters found for themselves wives and husbands among the *goyim*.

When the Jews of Eastern Europe came to America, they brought with them the internal life of the Jewish community from which they had come. No matter how difficult the task, no matter how much they suffered from ridicule, in this new Diaspora, the Eastern Jew established himself in accordance with the traditions of his people. Because the German Jew had preceded him to America and because he had amassed great wealth and influence, he was able to speak for the Jews and to influence both public opinion and official action in accordance with his theory of Judaism. Therefore, in America, the popular conception of the Jew was that his was a queer religion which kept the Sabbath on Saturday instead of Sunday, which would have none of pork, and which shut itself up in the most densely populated and filthy quarters of the larger Eastern cities. This misconception of Judaism was fostered by the German Reform-

ADJECTIVAL JUDAISM vs. NATIONALISM.—Continued.

ed Jews, who in season and out, spoke of their "uplift" work among the Russian and Galician Jews, whom they treated like poor and very distant relations.

After the pogroms of Kishineff and Gomel, the cause of the Jews began to attract attention in America. The Jewish population suddenly swelled. Jews organized into nationalistic and communal bodies. The word, Zionism, was heard more often. The concept of the Jews as a nation was made somewhat clearer to the American people, but the influence, therefore, the ability to make itself heard, rested with the German, reformed Jews.

The advent of Louis D. Brandeis in the Zionist Movement is directly responsible for the complete reversal of the American attitude toward the Jew. Brandeis has for years been a man who attracted public attention because of extreme disinterestedness. His worst enemies have accused him only of poor judgment, but they always recognized his unselfishness and his single-minded idealism. Brandeis' acceptance of Zionism and his willingness to lead the movement created discussion, and out of discussion came truth. The American people, particularly such men as our President and Colonel House and Norman Hapgood, saw in the problem of the Jews only the problem of the minority nationalities, and they were willing to deal with the Jews on that basis.

What is that basis?

In the nineteenth century the popular conception of the state was that it had to be homogeneous. The smaller nations were therefore oppressed; their schools were closed; their languages forbidden; their press suppressed; and often, their religions disallowed. The concert of Europe permitted this condition to prevail because it recognized only the existence of states and because it maintained that in the internal affairs of state, it could not interfere. The Teutonic conception of "liber alles" predominated, and even the masses, except of the minority nationalities, acquiesced because Marxian socialism had brought with it the doctrine of the international brotherhood of labor. During this period, the larger states abused the smaller nations in every possible manner and all that the smaller nations could do was to engage in constant propaganda of revolution and clandestine education. The outbreak of the war called attention to the needs of the minority nationalities because the immediate act which set fire to the world was the assassination at Sarajevo in the interests of the Jugo-Slavs. Im-

mediately the world began to ask: What do these people want that they have become so desperate?

And the answer was soon forthcoming: the minority nationalities wanted the right to determine their own destinies, to live within the concepts of their history, to speak their own languages and to educate their own children, to worship their own God and after their own manner. They did not want to manage states or to govern other people. Within their own territory and within clearly defined limits, they desired to manage those affairs with which the state could have no just concern and which were peculiarly their own. Among the nations which appealed for these rights were the Czecho-Slavs, the Jugo-Slavs, the Italian Iridentists, the Poles and Lithuanians, the Estonians and the Jews.

The Jews had no territory which they could call their own—that is, in the strict sense of occupation. But they had a traditional territory for the return to which they had unsuccessfully striven for two thousand years. The principal cause for their failure to attain their goal has been their inability to think in national terms, their insistence upon associating a purely political problem with religious doctrine. However, they strengthened their claim by making clear to the world that assimilation as a historical process had failed so far as the Jews were concerned, and that the fertile country of Palestine was barren except in those places where Zionistic endeavor had restored the land to its former agricultural productivity. It made clear to the world that in Eastern Europe particularly and everywhere else generally the Jewish problem would always be existent because the Jews were a nation and not merely a religious group and as such would constantly bring forward all the problems of nationalism within states. It was therefore necessary to deal with the Jews as with the other minority nationalities: to the Czechs, Bohemia has been assured; to the Poles, Poland; to the Estonians, Estonia; to the Lithuanian, Lithuania; to the Iridentists, union with Italy. What is to be done with the Jews?

For two thousand years this question has been asked. In the past the reply was frankly, assimilate them or kill them off. Neither method has succeeded. Assimilation has proved inviting neither to one side nor the other, and anti-Semitism has only made the Jew more feared. And, both answers are not in keeping with the Allied doctrine of justice to the

small nations and a recognition of their right to determine their own destinies. The Allies then were forced to reach the conclusion that justice to the Jew could only be meted out on a territorial basis. And they returned the traditional home, Palestine, to our people.

To the German Reformed Jews whether in Deutschland or in America, this was extremely disconcerting, for they had always claimed the monopoly of official influence. They thereupon denounced the Balfour Declaration as being the product of "political Zionism," a charge which the Zionists admitted and welcomed. Politics is one of the functions of a nation and since we are a nation we have political duties and diplomatic functions. But they insisted, we are not a nation.

Are we a nation? A nation is a group of human beings who have a common language, literature, and philosophy of life, a common heritage in the past and a common hope for the future. A nation may or may not have territorial homogeneity, but it inherits its genius from a particular soil. This definition includes the Jew. We have a language, Hebrew, which if not spoken by all Jews, is the basic language of our existence. We have a literature which finds its roots in our Torah and prophets. We have a common philosophy of life which grows out of the teachings of our sages and rabbis. We have a common heritage from the past which is all the more a part of us because it has been sanctified with the blood of our ancestors. We have a common hope for the future, which for two thousand years has been, *Ushonno habo b'jerusalem*. We inherit our national genius from the banks of the Jordan, where we produced our greatest contributions to mankind and where we flourished in our highest grandeur.

And to this Dr. Philipson replies, "For the enthusiasts forget that a Magna Charta is usually not a grant or a concession but an act of autonomous assertion. No people have become genuinely free through somebody else."

To this one need only point to the struggle the Jews have for centuries made to maintain their national identity, to their willing sacrifices for the maintenance of their language, religion, and the recent development of territorial activity in Palestine. But perhaps more significantly than all, is the *communique* which some short time ago came from Palestine, to the effect that among the forces which made for General Allenby's success were the soldiers of the Jewish Legion.

THE JEWISH CLUB

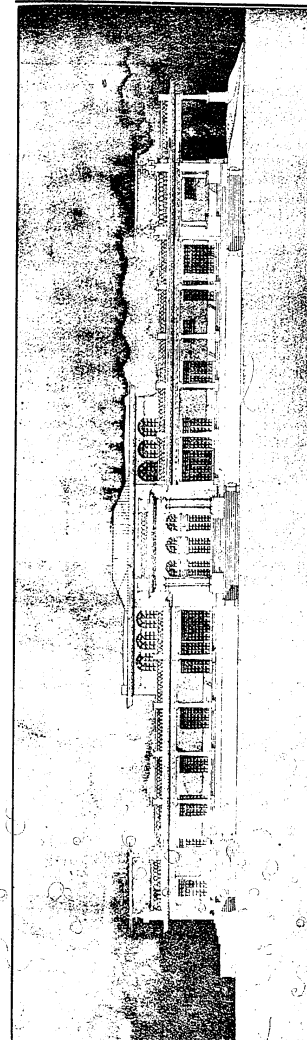
There is a common misconception in the Gentile world that Jews stick together with extraordinary adhesiveness, that Jews in want or in trouble are quickly provided for by their co-religionists, that in matters of religion and in economic and sociological questions there is a remarkable unanimity of thought and purpose; and altogether that they form a model of co-operative loyalty. In their relations with the outer world this is no doubt true; in the face of the peril and persecution they have endured for ages, the crudest instinct would impel them to sink their domestic differences and present a united front, just as Englishmen amongst strangers would stand up for each other, however they may differ on Home Rule and Tariff Reform.

But in their mutual relations, there is as much obduracy, jealousy, selfishness and priggishness as can be found anywhere, with perhaps a dash of pietistic rancour to flavour their quarrels. These anti-social disruptive forces are ingrained in human nature and would leave life barren and tasteless if they could be spirited away by a wave of the moral reformer's wand.

However, Progress is a Juggernaut which nothing can stay, and so it is that we Jews in Shanghai now have a club of our own. It is none the less to our credit, though we should have had it twenty years ago and might have had to wait another twenty years, were it not for the velvet forcefulness and rough-riding tactics of a certain individual who is a great believer in the practical efficacy of the fait accompli. And although this affair like everything else in which we take part has divided us into two camps, the Maximalists have gone ahead regardless of the Minimalists and the club is now a reality which will ultimately absorb both factions within its stately portals.

The writer remembers discussions on the feasibility of such a club a dozen years ago, and doubtless these were not the first, but academic discussions, however useful in preparing the mind for the acceptance of an idea, do not carry us far and might have been as fruitless as the learned argumentations of the Schoolmen touching the exact number of angels that could dance on the point of a needle. Fortunately the scheme was taken up by an essentially practical man, and under his stimulation it blossomed and ripened until the "matshed" idea which found favour in some quarters would have developed into cloud-capped towers and gorgeous palaces, but for the restraining influences brought to bear; for a common trait of the Jew is to get the best of everything. So much by way of prelude.

The club-house is now a solid structure of brick and concrete, rapidly nearing completion. The design drawn by the architects, Messrs. Lafuente and Wooten, is in the best modern style, displaying an artistic restraint and simplicity combined with free and flowing lines, suggestive of power and elegance which



Exterior View of the Jewish Club.
Intending members may obtain particulars from
the Hon. Secretary, Mr. S. Sudka, 22 The Bund.

THE JEWISH CLUB.—Continued.

appeal to the taste of the twentieth century man to whom architectural airs and graces and such-like conceits are out of place, except in ruined medieval chateaux, and private mausoleums of vulgar millionaires with romantic obsessions.

The building has a frontage of some 200 feet and a depth of 100 feet, the main features being an auditorium 50 feet by 80 feet with a stage, flanked by the library on one side and the billiard room on the other, each measuring 50 feet by 32 feet. All these open out on to a verandah 14 feet wide and a terrace 17 feet wide, ample enough to seat a thousand guests and members on busy days.

The Entrance Hall which leads to the fore-going also gives access at the back to the office, card-rooms, dining-room and all the other subsidiary chambers which minister to the comfort of the members. There is also a roof garden which will have to go when the next storey is added, how soon depends on the support the Club receives. The principal rooms will be panelled and parquet-floored and furnished comfortably and artistically. All this will require time of course and although the building itself should be completed by Christmas the interior decorating and finishing may take a few weeks more. Members however may rely on being able to make full use of the Club early next year, and by that time the grounds will also have been laid out with summer-houses and walks and tennis-courts and flowers, and possibly vegetables more pleasing than useful, like sweet peas. And there will be two hard courts at the back for impatient tennis enthusiasts in wet weather.

The Club's property is 20 mow in area and is bounded by the Great Western and Tifeng Roads and the extension of the Bubbling Well Road. When the latter is cut through and the creek culverted it will be literally a minute's walk from the Tramway terminus, and the objection that the Club is inconveniently situated will no longer hold water. Residents in the Northern and Eastern districts will have far to go, but as large grounds are essential in a Club of this kind, and a more central location would have been prohibitive in cost, nothing better could have been done. It is hardly possible to find another piece of land at the same price which would combine country surroundings and accessibility so well.

Many residents have already joined and many more will do so when the Club is available for use. Much depends on the support given. The present scheme is certainly ambitious, but anything worth doing is worth doing well. Its success is assured but there are many proposals in contemplation which the Committee are unable to proceed with until the means are forthcoming. The Club provides almost anything that can be

wanted for leisure hours. It will be representative of the whole community as membership is open to all; in fact the only representative institution the Jews have.

I don't think many of the members have fully realised the place that Club is going to fill in our lives. Not only does it constitute a focus on which will be concentrated our social activities but it will lead to and develop other aspects of life which are now restrained by the absence of free communion. And even the business man will find it a useful instrument for the pursuit of his avocation. Sharebrokers, for instance, have a penchant for doing business after official hours and here they will be able to talk it over a glass of wine instead of jangling the telephone. The large auditorium makes a splendid ball-room, the stage will come in handy for amateur theatricals and concerts, not to mention lectures and an occasional exhibition, or bazaar. The cuisine, or what there is of it, will be "kosher."

In these stirring times, when the great world-tragedy is drawing towards a dramatic close and everywhere a new dispensation is being ushered in, a new order which, one hopes, will forever thrust back the pre-war days into the category of the Dark Ages, when we Jews in particular have the promise of a revived Jewish State before us, it is peculiarly fitting that in our own small way we shall be knitting closer ties with each other in our new Club.

S. S.

A CALL TO ARMS

Sons of England! Sons of Freedom Bright!
Sons of Honour! Sons of Justice Right!
Sons of Liberty!—that gleaming light,—
Sleep no more!
Wake! ye sons awake! for night is past,
Wake! for now's your trial that's come at last,
Wake! and join the army now, and fast,
To the fore!

Sons! each mother's son, sons one and all
Hear the great and mighty Empire's call
Now to arms! To victory or fall,—
Be a MAN.
March! With shoulders square, heads held upright
Go to England's aid to-day, to-night,
Help to prove the motto—"Right is Might"—
As you can.

What is life if duty is not done?
What is duty but for every one,
Every one and all under the sun
One's land to save?
So, to-day, in this great worldly strife
Leave for lands of war, of drum and fife;
For England's sake, fight for England's life,—
And be brave.

MOSES MOOSA,
Age, 14 Years.

A NATION OF HEROES

By RICHARD HOPE.

How many are there who can read the above caption without instantly associating it with the nation that has for over four years valiantly and unflinchingly stood between Germany and her overweening ambitions for world-domination? Can there be any doubt that the title appearing at the head of this note alludes to France—glorious France? Without detracting in any sense from the courage and sacrifice shown by Belgium, Serbia, Italy, Great Britain, the United States and the other allies, it must be stated as an unquestionable fact and as a matter of historical accuracy that for over four years, the brunt of the world's fight for freedom has been borne by France in a vastly larger measure than any other nation. The task of holding at bay the advancing Teuton hordes at the outset of the war devolved principally on France and Belgium owing to their geographical contiguity to Germany, and the fact that the enemy had not, at the height of his military successes, advanced further than he did is to be legitimately ascribed to the glorious valour

and devotion to duty displayed by Frenchmen and Belgians in the first soul-trying moments of the war. Truly, France has produced a nation of heroes, and the coming generation in France will point to the patriotic feats of their fathers with swelling breasts and just pride and admiration. The coming generation in France will have the rare privilege of being the offspring of those who had struck the first blow for the world's emancipation from the soul-killing and body-destroying tyranny of force.

It requires the pen of a Gibbon to pay to France a tribute that will do her full justice. Words are too cold to express the measureless pride and admiration which civilized humanity has for France. We who are so far removed from the heat and tumult of the raging conflict can only register our loyalty to the cause of the Allies by availing ourselves of the best of our power and ability of the privilege of helping to bring about the ultimate triumph of the Allied cause, which is also the cause of Civilization. It would be an un-

pardonable omission on the part of *Israel's Messenger* on an occasion such as this, when the liberation of Palestine is occupying a large place in the minds of its readers, not to register a word of hearty encouragement for a transaction that is going to liberate France from the yoke of the enemy—the French Victory Loan. Those to whom the preservation of liberty is not a matter of indifference may be reminded that subscriptions will be received at all the banks up to November 22. If you are not in the ranks of the fighters, the least you can do in harmony with your conscience is to loosen your purse-strings for the purpose of providing those who are fighting for YOU with the instrument of victory.

BARUCH GIVES \$10,000 TO ZIONISTS

The Zionist Organization of America announces a contribution by Mr. Bernard M. Baruch of the War Industries Board of \$10,000 to the Palestine Restoration Fund.

This War will Demonstrate to the Kaiser that the Ten Commandments were Originally Engraved upon Stone, and cannot be Torn up like a "SCRAP of PAPER."

"NOUS LES AVONS!"

Foch Gives us the Victory; Give your Money to Foch

FRENCH GOVERNMENT

VICTORY LOAN

Perpetual Loan of 4 per cent

Free of all Taxes. Unconvertible before 25 years.

ISSUE PRICE: 70.80 Yielding a Yearly Income of

5.65% Plus eventual profit on Exchange.

Bonds Bearing Interest from October 16, 1918

Payable Quarterly in Shanghai.

Subscriptions received by all Banks until November 22, 1918

(This space donated by the Editor of "ISRAEL'S MESSENGER.")

This War will Demonstrate to the Kaiser that the Ten Commandments were Originally Engraved upon stone, and cannot be Torn up like a "SCRAP of PAPER."

Invest Your Money in

BRITISH WAR BONDS — THROUGH THE — CHINA and JAPAN WAR SAVINGS ASSOCIATION

Sir E. D. H. FRASER,

K. C. M. G.,
Chairman.

E. F. GOODALE,

Hon. Sec. & Treasurer,
TELEPHONE BUILDING.

(This space donated by the Editor of "ISRAEL'S MESSENGER.")

"DO YOU WISH PALESTINE RETURNED TO GERMANY OR THE TURK?"

*Former Member of U. S. Cabinet
Puts Pertinent Question to Opponents
of Zionism As He Refuses to Join in
Calling Conference to Organize
Opposition.*

Former United States Secretary of Commerce and Labor, Oscar S. Straus, who was also Ambassador to Turkey and until recently Chairman of the New York State Public Service Commission, has authorized the publication of his reply to an invitation to be one of the callers of a conference to organize an opposition to the Zionist Movement. It is as follows:—

"I beg to acknowledge receipt of your favor of August 30.

"Permit me to say that I regard the holding of a conference to counteract the activities of Zionists as distinctively unwise and harmful. In view of the fact that Great Britain, France and the other Allied nations through their highest officials, have given assurances for the welfare of the Jews in Palestine, regardless of the fact whether one is a Zionist or not, to oppose such a beneficent purpose on the part of a section of our people can only be hurtful and

show a lack not only of unanimity but of appreciation for these welcome assurances which should receive the gratitude not only of Jews as such, but as Americans, for this first significant and concrete move on the part of the Allied nations to assure freedom of development for subject nationalities.

"I do hope that your committee will recall its proposed action, which to the extent it may enroll a protest, can only do harm. I make this suggestion, yea, request, not as a Zionist, as I am not affiliated with that organization, but as an American and as a lover of our people.

"In every crisis of our history, from the destruction of Jerusalem, there has always developed a fractional few who have prevented that solidarity so necessary to achieve beneficent results.

"Do you wish Palestine to remain under the tyranny of Germans, or what is equivalent thereto, under the subjection of their brutalized tools, the Turks? The purpose of your committee, could it be successful, would have no other result than to further this most deplorable end.

"I write you thus frankly and emphatically because of my high respect for you with the hope that you and your colleagues will reconsider your proposed action."

CONTRIBUTIONS TO THE BRITISH RED CROSS FUND

The following are contributions to the British Red Cross Society's "Our Day" Fund, just sent out for publication by Mr. A. G. Major, the Hon. Treasurer:—David Sassoon & Co. Ltd. Tls. 4,000; E. D. Sassoon & Co. Tls. 4,000; S. J. David & Co. Tls. 2,000; Edward I. Ezra Tls. 2,000; S. A. Hardoon Tls. 2,000; J. Spunt & Co. Tls. 1,500; Simon Levy & Co. Tls. 1,000; D. E. J. Abraham Tls. 500; D. M. Nissim Tls. 500; David & Co. Tls. 100; A. E. Moses Tls. 100; E. E. Shahmoon Tls. 100; S. Gatton Tls. 100; J. J. Judah Tls. 75; G. E. Ellis Tls. 25; Joseph Bros Tls. 200; J. E. Salmon Tls. 40; I. A. Tsog Tls. 5; B. A. Somekh Tls. 500; Maurice Benjamin Tls. 200; A. Howard Tls. 200; David Sassoon & Co. Foreign Staff \$200.

We happen to remember the suggestion of a well-known "Yehudi"—that a fitting superscription on the portals of a Jewish club would be "Va-y'hi eret, va-y'hi Poker!"—*The Jewish Voice.*

AN INTERVIEW WITH MR. S. J. SOLOMON

Mr. S. J. Solomon is probably the oldest Jewish resident of Shanghai. His qualification to speak on the history and the development of our Community is undeniable. Mr. Solomon, who is really the Grand Old Man of Shanghai Jewry, very kindly consented to speak freely to our representative on the subject when he was first approached by our representative. He was in a reminiscent mood, happily, and we are thus in a position to place before our readers the following interesting "talk" relative to the past and present condition of our congregation:—

A LIFELONG EXPERIENCE IN CHINA.

During the early seventies when Shanghai was in its infancy the local Jewish Community consisted of hardly two score members (principally Sephardim) with no House of Worship. Up to 1875 services used to be held during the New Year holidays and Yom Kippur at the premises of Messrs. David Sassoon Sons & Co. (now David Sassoon & Co., Ltd.) in their spacious dining-room, but no Sepher Torah existed here at that time.

"At the end of the following summer the late Mr. M. S. Gubbay, the senior partner of the local firm of Messrs. David Sassoon Sons & Co. was kind enough to allow a vacant house in Kiangse Road, near the junction of Foochow Road, to be used as a temporary Synagogue during the approaching Holidays. Messrs. D. H. Silas, J. Moses and others took part in fitting up the place during a very short space of time into a comfortable House of Worship. Just about then Mr. J. Moses received from some friends abroad a small scroll of our Holy Law, which arrived just in proper time for use during the Holidays. The Synagogue was regularly attended and the donations received during the month of the Holidays greatly exceeded the expense of fitting up and furnishing the Synagogue. Attendance was regular after the Holidays also, and it was, therefore, thought absolutely necessary to keep the Synagogue going; and gradually it was found that the place was quite insufficient for the congregation. Another place in Foochow Road was fitted up and

named "Beth-El" which, in the course of a few years, likewise became outgrown by its attendants. Eventually a house in Peking Road, near the junction of Kiangse Road, which was in course of construction, was made into a comfortable little Synagogue.

"Nearly twenty years ago this Synagogue also became overcrowded, and a number of the community thought it necessary to fit up another place as an extra Synagogue, which was done. The first house so used was in Wuchang Road. This Synagogue was named "Shearith-Israel." Not only was the attendance in this new one regular twice daily, but it was soon found necessary to hold classes in the Synagogue for the voluntary imparting of Hebrew knowledge to the little ones of some of the members of the community. The attendants gradually grew in number and it was found imperative to utilise the ground floor of the premises as a day school where Hebrew as well as English were taught by kindly disposed voluntary teachers. This place, after the lapse of a few years became quite inadequate, both as a Synagogue and a school, and more spacious premises in Seward Road had to be secured. This, in turn, also became after a few years, much too small for its purpose, and another place in Whangpoo Road was fitted up in its place.

"In addition to the two Synagogues referred to above (attended principally by Sephardim and conducted on Sephardic lines) the Ashkenazi section of the community opened a Synagogue a few years ago and named it "Ohel-Moische," after the name of the first President of the Ashkenazi community, the late Mr. Moische Ditrish.

"The Community found it necessary some years ago to found a Jewish Communal Association for the management of all communal matters. The two Sephardic Synagogues—"Beth-El" and "Shearith-Israel" joined the Association by paying a certain tax thereto by enrolling all their members as members of the Communal Association also.

"Since the foundation of the first Synagogue in Shanghai it has been

the custom that the Hazan of the Synagogue should be also a Shochet, in order to satisfy the want of the congregation attending the Synagogue. Circumstances have gradually greatly altered and the old methods cannot satisfy the wants of the community any longer, and some steps should now be taken by the Communal Association to take the matter immediately in hand and make some satisfactory arrangement to meet the wants of all sections of the Community. The question has gradually grown to a serious extent and should not be allowed to drag any longer. A board of Shechita must at once be appointed to ventilate the question and report on it and make suggestions for the necessary steps to be taken at once."

JUST ARRIVED

NEW TRANSLATION

— of the —

JEWISH SCRIPTURES

— into English —

Edited by a board of Eminent
Jewish Scholars in the
United States.

PRICE
\$2.00 per
copy



Can be had at

BREWER & Co.

31, Nanking Road, Shanghai.

Edward Evans & Sons

30, N Szechuen Road, Shanghai.


IN SEARCH OF A RABBI


Apropos of our comment elsewhere in this issue on the above subject, we are very pleased to announce that as a result of conferences held a few days ago between certain members of our Community who have given the matter their serious attention in the past, it has been definitely decided to select a suitable Rabbinic candidate for our Congregation. Now that a new Synagogue is being built in Shanghai, it is considered highly imperative that it should be presided over by a qualified spiritual leader.

We understand that a "Call" will shortly be extended to Rabbi Dr. SALIS DAICHES, of Sunderland, England, who, in a letter dated 22nd August last to a member of our local Community, has expressed his willingness to consider favourably a "Call"

if it is properly submitted to him. We feel wholly and absolutely convinced that this momentous decision referred to above, so long looked-for and cherished by us, will be hailed with intense satisfaction and joy by all those who have at heart the welfare of Jews and Judaism in the Far East. This decision, we need hardly say, marks a landmark in the history of our Community, and we earnestly hope that with the forthcoming appointment of an ordained Rabbi to minister to our spiritual wants, we may be able to forge ahead with our work of reform and progress and thus plant in the minds of our rising generation a glow of enthusiasm for the beauty and the transcendent significance of Judaism as a system of logic taught by love.

It is intended to convene a

meeting of the members of our local Community as soon as Dr. DAICHES accepts the terms and conditions under which he is to be engaged, so that the former may ratify the election unanimously.

We congratulate the Community upon its wise decision and hope that it may continue to go from height to height and from strength to strength.

**BRITISH PALESTINE
DECLARATION DAY**

The 2nd November, the first anniversary of Great Britain's Declaration for a Jewish National homeland in Palestine, will be celebrated by special services at the Local Synagogue. It is hoped that all the members of our Community will make it a point to attend the Sabbath morning services. We understand that a mass meeting will be held in the evening at the Palace Hotel, under the auspices of the local Zionist Association. Further announcement will be made in the local Press.

FIGHT FOR FREEDOM'S FLAG

The greatest war that yet has rent the world
Is raging now,
And men are needed for our flag unfurled.
Oh! tell me how
Your depths of love for country can be stirred?
And let me know
The way to move your feelings by a word
So that you go
To fight for right, for country and for love;
And, in this strife,
Do just your duty; the great Lord above
Will save your life
Battle for country unto your last breath;
You know you go;
Battle for country unto your last breath
And doing so,
You prove yourself a man, good, brave and true.
But once you die;
Why not for country that protected you?
Many an eye
Will not be dry, but flow with tears divine,
Many a heart
Will sigh, and groan, and cry, and weep, and pine
When you depart,
But such is life; all Men were born to work,
Women to weep;
And men must not their duties ever shirk
Though hard and deep,
Steel proves its value only under trial,
The same with you,
Fight for your country NOW, for NOW'S your trial,
May God bless you.

MOSES MOOSA,
Age, 14 Years.

"ISRAEL'S MESSENGER"

WAS LINTYPED AND
PRINTED BY

THE SHANGHAI TIMES

Have Your Next Job done by
"Linotype." Whether it be a small
pamphlet, newspaper or 1,000
page book, we can deliver
you proofs of the whole
job at short notice.

Our Up-to-date Job Printing Plant Assures
Best Service at Moderate Charges.

THE SHANGHAI TIMES

JOB PRINTING DEPT. PHONE C. 225.
41, NANRING ROAD, SHANGHAI.



Patriotic Assurance Co., Ltd.

Edward Ezra & Co., Agents.



IN SEARCH OF A RABBI

Appropos of our comment elsewhere in this issue on the above subject, we are very pleased to announce that as a result of conferences held a few days ago between certain members of our Community who have given the matter their serious attention in the past, it has been definitely decided to select a suitable Rabbinic candidate for our Congregation. Now that a new Synagogue is being built in Shanghai, it is considered highly imperative that it should be presided over by a qualified spiritual leader.

We understand that a "Call" will shortly be extended to Rabbi Dr. SALIS DAICHES, of Sunderland, England, who, in a letter dated 22nd August last to a member of our local Community, has expressed his willingness to consider favourably a "Call"

if it is properly submitted to him. We feel wholly and absolutely convinced that this momentous decision referred to above, so long looked for and cherished by us, will be hailed with intense satisfaction and joy by all those who have at heart the welfare of Jews and Judaism in the Far East. This decision, we need hardly say, marks a landmark in the history of our Community, and we earnestly hope that with the forthcoming appointment of an ordained Rabbi to minister to our spiritual wants, we may be able to forge ahead with our work of reform and progress and thus plant in the minds of our rising generation a glow of enthusiasm for the beauty and the transcendent significance of Judaism as a system of logic taught by love.

It is intended to convene a

meeting of the members of our local Community as soon as Dr. DAICHES accepts the terms and conditions under which he is to be engaged, so that the former may ratify the election unambiguously.

We congratulate the Community upon its wise decision and hope that it may continue to go from height to height and from strength to strength.

BRITISH PALESTINE
DECLARATION DAY

The 2nd November, the first anniversary of Great Britain's Declaration of a Jewish National Home in Palestine, will be celebrated by special services at the Local Synagogue. It is hoped that all the members of our Community will make it a point to attend the Sabbath morning services. We understand that a meeting will be held in the evening at the Palace Hotel, under the auspices of the Local Zionist Association. Further arrangements will be made in the local Press.

FIGHT FOR FREEDOM'S FLAG

The greatest war that yet has rent the world
Is raging now,
And men are needed for our flag unfurled
Oh! tell me how
Your depths of love for country can be stirred?
And let me know
The way to move your feelings by a word
So that you go
To fight for right, for country and for love;
And, in this strife,
Do just your duty; the great Lord above
Will save your life
Battle for country unto your last breath;
You know you go;
Battle for country unto your last breath
And die so,
You prove yourself a man, a God, a hero and true
But once you die,
Why not for country that protected you?
Many an eye
Will not be dry, but flow with tears divine,
Many a heart
Will sigh, and grieve, and cry, and weep, and pine
When you depart
But such is life; all men were born to work,
Women to weep;
And men must not then doubt, or shrink
Though hard, and deep,
Still proves its value only under need,
The same with you
Fight for your country NOW, for NOW'S your bid,
May God bless you.

MOSES MOOSA,
Age 11 Years.

"ISRAEL'S MESSENGER"

WAS LITHOYPED AND
PRINTED BY

THE SHANGHAI TIMES

Have Your Next Job done by
"Lithotype." Whether it be a small
pamphlet, newspaper or 1,000
page book, we can deliver
you prints of the whole
job at short notice.

Our Up-to-date Job Printing Plant Assures
Best Service at Moderate Charges.

THE SHANGHAI TIMES

404, PENANG ROAD. PHONE NO. 225.
41, NANKING ROAD, SHANGHAI.

Patriotic Assurance Co., Ltd.

Edward Ezra & Co., Agents.

ELEPHANT HEAD

**WINES
—and—
SPIRITS**



**WINES
—and—
SPIRITS**

**GARNER,
QUELCH
& Company**

**GARNER,
QUELCH
& Company**

Highest Quality Obtainable

Printed by The Shanghai Times.

Shanghai, Friday, March 14th, 1919

12th ADAR II. 5679

ISSUED
SPASMODICALLY

Single Copies
20 cents

Publishing Office:
41, Nanking Road

ZIONIST PUBLICATIONS

*Zionism aims to create a publicly secured,
legally-assured home for the Jewish
People in Palestine.—BASLE PROGRAMME.*

THREE ASIATIC POWERS COMPLETE WORLD ENDORSEMENT OF THE JEWISH NATIONAL MOVEMENT

Foreword by the Hon. Charles S. Lobingier,
Judge of the United States Court for China.

SHANGHAI ZIONIST ASSOCIATION
SHANGHAI, CHINA
1919

ins the feet of the MESSENGER of
at announceth tidings of happiness, that
ZION thy God reigneth—Isaiah, 52-7.

EAR

TIRES

Maximum Mileage

And Add to
Looks of Your Car

Obtainable at all
Service Stations.

MS & WIGMORE
4 THE BUND

ELEPHANT HEAD

WINE'S
—and—
SPIRITS



WINE'S
—and—
SPIRITS

GARNER,
QUELCH
& Company

GARNER,
QUELCH
& Company

Highest Quality Obtainable

Printed by The Shanghai Times

ZIONIST PUBLICATIONS

*Zionism aims to create a publicly-secured,
legally-assured home for the Jewish
People in Palestine.—BASLE PROGRAMME.*

THREE ASIATIC POWERS
COMPLETE WORLD
ENDORSEMENT OF THE
JEWISH NATIONAL
MOVEMENT

Foreword by the Hon. Charles S. Lobingier,
Judge of the United States Court for China.

SHANGHAI ZIONIST ASSOCIATION
SHANGHAI, CHINA
1919

Printed by The Shanghai Times

Maximalist

And And
Look at You

Obtainable at all
Bookshops

MS & WIGMORE
A THE BUND

ELEPHANT HEAD

WINES
—and—
SPIRITS



GARNER,
QUELCH
& Company

Highest Quality Obtainable

Printed by The Shanghai Times

IN MEMORY

TO THE LATE

LAURA MOCATTA KADOORIE

(Wife of the President of the Shanghai Zionist Association.)

WHO departed this life on SATURDAY, the 15th
FEBRUARY, 1919.

AND who aided and encouraged her husband to work
for the promotion of the JEWISH NATIONAL MOVE-
MENT in the Far East.

This pamphlet is gratefully and reverentially dedicated.



FOREWORD.

The political future of Palestine begins to assume definite shape. On the one hand the Peace Conference appears to be committed to the policy of assigning all portions of the late Turkish Empire, including Palestine, to "mandatories" to be held in trust for the inhabitants. On the other hand we find the world's foremost living Zionist, Dr. Chaim Weizmann, announcing as his matured conviction the acceptance of Britain as the trustee of Palestine. The American Zionist Congress held in December last at Philadelphia—the birthplace of so much that is best in America—likewise indorsed the plan and there are several fundamental reasons which appear likely to insure its adoption. It was British forces, mainly, which effected the liberation of Palestine and they are still in possession. Not only so, but they have inaugurated many projects for the regeneration of the country which it would be unwise and wasteful to interrupt merely for the purpose of placing another power in charge. Again Britain has a record superior, probably, to that of any other European nation, for equitable treatment of the Jewish people and she is strong enough so that she need not fear the frustration of her benevolent purposes by some other power.

But some will ask, If Britain is to govern Palestine what becomes of the projected Jewish state? And the answer is that such a state is best insured by a British trusteeship. For, as Dr. Weizmann well points out, an attempt to set up a Jewish state there at once might wreck the whole project. The principle of self-determination would require that the government of an independent state in Palestine should be placed in the hands of its inhabitants and to-day fully eighty per cent of those inhabitants are non-Jewish. With unlimited opportunity for colonization guaranteed and with protection assured for all Jewish enterprises—industrial, educational and social—it should be only a question of time when the proportion just mentioned shifts and a majority of the inhabitants becomes Jewish. Meanwhile Zionists may

NO. 1 WINE
& THE BOND

ELEPHANT HEAD

WINE'S
— and —
SPIRITS

GARNER,
QUELCH
& Company

Highest Quality Obtainable

— 4 —

devote their energies to the fundamental task of repatriation, unhampered for the present by the complicated details of governing an alien majority with consequent pitfalls and dangers which might jeopardize their cause and prevent them from reaching their goal.

Of course it must be definitely understood that the trusteeship is only temporary and that its purpose is to administer the country no longer than the time when the Jews, as a majority of the inhabitants, are prepared to take it over. Thus the question of the ultimate form of government becomes one for the Jewish people themselves. Zion is for the Jews when the Jews are for Zion.

Probably no single Jew has felt more profoundly the responsibility thus imposed than the great-hearted philanthropist whose recent terrible bereavement has so deeply shocked the entire community of Shanghai. In the tragic death of Madame Kadoorie there has passed from our midst a noble "daughter of Zion," while Zionism as a movement loses a most devoted supporter. But the memory of her gracious deeds lives on, and in the loving labors of such as she and her now grief-stricken husband, lies the hope of ultimate success for the cause which they held so dear and of complete realization of such utterances as this from one of the latest of the latter day prophets:

The Holy Land has indeed been now beneficiary, now victim, in amazing alternation, of that universal cyclic law of progress, by whose terms we find so confusing a succession of good and evil, evil and good, but also find each period less fraught with imperfection than its predecessor.

That law is truly exemplified in the career of Palestine; once the home of a crude race of men, then the center of a high civilization to which psalmist, sage, judge and teacher all made contribution and brought to a condition of enlightenment and uprightness that was again, under the corrosive influence of strange cults and unrighteous codes, to degenerate into another and almost as debased a materialism as marked her first beginnings. Thus misled for a time, she emerged once more toward the light, only to fall yet again, before the Roman Legions and reflected upon her, for a moment, from the Crusade's shield, until at last, after having still once more, in accordance with that cyclic law, passed through the crucible of an uplifting and regenerating war, she shall become a state in the Republic of Enlightenment, to participate in the benefits of that democracy whose foundations, in the long ago, she first established.

CHARLES SUMNER LOBINGIER.

Shanghai, February 16th, 1919.

— 5 —

SIAM'S ENDORSEMENT.

Since England made its momentous declaration through Mr. Balfour in November 1917, in favour of a National Home for the Jewish people being established in Palestine, Jewry throughout the world has been ablaze with enthusiasm at the prospect of the two-thousand year dream being realized. The Jews in the Far East have certainly not lagged behind their brethren in other parts of the world and in addition to their substantial support, materially, they have recently undertaken a propaganda campaign for the further enlightenment of the aims and aspirations of the Jewish National Movement.

Headed by Mr. E. S. Kadoorie, as President of the Shanghai Zionist Association, supported by Mr. N. E. B. Ezra, Hon. Secretary of the Association, which Association has gained considerable strength by the presence in the Far East on a mission of the British Government of Mr. David I. Sandelson, B. A., B. C. L., one of the younger English Zionist leaders, they have recently approached eminent statesmen in China, Japan and elsewhere with a view to eliciting their support and recognition of Great Britain's policy for a National Jewish Homeland in Palestine. The first to come out with a similar declaration is the Royal Siamese Government; the following despatch from His Royal Highness Prince Devawongse Varopakar, Minister for Foreign Affairs, addressed to Mr. Kadoorie, is a document which brings Siam in line with the other Allied and neutral Powers:—

Dear Sir,—I beg to acknowledge the receipt of the letter of the Shanghai Zionist Association of July 12, 1918, with reference to the establishment of Palestine as a National Home for the Jewish People. In reply, I have the honour to state that the Royal Siamese Government expresses its accord with the sympathetic position taken by its Allies with reference to the establishment of Palestine as a National Home for the Jewish people and, in co-operation with the Allied Powers, will use its best endeavours to facilitate the achievement of this object, it being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish Communities in Palestine.

I am,

Very truly yours,

(Signed) DEVAWONGSE.

ELEPHANT HEAD

WINES
and
SPIRITS

GARNER,
QUELCH
& Company

Highest Quality Obtainable

Printed by The Shanghai Press.

- 6 -

MR. E. S. KADOORIE,
President,
SHANGHAI ZIONIST ASSOCIATION,
5 Jinkee Road, Shanghai, China.

In tendering thanks to the Royal Siamese Government, the local Zionist Association issued the following statement:—

"On behalf of our Association and in the name of the entire Jewish Community, we beg of your Excellency to convey to the Royal Siamese Government our profound gratitude for its magnanimous co-operation with the Allied Governments to secure for the Jewish people a National home in Palestine.

"Your Government's momentous Declaration will assuredly evoke feelings of appreciation from the Jewish people throughout the world."

E. S. KADOORIE, *President.*
N. E. B. EZRA, *Hon. Secretary,*
DAVID I. SANDELSON, *H. B. M. War*
Representative Chinese Labour Corps.

The local Zionist Association has cabled the text of the Declaration made by Siam to the Zionist Organizations in London and New York.

In the delicate negotiations between the local Zionist Association and the Royal Siamese Government relative to the above Declaration, Dr. Elden R. James, American Adviser in Foreign Affairs to the latter, Judge Charles S. Lobingier and Mr. J. B. Powell, editor of "Millard's Review" have rendered inestimable services.

LONDON ZIONIST ORGANIZATION EXPRESSES THANKS.

London, November 29, 1918.

The Secretary,
SIAMESE LEGATION,
23 Ashburn Place,
S. W. 7.

SIR.—We have received from the Shanghai Zionist Association a copy of a Declaration issued from the Foreign Office of the Royal Siamese Government at Bangkok on the 22nd August last, as per enclosed text.

- 7 -

We are profoundly gratified to hear of the endorsement by the Royal Siamese Government of the policy publicly announced by the principle Allied Powers with regard to the future of Palestine as a National Home for the Jewish people. We are proud to think that the undeniable justice of our claims to a Jewish Palestine has been recognised by the most powerful Governments in the world, and now that their victory has been secured in so striking a manner we confidently hope to see in the near future the laying of the foundations in Palestine of that National Home for which our people has longed and prayed for the last 2,000 years.

We shall be grateful if you will convey our appreciation to the Royal Siamese Government.

We are, Dear Sir,
Your obedient Servants,
ZIONIST ORGANISATION, LONDON BUREAU
(Signed) S. LANDMAN,
Solicitor and Secretary.

CHINA'S ENDORSEMENT

Zionism in China has made great strides lately consequent upon the plan of campaign carried out by the Shanghai Zionist Association ever since Great Britain has declared her intention in November 1917, to assist in the establishment of a Jewish National Homeland in Palestine. It will be remembered that in August 1918, the Royal Siamese Government had replied sympathetically to the letter of the local Zionist Association, giving the movement her unqualified approval and endorsement. This is now followed by a similar Declaration issued by the Chinese Government which was approached by the Association as far back as June 1918. It is interesting to note that the petition of the latter to the former was carried in person by Judge Charles S. Lobingier on his visit to Peking and handed over personally to Minister Paul Reinsch with a kind request to hand it over to the Minister for Foreign Affairs, the result being that an official statement has been received by Mr. Kadoorie reading thus:—

WAICHTAO PU,

Peking, December 14, 1918.

Sir,—I have the honour to acknowledge the receipt of your letter of June 6, 1918, informing me that the English Zionist

Look at Your Car

MS & WIGMORE
4 THE BUND

ELEPHANT HEAD

WINES
—and—
SPIRITS

GARNER,
QUELCH
& Company

High Quality Obtainable

Printed by The Shanghai Times

— 8 —

Federation, with which you are affiliated, is in receipt of a letter, dated November 2, 1917, from Mr. A. J. Balfour, British Secretary of State for Foreign Affairs, in which he declared the sympathy of the British Government with the Zionist aspirations for the establishment in Palestine of a National Home for the Jewish People, and that you are anxious to enlist our sympathy.

In reply, I have the honour to inform you that the Chinese Government has adopted the same attitude towards the Zionist aspirations as the British Government.

I have the honour to be,
Sir,

Your obedient servant,
For the Minister of Foreign Affairs,
(Sgd.) TCHENG LOU,

Vice-Minister of Foreign Affairs, in Charge.

E. S. KADDOORIE, Esq.,
President,

SHANGHAI ZIONIST ASSOCIATION, Shanghai.

To the foregoing the following reply was forwarded:—
The Shanghai Zionist Association greets with intense satisfaction and joy China's noble and high-minded endorsement of Great Britain's Declaration for the establishment of a Jewish National Homeland in Palestine. This statement coming as it does on the eve of the Peace Conference in Europe, when the fate and the self-determination of all peoples, great and small, will be decided, will assuredly evoke sentiments of gratitude and goodwill for the Chinese Republic from Jewry throughout the world.

E. S. KADDOORIE,
President.

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

In view of the valued support rendered to the Zionist cause, the local Association has resolved to inscribe the names of the Hon. Charles S. Lobingier, Judge of the U. S. Court for China, Dr. Eldon R. James, American Legal Adviser to the Royal Siamese Government, Bangkok and H. E. Dr. Paul S. Reinsch, the American Minister in Peking in the Golden Book of the Jewish National Fund.

— 9 —

JAPAN'S ENDORSEMENT.

It is not unlikely that at the forthcoming Peace Conference all the Powers will express their unanimity in their determination to endorse the momentous declaration made by Great Britain in November 1917 to establish a Jewish National Homeland in Palestine. When Germany, Austro-Hungary, and Turkey accepted the fourteen points enunciated by President Wilson as the guiding principles for a just and enduring peace, they accepted, also, the principle of a Jewish Palestine. This is the assertion made in the recent number of *Palestine*, the organ of the British Palestine Committee which is composed of many English statesmen and leaders of public opinion—all of them non-Jews—and through which they have been making propaganda for Zionism. *Palestine* says: "It is now the policy of all the belligerents that Palestine is to be the national home of the Jewish people, and that it is to be a Jewish Palestine. This policy was laid down by the Allies and accepted by Germany, Austro-Hungary and Turkey when they accepted President Wilson's terms."

The last—but not least—of the Powers to fall in line with the British Palestine Declaration is the Imperial Japanese Government which was approached by the local Zionist Association in September 1918. The Zionist petition was handed over by Mr. E. S. Kaddorie while in Japan to the French Ambassador at Tokyo for transmission to Viscount Uchida, the Japanese Minister for Foreign Affairs. The local Association is now in receipt of a statement from the Secretary of the French Ambassador, Charge d'Affaires, reading thus:—

EMBASSY OF FRANCE IN JAPAN.

Tokyo, December 27, 1918.

Sir,—I have forwarded to the Japanese Minister for Foreign Affairs your letter of September 24 last, in connection with the repatriation of your people.

In answer to this communication, the Imperial Government informs me, and I have the honour to advise you, that it is pleased to learn of the ardent desire of the Zionists to establish in Palestine a National Jewish Homeland, and that it will accord its sympathy to the realization of your aspirations.

Accept, Monsieur, the assurance of my esteemed consideration.

I am, etc.,
(Sgd.) ROGER MAUGRAS.

Maximum
Add Add to
books of your
Obtainable at all
Service Stations
MS & WIGMORE
4 THE BUND

ELEPHANT HEAD

WINES
— and —
SPIRITS

GARNER,
QUELCH
& Company

Highest Quality Obtainable

— 10 —

F. S. KADOORIE, Esq.,
President,
SHANGHAI ZIONIST ASSOCIATION, Shanghai.

To the foregoing the following reply has been sent:—
SHANGHAI ZIONIST ASSOCIATION.

Shanghai, January 15, 1919.

Your Excellency:—We have the honour to acknowledge the statement issued by your Excellency to the French Embassy, informing them of your sympathy with the establishment of a National Jewish Homeland in Palestine.

In reply, we desire to record our sense of deep appreciation for the generous impulse which has led His Imperial Japanese Majesty's Government to support the aims and aspirations of Jews throughout the world. We are convinced that this magnanimous attitude of your Government will evoke a feeling of universal gratitude on the part of the rejuvenated Jewish nation.

We venture to give expression to our firm conviction that your great country will rise to still further greatness in the near future, and we feel confident that Japan is destined to occupy a loftier place in the very forefront of the Great Powers of the world.

We beg to remain,
Your Excellency,
Your obedient servants,
E. S. KADOORIE,
President.
N. E. B. EZRA,
Hon. Secretary.

His Excellency,
Viscount UCHIDA,
H. I. J. M.'s Minister for Foreign Affairs, Tokyo.

The Association has called the news of Japan's declaration to the Zionist Organisations in London and New York.

W. S. WILMORE
A. T. B. B. B.

ELEPHANT HEAD

WINES
—and—
SPIRITS

GARNER,
QUELCH
& Company

Highest Quality Obtainable

Imported by The Elephant Brand



*The Jewish Musical-Literary Society
Has the pleasure to invite your children to a
Purim Entertainment and Tea
at the Jewish School, 43, Whangpoo Road
On Purim Day.
Sunday, 16th, March 1919, at 2 p.m.*

Maximum weight
And Add to
Looks of Your Car
Obtainable at all
Service Stations
MS & WIGMORE
4 THE BUND

ELEPHANT HEAD

**WINES
—and—
SPIRITS**



**GARNER,
QUELCH
& Company**

Highest Quali

Printed by The Shanghai Times.

Shanghai, Friday, March 14th, 1919

12th ADAR II, 5679

ISSUED
SPASMODICALLY

Vol. VI. No. 24

Established:
22nd April, 1904

Discontinued since:
4th Feb. 1910

Last Publication:
27th Oct. 1918

**Israel's
Messenger**

Official organ of the Shanghai Zionist Association.
A Jewish Paper devoted to the interests of Jews
and Judaism in the Far East.

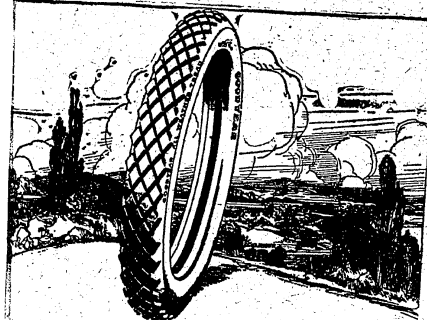
Single Copies
20 cents

Publishing Office:
41, Nanking Road

Registered at the Chinese
Post Office as a Newspaper.

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.

GOOD YEAR



TIRES

Give Maximum Mileage
And Add to
The Looks of Your Car

Obtainable at all
Service Stations.

SOLE AGENTS FOR CHINA: GASTON, WILLIAMS & WIGMORE
Phone Central 608

4 THE BUND

GARNER, QUELCH & Co.

WINE MERCHANTS

78-78a Szechuen Road, Shanghai

Phone Central 2021

Selected
FRENCH, SPANISH, ENGLISH
and AMERICAN WINES & SPIRITS.
Sole Distributors:
"ELEPHANT HEAD" WINES, SPIRITS & LIQUEURS.

THE "MOUTRIE" PIANO

An unsolicited testimonial.

"I take special pleasure in expressing my greatest satisfaction with the "Moutrie" Piano which I have used during my four weeks' stay in Shanghai. I find it excellent in all respects, its tone is beautiful, action very light, touch excellent and the piano in all most reliably built."

(Signed) PROF. A. SKLAREVSKI

Choose a "Moutrie" Piano for your home with the positive knowledge that it is the ideal instrument for this climate and guaranteed for Seven years.

S. MOUTRIE & CO., LIMITED.

3 NANKING ROAD

TELEPHONE CENTRAL 112



The Late LAURA MOUTRIE KADOURIE

THE MOUTRIE PIANO



The Late LAURA MOCATTA KADOORIE

כבוד בית ישראל וכבוד אהבת השרפה

THE HOUSE OF

WARRANTED

It is a well known fact that the quality of the goods is the first consideration in the purchase of any article. It is equally well known that the quality of the goods is the first consideration in the purchase of any article. It is equally well known that the quality of the goods is the first consideration in the purchase of any article.

Our goods are of the highest quality and are guaranteed to be of the highest quality. We are the only ones who can guarantee this.

S. MOUTRIE & CO., LIMITED
5, NANKING ROAD TELEPHONE CENTRAL 112