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Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, 7TH APRIL, 1920. 19TH NISSAN, 5680.

OURSELVES

But mightiest of the mighty means,
On which the arm of progress leans,
Man's noblest mission to advance,
His woes assuage, his weal enhance,
His rights enforce, his wrongs redress,
Mightiest of mighty is the Press.

After an interval of over nine months. ISRAEL'S MESSENGER makes its debut again. It was our intention to issue this edition much earlier but fate has willed it otherwise. Our experience in the arena of journalism has convinced us of the great utility of an organ expressly devoted for the service and interests of Jews and Judaism. The utility of such an organ to express the ideals of Judaism has never been questioned. ISRAEL'S MESSENGER has ever been a fearless champion and an ardent exponent of all that is best and noble in Jewish tradition. As an organ of Zionism it has both in season and out of season championed its cause and crossed swords with those who could not see through its own angle of vision. From far and near we received words of commendation for our humble services, but that does not mean that ISRAEL'S MESSENGER must rest on its oars. On the contrary, it wishes to keep on marching to the very goal to which it has from the outset dedicated itself. As a writer in the January issue of the *Zionist Review*, London, says,

"Our propaganda work can end only when the term 'Zionist' becomes synonymous with the term 'Jew'. So long as there is a majority of indifferents and a considerable body definitely hostile, the work of the Zionist propagandist must continue. Even to-day there are circles of Jews in which Zionism is a meaningless label, or its mention the signal for an explosion of laughter. Unfortunately this attitude prevails amongst many influential Jews."

"Propaganda on a very large scale, on an unprecedented scale, should be planned and undertaken at once. It is mistakenly assumed that the time for propaganda work has passed. The very contrary is true. Never was it more necessary than at this moment, when the enemies of Zionism are again rallying their forces."

In view of the foregoing, it is therefore incumbent upon us to persevere with our mission and to use pen and ink and white paper in order

to win the indifferents and the unwary to our cause. Our faith in the utility of ISRAEL'S MESSENGER remains unshaken. We know the power of the Press. The Press is the people's advocate. The Press is the great teacher and uplifter and its services could not be dispensed with to-day by the thinking masses. If we remember aright, it was the late HENRY WARD BEECHER who said that, "the Press is like a window from which one could see the whole world passing before him in a panorama." Isolated as we are from the great centres of Jewish life and activities in the West, we feel the need of a local organ the most readily and the most keenly. We believe in the efficacy of honest journalism. We believe in an independent Jewish organ to disseminate the truth of Judaism. Earnestly and most fervently do we echo the words of an ancient Rabbi in Israel, YONATHAN BEN UZIEL:—"Before Thee it is revealed and known that not for my glory or the glory of my father's house have I done this, but for Thy glory that discord may not increase in Israel." (Megillah, p. 3).

ISRAEL'S MESSENGER goes out to-day to voice the national aspirations of a rejuvenated nation and to enlighten the world about Jewish ideals, so that neither discord nor strife may reign in Israel. "With no breach, and no going forth, and no outcry in our broad places" (Psalms, 144-14).

אין פריז ואין ירושאל ואין צדקה ברחובותינו

CHINA'S FRIENDSHIP TOWARDS

THE JEWISH NATION

Although not actually under the Chinese flag in the foreign settlement of Shanghai, we are still in China and our happiness and prosperity depends to a very large extent upon our relations with the Chinese. In the past considering the conditions obtaining in this great Republic, the attitude of the Chinese people has been most friendly and honourable towards the Jewish Nation, and there are many signs of this good understanding being increased and intensified in future.

When China was approached (first by Mr. DAVID I. SANDELSON, a warm-hearted co-religionist and repeatedly by the local Zionist Association) to give her assent to the BALFOUR Declaration in favor of a Jewish National Homeland in Palestine, her statesmen did not hesitate to endorse the national aspirations of our people, and to say so, in no equivocal terms through her Minister for Foreign Affairs, Dr. C. T. WANG, one of China's Envoys at the Peace Conference in Paris, who has returned to Shanghai, is equally enthusiastic over the future national homeland of the Jews in Palestine. He assured the Editor of ISRAEL'S MESSENGER last month of his great interest in the project and felt absolutely convinced that the future of the Jewish people to develop along national lines in their historic home would receive the unstinted support of the Chinese Government. Such an attitude of friendliness will sink deep into the soul of our rejuvenated nation and will assuredly thrill the whole House of Ancient Israel that in her hour of rehabilitation among the comity of nations, China, the greatest nation of the world did not forsake the former but heartened her people to march triumphantly onward to her goal. Rabbi Dr. STEPHEN S. WISE, of New York, speaking at the mass meeting of the Chicago Zionist Convention, in September last, said that "if we Jews forget our enemies, we never, never forget our friends. A new day has come, a new order is about to dawn, a new world is to live, and in the new world Israel is to know only friends, because the new order is to be an order of justice and of freedom."

China, great China, has given us, yea, has demonstrated to us her good-will and for centuries and centuries to come our own people will recall with pride and gratitude China's noble words of inspiration spoken through her accredited statesmen. We hail China as our friend because, *pace* Dr. WISE, in the hope of Israel and in the restoration of Zion is to be found the symbol of all that for which the Allies fought, and which they won for all time to come.

AMERICAN JEWRY.—הַיְהוּדִים הַיְהוּדִים

The rein of Jewish hegemony has by unanimous consent passed in recent years into the hands of New York Jewry. By virtue of their number, wealth, rank and position they have entitled themselves to assume the guardianship of Jewry in the diaspora. Their voice was heard whenever the call of agonies from suffering humanity had pierced into their ears. Before the Powers the appeals of the latter were placed and a hearing and a re-hearing demanded. Like a watchman standing on the tower they have tended vigilantly to the weals and woes of suffering Israel. In the devastated regions of war zones they have heroically battled against hunger and privation. In short, they have been feet to the lame, and eyes to the blind, bread to the hungry

and water to the thirsty. Well may we pay to them our meed of tribute for the great services they have rendered during the past five years of travail through which our nation had passed in Eastern Europe. In money contributions they have excelled us all. All past efforts in that direction have been eclipsed. Men like JACOB H. SCHIFF, NATHAN STRAUS, JULIUS ROSENWALD, LOUIS MARSHALL, JUSTICE BRANDEIS, JUDGE MACK and a host of others stand to-day as unique examples before the world. In a letter to the Editor of ISRAEL'S MESSENGER, the Hon. Mr. SCHIFF, wrote, *inter alia*, under date of December, 11th, 1918, as follows:—

".....In your part of the world there must be quite a number of well-to-do co-religionists, upon whom the pressure of relieving the existing misery among the Jews in the European war zones, as well as in Palestine, etc., is nothing to compare with the burdens which American Jewry has had to assume in this respect and which has, thus far, called for this purpose upward of \$25,000,000, aside from our American co-religionists' very large contributions to the Red Cross and Welfare Work of the War Activities Organizations, etc."

It is safe to assume that another twenty-five million dollars must have been raised by the American Jewry since the foregoing lines were penned by Mr. SCHIFF. Our esteemed contemporary, *The Jewish Ledger*, of New Orleans, pays the following tribute to a great philanthropist in Israel, with which ISRAEL'S MESSENGER heartily associates itself:—"The most striking example, however, of the Jewish spirit of philanthropy is that which has recently shown by Mr. NATHAN STRAUS, of New York, who gave up all business pursuits because they interfered with his efforts and endeavours along the lines of charity and philanthropy." And we are told that after a brief interview of five minutes JACOB BILLIKOPF had taken one million dollars from Mr. JULIUS ROSENWALD, of Chicago, for the Jewish war sufferers. Here are examples from which we must all draw some inspiration. Some of us are wont to further the saying that "Charity begins at home" and in our overweening ignorance,—or shall we say callousness?—refuse to go further than that. If such misguided sentiments would have swayed those whom we have just quoted as shining examples of our people abroad, we would have been literally guilty of "destroying" the lives of our own people by our own hands. We could not have said conscientiously, "Our hands have not shed this blood, neither have our eyes seen it" (Deut. 21—7.) Happily, the salvation of our famine-stricken brethren in the European War zones came from a source which proved itself loyal to the spirit of Judaism, and to-day we stand in awe and reverence before American Jewry for the magnitude of the task they had undertaken. At this moment of writing they are through with the raising of ten million Dollars for the Palestine Restoration Fund.

Such unflinching loyalty to National Judaism is a tribute to the vitality of American Jewry which we, in far-off China, do

not hesitate to tender to them. They have indeed been weighed in the balance and found NOT wanting. American Jewry has proved herself loyal and devoted to Israel's cause. Her contributions stand as an exemplary devotion before the whole House of Israel. She has entitled herself to be called, "Mother of all the living." Paraphrasing ISALAH (60—20) we say: "May her sun shall never go down, neither her glory depart, and the Lord be her everlasting light, and the days of her mourning for persecuted and massacred Jewries shall be ended."

TEACHER AND TEACHING MUST BE OUR WATCHWORD

The appointment of the Rev. Dr. W. HIRSCH B.A., of Middlesbrough, as Rabbi of our Congregation will be hailed with joy by our readers. We had been consistently advocating the appointment of a spiritual leader in our midst and we feel convinced that a step in the right direction had been taken. To the Trustees of the Synagogue 'Ohel-Rachel' our sincere thanks are due for the great interest they have evinced in the election of the Minister. There is no gainsaying the fact that Rabbi HIRSCH will be a force for good in our Community and his presence will serve as a great tonic to cherish lovingly the ideals of Judaism and to interpret them nobly in all our walks of life. For well-nigh half a century we had neglected to look after the need of the young ones and it is indeed a miracle how we were able to hold fast to the ancient ideal. Now that a great wrong has been corrected we may look hopefully forward to the future.

The Midrash has a discussion of the verse in the Book of Psalms "Out of the mouths of babes and sucklings thou hast ordained strength." In one of the explanations of the meaning of the verse this story is told. It is said that before God would give the Law to Moses, He asked Moses who could vouch for its enforcement. Moses named ABRAHAM, but God said that ABRAHAM could not stand sponsor for the Law, because his own son, ISHMAEL had wandered from the faith. MOSES then suggested ISAAC, but God answered that his son, ESAU, likewise had departed from the faith. JACOB was then mentioned by Moses, but God said that he had not been able to keep peace among his own children. Moses then offered himself, but was told that the borrower could not be surety for himself. Moses then declared that the little children would hand down the Law. This satisfied God; He believed that in the children was the "strength" of the faith and the Law.

The moral of the foregoing is obvious. The hope of our people and our faith rests in the young ones. We should ask ourselves seriously what are we doing for them? What is being done to develop this "strength?" It is obvious to the most callous observer that the decay of the true Jewish ideals among our brethren is mainly due to the training of our children by non-Jewish teachers in a non-Jewish spirit. While our children learn to respect

the learning and wise sayings of the Gentiles, they pay little or no attention to their ancient literature. Of what does their knowledge of Judaism consist? Of a few prayers which they do not properly understand, of a few Bible verses, and of a few tales of the Talmud which they do not thoroughly appreciate. It is about time that we should bestir ourselves and unite for the great task of strengthening our weakened position, of winning back to our deserted ranks the precious lives of our young men. The common ground on which we could all meet, to quote Mr. J. JOSEPH, of Shanghai, would be the Jewish school guided by Jewish teachers, inspired by a true spirit of Judaism, to whom our past is not yet dead and the future not hopeless, who themselves, imbued with our ancient ideals, will understand how to impress them upon the pupils entrusted to their care. Teacher and teaching were always the watchwords of Judaism, and in this lies the remedy for the decay of Jewish learning. Teacher and teaching always gave our people the strength to endure oppression and persecution, and they will assuredly give us the strength to await the termination of our sufferings and the realisation of our hopes.

EDITORIAL NOTES

"CHEL-LEAH" AND "CHEL-RACHEL"

The 'Chel-Rachel' Synagogue, a splendid edifice will next month be dedicated for worship to the glory of the Most High. It is a happy coincidence that in Hongkong we have 'Chel-Leah' and in Shanghai the 'Chel-Rachel,' both being the gift of the late Sir JACOB SASSOON, in memory of two virtuous women in Israel.

THE SYNAGOGUE

The dedication of a house of prayer is always looked upon as an unique event in the history of a community. It is regarded as a landmark in the development of Religion which is the harmonizing of the soul of man with the soul of the universe. Ever since our great dispersion the Synagogue has been the lever which has kept our people strong and staunch in the faith. It behoves us in these days to remember the House of God not only by our *presence* but by our *presence*. It is said of Dr. OLIVER WENDEL HOLMES that he went regularly to services at the King's Chapel of Boston, and, when asked for the reason said:—"There is a little plant called Reverence in the corner of my soul's garden, which I love to have watered about once a week."

OUR GREAT MEN

ZERUBABEL in his generation is considered as good as MOSES in his generation; BEDAN in his generation as good as AARON in his; YIPHTAH in his generation as SAMUEL in his. This significant statement is culled from the Talmud,

(tractate Rosh Hashanah, 25b.) It is thus obvious that the man is but a product of the time and the leader is created to supply its demand. Such leaders in our rank as WEITZMANN, SOKOLOV, NORDAU, LEWIN, ZANGWILL, BRANDEIS, MACK, WISE, STRAUS and a host of others are the product of our time and age and they are faithfully carving the future destinies of our people. They are displaying the greatest genius in the development of our national life in the land of the Jewish heart's desire. They are drawing the plan that would entitle them for Niches in the Temples of Fame. They are the ZERUBABELS of our generation leading the way Zionward and rescuing the soul of a nation from being totally cut off in the welter of the world's melting pot.

"THE AMERICAN ISRAELITE" AND THE "NATIONAL MESHUMMADIM"

The American Israelite, of Cincinnati, threatens to take proceedings against all those weeklies or dailies which persist in dubbing the anti-Zionists as "National Meshummadim." It is to be hoped that the organ of the Reform Jews of Cincinnati may be persuaded from dragging the case into the "Arkaoth Shel Goyim." We plead for a Jewish Beth-din composed of Judge LOUIS BRANDEIS, Judge JULIAN W. MACK and Judge HUGO PAM (*Ben Porath Yosef!*) Should the award of the latter be favorable to the plaintiff, we pledge to abide by it and thus refrain from "libeling" the Reform Jews of Cincinnati as "National Meshummadim" and make the *amende honorable*.

A PEERLESS AND FEARLESS JOURNAL

The Jewish Tribune, of Portland, has been removed to New York. Since the 26th December last, it has been appearing regularly every week in the latter city, under the able Editorship of Rabbi Dr. N. MOSESSEHN, the renowned Biblical scholar and an ardent champion of Historical Judaism. We cull the following from the *Tribune* which describes its policy for the future:—

This newspaper stands for Unity in Israel. Disregarding any factions that may or may not exist, disregarding any differences that may have occurred in the past between leaders of American Jewry—let us *unite*—and *unite*. Truly in unity there is strength.

Never has there been a greater necessity for unity than to-day.

Let us forget the petty misunderstandings, the small thoughts, the little bickerings—let us strive to unite Israel—and *unite*.

We are living in a day fraught with possibilities for the rehabilitation of our persecuted brethren—yet withal lurking with unknown dangers.

Let us give a thought to the thousands of our co-religionists who are in sad need of our united support and aid.

It is the big things in life that we must look to—if we ever expect to attain a worthy end. So let us all pull together. One for all—all for one!

The Jewish Tribune has a glorious record of seventeen years of services behind, during which period its Editor, Dr. MOSESSEHN has won for himself unstinted praise and admiration from *Kol*

Israel. When *The Tribune* has ceased publication for a few weeks, the Reform Jews of Cincinnati, through their mouth-piece, the *American Israelite*, uttered a fervent hope that Dr. MOSESSEHN would retire from the field of journalism! This in itself has been regarded as a great compliment to the latter which goes to show that his influence had been felt strongly by the arch-enemies of Traditional Judaism and Zionism. Thus, there is a great joy and satisfaction at the re-appearance of the *Jewish Tribune* in the heart of America's wonderful city which gives a large scope for the future usefulness of the publication which should be in every Jewish home throughout the world. We are glad to observe that the *Tribune* continues its vigorous and aggressive policy in defending Israel's cause, and we sincerely wish our esteemed contemporary every success and prosperity and long life in its new home. Dr. MOSESSEHN may rest assured that he has earned for himself a warm place in the heart of *Kol Israel!* His weekly contributions are treasured by his readers, for "The wages of the righteous is life" (Prov. 10—16). — עמית זריק ליהודים.

PROGRESS AND ADVANCEMENT MUST BE OUR SLOGAN

In these days of scientific researches there is more than ever a need for religious advance. We must make strenuous efforts to attain this end, for we cannot, dare not, go back. We may admire and even envy the piety and deep religious fervour of our ancestors, but we cannot overlook our duties nor our obligations. Neither can we stand still. The peril is too great. The material case of our religion is in danger of evaporating. We must go forward. The road is clear. We must improve our store of knowledge and go in for advancement, progress and improvement. We must advance in disseminating among the rising generation of Jews a comprehensive knowledge of our ancient language, of our history and of our faith. It is not enough to give religious instruction to the children of the poor. Our solicitude, and our chief aim must be for ALL the children of the House of Israel.

The more we advance in civilisation, the more need there is for religious advance. We must advance in cultivating for ourselves and in inculcating in our sons and daughters a worthy pride in our race, a zeal for our mission to spread the fatherhood of God and the brotherhood of man. We must do everything to safeguard the precious heirloom bequeathed to us. We must no longer hold our peace when Jews and Judaism are maligned. Before the world we must uphold the nobility of our people and the dignity of our faith. We must tell the nations by word and by act that we are God's chosen people and that our task is to teach the nations justice and charity to men, and worship of God. We must rise to the conviction that we are "Ebed Adonai," the servant of God, an "Am Segullah," and prove to all men that we recognise our vocation and strive to fulfil it.

THE SPIRIT OF JUDAISM

The Jews have always contended that the thoughts and ideas of men outside their faith should not be despised but, on the contrary, they may teach us some valuable lessons. Our ancestors were like bees, which, fluttering from flower to flower gathered the sweet sap from each in order to convert it into honey. We, of this age, have all the more reason to be proud of their industry inasmuch as it proves in a most convincing manner the spirit of true toleration which guided our people from time immemorial. With characteristic zeal our Talmudical Sages taught us that, "He who sees a wise man of the heathens should pronounce the blessing, 'Praised be He who hath given of His knowledge to all mankind.'" And who of us is not familiar with the well-known Rabbinic adage, "Who is wise? He who learns from all men," without reference to class, creed or color.

We, who know, the spirit of Judaism as reflected in our sublime literature, are not a bit surprised at this fact. According to the teachings of our Holy Scripture every man is a descendant of ADAM and created in the image of God. BALAAM is supposed to have been the greatest of prophets among the heathens, like the immortal Moses among his brethren, and Job one of the most righteous men, of whose piety and constancy God is said to have informed Satan, Job was pagan. He who reads and scans the glorious pages of our history will observe that the noble example set by MOSES was followed throughout the ages, especially that our people were never prejudiced against the positive knowledge of their neighbors; that they never despised any source from which they could gather the truth. The Talmudical precept, "Accept the truth from wherever it comes," is the guiding spirit of men of our race and faith.

THE ESSENCE OF TRUE RELIGION

A story is told of a master of a household who returned from a journey and brought every member of the house a present, including a bellows for the domestic. This, he told her, would cause the fire to be easily ignited each morning. Resolving to soon test the merits of the bellows, the maid, next morning, carefully laid the paper, wood and coal for the fire and then began to puff with the instrument. Her patience becoming exhausted, she ran to the donor and said: "A plague upon your bellows; I have been blowing with it for half an hour and the fire is not yet alight!" He asked her if she had applied a light and the girl replied in the negative. "Oh," said he, "if there is no spark there you may blow to all eternity and you will get no fire."

So is it with everything. Except the spark of faith is kindled by others in the hearts of others, all our blowing shall be in vain. Without the elements of true religion man is an animal; with a true conception of it earth becomes heaven and man becomes god-like. In Rabbinic phrase,

Tsellem Elowah Mima'al. We must endeavour to place implicit confidence in our good nature, otherwise we shall never reveal the god-like within, without. For, as the mystics have it, to be a thing is to know a thing, and to know a thing is to be a thing.

"THE JEWISH GUARDIAN"

A new Jewish weekly *The Jewish Guardian* has been appearing lately in London. Its avowed object is to fight Jewish Nationalism and to check the advance of Israel to Palestine. As an organ of the League of British Jews, widely known as "International Shiverers' and Tremblers' Association," the *Guardian* is expected to reflect the views of National Meshummadim in England and in this way create an impression, a misleading impression that the "real" Jews are against the BALFOUR Declaration.

Be that as it may, ISRAEL'S MESSENGER extends a hearty welcome to the *Jewish Guardian* and feels convinced that in the long run the latter's hatred of Zionism will vanish and give way to sober judgment and hearty espousal of the cause. Some day, however, the *Jewish Guardian* (which we hope will neither slumber nor sleep when the definite word in favor of Palestine shall have been spoken by the Powers) will realize that it has been rowing against the tide, the same tide that has kept Israel intact and unscorched in the long and dreary and weary nights of her exile. No organ of public opinion can afford to ignore the present trend of Jewish thought. In the words of the leading exponent of Jewish idealism, the London *Jewish Chronicle*, "For it has set itself against the main stream of Jewish aspiration drawn from the eternal fount of traditional loyalty to the great principles which are the very life of the Jewish people, and upon which, as a people, it relies for its continued existence."

Let us hope that the *Jewish Guardian* will not besmirch its career by putting itself unreservedly against the will of the Jewish people but will work incessantly for the weal of the latter in establishing a National Jewish Homeland in Palestine.

THE HEBREW UNION COLLEGE OF CINCINNATI

A press despatch from Baltimore, reporting the Jewish Chauffeur Assembly, states that "The teaching of miracles, such as the creation of the world in six days and as the parting of the Red Sea for the children of Israel, was condemned as a crime by Rabbi Louis L. Mann, of New Haven, Conn."

So! So! It has been left for a "Rabbi in Israel," forsooth, not alone to discount the miracles of the Torah, but to dub their teaching by evil terms. No wonder there is such scepticism rife among the young, when the traitors to Judaism and traitors to our One God fill *so-called* Jewish pulpits! Away with the whole brood of them! That is what we think and what we say if we are to save the rising generation to Judaism and to Jewry!

The foregoing trenchant criticism is culled from *The Hebrew Standard*, New York. It is palpably evident that the "half-baked" Ministers which the Hebrew Union College of Cincinnati is

sending out every year to occupy the pulpits of Reformed Jewry produces nothing else but chaos and desolation everywhere. The root of the evil lies, in our opinion, in the above-named College which is presided over by a Goy-Rabbi, noted for his radicalism throughout the United States. The College while sailing under false colours does everything to undermine Judaism and to encourage disloyalty to the traditional faith of the Jew. *Mirabile dictu*, the powers-that-be in America have suddenly adopted the *laissez-faire* attitude and are doing little or nothing to offset the spread of religious anarchism in their camp. There are those who strongly believe that the Radicalism of the College in question must be fought like the bacillus of any epidemic disease. It is useless assailing individual traitors to Judaism: the root of the evil lies in the College at Cincinnati and so long as it is permitted to inject the poison and to spread it broadcast, so long will it keep on producing "half-baked" Rabbonim whose rank infidelities and rank heresies would be their only qualifications to assume charge of Reform pulpits in America. Happily, outside of the United States the graduates of the College are practically excommunicated, for their worth to preach and teach the Torah is regarded as being worthless and valueless from the Jewish point of view. The platform of the College has been noted for years to be the platform of the Higher Criticism; it derives its authority no longer from the Torah, which according to the Goy-Rabbi referred to above, is no more "binding and authoritative." The vagaries of the College is too nauseating to dwell upon, but we sincerely advise our contemporary, *The Hebrew Standard*, which stands for Traditional Judaism, (minus Zionism) to adopt an aggressive policy against the H. U. C. and to secure real Jewish Talmidey Hachamim, imbued with the zeal for and love of the Torah to preside over it. If *The Hebrew Standard* succeeds in driving away the traitors from the camp, it shall render an inestimable service to *Kol Yisrael!*

"WHY JUDAISM SURVIVES"

We publish elsewhere in this issue a scholarly contribution from the pen of an eminent Christian divine on the above theme, which sets forth in convincing terms the pros and cons of the survival of Judaism to this day, unscathed, in purity and in truth. We advise our readers not only to read but to mark and inwardly digest the article in question. It is a sign of the times that the progressive movement in Christendom throughout the world is giving rise to liberal thinkers who do not hesitate to defend Judaism from the unjust onslaughts of its critics. "Judaism is dead"; "Judaism is an anachronism"; "Judaism came to an end with the rise of Christianity," used to be the slogan of all Christian apologists and propagandists. But the whirligig of times brings many changes. The truth is now being told. It is being told with a vengeance and by Christians at that. It is

about time for Judaism to assert her supremacy in the realms of religious thoughts all the world over. For the last two thousand years her ideals remained in the background and her power usurped by others. The latter having failed in their mission, it is now our incumbent duty to give Judaism a fair chance. Judaism is a religion of reason and common-sense. It subscribes to the spirit of independence displayed by a youth of whom we read somewhere some time ago. A mother had taken her son to the confessional and given him a shilling to pay to the priest. Said the boy to the priest, "Do priests confess?" "Aye, to the dean," was the reply. "Do deans confess?" "Aye, to the bishop." "Do bishops confess?" again inquired the pertinacious lad. "Aye, to the cardinals." "Do cardinals confess?" "Aye, to the pope." "Do popes confess?" eagerly asked the boy. "Aye, to God" And the story continued:—

"And does God charge the Pope?" "No," quoth the priest.
"God charges n-thing." "Oh then, God is best; God is able to forgive, and always willing. To Him I shall confess, and save my shilling."

Such has been the attitude of Judaism in the past, present, last and always. It has been the Protestant in every age. Its conception of the Deity, said the late Mayor W. J. GAYNOR in the *New York Times*, of April 2nd, 1910, "comes down to us even from the twilight of fable, and is one of the unbroken lineages and traditions of the world." Thus, Judaism cannot be set aside. It survives because 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.

CALCUTTA JEWRY

In the columns of the leading Jewish organ, to wit, the London *Jewish Chronicle*, a well-known co-religionist Mr. I. A. ISAAC, 8 British Indian Street, Calcutta, writes in scathing terms regarding the apathy and stoic indifference of the leading members of the Community to arrest the present decay and degeneration that is spreading in Calcutta, owing to the lack of educational means obtainable for the young ones. "With so many influential merchants," writes Mr. ISAAC, "land-owners, millionaires and multi-millionaires among us, it is a great misfortune to the Jewish Community to be subjected to a refined form of persecution in this country in the shape of certain restrictions placed on the education of their children.....Cannot one of them immortalise himself by giving the lead in creating an endowment, so as to ameliorate the stagnating educational condition of the Jewish children?"

We are afraid that this arraignment of the leaders of the Community is not wholly unjustifiable; however, nothing can be gained from concealing the exact state of affairs prevailing in India. Mr. ISAAC deserves commendation for his public-spirited action in thus arrainging the Community in the leading Jewish organ for their

"criminal" neglect to provide for the education of the Jewish youths in India. It is amazing to see to what extent some of our people could go in the neglect of their duties they owe to others who are less happily situated. It is, therefore, no wonder that we hear so much about the present backward state of Judaism in Calcutta. Spiritually it is actually starving, there being no spiritual leader worthy of the name to guide the masses to the ideal path of Jewish life such as has been our pride and glory in the past. When one comes to think of the wealthy men that are in India who could utilise their influence and power for the good of their unfortunate brethren and when we realize how sadly they had fallen short of the Jewish ideal, one could not help bewailing the loss of the unique opportunities that present themselves in these days when the very existence of our nation is being threatened with extinction. What moral and financial assistance did the Jews of Calcutta afford to the Zionist Movement? Have they formed a Zionist Society? Have they established a Branch of the Anglo-Jewish Association or the Alliance Israelite

Universelle, two Jewish Institutions supporting and maintaining Jewish Schools in Eastern countries and even one in Bombay? Have they contributed their quota to the Jewish National Fund or to the Relief Societies in Europe and America for relieving the appalling miseries of our co-religionists in Eastern Galicia, Poland, Ukraine and elsewhere? What have they done? Are they to be absolved from the duties and the obligations which are attached to one and all of us who are affiliated in Keneseth Israel? Our history has furnished many concrete examples of a firm belief in the truth of the Rabbinical dictum that "where there is no vision the people perish." Are the Jews of Calcutta drifting towards that end? We trow not. We hope that Mr. ISAAC's efforts to arouse the leaders to a sense of their duties will be an incentive to remedy the wrong complained of, and to bring about an era of Jewish renaissance in the whole of India.

Rouse up, leaders in Israel, give your brains a racking.
To find the remedy we are lacking.

ISRAEL'S STRUGGLE FOR LIBERTY

By Dr. J. Leonard Levy, Pittsburgh, U.S.A.,

What is liberty? It is the right to the pursuit of happiness without interference with or injury to the happiness of others. It is the right to live in harmony with truth, without fear of persecution for our view. It is the right to worship God, without incurring hatred, prejudice and distrust because of our distinctive beliefs. It is the right of the governed to an unbiassed expression of opinion of the mode of government under which they shall live. It is, thus, the greatest of all good things and the greatest inheritance man can bequeath to his successors. It is more precious than rubies, sweeter than honey, yet, sweeter than the droppings of the honey-comb. It is the sweetest flower that ever blossomed under the beneficent influence of sun, soil, rain and dew. It is the mellowest fruit of the tree of life. By its influence man looks aloft; without it, he gazes blankly down like the brute. It is a prime factor in progress, joy and love; without it, there can be no home, no civilization. It is the spirit that, under God, blesses, prospers and promotes the greatest achievements of man. Cruel iniquity cannot control it; brutal power cannot fetter it. It laughs at prison doors, mocks at dungeons and seems torture-chambers. What the telescope is to the eye, liberty is to the soul, for as the former aids us to see further and

more clearly, so the latter enables us to discover higher joys and greater hopes in life. It is the impregnable Gibraltar of human good, and though often assaulted, it has never been captured.

We must not, however, confuse liberty with license. License is freedom in despite of the just controlling power of law. Fire may be free, but fire unchecked is an unmitigated curse. The elements may be free, but uncontrolled they wreck and destroy. The ocean is free, but on its billowy bosom there can thrive no civilization. The desert is free, but it is a desert. Liberty is freedom under the just restraints of a righteous government. It is freedom under the checks and counter-checks resulting from law framed with the consent of the governed.

Such art thou, O liberty, heaven-born child! God could not dwell on earth, and he therefore sent thee among men to apprise them of His purposes. Thou art the sun that empowers man to see the good in life. Thou art the air that maintains vigorous life in man. Thou art the elevating mountains of beatitude and transfiguration. Thou art the delicious perfume of the unspotted rose of existence. Thou hast adorned life with the buds of peace, the blossoms of hope and the flowers of progress. Thou hast broken fetters and liberated the

slave. Thou hast rent chains assunder, destroyed the whip and demolished the dungeon. Thou hast given release to the surff and bidden the servant, "go free." Thou art the patron saint of virtue. Thy temple is everywhere. "Thy worshippers are all the free. Thy priests and priestesses all the erect." Thy sponsor is religion, thy creator is God. By thy light, man has seen great enlightenment and, by thy beneficent influence, the human mind has grown to reflect some of the glories of its divine Maker. Many ideals are worthy, but thou art excellent among them all.

Such is liberty and such its uplifting influence. Though we do not know the day on which it was conceived, the date, manner and place of its birth, we certainly do know. Liberty under law was born of the Bible. That Book sounded the keynote of liberty, in the words chosen for the text of this address: "Proclaim liberty throughout the land to all the inhabitants thereof." Why, on the very first page of the Bible, even the very first command expressed on its sacred leaves was the assurance of the "growth of Liberty!" For do we not read "God said, Let there be light?" and had not the very motive of the whole Bible and of the people it consecrated to the mission of spreading its truths ever been Light, and as a consequence, Liberty? Among all the books of the nations, sacred or secular, you will find none that has so inspired mankind to struggle for liberty as has the Bible.

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MANNERS AND PECULIARITIES OF CHARACTERS

By M. Myers

The affectionate duty of parents is to instil the rudiments of good manners in the minds of their children, and in return, the filial obligation of the young folk towards their parents is to reverently treasure up what their parents daily exhort them to do. Good and bad manners are the first inception of a child's future station in life and a stepping stone to success or failure in business.

A well-bred child of the poorest extraction attracts your good opinion, the other, although he may be of high birth, your disapproval, until you incidentally discover good grounds to dislike the former and like the latter. "A beautiful behaviour is better than a beautiful form," says Emerson.

It is an undeniable fact that even in commercial circles and other walks of life, some people are repellent to us, and although they may be noted for their untarnished dealings and sound standing, the preference is more often than not given to those of more genial disposition.

Good manners electrify an audience and leave pleasant impressions in society, they are an unquestionable recommendation and a splendid asset for young and old alike.

Good manners reflect that gentility which produces "the gentleman." A man must be born a gentleman and you will most assuredly know him "baykeeso, baykeeso, whaykaaso" by his generosity, his behaviour when under the influence of strong drink, and by his general conduct when sober.

A gentleman does not take an unfair advantage of anybody. He shrinks from mean or sordid action. He helps the man in need, and does not betray his secrets. He does not gloat over another man's misfortune. Money can make and unmake a man but never a gentleman.

Education, highest society, and even a considerable fortune do not materially refine the uncultivated—they simply gloss the surface of the unqualified to a certain extent, yet leave the unclean substance born in the man lurking in his veins.

There is nobility in the bones of a gentleman. The inconsiderate, stubborn, conceited and the holy-hypocrite who incur the hatred with whom they come in contact, do not come within

the bound of a gentleman, but the tolerant, who draw admirers to them, do.

The kind man who does a good turn to his fellow-beings will have the approval of his conscience—the gratitude and affection of many.

The selfish man believes in "charity begins at home" and it dies there. A philanthropist who sets aside a fraction of his fortune for charitable purposes in his will, should, in order to see his will properly executed and glorify in his good actions, dispense with it during his lifetime. The miser believes that charity covers a multitude of sins, dies indebted to humanity but bequeathes his uncoveted hoard to the prodigal, who is apt to waste it in riotous living and to eat afterwards the bread of sorrow. The practical man accepts his losses with grace, the other ascribes them to those who were perhaps slightly connected with them, but all honour and handsome profits to his genius.

A tree surrounded with plenty and profusion, that does not support its branches is not fit to survive—let it perish.

It is discredit to consider an applicant who seeks your advice, or unfortunately momentary aid, a subject to tap informations from, and ultimately dismiss the vexatious matter with canting sympathies and false hopes. Such ugly tricks and barren sentiments disqualify a person from membership of good society. It would serve a far better purpose if

the man were frankly told the truth, which would, although proving a discouraging set-back for the moment, undoubtedly awaken a spirit of self-respect and this, in turn, implant energies in an enterprising man to inspire him to surmount his difficulties.

The end of those of slender means who inadvisedly dress in vulgar ostentations to scare a cow and challenge the wide world with a curt toss of their heads, is generally suicidal.

The simpleton claims our forbearance and commiseration—the man with a limited education should remember that "silence is golden."—when a heated discussion is in progress, but if he persists in chiming in, he exposes himself to ridicule. The wisest policy for him would be to politely retire from the company.

The conduct of some decrepit Taipans, who as a rule, rise in the morning in a damnably crabbed mood, and pitch all their spite and fury with all their might upon those who are near to them, and their subordinates, who daily sweat blood to enrich their employers for a frugal meal, is very bad form and commands no respect.

The first duty of the young and inexperienced, who, not by merit but through accident of birth or favoritism, are designated to command an unit or establishment, is to win the confidence and affection of their staff and not to introduce innovations and rigorous discipline in the rank and file, which would eventually invite endless troubles and anxieties, for themselves. They must bear in mind that "kind words bring kind echoes" and dignified sentiments, superior courage and universal courtesy constitute the real gentleman. Any person lacking in the qualities of a gentleman should be excluded from the society of gentlemen.

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TORAH AND SCIENCE

The following article is from the scholarly pen of Rabbi Dr. M. JUNG, President of the Sinai League, London. It was originally published in THE SINAIIST, the official organ of the latter, devoted to the interests of Traditional Judaism.

We are sure that the readers of ISRAEL'S MESSENGER will welcome the contribution and find it of great value in view of the recent astounding discovery made by a distinguished co-religionist, Dr. ALBERT EINSTEIN, in the realm of science.

"May science advance and develop" is the earnest wish not only of Dr. JUNG, but all those who are eager to learn and to know the Truth. In giving publicity to Dr. JUNG'S excellent contribution, ISRAEL'S MESSENGER, sincerely hopes that the latter may continue his good work and his aggressive policy to vindicate the Torah and reveal its beauty in light undimmed and lustre unimpaired. It is indeed a sign of the times that our co-religionists in far-off England are seriously awakening to the need of defending the citadel of the Torah from the onslaughts of critics, both within and without. Such zeal and enthusiasm as we find displayed whole-heartedly by the members of the Sinai League cannot but elicit our unstinted admiration and inspire others with fresh and renewed hopes in the vitality of Judaism to outlive its detractors and to vindicate the truth of its message delivered on Mount Sinai thousands of years ago. ISRAEL'S MESSENGER earnestly hopes that the day may not be far-off when a Branch of the Sinai League be formed in Shanghai and this may well be the first effort on the part of the Rabbi-elect whom

we hope to hail in our midst in November next:—

TORAH AND SCIENCE

Even if the results of scientific research should at any epoch be entirely apposed to the teaching of the Torah touching the creation of the universe, we should not be entitled to talk of discrepancy or conflict between them.

A main characteristic of science is development. What we recognise to-day as truth we shall perhaps to-morrow be compelled to reject. The view we hold now, as the result of our researches in the domain of physical science, may be repudiated by us to-morrow because of new results of further researches. The whole progress of mankind is based on development. Science has not yet arrived at its culminating point. There is no doubt that the knowledge possessed by mankind in future days will be deeper and wider than it is at present. Science itself admits that it is not able to present an absolute truth; it is only a method of inquiring of seeking to find the truth. While science is thus in a perpetual flux, Torah offers us definite, absolute truth, refusing to admit any possibility of its development or progress.

The Torah states that it will yield to no pressure from without, its truth being of Divine origin and character and, therefore, unalterable.

Can we, this being the case, say that there is a conflict between the revealed truth and science? When science is ever moving on the road towards truth, and Torah is the truth itself, are we not justified in assuming that science, which is constantly advancing, will in time arrive at the same conclusion as that implied by the teaching of the Torah? Science rejects to-day what it yesterday recognised as true. Can we not suppose that it will reject to-morrow what it recognises as truth to-day?—How does science work?

Someone tries to explain the universe, he reflects upon the facts or appearances he has observed, or things he has observed. There an idea occurs to him by which he thinks to be able to understand a greater part of the appearances of nature. If the explanation seems to him to be satisfactory he proudly proclaims his ideas as truth. He may, however, to-morrow discover one fact which escaped his attention till now, a fact which refuses to be explained by his theory.

At once the whole edifice, built up on his artificially constructed basis, is overthrown, and he is bound to begin seeking afresh after truth.

How can we expect a perfect concord between the Torah, which rests on an eternal foundation, and ever-changing, ever-growing science? Until Science declares that it is capable of no further development, and that it has been brought by the results of its researches to an everlasting standstill, and proves this by irresistible evidences, we cannot admit that there is a conflict between science and Torah. But we confess that while the views of many scientific people can be perfectly reconciled with the Torah, there are some whose views resist any attempt to bring them into harmony with the Torah; and we are bound to recognise that there is a temporary conflict between the two. But are the scientific views really more intelligible to our mentality than those of the Torah?

Are the arguments supporting them really more convincing? What does the Torah, and what does science teach about the origin of the universe? According to the Torah, the All-mighty and All-wise God created the world out of nothing, and endowed it with the possibility of development. He created man and breathed into his body a soul, thus making him a spiritual and moral being. When we accept this idea then we understand the laws of nature governing every creature, the wisdom displayed in every appearance of nature, and the progress of mankind. Only one thing remains unexplained, and this is the being of God Himself.

According to modern science there existed millions of years ago an infinitely small something called "cell," out of which the whole universe emanated. This view is one of the most famous of science and caused a new departure in the scientific world. This view was hailed with great enthusiasm as most ingenious and most intelligible to human reflection. Is it really so? Does this something throw light upon the darkness that enshrouds the origin of the universe?

Is this something really so sympathetic to human reasoning? Does this "cell" really powerfully attract our searching spirit? On the contrary. This scientific theory only increases the difficulty with which we are confronted concerning the origin of the universe. As we do not understand God, so we cannot understand the "cell" or its origin; and in addition we are at a loss to conceive how the "cell" could produce, in response to a blind driving power, all this wonderful world. Should we resort to the thought that God created the "cell," and invested it with all the energies needed to produce the universe, then all the endeavours of science become useless.

The creator of such a "cell," bearing unseemly within its small limits the vast universe, could scarcely have possessed less wisdom than

would have been required in a creator who was to call into existence a fully developed universe. What, then, justifies science to denounce the teaching of the Torah as being beyond our intellectual grasp, and therefore, not to be recognised?

As long as science cannot produce an idea able to solve the most important problem, that of origin of the world, in a more intelligible way than offered by the Torah, it would be unwise to pay much attention to the conflict between them.

It required thousands of years to recognise the moral laws taught by the Torah. They were also rejected as not intelligible to the human mind and uncongential to the human heart. And even now, although their importance is dawning upon the mind, mankind is very slow in realising them fully and living up to them. The same is applicable to the explanations of the laws of the universe as revealed by the Torah.

May science advance, develop. The Torah is waiting patiently that as time goes on and investigation progresses, science will more and more comprehend the truth of the Torah, which is final and as immutable as God Himself, who revealed it. Science already admits, although reluctantly, that there is one energy that supplies nature with all the physical forces and laws, which sustains and rules it. Further advance will surely lead science to see that this energy is the All-mighty and All-wise God, who created the world.

SYNAGOGUE "OHEL-RACHEL"

COMMITTEE OF MANAGEMENT APPOINTED.

On the 22nd January a meeting of all former members of the Synagogue "Beth-El" took place at the Palace Hotel for the purpose of electing five members to act in conjunction with the Trustees of the Synagogue "Ohel-Rachel" as a Committee of management.

Mr. Simon A. Levy, Chairman of the Trustees of the Synagogue "Ohel-Rachel" presided over a fair attendance. He said that the Synagogue had been built through the munificence of the late Sir Jacob Sassoon, Bart., but as the amount endowed for the purpose had proved insufficient, owing to the increased cost of materials, the Trustees had appealed to Sir Edward Sassoon, Bart., London (brother of the deceased) for a further contribution of £25,000, which was readily given. This amount had enabled them to continue the good work uninterrupted, and now they had the pleasure of throwing open the sacred edifice for service free from the burden of mortgage.

The new Synagogue at Seymour Road would be ready for services within the next two months, and it was necessary to maintain from January the required staff, as the Synagogue "Beth-El" had been wound up from 31st December, and its staff must be taken over from 1st January. When the new building would be ready subscribers would have the option of selecting their seats, and subscriptions would then be based in accordance with the positions of the seats selected by each subscriber. The Committee of Management which they intended to form that day would be entrusted with the compilation of Rules and Regulations at an early date for the proper management of the Synagogue.

In conclusion, the Chairman alluded to the recent appointment of a new Minister from England, and he felt convinced that a long felt want had been met and satisfied by the steps taken by the Trustees.

Mr. Edward I. Ezra, in supporting the Chairman, urged that all the former members of the "Beth-El" Synagogue should consider their membership transferred to the new Synagogue from January. The new Committee of management which they intended to elect would form part of the Trustees, the latter to remain if he may say so as "sleeping partners" in the administration of the Synagogue.

Thanks were due to the architects, Messrs. Muirhead and Halse, for the excellent manner in which they had designed the sacred edifice, which will remain as a monument to Shanghai's beautiful architectural buildings springing up everywhere.

The Chairman proposed and Mr. Edward I. Ezra seconded the following names to serve on the Committee for the first year, viz.:—Messrs. D. E. J. Abraham, N. E. B. Ezra, J. J. Judah, A. E. Moses, and D. H. Silas.

The resolution being carried unanimously, the meeting terminated with a vote of thanks to the Chair, proposed by Mr. D. M. David and seconded by Mr. J. J. Judah.

At the first Committee meeting of the above-named Synagogue the following officers were elected to serve for the first year, viz.:—Simon A. Levy, President; D. E. J. Abraham, and Edward I. Ezra, Vice-President; D. H. Silas, Hon. Treasurer; and Mr. A. E. Moses, Hon. Secretary.

A resolution was put to the meeting and carried with acclamation that in view of the useful services rendered by the following three Committee members of the late Synagogue "Beth-El"—Messrs. D. M. David, M. Myers and J. E. Salmon, B.A., L.L.B.—their names should be inscribed in the Golden Book of the Jewish National Fund.

JEWISH PRISONERS OF WAR IN SIBERIA

Pathetic letters continually reach the local Zionist Association as well as the Hebrew Relief Society from the Jewish Prisoners of War in Siberia, appealing for monetary assistance in the shape of loans with which to enable them to be repatriated to their countries.

The problem is one of great magnitude for the local Jewish Community to solve and we understand that the local Zionist Association has made direct representation to the Zionist Organization of America to take up the question of immediate repatriation of our co-religionists in Siberia, the majority of whom express strong desire to emigrate to Palestine. It is to be hoped that some serious steps will soon be taken in this direction. While on the subject, we are pleased to observe that our distinguished co-religionist, Mr. David I. Sandelson, who has lately returned from Vladivostok to England by way of New York, has interviewed the leading members of the Jewish Community of the latter port and urged upon them the necessity of extending immediate succour to the forlorn Jewish prisoners of war in Siberia.

THE JEWISH TRAGEDY

If there are ranks in suffering, Israel takes precedence of all the nations,—if the duration of sorrows and the patience with which they are born enable, the Jews are amongst the aristocracy of every land,—if a literature is called rich in the possession of a few classic tragedies, what shall we say to a National Tragedy lasting for fifteen hundred years, in which the poets and the actors were also the heroes?—(A translation by George Elliot from Zunz 'Synagoga Poetria'.)

DEAN WALKER

The imminent departure of Dean Walker for England is evoking expressions of keen regret all round. The popular Dean has made numerous friends among all Nationalities during his stay in Shanghai and his co-operation in all works of charities, in which he has distinguished himself has evoked spontaneous praise all round. Members of our own Community who worked hand-in-hand with him in the field of sweet charity testify to the broad and humane spirit which has ever animated the Dean in his efforts to promote the cause of the poor and the needy in our midst, irrespective of creed, caste or color. Such a personality will be greatly missed by Shanghai and we join in wishing him length of days and happiness in his future home—England.

MESSAGE FROM THE REV. DR. SAMUEL GROSS, OF HULL.—
EXPLAINS WHY HE COULD NOT ACCEPT LOCAL
JEWISH COMMUNITY'S "CALL"

SYNAGOGUE CHAMBERS.

HULL, February, 10th, 1920-5080
To The Editor of Israel's Messenger.
DEAR SIR—Permit me to thank you for your letter and to congratulate you on your magazine. It is in many respects a remarkable production and testifies to the high cultured tone of your Community. It was the receipt of a former copy of your paper that induced me to speak to the Chief Rabbi about you. Unfortunately, however, circumstances have greatly altered since then. My wife has had a serious breakdown and although after treatment she recovered, yet the doctor told me that she must not be taken away from her home and her parents and relatives, and as for taking her out of England—that course is not to be thought of. I therefore cannot entertain the idea of going to Shanghai.

I apologize most sincerely for any hopes the Chief Rabbi may have given you. . . . I feel very sore over this episode as I think it very unfortunate that so earnest and energetic a community should be left without a religious leader, but under the circumstances you will excuse my not sending you a message for Pessah. I can only hope that this coming festival will see the commencement of the true Geulah! that no longer should our brothers and sisters groan terror-stricken under the cruelties and bestialities of their oppressors.

May the coming year witness a strong return to our Holy Land, may it speedily assume its rightful place in the religious hegemony of Israel. May learning and inspiration flow from it! And you and your outpost keep aloft the banner of Judaism, "Deget Mahanei Yehudah" true to all our old ideals, a beacon to the nations, a light to the Gentiles.

waiting for the time when Palestine the heart of the world, the heart of Israel shall again beat firm and send its healthy blood of pure Judaism along its veins to all the outposts of Jacob—aye, unto England, so also unto Shanghai—and then strongly shall we be united working happily in the field of the Lord. *Al Geulahinu ve'al peduth nafshenu!*

Yours sincerely,

SAMUEL GROSS.

We are sure that the foregoing stirring message from the Rev. Dr. Gross will be read with vivid interest mingled with regret that circumstances over which he could exercise no control had compelled him to decline the position tendered him by our Community. What has been our loss remains Hull's gain. Fate has been our loss remains Hull's gain. Fate has Hull deceived us. When the call to Dr. Salis S. Dalches, also of Hull, was given by our Congregation, we were equally unfortunate in the matter. Dr. Gross may rest assured that his good wishes for the good of our Community will be cherished by us. We earnestly hope that his future career in the Rabbinate will be bright and brilliant, one which will shed lustre on the Anglo-Jewish Ministry! In this sense we extend a hearty welcome to the Rev. Dr. W. Hirsch, of Middleborough, our Rabbi-elect, and hope that his future ministry in the local field will inspire the rising generation, in the stirring words of Dr. Gross, "to keep aloft the banner of Judaism, true to all our old ideals, a beacon to the nations and a light to the Gentiles."—Editor, ISRAEL'S MESSENGER.

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THE JEWS IN CHINA

By Bishop WILLIAM C. WHITE, Kaijefu.

The subject article will be read with interest by the readers of ISRAEL'S MESSENGER. Bishop WHITE'S interest in the Orphan Colony shows no signs of abatement. He is writing a comprehensive history of the Jews of Kaijefu and this will be published shortly. Bishop WHITE left for England last month and in an interview given to the Editor of this journal, he expressed his hope to see the proposal to perpetuate the memory of the orphan colony by erecting a hospital on the site of the ancient Synagogue at Kaijefu accomplished this year. It is not improbable that Bishop WHITE, while in London, will lecture before the Jewish Historical Society on the Jews of Kaijefu of which he has a fund of latest information which can hardly fail to arouse widespread interest in the matter. We are pleased to observe that recently there has been a good movement initiated by Dr. Jacques FARRUCOVIC, the well-known Jewish Orientalist, to embark on a mission to save the remnant Jews of Kaijefu from total extinction. The former is at present in New York where his mission to arouse the American Jewry to assist him to save the Alysian Jews from further degeneration is meeting with great response everywhere. We await the future movement of Dr. FARRUCOVIC with vivid interest, for we have never seen of his calibre to do missionary work for the benefit of our people in distant lands.

The more one looks into the history of the Chinese Jews the more one is saddened at their decay.

Probably there is no similar instance in history, where a strong Jewish community, such as the Jews of China undoubtedly were, after a continuous existence of nearly 2,000 years, in the midst of a strongly idolatrous people, and without much persecution to speak of should finally succumb, and as a religious entity become non-existent.

There is no doubt but that there was a great influx of Jews into China during the Han Dynasty, about the beginning of this era. There had probably been Jewish traders in China many years before that, for the main route by which Chinese silk passed into the Roman Empire was through Antioch in Syria. In all probability they were Jewish traders who brought these goods from China, and for this purpose they would follow the main caravan route from Baghdad across Khawass, Samarkand and Chinese Turkistan, into Kansuh, Shensi, Honan, and the other provinces of China proper.

From tombs of the Han and Tang Dynasties, opened up during the last fifteen years, have been gathered clay figures of men and women, and amongst them are some in foreign clothing, with a distinctively Semitic type of physiognomy. These tombs

are found in the Western part of Honan, along the line of what was the main caravan route from China out into the West.

On one of the Kaijefu Memorial Stones (1489) we are told that the ancestors of the Chinese Jews came by way of Tien-chuh,—a name applied to both Persia and India,—in obedience to the Divine Command. That there were over seventy clans in this particularly large immigration, possibly an exodus from Palestine following the destruction of the Temple, and that they brought tribute cloth, no doubt of cotton, for China at that time grew no cotton.

In early times there were many synagogues throughout China, and the Jews were both numerous and wealthy. From Chinese records we gather that there were four, if not six, synagogues in the city of Chang-an (now Sianfu); two, and probably three, in the city of Kaijefu; one at least in Chinkiang, Hangchow, Ningpo, Loyang (Hananfu), Nanking, and Peking, and possibly one in Ninghsia, Canton, and Shichang.

In 1163 the Emperor of the Sung Dynasty, whose Capital city was Kaijefu, gave permission to the Jews to build a new synagogue in the national capital, in which to observe the customs of their ancestors, and to hand down their doctrines to their descendants. This does not mean that the Jews' colony was only established in Kaijefu at this time, for there is a reference in Chinese records to a synagogue which was in the Ningyuen square of Kaijefu, which was traditionally reported to have been erected about the time of the incursion of the Western Tartars during the Tsin Dynasty (2nd. to 5th. C.).

It is quite possible that this Imperial recognition gave precedence to the Kaijefu synagogue, which tended to make it more permanent, which is why it has existed almost to the present, while of all the other synagogues there is no trace whatever. Moreover, at the end of one of the Hebrew books, formerly in the Kaijefu synagogue, and probably dating to 1620 A.D. there is a Hebrew record of Rabbis and Scribes, which speaks of the city "anciently called Pienliang (Kaijefu), the Divine city, by Divine help." The synagogue of the "Divine city" is now in ruin. Only the site remains, upon which it is proposed to erect a suitable memorial to this unique and pathetic fact of history.

The two memorial stones and a few relics are being carefully preserved, while an attempt, successful in a measure, is being made to organize the remnant of the Israelites into a clan. But these people, though they trust us fully and are on the best of terms with us, show little or no interest in religious matters, or in the history of their forefathers. The name their fathers went by, "Tiao-chin-chiao,"—sieve-pluckers,—they have discarded for "Chiao-ching-chiao." Scripture teachers,—though they now have no Scriptures to teach and no tradition to hand on while they know nothing and practice nothing of the religion of their forefathers.

THE ARABS—AN INTELLIGENT RACE

The Arabs furnish an instructive illustration of the wonderful powers of observation of those who commune much and intelligently with nature. A dervish—so the story runs—was journeying alone in the desert, when two merchants suddenly met him. Observing them spring right and left, as if in search of something, he said to them: "You have lost a camel." "Indeed we have," they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervish. "He was," replied the merchants. "Had he lost a front tooth?" said the dervish. "He had," rejoined the merchants. "And was he not loaded with honey on one side, and grain on the other?" "Most certainly he was," they replied. "And, as you have seen him so lately, you can in all probability conduct us to him." "My friends," said the dervish, "I have never seen your camel, nor heard of him, but from you." "A pretty story, truly!" said the merchants, "but where are the jewels, which formed part of his load?" "I have neither seen your camel nor your jewels," repeated the dervish. "On this they seized him, and forthwith hurried him before the judge, where, on the strictest search, nothing could be found upon him, nor could any evidence whatever be adduced to convict him either of falsehood or of theft. They were then about to proceed against him as a sure-rer, when the dervish, with great calmness, thus addressed the court: "That there has been some ground for your suspicions against me I fully recognize; but I have lived long, and have observed much. I know that I had crossed the track of a camel that had strayed from its owner, because I saw no mark of any human foot-step on the same route; I knew that the animal was blind in one eye, because it had crept the hump only on one side of its path; and I perceived that it was lame in one

leg, from the faint impression which that particular foot had produced upon the sand: I concluded that the animal had lost one tooth, because wherever it had grazed a small tuft of herbage was left uninjured in the centre of its bite. As to that which formed the load of the beast, the busy ants informed me that it was grain on the one side, and the clustering flies that it was honey on the other.

MARRIAGES MADE IN HEAVEN —SAYS THE MIDRASH

The Midrash relates a conversation between Rabbi Jose and a Roman matron, in which he maintained that marriages were predestined in heaven, and that it required no God to effect marital unions, that almost anyone could turn man and woman into husband and wife. She proposed to give him a practical illustration of the truth of what she claimed. After his departure, she summoned her unmarried male and female slaves: placed the different sexes in rows, opposite each other, and then paired them off, at haphazard, just as they chanced to face each other. But in a little while, the newly married couples appeared, one after the other, before her, with blackened eyes, and bleeding faces, and broken limbs, complaining bitterly of the mates she had given them, and begging to be freed from their insufferable yoke. She was convinced of the truth of the Rabbi's words, and hesitated not to confess it to him, when again they met, the Rabbi supplementing his former remarks with the saying that, linking in happy wedlock of well-mated people is the work of God and even for Him as great a task as was the dividing of the Red Sea.

WEDDING

A very pretty wedding was solemnized on the 22nd February, when Mr. Victor Gensburger, second son of Mr. and Mrs. H. Gensburger, of Shanghai, was married to Miss Lily Saphiere (his cousin), second daughter of Mr. and Mrs. A. Saphiere, also Shanghai. The ceremony was performed by Cantor H. Frankl.

Mr. M. Myers in toasting the health of the bride and the bridegroom, at the reception held at the residence of the latter's parents, 91 Jessfield Road, delivered a felicitous address as follows:—When Abraham was stricken with age and surrounded with plenty and profusion he had on a sudden called the eldest servant of his house not to take a wife unto his son Isaac from the daughters of Canaan but to go to his country and take one from his own kindred.

These strong wishes of the patriarch would at once strike the observer as a departure from etiquette and custom, for assuredly there must have been at that time a stock of unmarried princesses in Canaan to draw from, a suitable partner for his son. What then were Abraham's reasons for his unprecedented and express orders? What was his objection to the idea? The answer is not far to seek.

His first and second reasons were the unwillingness to witness his little colony absorbed through intermarriage with the natives and thus the great nation he hoped to raise lost in the world's current, and the late covenant that God had made with him endangered, and the third and last reason was the perceptible fact that a kinswoman would naturally watch her husband's welfare and comfort better than the other would. Ladies and gentlemen, marriage is a great human lottery and a difficult problem to solve. Its success and failure materially depends on the conduct of a wife. It would therefore be a sound policy for any prospective husband to choose a helpmate from his own circle who would in the life-long race prove more sympathetic than the one he incidentally meets.

I advise you young folks that when you do make up your minds to put the millstone around your necks to be careful not to recklessly dive into the deep blue to wed strangers whose pretty looks may captivate your tender hearts for the moment, but in due course give you cause to regret your inadvertent actions.

I congratulate you Mr. Victor Gensburger on the good choice that you have made and the step you have so wisely taken and I can assure you Mrs. Gensburger that you could not have won a better prize in the International Savings Society's lottery nor in all the Cotton share booms than the one you can really now call your own. Gentlemen, please fill up your glasses, and drink to the health of the bride and the bridegroom.

PURIM ENTERTAINMENTS

The premises of the Shanghai Jewish School formed the scene of an enjoyable entertainment during Purim. At 3 o'clock on Purim Day a matinee was held in the Jewish School which was attended by about 120 children. The proceedings were opened by a speech on the meaning of "Purim" by Mr. Jacob Friend, after which the sisters Milekowsky gave a few items on the piano which proved a veritable revelation to the audience. Misses Francek and Perleman gave classical dances, accompanied by Professor Schilling, with considerable charm

and grace of movement. Recitations followed in many dialects and languages, including Hebrew, Russian and English. A feature of the entertainment was the propounding of riddles, for which prizes were given, the competition being keenly contested. Tea and light refreshments were served, the arrangements for which were looked after by Mr. D. Aranovsky, assisted by Miss Grinberg, Mrs. Cohen and Miss Bangl. The entertainment closed with the singing of the "Hatikvah" (the Jewish Song of Hope).

In the evening an entertainment for adults took place, in the shape of a literary and musical evening. The concert was opened by a Collo. Solo by Mr. Bakoloinikoff, who recognized the audience with the brilliance and fire of his wonderful touch. The item following was performed by Mr. Arco, of the Jewish Opera Co., who ably recited. National songs were rendered by Messrs. Frankel and Friend, who sang with great feeling. A violin solo which reached a very high standard was executed by Mr. Gersherin, who played the impressive "Kol Nidrei" and other Jewish musical selections. Mrs. Boukkin and Mrs. Arco recited selections of Jewish poetry, and item which was enthusiastically received.

Mr. Shreffel read an original humorous story, the effect of which, however, was spoiled by its length, which proved somewhat irksome to the audience. The programme closed with comic songs by Mr. Lebedeff, who put the audience in good humour and sent them home in a happy mood.

At the conclusion of the concert, there was a sale of copies of a Yiddish comic journal called the "Purim Bozim" (Broom) the contents of which were extremely dull.

The Committee wish to thank all the ladies and gentlemen who contributed to the success of the two entertainments by giving their services free of charge, and also to miss D. Grafman, who discharged the arduous duties of accompanist in a manner that left nothing to be desired. A word of thanks is also due to Mrs. D. E. J. Abraham, for collecting funds in connection with the entertainment.

OUR POPULAR RABBI

The London Jewish Chronicle dated 6th February, just to hand, contains the following news item concerning our Rabbi:—
The Rev. W. Hirsch, B.A., was among those who supported the Mayor, on the platform at the public meeting which was held to consider the formation of a branch of the League of Nations Union.

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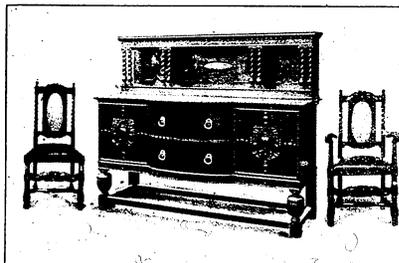
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SHANGHAI JEWISH COMMUNITY EXTENDS UNANIMOUS "CALL" TO RABBI HIRSCH, OF MIDDLESBROUGH, ENGLAND

interesting Letter and Telegram From Chief Rabbi Hertz.

In our issue of the 14 March last year, we published a report of the proceedings of a meeting held by some of the leading members of our Community when it was decided to proceed forthwith with the election of a Rabbi for our Congregation and to appeal to Dr. Hertz, the Chief Rabbi of England, to assist the latter to secure a suitable candidate for the post. We are pleased to say that as a result of the following communications exchanged the desired object, so long looked for, has been successfully attained:—

Shanghai, 28th March, 1919.

THE VERY REV. DR. J. H. HERTZ,
Chief Rabbi, of the United
Congregations of the British
Empire.

LONDON, ENGLAND.

VERY REV. SIR,—I take the liberty of addressing you this letter and hope that you will kindly assist our Community in securing a suitable Rabbi to officiate here. At a meeting held on the 4th inst., the subject was comprehensively discussed and the proceedings thereof were published in ISRAEL'S MESSENGER of the 14th inst., a copy of which was mailed to your goodness.

The need for a spiritual head has long been felt here and we would like to avail ourselves of the opportunity to offer to a suitable man a monthly salary of \$500 with an agreement of three years. This sum at the present rate of Exchange represents approximately £85 per month, but we must point out that the present Exchange is unusually high, due to the war. When conditions become normal it may decline to its pre-war level in which case the equivalent in Sterling will be about £50 to £60. As, however, the Rabbi's salary will always be paid in local silver currency, he will not be involved in any risk of Exchange fluctuations. Besides the above salary of \$500 the Rabbi will be allowed \$100 a month for residential quarters—this allowance to cease when the Minister's residence which we contemplate building is erected in the compound of the new Synagogue.

The first class passage out to Shanghai and that of the Rabbi's family as well as their return passage back to England, should the Minister desire to return on the expiry of his agreement, will be paid by us.

Our object in limiting the time of his agreement to three years is in

order to give him an opportunity of judging for himself whether it will be worth his while to continue to work at the end of the term, should our Community request him to do so.

Our congregation is composed mostly of Sephardim who follow the Sephardic ritual, and has two Synagogues, each of which has a Hazzan who shall be under the supervision of the Rabbi-elect. The most important function of the latter will be to make Judaism here a living force and to revive an interest in all Jewish affairs. His duties will be to take charge of all religious functions appertaining to the Community, to supervise in the management of the local Jewish School, to lecture regularly in the synagogue and Jewish Literary Society and to organize a Sunday School for the juvenile members.

We may further state that there is a large Ashkenazic Congregation who may also request the Rabbi-elect to preach in their Synagogue occasionally and help them in all religious matters.

In case you decide upon a suitable candidate kindly wire us his name and particulars, addressing your telegram to "Ezra, 14 Kiukiang Road, Shanghai" so that we may call another meeting to discuss and confirm the appointment and cable you accordingly. No anti-Zionist need apply.

I may here add that it is imperative that the Minister should possess University degree and the title of "Rabbi" as we wish him to function in all religious matters.

Eagerly hoping that you will be kind enough to give the matter the consideration which it may deserve, and thanking you most heartily for your kindness and apologizing for the trouble given you.

I remain, Very Rev. Sir,
Yours sincerely,

N. E. B. EZRA,
Hon. Sec. Pro. Tem.

FOR THE JEWISH COMMUNITY OF
SHANGHAI.

To the foregoing the following reply has been received:—

OFFICE OF THE CHIEF RABBI,
MILBERRY ST., COMMERCIAL RD., E.1.
LONDON, Sept. 24th, 1919. 5679.

DEAR SIR,—A few days ago I had the pleasure of sending you the following cable: "Matter has been re-

ceiving earnest attention. Writing, Hertz."

Since receiving your communication I have given your community much consideration and thought, and I am in full accord with you that the appointment of a suitable gentleman for the Shanghai Congregation is a matter of vital importance both to you and to the whole of Jewry in the Far East.

You will no doubt have seen from the *Jewish Chronicle* that there is a terrible dearth of Ministers in England, and I more especially of University-trained Rabbis. For example, the Cape Town Hebrew Congregation have been seeking a minister for a number of years, and although they have advertised extensively, and appealed to me continually, they have not yet found the gentleman they require.

I can, however, at present offer you one solution, and that is for your Congregation to help to train a man who will be fitted to occupy your important pulpit. If you are prepared to do this, I can suggest to you the name of one of my ministers, the Rev. S. Gross, B. A., at present officiating at Hull, England. He is a man of great devotion, enthusiasm and ability, and I have ascertained from him that he would be willing to come to London for intensive study of advanced Rabbinics during a period of about 6 to 9 months, which period would suffice for him to qualify for the examination for the Rabbinical Diploma. He could, of course, only do this if you were prepared to pay him a salary, say one-half to two-thirds of the annual stipend you offer.

In the foregoing circumstance I would most strongly advise your taking this course, when you could rely upon my whole-hearted interest in the training of your candidate in order that he may come to you as a true Jewish leader and minister, and prove a force for peace, harmony and happiness in your midst.

With cordial greetings and my best wishes to you and the members of your Congregation for a happy and successful future.

Believe me, dear Sir,

Very faithfully yours,
J. H. HERTZ.

N. E. B. EZRA, Esq.,
Shanghai Hebrew Congregation,
52, Avenue Road,
Shanghai, China.

With a view to giving full consideration to the foregoing important communication, a meeting of the representative members of the local Jewish Community took place on the 12th January last at the offices of Mr. Edward I. Ezra, No. 14 Kiukiang Road. There were present, Messrs. R. D. Abraham, Edward I. Ezra, N. E. B. Ezra, Simon A. Levy, D. H. Silas, Nathan Rabowitz and S. J. Solomon. Apologies

for non-attendance were received from some other leading members of the Community.

Mr. Edward I. Ezra who presided, dwelt upon the progress of their negotiations for the appointment of a Rabbi as their spiritual leader, whose want had been felt for many years. Several efforts were made in the past to secure a suitable candidate for the post, but not until lately were they in a position to secure through the good offices of the Chief Rabbi of England, a capable man who was a graduate of the London Jews' College and the London University. He felt convinced that the Rabbi-elect would be a force for good in their midst and succeed in playing an important role in making Judaism in China a living force and imbuing the rising generation with Jewish ideals.

The Chairman concluded his address by reading the letter from Dr. Hertz referred to above.

A resolution was put to the meeting and it was carried unanimously that a telegram be forwarded forthwith to the Chief Rabbi of England thanking him for his efforts to secure a Minister for the local Jewish Community and accepting all the suggestions embodied in his letter.

At the conclusion of the meeting

the following cablegram signed by Mr. Edward I. Ezra was forwarded to the Chief Rabbi:—

"Your letter 24th September received. Community approve engaging Rev. Gross as per your terms. Please apply Messrs. E. D. Sassoon and Co., for payment £200/- account allowance. Kindly expedite affairs and confirm."

Dr. Gross Engaged Elsewhere; Dr. Hirsch Recommended

On the 8th March, Mr. Edward Ezra received the following telegram from Chief Rabbi Hertz:—

"When your cable received R. v.

Gross just engaged elsewhere. I have succeeded in inducing Rev. Hirsch, of Middlesbrough, who could obtain Rabbinical diploma same time as Rev. Gross to consider favourably your offer. Good man but not British-born. Cable consent on previous terms."

At a Committee meeting of the "Ohel-Raeh 1," Synagogue held at Mr. Edward I. Ezra's offices on the 11th March, it was unanimously decided to cable a message to Dr. Hertz recommending the appointment of Dr. Hirsch as Minister for our Community.

ISRAEL'S FRIENDS AND ISRAEL'S WILL

(Address Delivered by Dr. Stephen S. Wise at the Mass Meeting of the Chicago Zionist Convention in September, 1919.)

Israel, the people of Israel have been practical for two thousand years and more, in the art of forgiving our enemies. The great Christian virtue, as it is called is a virtue which we Jews have honored and enabled ourselves by monopolizing, but if we forget our enemies, we never, never forget our friends.

In the old days under the old order in a world of injustice and oppression and unrighteousness and the denial of liberty, Israel was surrounded by a world of enemies; but a new day has come, a new order is about to dawn, a new world is to live, and in the new world Israel is to know only friends, because the new order is to be an order of justice and of freedom.

I say that we do not forget our friends, friends within and friends without Israel. We have friends, we have not bought these friends, we have not craved these friends, we have not craved the favour of these friends. They are our friends because in the hope of Israel and in the restoration of Zion there is to be found the symbol of all that for which the Allies fought, and which they won for all time to come.

We have friends, and our friends are the friends of justice. Our friends are the people who love right. Our friends are the nations wherein the better and the nobler things of life obtain. The friends of democracy are the four great democracies of the earth, America, England, France and Italy. Over and above noble Britain and glorious France and unyielding Italy, over and above all is our America, America represented by that American who spoke not for himself alone, though he spoke for himself, but who spoke out of the heart and conscience and passion of all the American people, when he promised that he would do all that he could in order to further the Jewish dream of a Jewish homeland.

Do you know why Zion is to be our own? Because we willed it! We willed it in our prayers, we willed it in our hopes, we willed it in our faith, and we willed it in our deathless loyalty.

The will of Israel has brought the great consummation to pass. We were ready for it. All things were ready for the people, and we were ready, and as I shall say, as long as

God gives us the strength to speak for Israel, it was because of the spiritual leadership and the moral genius of two men, Herzl and Brandeis.

Readiness, preparedness is not a single act, it is a continuous process. The fact that our preparedness was begun twenty-three or four years ago will not in and of itself suffice. The fact that in some senses we were ready a year and two years ago, even this will not suffice. One thing more is needed. We must be ready, we must be prepared now to answer the summons of our leader who has just returned from the land of Israel. His cry is, not "to arms," but "to work, to work!" That is the summons to Israel to all Israel. The day of hoping of believing, of dreaming is done. The day of work, the day of service, the day of high sacrifice, the day of sacrificial devotion is at hand.

In the old days, twenty years ago and ten years ago I was wont in Zionist addresses to deal with one difficulty after another and I remember as early as 1898, I dealt with the two difficulties which were alleged as against Zionism. One, that Zionism was impracticable, and on the other hand, Zionism was too ideal, a rather strange accusation when falling from Jewish lips. Half the Jews of the world said that Zionism was not practicable, and the other half of Jewry said that it was too ideal. In other words, if we were practical, we were not ideal enough, and if we were idealistic we were impracticable.

Now, what has come to pass? We Zionists have shown the world anew that the Jews can be practical in their idealism, and they at the same time can be idealistic in their practices. We deny that there is discordance between the practical on the one hand and idealism on the other.

Some of us had faith twenty years ago and more. My father and my father's fathers had it before us, and we have come to see that the glorious thing about Zion after all is, that it is coming and the land will be ours.

I am tired of hearing even the best of the friends of Israel say: "What a great people the Jews are. Their prophets two thousand years ago had the ideals of social justice." I want the day to come when the world shall say: "How great are the Jewish people. Two thousand years after their Hebrew Prophets, they were able to translate their prophecies into the glory of justice and honour."

Suddenly, I find some Jews who are very much concerned about the Arabs. These Arabs of whose existence they hardly knew until recent historical events acquainted most of us with some of the elements of

non-American geography. What have we to say about the future relations of the Jews and Arabs, of Jews and all non-Jewish peoples in the Jewish land?

I wonder whether you will not agree with me that there is no one thing to be said. May Poland and Roumania and the Ukraine and Russia treat their Jews as non-Jews will always be treated in the Jewish land. Some day there will be a commission sent to Palestine, perhaps by America, perhaps by France, perhaps even by a chastened Polish Republic, and that Commission will be sent to Palestine, not to investigate pogroms and massacres, but to learn from the Jewish people how Jew and Christian and Arab can live side by side in unity and fellowship without hurt and in all friendliness.

I will tell you one reason why my heart rejoices that the great and useful day will soon be at hand. Herzl once said that he longed for the time to come when the Jews could stand erect. But some American Jews say that surely in America we Jews can stand erect. Not I! Not I! For I hold my head bowed in shame as long as my fellow-Jews, through no desert or demerit of their own, are wronged, are denied, are humiliated, are broken, are massacred from day to day, and I tell you, I say to you that the Jews of earth will never stand erect, for no Jews can stand with head erect, until all Jews can stand with head erect.

I tell you the day will never come on which Jews all can stand with head erect until there be a land, the land of lands where they will be hosts not guests, where Jews will rejoice to meet out the hospitality which the world, to its own infinite loss of soul, has too often withheld from the Jew.

Do you know why I want Palestine? I want Palestine for the Jewish people, in order that there may be one place on earth where it will not be necessary for the Jew to make excuses for himself. You and I know that Europe has been tested in these days of war and peace. Europe is being tested now. The character and sincerity of the war professions of the Allied nations are now being tested as if by fire; but we are going to be tested. I have no doubt that Palestine will be ours as far as it can be made ours by the will or the grant of any people or peoples other than ourselves. Palestine is not ours, Palestine will not be ours; England cannot make Palestine Jewish. England, France, Italy and America can unite to say, and they will say to Israel, "Palestine may become your own." The tragedy of the war was that we who belong to Palestine and to whom Palestine belongs were shut out of

Palestine by Turkey, by the Turkish Empire. It will be infinitely more tragic if we shut ourselves out of Palestine. We will shut ourselves out of Palestine if we do not understand that the day is come, the day for the mighty generosity, the day for unselfish service, the day for daily sacrifices.

Palestine is not going to be ours as a gift. I have said it to you before, I say it again, if Palestine could be ours for the asking I would reject it. I want Palestine to become the possession of my people through my people's tears and toil and sweat. Zionism has done much for us. It has given us back to our people. It has given our people back to us. It has served us, it has enriched us, it has ennobled us in a thousand ways. What can we give back to Zionism? What can we now do for Mother Zion? When I was in Palestine, I, too, grieved, that in all Palestine I did not come upon a single really outstanding and noble Jewish monument; but to-day I say to you, that we want no monuments in Palestine. We want a great, living, ennobled people in Palestine. That is to be the monument of Israel.

I am not a Zionist any longer. I was a Zionist while Zionism was a hope. I have ceased to be a hope. I have ceased to be a Zionist, for Zion is all but become a realized fact. Let no Jew feel that he is unwelcome, and that we are grudging in our appreciation of his services, because he has not been a Zionist up to this time. Let us forget all that. Let us in the great and unforgettable words of our Leader, touched by his own spirit of nobleness and humility—let us remember that Zionism is nothing more to-day than an instrument, and an instrument I believe at the hand of God, to be used for the rebuilding of his people in his and their land. We are a tool, we are an instrument to be used by all Jewry, for all Jewry hopes to serve Mother Zion—yours and mine. But still whilst we live, the distinction and that aristocracy of spirit which belongs to the men and women who interpret life in the terms of enjoyment, of pleasurable delight and aristocracy to ideals, high and practicable.

PALESTINE SHIP COMPANY ESTABLISHED

A Jewish company was established in London with the view of arranging direct ship service between England and the important ports of Palestine. The company's

shores have already been fully subscribed and operations are expected to start very soon.

The Palestine Industries Development Company, also in London, is making steady progress. It is proposed that the company begin with the establishment of the following industries: (1) The manufacture of clothing, hats and caps, shirts, blouses and underwear; (2) the manufacture of boots and shoes; (3) the manufacture of furniture, case-making, joinery, and the establishment of a modern sawmill. The main principles to be embodied in the articles of association will be: (1) To employ Jewish labour; (2) to pay a living wage; (3) copartnership; (4) all arrangements to be made in accordance with Jewish traditional law.

The film industry has already reached Palestine. The country offers exceptional scope for the making of films of a religious and historical nature, but up to the present only contemporary events have been filmed. These pictures have already been shown locally, and are now on their way to England, where they are likely to create a great deal of interest.

WEDDING

Silas-Gubbay

Nearly five hundred people thronged "Mohawk Lodge," the residence of Mr. Ellis I. Ezra in Mohawk Road, on the 14th march, on the occasion of the marriage of Mr. Meira Silas, son of Mr. D. H. Silas of Shanghai, to Miss Cecelia Gubbay, daughter of Mrs. M. Gubbay of Shanghai.

The Rev Mr. Franckel, the Cantor, rendered in an impressive manner some beautiful Jewish hymns appropriate to the happy occasion, and thereafter Mr. D. H. Silas, the father of the bridegroom, performed the wedding ceremony. The bride, who was given away by Mr. T. Toledano, looked charming in a creation of charmace trimmed with shadow lace and tulle, embroidered with pearls and caught up with orange blossoms. She carried a passing bouquet of white roses. The bridesmaids were the sisters of the bride and bridegroom, the "best man" being Mr. Albert Hayim.

Mr. Edward I. Ezra proposed the health of the bride and bridegroom in the course of a few well-chosen words, to which Mr. T. Toledano suitably responded.

The presents were both numerous and beautiful, forming a token of the esteem in which the bride and bridegroom are held by a large circle of friends.

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WHY JUDAISM SURVIVES*

By REV. R. TREVORS HERFORD
(UNITARIAN)

Judaism Not Dead Nor Likely To Die.

First consider the fact that Judaism is a living religion, now at the end of nearly nineteen centuries from the time at which it is said to have received its death blow; or, if not its death blow, at least its notice to quit, the time when its claims to any right of survival were denied the opinion it ought to have died and did not.

Christian writers who have made such assertions have not been consistent. If they really believed that Judaism had died out, had at least withered into a barren faith, as Canon Charles puts it, they would have let it alone. Why spend time and labour in assailing a dead enemy? If Judaism were dead, why had Christianity anything to fear? If anything must be said about the Jews, why not write disquisitions about the long-forgotten Jewish religion, as scholars now write about the religion of the Babylonians or Egyptians of far antiquity? But Judaism was not dead or anything like dead, and Christian writers wrote as they did, partly at all events, from a keen sense of the mischief which they thought Jewish controversialists might do to the Christian religion.

Then, if Judaism were not dead, the Jews, according to Christian writers, were beset in ignorance, afflicted with "blindness and hardness of heart and contempt of God's word and commandment," as interpreted, of course, on Christian lines. If so, then why spend time in confuting them, or, what was certainly easier, in reviling them? Why not leave them to the neglect and silent contempt which, according to this theory, was all they deserved? Why pay attention to the words of men who were only blind leaders of the blind, from whom all the light of truth had been taken away, and who could only rattle the dry bones of a dead tradition instead of gratefully partaking of the bread of life? Again the answer is that Christian writers knew well that they could not so dispose of the Jewish religion or the people who professed it and lived by it. And Christian writers, with more zeal than consistency recognized the vitality of Judaism by efforts to convert the Jews. Strange indeed were the methods they adopted.

*Reprinted from the *Memorah Journal*, "What the World Owe to the Pharisees," the Arthur Davis Memorial Lecture for 1919, delivered by Rev. R. Trevors Herford, a Unitarian minister and librarian of the William Liberty in London.

ed for this purpose, papal decrees, persecutions, autos da fe, public disputations, civil disabilities, and so on through the list of efforts of perverted statesmanship, which would be grotesque if it were not shameful. But the meaning of it all, or part of the meaning, was that Christianity owned with anger, fear and indignation and a certain perplexity, that Judaism was not dead nor likely to die, and that its continued presence in the midst of Christian society was a most unwelcome but most undeniable fact.

Moreover, even those Christian scholars who combined the usual security of invective against the Jews with a not usual knowledge of what the Jewish writings contained, admitted in unguarded moments that there was something in these writings besides puerile fables and detestable blasphemies. Wagners expresses the wish that by the labours of well-trained scholars the nobler portions of the rabbinical literature may be saved for Christian use. (Prof. to Tela Ignea, *Satanæ* p. 99.) And no one could write more venomously against the Jews than Wagners, except it were Eisenmenger.

The Real Explanation of Christian Hostility.

The assertion, then, that Judaism came to an end with the rise of Christianity into power and prominence is an assertion which even those who made it never really believed to be true. But, so far as I know, Christian writers who attacked and denounced Judaism nowhere set forth clearly the real ground of the hostility which they felt. They were never tired of accusing the Jews of blasphemy, on the ground that Jewish writings contained passages insulting to the founder of the Christian religion and impugning the chief doctrine of the church which claimed his authority. Also, on the ground that the Jewish people in the time of Jesus had been guilty of his death; and so that act could never be undone, so the guilt of it remained, from age to age. These were grounds sufficient when urged by a church which to this day has not learned what "Elevation" means, to afford a pretext for unrelenting hostility to the Jews, the branding of them as enemies of the human race. There was Christian warrant for this in the words of the Fourth Gospel, where Jesus is represented as saying to the Jews: "Ye are of your father the devil" (John viii. 44).

To the theological grounds were added the social grounds, based on the fact that the Jews were a race apart, and forgetful of the fact that it was partly Christian jealousy which kept them out of the general stream of social and commercial and industrial life and forced them into cellings which Christians could safely denounce but could not dispense with. All these things are writ large over the history of Christian dealings with Jews, through all the centuries even down to our own. But they are rather the outcome of a deep-seated feeling than the reason of that feeling. For the feeling itself and the explanation of it we must look to the theory of the medieval church. This theory was that God had appointed his church to be the sole means of salvation for all mankind—"nulla salus extra ecclesiam"—that as a society it was one and indivisible, allowing no divergence from its teaching, no difference of opinion as to its declared truths, no questioning of its authority. In regard to churches beyond its control the church could only assert its claim, and endeavour to make it good through the labours of its missionaries for the conversion of heathens and infidels. But in regard to Christian countries, i.e., countries where both rulers and people recognized the authority of the church, the presence of the Jewish people and the persistence of the Jewish religion were a continual offense because they gave the lie to the church's boast of unity, they made a steadfast protest against her claim to sovereign authority in matters of religion, they maintained a stubborn refusal to conform to her requirements, or rather her imperious demands. She had her ways of dealing with heretics, and employed them freely against the Jews. But though she counted her victims by thousands, she could not deal in that manner with a whole nation, scattered as it was over so many different lands. If she could have made an end of them, she probably would. But failing in that, she felt as an injury to her authority the uncompromising nonconformity of the Jews as a people, and she failed, century after century, to break down that resistance, and compel those obstinate dissenters to conform.

Even the Protestants Were Intolerant.

It might have been expected that with the rise of Protestantism, which was a result from the rejection of the authority of the Catholic Church, came a better understanding of the Jewish position and would have been learned, even some sympathy felt towards them, by those who had at last brought their eyes to find what the Jews had done from the beginning. But it was not so and for this reason—that Protestants no less than Catholics claimed to be the true

expounders of Christianity, and the Jews were a witness against them both. The Protestants could not, indeed, make the same pretensions to undivided unity which the Catholic Church made, but the Protestants had a new grievance of their own. If the Jews had refused to admit the authority of the church, they no less stubbornly refused to accept the Protestant interpretation of the Bible. And no Protestant ingenuity could get over the awkward fact that the Hebrew scriptures formed an integral part of what Christians regard as the whole Bible, and that after all the Jews had the right of the original possessors to say what their own Scriptures meant. It suited Christians to claim that the Old Testament as well as the New belonged to them, that they were the true Israel and so forth. But they never forgot that the Israel living in their midst denied their claim, and disputed their interpretation.

When the idea of toleration did come into Christian minds it did so among Protestants certainly; but it was a long time in coming, and the Jews were the last to benefit by it. I do not forget that Holland afforded in the sixteenth and seventeenth centuries a refuge for Jews hunted from other countries; but theological hatred assailed them there, for Holland also was a Christian country. And the golden age for Judaism in Christian times was when the Jews flourished in Spain, under the protection not of Christian but of Mohammedan kings, who in this respect as in others were wiser than those who claimed to be the children of light.

So it was, therefore, that in the eyes alike of Protestants and of Catholics the presence of the Jewish people and the continuance of the Jewish religion was a standing offense, because it was a persistent nonconformity in times when nonconformity was regarded as a device of Satan.

Judaism the Savior of Christianity from Corruption.

The mere fact of nonconformity would still have been an offense, if it had been in regard to some trivial matter, but in the case of Judaism it concerned fundamental articles of Christian belief. The witness of the Jew has always been for unqualified monotheism, the Unity of God in the most complete and unconditional sense of the term. The monotheism of the orthodox Christian has always been a qualified monotheism. I know, as a Unitarian no less than a Jew is not likely to forget, that orthodox Christians always maintain that they hold to the strict unity of God. But when they proceed to teach that the one God is to be worshipped in three Persons (whatever that may mean) there is no getting away from the fact that such monotheism is very much qualified. It

might even be truer to call it disqualified monotheism. Whether the doctrine itself be true or false, a simple statement of divine reality as some hold it or a curiously clumsy and roundabout way of stating what is meant, as others think—the blunt refusal of Judaism to make any terms with the doctrine of the Trinity has always touched orthodox Christians on a sore point, and doubtless will continue to do so as long as orthodox Christianity continues to cling to that peculiar product of Greek speculation. To uphold pure Greek speculation, to uphold pure and undiluted monotheism has been a part, and no small part, of the witness borne by Judaism through the centuries; and who will say that there is not still need for that witness to be borne?

Possibly orthodox Christianity would say that; would deny that any good has come or ever will come from that persistent refusal to own the truth as she deems it. But orthodox Christianity might with advantage learn something in this connection from her own history, and consider two facts: First, that her founder and his first apostles were Jews and that the Hebrew Scriptures were in the beginning the only sacred writings she had; and, second, that a great deal of what is most characteristic in her theology was introduced from heathen sources, using the word heathen in no disparaging sense. The Christian teachers, if they did not consciously borrow from the mystery religions, were certainly influenced by them and owed much to Greek philosophy and other Gentile influence. This may have been a good thing or it may not; as to that I say nothing. The fact can hardly be denied, and it serves to point the question. What would Christianity have become if it had not had the restraining influence of its Jewish origin and its Jewish Scriptures to keep within bounds its tendency to adopt foreign accretions?

It is conceivable that Christianity should have cut itself entirely loose from its Jewish connection. And who can tell, in that case, to what lengths it might have gone in its readiness to assimilate what other religions had to offer? From any such fate the Christian Church had been saved, perhaps without her knowledge, perhaps against her will, certainly with little or no recognition of the fact, by her adoption of the Hebrew Scriptures as part of her own sacred books and by the persistent reminder of Judaism that there was another side to the questions which she would fain have closed. The Hebrew Scriptures, as I have said on another occasion, have acted like salt to keep the Christian teaching from corruption, and the witness of Judaism has been a constant reminder that that salt has not lost its savor.

The Priceless Benefit of Jewish Liberty of Thought.

If these things are true, then the Church might well be grateful for what Judaism by its persistent witness has done for her. Perhaps that is too much to expect as yet. But looking at the meeting not now from the point of view of its bearing on Christianity, but in relation to the world at large, can it be doubted that it has been and is a substantial benefit to the human race that there should be among its members, and especially its Christian members, this nonconformist nation, to represent liberty of thought, freedom of conscience, independence of judgment, the right of the human mind to settle for itself its relation with God? Uniformity may be the dream of the Catholic, but it is not the pattern and standard for mankind. And they who were branded by the Roman writer as the enemies of the human race have wrought for it through the centuries a priceless benefit.

That I take to be the substantial meaning of the persistence of Judaism, and that, if there were nothing else, would be enough to establish the first part of my case.

But there is more, by way of detailed service rendered by Judaism to the larger interests of mankind in general and of Christianity in particular, and service which could not have been rendered if Judaism had not retained its vigor and vitality as a religion for men to live by and to die by.

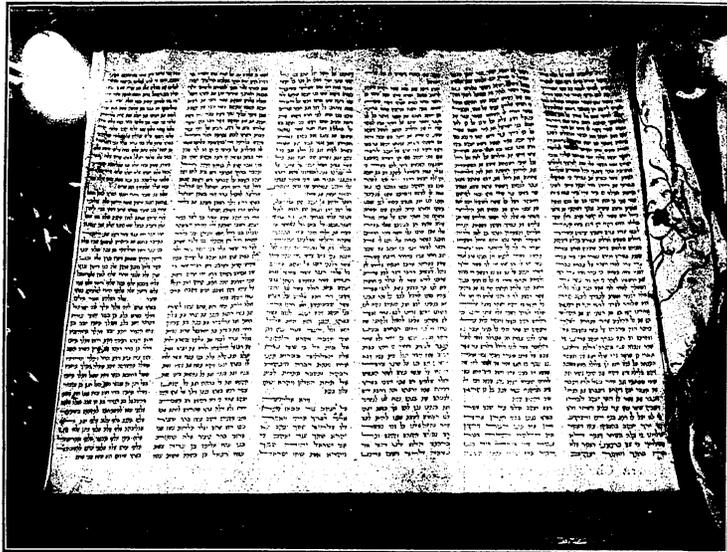
HEBREW LETTERS—A DANGER TO THE STATE

The London Jewish Correspondence Bureau learns from Budapest—The Commander of the town Miskolez in Hungary has issued an order in which he expresses his anger that name-plates on the premises of Jewish firms bear Hebrew letters. All such inscriptions, says the order, are to be removed within 24 hours, and continues:—"In future I shall have to consider and to treat such secret letters as hostile to the interests of the State, and a provocation to the Hungarian people."

The Jewish paper "Miltze-Joevev," commenting on this order, reminds the Commander that nowhere else in the world are these "secret" letter-signs feared, and that in the East End of London the names of some lines and even the stations of the Underground, besides being written in English, bear the same words in Yiddish with Hebrew characters.

FACSIMILE OF AN ANCIENT SCROLL OF THE LAW FROM KAIFENGFU

This illustration is taken from an old Jewish Scroll of the Law, said to be 2,000 years old. It was in recent years removed from Kaifengfu, Honan, to Hongkong by the Jesuit Fathers and placed in the Hongkong Museum. Lately, the Jewish community of that Colony applied to the latter to hand over the Scroll to them to be deposited in the Synagogue, where it ought to be—a request which was graciously conceded.



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JEWISH UNIVERSITY OF JERUSALEM

Some of the greatest figures in the academic world have agreed to help establish the University of Jerusalem, including Prof. Albert Einstein, famous for his new theory on light rays and Prof. August Wassermann, discoverer of Wassermann blood test fame. Prof. Patrick Geddes is designing the buildings.

Many of the world's greatest Jewish scholars have pledged their support to the Hebrew University of Jerusalem, planned to be the center of culture in the new Jewish National Homeland, according to a report just received from the London Zionist Organization.

Dr. Albert Einstein, noted physicist, who recently astounded the scientific world with his new theories on light rays and gravitation, heads the list of some of the greatest figures in the academic world to-day, who will hold a conference soon at Basle, Switzerland, to prepare the foundation of the Jewish University. The date of the conference has not been fixed, but in all likelihood it will be held in the early summer.

Prof. Patrick Geddes of the University of Edinburgh, considered one of the foremost authorities on town-planning is designing the university, as part of the scheme of modernization he is carrying on in Jerusalem, to prepare it to receive the thousands of immigrants who will settle there as soon as the British mandate is established over Palestine.

The corner-stone of the university is laid on top of the Mount of Olives. With a part of the \$10,000,000 being raised throughout the U. S. this year for the Palestine Restoration Fund, Prof. Geddes has announced that he expects to have the Chemical Research buildings completed this year, so that graduate students and scientists from all over Europe may come to Jerusalem and carry on experiments for the agricultural reconstruction of the Holy Land.

The array of academic luminaries, among the greatest minds in Europe, who have pledged their support to the establishment of the Jewish University, include the following:—

Prof. August Wassermann, University of Berlin, noted as the discoverer of the Wassermann blood test; Prof. Achille Loria, economist of the University of Turin; Senatore Vittorio Polacco, Professor of the University of Rome; Prof. A. Levi, Ferrara; Prof. Buchler, and Daiches, Jews College, London; Prof. Yahuda, University of Madrid; Prof. Cohen, University of Leeds; Prof. S. Freud, University of Berlin, creator of psycho-analysis; Prof. Epstein, University of Zurich; Prof. Dessau, University

of Florence; Prof. Almagia, professor of geography at the University of Rome; the following economists, Prof. Franz Oppenheimer, Frankfurt; Prof. A. Sala, Munich; Prof. Friedemann, Berlin; Prof. Landau, Berne; Prof. Ehrmann, Vienna; Prof. Sobernheim, Orientalist, University of Berlin; Dr. Ectliore, mathematician, University of Berne; Prof. Landau, Goettintion; Prof. Leopold Landau, Berlin; Prof. Ornstein, Utrecht; Prof. Ehrenfest, Leiden; Lord Rothschild, F.R.S.; Prof. Alfred Zimmerman of the University of Wales, head of the intelligence bureau of the British Foreign Office during the war, is preparing the organization of the College of Arts; Dr. Brodetsky of the University of Bristol, the work in the physical sciences; Prof. Goldzieher, of Budapest, Oriental studies; Prof. Chajes, chief rabbi of Vienna, Jewish learning; Colonel Norman Bentwich, senior judicial official of the Administration of Palestine, on the College of Law; and Dr. A. Ruppin, Palestine's expert on economics, on the economics faculty.

OBITUARY

The Late Mr. S. D. Lessner, Of Nagasaki, (Japan)

We regret to chronicle the death of an old Jewish resident of Nagasaki, which took place on the 24th February last. The sad occurrence, says the *Nagasaki Press*, was painfully sudden. Mr. Lessner was born at Constantinople, his father being a naturalised Austrian of Jewish origin. He came to Nagasaki about thirty-five years ago and soon started in business for himself, with such success that when the great war broke out he had a large wholesale and retail provision business and considerable landed property. About twelve years ago he added auctioneering to his activities and this also proved most successful. The war ultimately brought about a suspension of his business life, but a few months ago he was permitted to recommence work and he was looking forward with pleasure to some years of active business life before retirement.

Mr. Lessner was married but had no children; he adopted two, however, a boy and a girl, both of whom are now married and away from Nagasaki. He is survived by his wife, for whom the deepest sympathy will be felt in her great loss; as they walked home together after business—practically a daily occurrence—exchanging greetings as usual with many friends, no one would have thought that separation was so near. His father died at Nagasaki about fifteen years ago. A sister, Mrs. Lyons, widow of a well-known resident of Kobe, lives in Paris.

Mr. Lessner took a very active interest in all local affairs and his business ability and shrewd common sense were always at the service of the community and his many friends. Nominally an enemy subject during the war, he remained on terms of closest friendship with Allied residents and generously contributed to war charities. He was ever ready to help distress and local institutions lose a warm-hearted friend. For many years he has been head of the Jewish community, but his purse knew no religious distinctions. He was a P.M. of "Lodge Nagasaki" and his death will be sorely mourned by many brethren in Japan.

The funeral service of Mr. S. D. Lessner took place at the Jewish Synagogue. A large number of Japanese and foreign friends went to the residence and escorted the remains to the Synagogue. Mrs. Lessner was too much overcome to attend the ceremony and the only relatives present were Mr. K. Lessner (ex-uisin) and his children. The entire foreign community was represented, including all nationalities and the business and missionary sections, for no man was more generally known and respected than the deceased. Masonic brethren were also present. The service was conducted by Mr. Cohn and was in accordance with Jewish rites. From the Synagogue the remains were borne to Urakami for interment, being laid to rest by the side of those of his parents, both of whom died here, in the Jewish section of the old cemetery. There were a large number of floral tributes.

Local Tribute

A tribute to the deceased was published in the *Shanghai Times* of the 10th ultimo, by Mr. N. E. B. Ezra, who was an intimate friend of the deceased. *Inter alia*, Mr. Ezra wrote:—"The deceased was widely known throughout China and more especially amongst members of the local Jewish Community. He kept himself in constant touch with the latter in regard to all matters connected with the amelioration of the status of the persecuted Jews in benighted countries. The deceased was a broad-minded man, distinguished for his private and public benefactions to the poor and needy, irrespective of creed, caste and colour. As President of the Nagasaki Jewish Community as well as other leading Jewish institutions, he performed useful work which will long linger in the memory of his friends. He leaves a gap hard to fill and a fragrant memory behind him."

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A WORD OF COUNSEL

BY LOUIS D. BRANDEIS



Associate Justice U.S.

Supreme Court.

Honorary President Zionist
Organization of America.

The special message of Justice Brandeis to his co-religionists in the Orient will be read with keen and vivid interest by readers of ISRAEL'S MESSENGER. To Justice Brandeis is due the present unique position of the Zionist Organization of America, for he has contributed in no small measure to bring about a clearer understanding of the Jewish national aspirations. Rich and poor, high and low, distinguished and undistinguished listened to his sane and wise utterances which helped to clarify the position of the Zionists in their advocacy for a Jewish National Homeland in Palestine. Justice Brandeis made it abundantly clear that a Zionist striving to help in the re-building of the Jewish Commonwealth does not conflict with the duties of his country to which he owes allegiance. As a matter of fact, the exalted position of the eminent Jurist in the United States and his affiliation with the Zionist Movement has tended to re-assure the most rabid anti-Zionist in the United States that in advocating Zionism, he is working for the elevation of humanity and civilization in general. It is an open secret that Justice Brandeis was a co-drafter of the famous Balfour Declaration and worked incessantly to bring about a better understanding of the Jewish National Movement. The eminent Judge is destined to play a leading role in the future establishment of the Jewish Commonwealth in Palestine, and all friends and well wishers alike must join together in extending to him that measure of support and loyalty to which he, as a leader in Israel, is justly entitled.

The rebirth of the Jewish nation is now a material reality. The Allies unanimously have endorsed the British declaration that in Palestine shall be laid the foundation for a Jewish Commonwealth. The proposition that Great Britain shall assume the mandatory of the Holy Land is heartily approved by the masses of Jews the world over, who regard with gratitude and trust this traditional friend to the Jewish people.

Thus, at the threshold of actuality stands the Zionist aim; the establishment in Palestine of a legally-secured home for such Jews as choose to go and remain there and for their descendants, where they may live together a Jewish life, where they may expect ultimately to constitute the majority of the population and may look forward to what we should call home rule.

By a generation of dauntless toil and self-sacrifice, our pioneer workers in Palestine have succeeded in establishing these two fundamental propositions:

First: That Palestine is fit for the modern Jew.

Second: That the modern Jew is fit for Palestine. Viewing the Palestine of to-day with its bright promise of a people regenerated, one must needs be impressed by the conviction that all the toil and all the sacrifice of our Jewish Pilgrim Fathers has been abundantly worth while. They have built the foundation. It remains for us to build the superstructure.

The fulfillment of our people's aspirations cannot fail of attainment if we are united and true to ourselves. But we must be united not only in spirit, but in action. To this end we must continue to organize.

Organize, in the first place, so that the world may have unmistakable proof of the extent and the intensity of our desire for liberty.

Organize, in the second place, so that our resources may become known and be made available.

But in mobilizing our forces it will not be for war. We need, not arms, but men; men with those qualities for which Jews should be peculiarly fitted by reason of their religion and life; men of courage, of high intelligence, of faith and public spirit, of indomitable will and ready self-sacrifice; men who both think and do; who will devote high abilities to shaping our course and to overcoming the many obstacles which must from time to time arise. And we need many, many other men--officers, commissioned, and common soldiers in the cause of liberty--who will give of their efforts and resources, as occasion may demand, in unflinching and ever-strengthening support of the measures which may be adopted. Organization, thorough and complete, can alone develop such leaders and the necessary support.

Our people must be patient, as they are persevering. The rebirth of a people, the reconstruction of a nation, cannot be accomplished overnight. But of one thing we may be reasonably certain-Palestine will be placed under the mandate of the British people. And the British people is heart and soul for a Jewish Palestine.

Louis D. Brandeis

PROSPERITY OF THE HOMELAND

BY JUDGE JULIAN W. MACK
President Zionist Organization of America

The twenty-centuries' old dream of the Jewish people, for which they have prayed without cessation, is coming true—before our very eyes and in our day.

Great Britain is pledged to it; America has given whole-hearted approval of the great plan; France generously has assented to it, likewise Italy, Japan, and Holland; bleeding Serbia has blessed the Jewish aspiration; Greece, China, Siam, Cuba, all these countries and more have endorsed the approval of the great powers.

The Socialist Internationale, the American League of Labor and Democracy, the American Federation of Labour, the British Labor Party have voiced their full approval of it; a majority of both houses of the United States Congress of last year—the war congress—expressed over their own signatures a determination to vote for a resolution favoring the establishment of a Jewish homeland in Palestine, should a plan for one be presented for their approval; nine American State Legislatures petitioned the peace conference in favor of the great project.

And now, what is it that we want in Palestine? It is wise and perhaps necessary to first say what we do not want. We do not want an independent Jewish state in Palestine at this time. And why not? Because at this time the Jews form only one-sixth of the population, and an independent state under such conditions would be impracticable and undesirable. We do, however, desire that the land shall now be placed by the League of Nations under the trusteeship of Great Britain, with the obligation there to lay the foundation of and, by the proper land and immigration laws and administration, to promote the development of the Jewish Commonwealth. Only when the Jews are in the large majority will they be ready for this Commonwealth. What form this Commonwealth shall take—an independent state, a self-governing colony—we do not and can not undertake to say, for no man can foresee what the future may bring. We are now concerned with immediate problems.

Again, our project does not imply that all Jews shall be gathered in Palestine—the land would not hold them, and many will never desire to go there—nor does it imply that any Jew shall be driven out of his home. It simply provides that those Jews who for any reason have the pioneering spirit to refound their people—one of the glories of the world—shall be able to do so; that it shall be made possible again for this people to flower as a nation or a commonwealth, not merely for the benefit of the Jew but for the benefit of all humanity; a people, which when gathered together in earlier days on this soil—not a majority of the Jews of the world but simply a nucleus—evolved and created those fundamental principles of religion, of ethics, of morals, of social justice, on which our entire civilization is based; a people scattered for two thousand years and yet having within it the vital spark which preserved it throughout centuries of unparalleled oppression. With such a past and with the demonstration they have made in the last thirty-five years through their sixty Palestinian colonies—oasis of Western civilization in the deserts of Asia Minor—and with that miracle, the recreation of the dead language, Hebrew, as the living tongue of the whole community, the Jewish people may be trusted, when a nucleus is gathered together again in their homeland, to bring forth noble fruits for the benefit of all mankind.

In fact, the Zionist solution of the problem of the future of Palestine rests firmly on two necessities—the need for healing the world's oldest tragedy, and the need for reclaiming Palestine again for civilization. Little need be said regarding this tragedy—it is re-enacting itself in blood and tears again in Poland. Much should be said however, for the necessity of rejuvenating the ancient land of Israel. And it is to this end that the energies of American Zionists will be devoted during the coming years.

During the last score of centuries of the separation of the Jewish people from Palestine, neither conquerors nor the various populations down to and including the present population, have done anything to make that great land productive in spiritual and economic values. However, through its schools, internal self-government, courts to which the Arabs have come for justice, and all the labor and sacrifice whose benefit for the native population is acknowledged by the Arab leader, Prince Feisal, is making the land prorated in the new life now about to develop in this country. And so our past will be linked up with the present.

Manifold 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 Hebrew university, inform-unity is a reality. Our ed by Jewish learning and Jewish energy, will mould itself into an integral part of our national structure which is in process of erection. It will have a centripetal force attracting all that is noblest in Jewry throughout the world; and 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.

Julian W. Mack



Israel's Messenger feels pleasure in introducing Judge Julian W. Mack to its readers, who, in the special contribution written for this journal speaks with threefold authority as President of the American Jewish Congress, head of its delegation to the Peace Conference, and President of the Zionist Organization of America. Born in San Francisco in 1866, and educated in the schools of Cincinnati and at Harvard, Berlin and Leipzig, he has served as Professor of Law at Northwestern and Chicago Universities, and as Judge of the Juvenile Court, Commerce Court, and U. S. Circuit Court (since 1911). He has distinguished himself by his activity in humane causes and his leadership in social welfare, philanthropy, and civic betterment. As head of the Zionist Organization in America, Judge Mack has earned for himself a splendid chapter in Israel's history.

ISRAEL'S REBIRTH

BY RABBI STEPHEN S. WISE
Vice-President Zionist Organization of America

Some facts face,—and must be faced by,—Israel at this time, the eve of the Festival of Freedom. It has been a year of unparalleled triumph, the triumph of vindication, for the people of Israel. The message of the President of the United States, spoken on Erev Rosh Hushonah, a year and a half ago, was prophetic of the vigor and devotion with which he was to champion the cause of Israel, as well as of the good-will and even enthusiasm with which his associates in the Peace Council were to second the President's own unwavering and unvarying insistence on behalf of Israel.

But, alas, that is not the whole story of the past year. The order that, as we devoutly believe it to be, was born amid travail and tragedy for our people. The day of liberation was doomed to be marked by tokens of the most grievous oppression. As if to prove the wisdom of the allied statesmanship and the need of the protective measures by it devised, the old order expired amid a renewal of medieval horrors for the harried and tortured Jewries of Eastern Europe. Wheresoever the guilt may finally be laid, whether upon short-sighted statesmanship averse of a scapegoat or upon a brutalized military, public opinion may be counted upon to avert a renewal amid the reborn peoples still on trial. Provided, there be no spineless acquiescence on the part of Jews, no overfacile exculpation at the hands of emaculate indifferentists!

In the meantime, the Jewish masses in East Europe lands seem to drift upon "a sea of misery without shore." They or such as survive are, we believe, to have those Minority rights, which Democratic Jewish statesmanship, the achievement in large part of the American Jewish Congress, has secured from the makers of a just peace. But let it not be forgotten that great numbers of our brother Jews, however grateful for the status of a minority-people with all its newly assured rights, are more than ever before moved to pray and to toil for the day when their own shall be the rights of a majority and the privilege of granting minority rights unpunctuated by pogroms.

For good or evil, this must be reckoned with. And, above all, Jewries such as our own, will in the interest of reasonableness if not at the bidding of Jewish brotherliness do well to recall that our brothers of Eastern Europe can neither be sent anywhere nor kept anywhere. Their need of temporary succor, on however large a scale, has deprived them neither of the will nor the right to self-determination.

We dare not fail ourselves nor the world at this hour. The world, represented at Paris, has heeded what it believed to have been the mandate of the Jewish will. The day of tumult and shouting has died. Woe to Israel, if it fail to take at the flood that tide in its affairs, which, once it ebb, will never resurge.

The war, with its myriad of unforeseen issues, has fixed for all time the truth men feigned to ignore,—that a people's will to live cannot be broken by a generation or a century or two millennia of homelessness. A people perishes only if it lack the vision of self-revering determination to live.



Dr. Stephen S. Wise is a noted figure in New York Jewry. As a thinker, scholar, writer, theologian, orator, teacher and leader he ranks foremost amongst the Jewish leading men in the United States. He is known best as a leader of the Zionist Movement in America, to which he has dedicated the best part of his life. His unique contribution to Zionism lies in the fact

that he has imbued with his power of eloquence the rising generation of the U. S. Jewry to the noble ideals of Jewish Nationalism. He has arrested the spread of assimilation and brought an unique message to our people in their dispersion. As far back as August, 1918, the Editor of this journal wrote to Dr. Wise in appreciation of his services to Zionism, from which we take the following excerpts:—

"Your unselfish devotion, brilliant genius and self-sacrificing courage in upholding the banner of Zion, ably and valiantly, has won for you—need I say it?—admiration and praise and upon thy nation and upon thy people in a great measure due to your merit in America, to which he ranks foremost amongst the Jewish leading men in the United States. He is known best as a leader of the Zionist Movement in America, to which he has dedicated the best part of his life. His unique contribution to Zionism lies in the fact that he has imbued with his power of eloquence the rising generation of the U. S. Jewry to the noble ideals of Jewish Nationalism. He has arrested the spread of assimilation and brought an unique message to our people in their dispersion. As far back as August, 1918, the Editor of this journal wrote to Dr. Wise in appreciation of his services to Zionism, from which we take the following excerpts:—

The renewal of the life of Israel as a people in its own land is not a passing bit of froth upon the surface of the world's war-caldron. It is the inescapable and residual necessity of Israel's will, it is one of the basic conditions of a reorganized world.

How will we suffer the miracle of his people's rebirth to touch our own souls. In what measure will be further the fortunes of our people? The answer worthily given spells Zion, not Zion as an historical name nor as a geographical item, but as the fairest of the hopes of a once great people re-embodied. For nothing less than Zion can free and make whole the life of them, that dwell within or without the Holy City.

Stephen S. Wise

N. LAZARUS QUALIFIED OPTICIAN

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

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Written for ISRAEL'S MESSENGER

THE LEAGUE OF NATIONS AND THE JEWISH PEOPLE *

BY DR. MAX NORDAU, LONDON, ENGLAND



We have pleasure in placing before the readers of ISRAEL'S MESSENGER a striking contribution from the strong and flexible pen of Dr. Max Nordau, the dominating figure in the London Zionist Organization, ever since he left Madrid a few months ago. Dr. Nordau has recently attained the Biblical age of three score and ten, and his Zionist friends throughout the world, in order properly to celebrate the event, have raised a fund to acquire the land in Palestine for a garden city to be known as Nordau City, on which homes for a large number of those who have decided to settle on Palestinian soil shall be built, at prices within the reach of all.

Dr. Nordau was born in Hungary July 29, 1849, and lived for many years in France. In the early part of the late War he went to Madrid, Spain, where he has resided until recently. His present active co-operation with the leaders of the Zionist Organization in London is a striking testimony of his keen desire to serve the cause of Jewry at a critical moment. We sincerely echo the wishes and prayers of a contributor Dr. Samuel Gordon, who writes an appreciation of the noted savant in the columns of the Jewish Express, of Philadelphia, 30th January last:—"Long may Clotho keep the shears from the thread the Fateful Sisters are spinning for him. He can ill be spared. It may be centuries before we shall look upon his like again."

The next item on the Syllabus of the Peace Conference, after the settling of the Hungarian affair, will be the treaty with Turkey. Part of the arrangement will be the conferring on England of the mandate for the administration of Palestine, till this former province of the Ottoman Empire shall be judged capable of autonomy and efficient self-government.

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England has valiantly conquered Palestine by force of arms, Jewish units, composed of young men who had voluntarily enlisted in the ranks of her army, having played a conspicuous part in the campaign. According to traditional notions, the conquest in open and frank warfare would have created for the victorious power a title to possession which only could have been disputed by a new war. But the powers that triumphed in the world war have broken with that notion of primeval barbarism, and determined to turn over a new leaf in history. They have declared solemnly, on more than one occasion that they have fought, not for selfish interest, not for profit, but for justice and right. The cruel struggle should not end in conquest, but in the recognition of the right of every people to decide its own destiny.

So it was decided to hand over to the league of nations all territories conquered with the sword. The decision was somewhat whimsical. It was taken before the League of Nations existed. The Peace Conference would have been greatly embarrassed as to what to do with the lands severed by the war from their former state connections, unless it was to override its principle of non-conquest. Happily it was saved from this trouble by the good luck that the League of Nations after all did constitute itself.

It is not the august arceopagus which Mr. Wilson had dreamt and schemed, the grand assembly of the representatives of all civilized Nations, the high court of mankind exercising the function, and having the power, of preserving peace on earth, of preventing conflicts by smouldering old enemies, doing justice to contradictory interests, and imposing by force its law on egotistical evil doers who should show a propensity for employing old methods of pursuing their selfish advantage by violent means. It is only a timidly hesitating approach to this institution, diminished and crippled by the absence from it of the United States, whose President had taken the initiative of its planning, but was disavowed by the senate of his country. But incomplete, enfeebled as the League of Nations is in its present state, still

it is a promising attempt to substitute in international relations, instead of the law of the jungle, the law of moral, civilised man, and to extend the rule of justice from private to public affairs, from individual citizens to sovereign states.

The League of Nations, such as it is at present, has become the legal trustee of the territories which, in consequence of the fortunes of war have had to change their political allegiance. It charges one of its members with the provisional administration of each of these several territories without conferring sovereign rights over it. It remains well understood that after a lapse of time, which in some cases will undoubtedly be fixed in the mandates, and in others may be left undetermined, the mandatory power will have to restore to the League of Nations the country entrusted to its care, and the League of Nations will then have to decide whether it will admit in its circle that country as a new member on terms of equality, or whether it will judge this honour premature and not yet fully deserved, and decree another term of observation and expectation.

It is not known at present whether a date will be assigned to the end of England's mandate for the administration of Palestine, or whether the mandatory power will be free to prolong or shorten the exercise of its right according to its own judgment. One limitation, however, is from the outset, it is understood, put on the mandate: England is to administer Palestine with a view to giving the Jews an opportunity for "establishing there a national home for the Jewish people."

The formula "a national home" has been the subject of manifold and widely diverse interpretations. I read it as meaning an autonomous Jewish State and so does every political Zionist. I have discussed the matter elsewhere and do not wish to enlarge upon it here, but what I think necessary is to draw attention to certain other expressions used for the first time officially by Non-Zionists, by Non-Jews, in Mr. Balfour's declaration and presumably taken over literally into the article of the international agreement which will define the mandate of England, the words "a national home for the Jewish people."

So Mr. Balfour first, and all the powers represented in the League of Nations after him, speak of the "Jewish people," recognise explicitly the existence of a Jewish people. This puts authoritatively an end to the controversy whether the Jews form a people, as we Zionists maintain, or whether they are only a religious community without another bond but their faith, in the same way as the Catholics, the Mohammedans, or the Buddhists.

A whole library has been written on this question. The most subtle, most intricate arguments have been brought to bear on the subject. Sincere seekers of truth and deceitful sophists have racked their brains to find solid criteria of the concept of Nation, and according to their preconceived ideas, to their interests and passions, to their bias of all kinds, they have declared them answering or inapplicable to the case of the Jews. And how amusing or sadly inconsistent many of the debaters were; There is for instance M. Theodere Reinach, a scholar and writer of high attainments. He composes a "History of the Jewish people," admits without the faintest attempt at ecstacy that the Jews were a people with its own national life and fate, but declares that they suddenly ceased to be a people in 1791, when the revolutionary convention of France granted them the rights of men and citizens. By what miracle could a people disappear between one day and the other, hear the Jews who before the carrying of the French law of Emancipation were a nation, lost entirely this quality after that event, he does not stop to explain. Yesterday the Jews were a nation! To-day they are a confession! Bow yourself before the fact! Do not venture to raise objections or to doubt! You must believe! It is a revelation! It is a dogma!

The non-Jews, and not only the Antisemites always smiled at this contention of those Jews who repudiated the national character of Judaism. But this was put down as a particularly galling form of Jew-hatred, and resented accordingly. At present, this stage of the old and irritating controversy is over. The League of Nations, in spite of the absence of the United States, practically the official representation of the whole of civilised mankind, expressly proclaims, in a document of the highest historical and political importance, the existence of "the Jewish people, for which a 'National Home' is to be created. Mind: a "Jewish people," not a Jewish "persuasion" a "national" home, not a "religious" centre, not a place of worship. Henceforward it will be of no use to continue the stubborn opposition against the idea of a Jewish nationality which certain Jews were the only ones obstinately to deny, while it was admitted as obvious by all the rest of the world.

The statement contained in Mr. Balfour's declaration and which will undoubtedly be repeated in the diplomatic instrument investing England with the Mandate for Palestine, is, however, qualified. The Jewish people, recognised formally by England and by the League of Nations as a national entity, will be composed of those Jews who will have sought and found their national

home in Palestine. Those Jews who profess no connection with the national homeland, will be free to remain outside the national fold, and if they find their happiness in keeping aloof from the Jewish nation, let us hope they will succeed in convincing their Gentile countrymen that they form no part of it.

As to the Jews who put stress on their qualities as members of the Jewish people, and who boast of it, they have a clear road traced before them. They must strenuously and rapidly qualify for the dignity and rank of a modern nation, equal to all others, superior to as many of them as possible. Its value will, I hope in a near future, not be measured by the strength of the Army and Navy it can muster, but by the intellectual and moral creation which it contributes to the work of the world. Tiny ancient Greece would in our epoch, shine in brilliant light and not risk to be crushed by brutal Rome.

As soon as the Jewish people in Palestine will have transformed by its own constructive effort its old "national home" into a flourishing country supporting millions of highly cultivated, well-to-do inhabitants, the League of Nations will welcome it as one of its members with all the rights and duties attributed to the other nations which compose civilised mankind. And we may anticipate without presumption that the Jewish nation inhabiting Palestine which will have developed into an independent state will occupy a prominent position in the League of Nations.

Reform rabbis have invented some busy mission of the Jewish people or of Judaism. They were Germans and assimilators. They took their inspiration from the Gospel and the Acts of the Apostle on one hand, and from Hegel's mystic philosophy of history on the other. Hegel taught that God had established from all eternity his plan for the spiritual evolution of humanity, and employs the different nations as instruments for the realisation of his will, charging each of them with its particular mission which it has to fulfill without being conscious that in accomplishing it, it furnishes its part in the execution of a general creative intention of divinity. Repeating this absurd Hegelian twaddle, the Reform wisecracks attributed to Judaism the mission of preaching to Judaism the mission of preaching to Judaism to mankind, and welding together with the writings of Hegel the Christian tradition of the Apostles, they affirmed that Jews must disperse all over the globe in order to accomplish their preaching and converting mission.

This doctrine is not worth refuting. But if the Jews have and had no mission to propagate the belief in one God, they may now be credited, if not with the formal mission with

which nobody could entrust them, but at least with a natural organic capacity for giving the example of righteousness, high morality, and love of peace and justice, that is of the principle on which the new order embodied in the League of Nations is to be established.

These principles are those laid down in the law of Moses, proclaimed in the loftiest language by the prophets of Israel, and condensed in the "Wisdom of the Fathers" ("Pirko Aboth") Who could be better qualified to profess them in theory and to act upon them in practice than that Jewish people which has always preserved their living tradition, without having had during 2000 years an opportunity to apply them in their own national home before the eyes of the world?

The prestige which will reward the Jewish people in Palestine for their exemplary life and deeds will profit the Jews outside the country also, altho' they will not have deserved it, not having worked for it.

MR. STEPHEN PAYS TRIBUTE TO LOCAL JEWISH MERCHANTS

"A Great Asset To The British Empire"

Mr. A. G. Stephen, Manager of the local branch of the Hongkong and Shanghai Banking Corporation paid an eloquent tribute to the local Jewish merchants at a luncheon party given him recently at the Astor House on the occasion of his departure to England.

Mr. Edward I. Ezra, Managing Director of the Shanghai Hotels, Ltd., presided at the gathering and proposed the health of the guest in a few well-chosen words.

Mr. Stephen, in reply said:—
I have watched this company (Shanghai Hotels) for many years and I feel that it is a company that will have great prospects in the future development of Shanghai, and I also desire to state that under the control of Mr. Ezra this company has been brought from chaos into order. Gentlemen, I wish to be put on record the high value I place on the work the Jewish merchants have done in Shanghai, and I am very glad to see some of the leading Jewish people present here to-day. No one knows better than myself what a great asset they are in the development of the British Empire. This company is a particular instance of what can be done by able management and Jewish brains.

A REMARKABLE STORY

150,000 Russians—former seventh-day adventists, and not of Jewish blood—are clamoring to get to Palestine. These Russians—"Gerim" they are called—are the most unusual type in the world, and more orthodox than the orthodox Jew born in the faith.

One hundred and fifty thousand strangers knocked at the gates of Judaism in Russia two years ago and were admitted.

To-day these 150,000 strangers are knocking at the gates of Palestine.

The history of these "Gerim" or strangers, who in less than three generations have grown into the most pious of Orthodox Jews, ardently awaiting the opportunity to enter Palestine, is one of the most interesting phases of Jewish history.

Originally members of the Russian Orthodox Church, they broke away to become Seventh Day Adventists.

By observing the Jewish Sabbath, they gradually assimilated other Jewish religious customs and traditions, still remaining Sab- batarians. Persecuted for their revolt from the Russian Church, many took refuge in Siberia, while thousands of others were exiled there.

Of pure Russian peasant stock, their communities grew larger and larger until there were great settlements of them in the agricultural districts of Russia around the Volga river, in the Ural and Caucasus mountain regions and in Siberia.

Their inquiries regarding Jewish practices continued, their assimilation became more complete, until they stood in the unique position of observing practically every phase of the Jewish religion without being Jews. Because of the more intense hatred of the Jew in Russia and his precarious existence, they hesitated in breaking over. But with the revolution of 1917, the "Gerim," inspired by An-Sky, a noted Jewish writer, who traveled over all Russia to get them to practice their Jewish religion openly, they flocked to the religion they had adopted.

Previous to the revolution their services were held secretly. Now they practice the Jewish religion openly, and according to travelers just returned from Russia, are among the most devout Jews in Russia.

Instead of conducting their services in Russian, the "Gerim" use pure Hebrew, which makes them unique among Orthodox Jews.

Writing of the intense desire of the "Gerim" to emigrate to Palestine, Samuel Mason, a Jewish relief

worker in the Far East, told the following of the Siberian communities:

"Sometimes they are referred to as Sabbatarians but they resent this title. They insist that they are Jews. The present is already the third generation and they cling to the faith with a determination rarely exceeded by persons of this class.

"There are several towns composed entirely of these 'Jews.' They are all workers of the soil and they own land, which they contemplate disposing of, to emigrate to Palestine as soon as the word is given. Some of them are getting impatient and there is no doubt that as soon as the entire question of Palestine is settled favorably and emigration is started, these 'Gerim' will be among the first to knock at the gates for admission.

"They speak only Russian and look typically Slav, being powerfully built."

NEW SHIP
FLYING ZION FLAG

A Jewish ship, flying the Jewish colors was launched recently at Jaffa, being given official recognition by the English and Italian governments. The event was widely heralded as the beginning of Palestine's future merchant marine.

Palestine's future merchant marine, for which engineers of the Zionist Organization of America plan an ultimate appropriation of \$10,000,000, got its start recently when the first Jewish vessel in the Mediterranean, owned by Jews, named by Jews and flying the Jewish flag, was launched at Jaffa.

As the blue-white flag of Zion flew up the mast, two Italian warships in the harbor gave official recognition to the Jewish colors by saluting them, according to a report of the luncheon received by the Zionist Organization of America.

The vessel, a former German craft, was purchased to ply along the Palestine coast, making the ports of Beirut, Tyre, Haifa, Jaffa, Gaza and several ports in Egypt. It was named "Hechalutz," (The Pioneer).

Permission was received from the English government, according to the report, for the ship to fly the Jewish colors. The wife of Major John, English commandant at Jaffa, raised the flag and launched the boat, expressing the hope that next year the Jewish people might possess

a large merchant marine on the Mediterranean.

Establishment of a merchant marine in Palestine is being worked in conjunction with harbor improvements at Haifa by Zionist engineers, who plan, through the \$10,000,000 Palestine Restoration Fund campaign being conducted throughout the country this year, to convert Haifa into the leading harbor and most important city of the entire Near East, whose commercial and maritime prosperity will be carried on through a Jewish fleet of merchantmen.

COMMERCIAL
DEVELOPMENTS OF
PALESTINE

Extracts from an Address delivered by Dr. Chaim Weizmann before a special gathering of Zionist representatives on February 8th, at the Cannon Street Hotel, London E. C.—

The industries with a more or less safe future were those based on agriculture—fruit-preserving, jummaking, silk weaving, olive oil, and soap, and also those connected with what might be found in the Dead Sea—bitumen, asphalt, and salts like potash. There were certain industries which were particularly Jewish, such as watchmaking and instrument making, for which the raw material need not necessarily be found in the country. For these industries light was required, and that was plentiful. The necessary skill existed amongst the Jews. The Yemenite Jews, for example, were very good filigree workers.

Haifa As An Antwerp

For trade, however, there was unlimited scope, not to-day, but to-morrow. Palestine would be the bridge from Baghdad to Cairo and from Constantinople to Calcutta. With the development of railways and shipping there was a considerable prospect for international trade. Haifa could become the Antwerp of the Eastern Mediterranean in twenty-five to thirty years. Dr. Weizmann added that these facts were based on his observations extending over the past twelve months, and he thought they would be corroborated by independent exports, both British and Jewish. These facts should teach Zionists that there were possibilities in Palestine.

ZIONISM A WORLD QUESTION

By Edward S. Little.

It is an error of the first importance to imagine that only JEWS are interested in the question of Zionism; it concerns the entire world as no other single question does to-day. Sir William Crooke in his recent report on his return from an investigation of European affairs states in the most explicit language that it is the gravest problem before statesmen.

During the whole period of the Diaspora there has been a bitter conflict between Christians and Jews; the history of the Jews is a history of misunderstanding and persecution by Christians. And it is difficult to explain why this should be, for the Founder of Christianity was a JEW. The Name of this great Jew—the Christ—is the name Christians revere above every name. It is surely, therefore, the greatest travesty of religion to think that a persecution of His Race can be in any way well pleasing to HIM.

Of course it is well recognised by everyone that not every one belonging to Christian Nations is a Christian; as a matter of fact there are only a limited number of Christians in the World and without exception they would condemn the acts of violence and cruelty performed in their Founder's name.

Now at length we have come down to the end of the Age and the Jew is coming into his own again. Zionism is an expression of Nationalism which is making the Jews again a Nation. It will begin immediately to have the most important consequences as soon as the People receive again autonomy in Palestine and again begin to function as A NATION.

There can be no question at all as to the correctness of Jewish and Christian prophecies and that they are now receiving their fulfillment. The Jews are destined to become a great people and will continue to influence the world in an ever increasing degree. They have always exerted an influence in the world altogether out of proportion to their size. The influence they have wielded is as nothing to what they will do in the future.

The Jews are looking for the coming of the MESSIAH; with this the Christians agree. He will preside over the affairs of the Jews as He will over the destinies and interests of all the world and it is HE who will solve the intricate problems which are without HIM unsolvable. Christians say the Messiah is returning. When HE comes the controversy will be settled, call him by what name you like. The Jew pointing to Him will say that is our Messiah, at the same time the Christian will say that is also our Messiah, so will end the long controversy between Jew and Christian and all enmity between the two will at once cease.

In Zionism therefore is the hope of the world for it is most distinctly a prophetic movement even if the prime movers in the scheme fail to recognize it as such; it is bringing in the last great consummation of the ages and will usher in the golden age of mankind of which the prophets have sung. We, therefore, watch with the most enrapturing interest all developments in connection with the resettling up of the Jews in Palestine; the destinies of all mankind are wrapped up in this movement and it is far and away the most important movement on this Planet at this time.

While we do not subscribe to the views of our esteemed correspondent, still, it is only fair to emphasise the fact that we Jews do not look forward to the Day to come to earth in human form in order to end the long controversy between Jew and Christian. Such a conception of Day is entirely foreign and alien to the spirit of Judaism. It is anti-Jewish through and through. (Vide Isaiah 42-8).

The advent of the Messiah, to which we look forward, will assuredly be a step forward and forward in the evolution of mankind. According to the Prophecies of Israel the world will become literally filled with the knowledge of God as the waters cover the bed of the sea (Isaiah 11-9). God will be proclaimed King over all the earth, He, God the Good, being ONE, and His name, ENITY. (Zechariah, 14-9). In other words, it will vindicate triumphantly the PAST and the PRESENT Jewish standpoint and not reverse it in any way.—Editor, ISRAEL'S MESSENGER.

ZIONISM IN AMERICA

BY THE HON. CHARLES S. LOBINGIER
Judge of the U. S. Supreme Court For China

I can think of no better way to meet your request of March 26, for a "short contribution" to your next issue, than to record some of my experiences with the Zionist leaders during my recent visit to the United States.

Altho I had read somewhat extensively on the subject, the activities of the Zionist Association of America surprised me. Picture one of those huge New York office buildings with an entire staff devoted to the cause and you have in mind the Zionist headquarters. The work is thoroly systematized, each branch has its regular staff and appropriate office and in a far corner of this great hive is a small room from which Messrs. De Haas and Cowan direct the operation of the great machine. I lunched with these gentlemen, the former of whom had just returned from Palestine with Justice Brandeis, and profited greatly from their conversation; but it was also most interesting to stroll thru these offices and observe the workers. Here were literally hundreds of hard working young people whose chief incentive, evidently, was a love of their cause. They were Americans—practically all of them—but they were also Jews and the Zionist ideal had clearly caught their youthful vision. I have almost never seen a more enthusiastic and at the same time, more earnest, crowd of young people.

Later in Washington, where I visited with Mr. Justice Brandeis of the United States Supreme Court, I had an opportunity of observing the effect of the same ideal on the adult and highly trained mind. Here was a man who had been elevated to what is probably, now, the most important tribunal on earth. Surely the honor was great enough and the field sufficiently broad so that he need not have gone outside. But he had evidently found in Zionism a new interest in life and he discoursed at length upon the hidden beauties of Palestine and the spell which that ancient land casts upon those who enter it in the proper spirit.

The Zionist leaders of America are men with a vision—but they are not visionary. They have no illusions about the difficulties of their undertaking and they realize that it is, primarily, an industrial one. Hence their talk was full of practical plans. I heard very little of political discussions. It seemed to be taken for granted that Britain would become the mandatory for Palestine and that she could safely be trusted with its government for the present while the Zionists of the world are lending their energies to the re-building of their ancestral home.

And they are beginning at the bottom. Realizing like all good builders, that the foundations are the most important, these architects of the new Zion are laying them broad and deep. They understand that there is no future for the Jewish people in Palestine except as they are attached to the soil; that the land will not support a large population until it is irrigated and, in part, reforested; and that, after these preliminary steps are taken, the problem of profitable colonization will require intelligent thought and careful selection. Hence the program of the American Zionists appears to be (1) land purchase (2) irrigation and reforestation and (3) colonization. And such a program is broad and important enough to command the best efforts of all friends of the Jewish people.

Charles S. Lobingier

Written for ISRAEL'S MESSENGER

JEWISH NATION, THE PRIDE OF ASIA

A HINDU VIEW

By Prof H. P. Shastri

History is a record of surprises. Events come and go with dramatic rapidity and very often our predictions do not answer the purpose. The happenings of the world are only dim reflections of the occurrences in the Spiritual world and ignorant as we are of the transcendental laws governing the world, we fret and frown, smile and mourn. The wheel of the Law rolls on mercilessly guiding the nations on the path of Evolution and those who put up their will in opposition to the Law are crushed.

The destiny of Asia has witnessed so many changes and now her ever-glorious nations have been reduced to non-entities, to learn the lessons conducive to their true amelioration. The Jewish dispersion was perhaps needed. But for this Europe would have been in darkness. The great schools of thought founded by the Jewish thinkers and their high culture were meant to reach the darkest corners of Europe, to uplift and civilize the people there who had to play later on such an important part in giving scientific inventions and discoveries to the world.

Now is the turn of Asia to rise once more. The Western civilization is waning in something. It is not catholic. It engenders and perpetuates prejudices which result in great complications. It is aggressive. The Law wants peace and universal brotherhood irrespective of caste, colour and creed. This is the message of Asia to Europe. The Law has fitted the Jewish people to represent Asiatic ideals of toleration, sufferance, goodwill and peace. Combining as they do all that is best in Asiatic culture and also in Western culture theirs is the duty to interpret East to West and West to East. To-day the Pan-Asiatic and the Pan-Turanian movements are progressing rapidly and all the minor differences of sects and opinions are being sunk for good. A mighty force is being created and some misguided people may think that these are the black forces working against Europe. But our ideals stand for universal good. What is needed is this: that Europe should restore the Jewish people to their original home in Asia and there will be no cause of misunderstanding. The nations of Asia are ready to embrace the Jew who is their pride and follow his lead

in matters having bearing on West. The Jew is not at all vindictive and "forget and forgive" is his principle. He will, therefore, teach the Turk to be moderate and a great menace to Europe will end for ever.

The Asiatic nations want Western education which the Europeans have not successfully imparted to them. The Jew is quite at home in science and art and acquainted as he is with the Eastern psychology, he is best fitted for the task. He is loved and respected all over Asia and if established once more in his ancient home, he will exert very peaceful influence on Eastern diplomacy. He will unite the divided hearts of some of the Asiatic nations and his word will be law to them.

In short Asia claims that her lost sons be restored to her and her pride and essence now scattered all over the world be once more made over to her.

THE RESTORATION OF PALESTINE APPEALS TO LIBERAL HUMANITY

Because of intolerable persecutions and privations, both intensified since the war, one of the greatest migrations in history is now taking place throughout Central and Eastern Europe.

It is an unled flight of Jews wandering painfully in search of the Promised Land.

Behind them lies slaughter or starvation. They must move on or perish. And so thousands are going by the only transport available—on foot—hoping somehow to reach the new Zion in Palestine, the only goal of hope they know.

The suffering in this weary march of impoverished pilgrims through lands inhospitable and bare is unimaginable. Its pathways are literally strewn with folk stricken with hunger or disease.

This is only the beginning of the tide. Let some measure of peace and order come to the present areas of persecution, and hosts of Jews, now unable to migrate, will join the exodus.

But the new Zion is unready. Before Palestine can accommodate

hopefully the six million of Jews expected to populate it a great campaign of restoration and construction must be financed and achieved.

Lands now in private ownership must be purchased. Water supplies and power must be conserved. Cities and towns must be drained and cleansed. Arid soil must be irrigated and protected by planted trees. Natural resources must be surveyed and started in the way of development. There must be technical laboratories for agriculture and industry, and projects of development must be organized and equipped.

Moreover, if Palestine is not to be submerged by an influx of miserable pilgrims before it is made ready for them, a widespread campaign of education, retardation and relief must be undertaken in those countries where the migration is now so inopportunistly beginning.

All of which will require a great sum of money, and an even greater outpouring of administrative genius, statesmanship and patience.

The Zionist Organization of America, presided over by Judge Julian W. Mack with Mr. Justice Brandeis as honorary president, has undertaken to get some of the money. It has decided to appeal for \$10,000,000.

Part of the money it secures is to go into foundation building of the new Zion, part into promotion of enterprises now operative in Palestine, particularly Hebrew educational work, sanitation, housing reform, communal organization and loans to agricultural and industrial organizations and co-operative groups.

We are glad that the appeal is not to be limited to Jews. Although this great effort to restore the Jewish commonwealth, provide an asylum for the oppressed and permit Jewish nationalism to make an unfettered contribution to modern culture is necessarily of the first importance to Jews, on its economic and humane side it profoundly interests and elicits the sympathy of all liberals.

Christians especially will consider it a privilege to aid in making the Holy Land a new land of industry and democracy.—N. Y. American, New York, (21st January 1920.)

NEW SHOHEH APPOINTED

A Shohet from Bagdad is expected to arrive in Shanghai this month. He was engaged by the local Jewish Communal Association through the good offices of the Grand Rabbi of Bagdad.

FRENCH GOVERNMENT FOR ZIONISM

At the fourth session of the Actions Committee, Nahum Sokolow reported that he had received the following telegram from the French Premier in reply to his enquiry regarding the attitude of the French Government towards Zionism:

"I have received your communication concerning the establishment of a Jewish Homeland in Palestine. You need entertain no doubt that it is in the best interests of the French Government to establish National Homeland for a part of the race which is endowed with such virility and intellect. You will undoubtedly have the assistance of France."

AND STILL THEY SURVIVE (BENJAMIN DISRAELI)

Egyptian Pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes and holy inquisitors have alike devoted their energies to the fulfilment of a common purpose—the extirpation of the Jews.

Expatriation, exile, confiscation, torture on the most ingenious, and massacre on the most exhaustive scale, and a curious system of degrading customs and debasing laws, which would have broken the heart of any other people, have been tried, and in vain!

The Jews, after this havoc, are probably more numerous at this date than they were during the reign of Solomon the Wise, are found in all lands, and prospering in most.

All this proves that it is in vain for man to attempt to haffle the inexorable law of nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior.

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Written for ISRAEL'S MESSENGER.

RIGHTEOUSNESS

By Rabbi Dr. Julius J. Price, Plainfield, N.J., U.S.A.

Nothing can produce so great a serenity of life as a mind free from guilt, and kept untainted, not only from actions, but purposes that are wicked. For, as shrubs which are cut down with the morning dew upon them do for a long time after retain their fragrance, so the good actions of a wise man perfume his mind and leave a rich scent behind them.

The question is often asked: To what are the righteous in this world like? The Talmudists considered this question of so great an importance and so fundamental to religion, that they lost no opportunity of explaining and of answering the above question, so as to make an impression on the minds of the faithful.

"Why are the righteous in this world like a tree which grows in a pure place, while its branches stretch into an impure place? Because, if the branches are cut, the tree is then wholly in a pure place. Thus, the most Holy, blessed be He, makes the righteous suffer in this world, so that they may enjoy the world to come, as it is said in the Scripture (Job, viii, 7): 'Though thy beginning was small, yet thy latter end shall greatly increase.' And why are the wicked in this world like a tree that grows in an impure place, whose branches stretch into a pure place? Because, if the branches are cut, the whole tree is in an impure place. Thus, the most Holy, blessed be He, permits the wicked to enjoy happiness in this world in order afterward to cast them into the lowest depths of hell, as it is written in the Scriptures: 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.' (Prov. xiv, 12.)

The righteous are supposed to be greater than ministering angels, because in Daniel (iii, 25) the former are mentioned first. Rabbi Eliezer tells us that the righteous are always heard in prayer, whenever they persevere. On the other hand, however, our sages regarded that no matter how good a tree might be, yet temptation was always put in his path, and with that in mind, they gave utterance to the verse: "There is not a just man on earth that doeth good always and smeth not." None of us are free from sin and yet there are those who are called righteous—how are we to reconcile this enigma? Repentance is our saving grace and every true confession of sin is in homage to virtue, and also to Him who brought that ideal into our nature.

Not only are the penitents received among the blessed, but some Talmudists have even maintained that they will be called to a higher degree of bliss than the perfect righteous. This is, however, a disputed point, as other theologians hold that penitent sinners will never enjoy the beatitude to which the righteous will be entitled—the contemplation of the Divinity. Elsewhere the rabbis continue, the place where the repentant sinner can stand cannot be reached by him that never sinned. All the prophets, prophecies only with reference to penitents; but as to the perfectly righteous, "Ye hath not seen O God, besides thee," etc. (Is. lxiv, 14). This militates against Rabbi Abahu, who said, where penitents will stand, there the perfectly righteous will be unable to stand; as it is said (Is. lxvii, 19): "Peace, peace, to him that was far off, i. e., penitents first; and to him that is near; i. e., those who need no repentance next."

We must not overstep our limitations, and in human ignorance question the acts of Him who holds sway over the whole world. The Lord is Almighty, and all things formed are His servants and worshippers. When the Holy One, blessed be He, said to Saul (I Sa. xv, 3): "Go and smite Amalek," he remonstrated, and said: "If the law prescribes a sacrificial service on the discovery of a single dead body, of how much more importance must be so many souls? And if men have sinned, wherein have the little ones failed?" "Be not righteous overmuch" (Ec. vii, 16), was the reply given by an echo of a voice. When Saul said to Doeg: "Turn thou, and fall upon the priests" (I Sa. xxii, 18), another echo of a voice was heard saying (Ec. vii, 17): "Be not overmuch wicked."

The rabbis have drawn a line of demarcation between the terms goodness and righteousness. Commenting upon, "say that the righteous is good (iii, 10). Is there then a righteous man that is not good? Yes, he that is good to heaven and is bad to men. In the same way it is said (Is. iii, 11): "Woe unto the wicked who is bad." Is there then a wicked man that is not bad? Yes, one that is bad to heaven but good to men. But he who is righteous finds guidance in the Lord, and an incident in the life of Rabbi Eliezer ben Zadoc illustrates this fact. Rabbi Eliezer ben Zadoc said: "I was once in my life in a witness box, and the conse-

quence of my disposition was the elevation of a slave to the priesthood. Is it possible? If the Holy One, blessed be He, does not permit even the cattle of the righteous to be on the occasion of evil, how could He have allowed the righteous himself to become an occasion of evil? Say, therefore, adds the objector: "The consequence of my disposition might have been, etc."

(To Be Continued.)

CORRESPONDENCE

THE JEWISH PRAYER-BOOK ON WOMAN

TO THE EDITOR OF "ISRAEL'S MESSENGER."

DEAR SIR,—May I be allowed to ask the following query? Why have we to say in the daily morning prayer, "Blessed art Thou, O Lord our God, who hath not made me a woman?"

Is this not harsh and severe against the fountain of human life? A reply will greatly oblige.

Yours faithfully,

EVE.

Shanghai, 17th March, 1920.

We are glad for the opportunity given to clear this suspicious idea, that the composers of our beautiful prayers should have had the intention of being "harsh and severe" on women in general. The misunderstanding is caused by those not being familiar with Hebrew to comprehend the profound intention of the Rabbis. The real definition of this blessing is, that we thank God for not being a woman, only that we have to perform more duties, concerning the Torah, more Mitzvot to observe, and we must sacrifice ourselves more to carry the yoke of the Torah, but not, as the majority understand, that we think ourselves more sublime or superior to women.

For instance in our Torah it is written in one chapter: "Honor your father and your mother," and in another, "Apprehend your mother and father." Notice here the difference in expression. In the first place father is put before mother, but in the latter mother is placed before father. And why? To teach us, that the one is not superior to the other. It is a fact that to be able to understand Shakespeare we must have a thorough knowledge of English, the same applies to Schiller and Goethe in German or to Victor Hugo in French; in consequence of which we must have a thorough understanding of Hebrew to appreciate the entire meaning of the sayings of our great Rabbis. But, alas, few can claim now-a-days, this honour. Many other sayings of our ancestors cannot be understood, merely as they are spoken, but all have a just and splendid definition.

Moreover, the idea of the blessing "that thou hast not made me a woman," teaches us to thank the Almighty for having spared us the ordeal of great pain, which naturally falls to the lot of a woman; the proof that it is not an offence is shown in the blessing made for women which expresses thanks to the Almighty thus: "That Thou hast made me according to Thy will," signifying that, although having to suffer pain, yet it is the pain of freedom, and not that of slavery.—Editor, ISRAEL'S MESSENGER.

Written for ISRAEL'S MESSENGER

RIGHTEOUSNESS

By Rabbi Dr. Julius J. Price, Plainfield, N.J., U.S.A.

Nothing can produce so great a security of life as a mind free from guilt, and kept untaunted, not only from actions, but from thoughts that are wicked. For, as shrubs which are cut down with the morning dew upon them do for a long time after retain their fragrance, so the good actions of a wise man perfume his mind and have a rich scent behind them.

The question is often asked: "To what are the righteous in this world like?" The Talmudists considered this question of so great an importance and so fundamental to religion, that they lost no opportunity of explaining and of answering the above question, so as to make an impression on the minds of the faithful.

"Why are the righteous in this world like a tree, which grows in a pure place, while its branches stretch into an impure place? Because, if the branches are cut, the tree is then wholly in a pure place. Thus, the most Holy, blessed be He, makes the righteous suffer in this world, so that they may enjoy the world to come, as it is said in the Scripture (Job, viii, 7): 'Though thy beginning was small, yet thy latter end shall greatly increase.' And why are the wicked in this world like a tree, the branches of which stretch into a pure place? Because, if the branches are cut, the whole tree is in an impure place. Thus, the most Holy, blessed be He, permits the wicked to enjoy happiness in this world in order afterwards to cast them into the lowest depths of hell, as it is written in the Scripture: 'There is a way which seemeth right unto a man, but the end thereof are the ways of death.' (Prov. xiv, 12.)"

The righteous are supposed to be greater than man's strength, because in Daniel, ch. 2, the terms are mentioned first. Rabbi Eliezer Glikin said that the righteous are always found in prayer, wherever they perceive. Of the others, God, however, is regarded that no matter how good a man might be, yet temptation is always put in his path, and with that in mind, they gave entrance to the evil. "There is not a man on earth that doeth good always and sinneth not." None of us are free from sin and yet there are those who are called "righteous," how are we to reconcile this? Repentance is the saving grace and every true sinner is in a high measure virtuous, and like to Him who brought that word into our nature.

Not only are the penitents to be pitied among the Jews, but some Talmudists have even maintained that they will be called to a higher degree of bliss than the perfect righteous. This is, however, a doubtful point, as after the legends held that penitent sinners will never enter a heaven in which the righteous will be admitted, the great reputation of the Dinaitim. Elsewhere the rabbis comment upon the place where the repentant sinner can stand cannot be reached by him that never sinned. All the prophets, prophets only with reference to penitents, but as to the perfectly righteous, as both in the Talmud and in the Midrash, they are called "Elohim." They maintain against Rabbi Avobah, who said, whose penitents will stand, those of the perfectly righteous will be made to stand, as it is said (Eccl. ix, 2): "Who knows what will be the end of him that will be made to stand?" "I know, because I know that was the offering of penitents that made them that is near to those who need to repent the most."

We must not forget our limitations, and in human language speak in the merits of Him who is far above the whole world. The Lord is Almighty, and all things are possible. His servants and disciples. When the Holy One, blessed be He, said to Saul (I Sam. xvi, 22): "Go and smite Aviah," he was instructed, and stood. If the law prescribed a sacrificial service in the slaughtering of a single dead heifer, or how much meat in portions, and how many meals. And if men have earned who can have the Fifth, they feel it.

The most rights are a command. "Thou shalt not be a worshiper," (Ex. xvi, 10) was the word given by an angel to Aaron. When Saul and David were taken to the field, and fell in the presence of Saul, xviii, 48, and they were taken to the field, and Saul said, "I will not be a worshiper," (I Sam. xvi, 22).

The rabbis have drawn a line of distinction between the "Kadosh," dress and right business. It is mentioned upon the way that the right dress is good in itself. Is there a right man? That is not good. Yes, he that is good in his own and good to men. In the same way it is said (Isa. iii, 11): "Who is the wicked who is good?" Is there a wicked man that is not good? Yes, one that is bad by behavior, but good to men. But he who is righteous finds guidance in the Lord. And an incident in the life of Rabbi Eliezer ben Zadok illustrates this fact. Rabbi Eliezer ben Zadok said: "I was once in my life in a witness box, and the conse-

quence of my disposition was the elevation of a slave to the priesthood. Is it possible? If the Holy One, blessed be He, does not permit exaltation of the righteous to be the occasion of evil, how could He have allowed the righteous himself to become an occasion of evil? So, therefore, adds the objector: "The consequence of my deposition may have been, etc."

(To Be Continued)

CORRESPONDENCE

THE JEWISH PRAYER-BOOK ON WOMAN

To the Editor of "Israel's Messenger"

DEAR SIR, May I be allowed to ask the following query? Will you please say in the daily morning prayer, "Blessed art Thou, O Lord our God, who hath not made us women?"

Is this not harsh and severe against the fountain of human life? A reply will greatly oblige.

Yours faithfully,

EVA

Shanghai, 17th March, 1920

We are glad for the opportunity given to clear this suspicious plea that the members of our beautiful prayer should have had the intention of being "harsh and severe" on women in the world. The misunderstanding is caused by those not being familiar with Hebrew, especially at the position mentioned by Rabbi. The real definition of the blessing is, that we thank God for not being a woman, only that we have a portion more duties, something to be proud, more Mizvah to observe, and we must sacrifice ourselves more to carry the yoke of the Torah, but not the inferiority and stand, that we thank ourselves more sublime or superior to women.

For instance in our Torah it is written in the first chapter, "Honor your father and your mother," and in the second, "Remember your mother and father." Note here the difference in expression. In the first place father and mother are placed before father and mother. To be sure, that the one is superior to the other. It is a fact that we are able to understand and shake the question have a thorough knowledge of Hebrew, the same applies to Shakespeare in English or to Voltaire in French in consequence which we must have a thorough understanding of Hebrew to appreciate the entire meaning of the service of the great Rabbin. But since few can nowadays, this honor. May the service of our ancestors cannot be understood, merely as they are spoken, all have a just and splendid definition.

Moreover, the idea of the blessing that thou hast not made me a woman, teaches us to thank the Almighty for having spared us the ordeal of great pain, which naturally falls to the lot of a woman; the proof that it is not an offense is shown in the blessing made for women, which is expressed as "Thank you, Almighty thus." That Thou hast made me according to Thy will, signifying that, although having had suffer pain, yet it is the pain of freedom, and not that of slavery. Edited ISRAEL'S MESSENGER.



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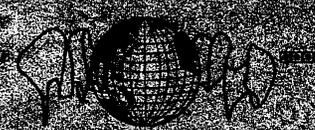
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Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, 4TH JUNE, 1920. 18TH KISLEVS, 5680.

THE RESTORATION

In spite of the appalling calamities and miseries through which our people are passing in Eastern Europe, and in spite of the fact that the deplorable situation finds no parallel in our history, yet we do not hesitate to say that we are passing through stirring times, one which will bring in a new era for the whole House of Israel. Our two-thousand-year old dreams are now being realised in our own eyes and in our own days. The Powers had willed that the land of the Jewish heart's desire, *Beth Hayenu*, must be restored to its rightful owners and the wrong of two thousand years should be corrected.

ISRAEL'S MESSENGER hails with unbounded joy and thanksgiving the momentous decision of the Supreme Council at San Remo to include the famous BALFOUR Declaration in the Peace Treaty with Turkey. ISRAEL'S MESSENGER goes out to-day in celebration of that event dressed in a new garb, the garb of national pride and honour which has ever characterised it in the past. ISRAEL'S MESSENGER which is an organ of Zionism extends its sincere thanks to Great Britain and her Allies for the recognition given to the Jews *vis a vis* their national aspirations to restore the Jewish Commonwealth in their ancient historic home. ISRAEL'S MESSENGER extends its warmest fraternal greetings and thanks to the Zionist leaders for their unflagging and unflinching devotion to the Jewish cause which had been served with a zeal and loyalty second to none. To Messrs. SOKOLOV and WEIZMANN, ISRAEL'S MESSENGER extends on behalf of the entire local Jewish Community, its sincere need of tribute for their patriotic services on behalf of Zion and feel convinced that their names will go down in Jewish history as the deliverers of Israel from her long and weary and dreary night of exile. ISRAEL'S MESSENGER offers its sincere congratulations to all the Zionist Federations throughout the world, and places the

laurel wreath of sincerest affection on the ZIONIST ORGANIZATION OF AMERICA, at which stood the doughty champions of National Judaism, Justice LOUIS D. BRANDEIS, JUDGE JULIAN W. MACK, JACOB DE HAAS, DR. STEPHEN S. WISE, NATHAN STRAUS, LOUIS LIPSKY, A. H. FROMENSON and others. ISRAEL'S MESSENGER feels elated at the thought that it has rendered in its own humble way some service to the Jewish National Movement and the thought that it has lived to witness the realisation of its hopes and ideals, is a matter for unique expression of gratitude to the Most High for giving the Zionist Movement His support and strength with which to man the Jewish ship of State into the harbour of Zion.

We are not, therefore, surprised to learn from a special cable sent to this journal by the London Zionist Organization the great scene of enthusiasm that has overtaken London Jewry and the great celebration observed after the return of the Zionist leaders from San Remo. We are fully conscious of the new era that has dawned upon Israel, and echo the words of LLOYD GEORGE (England's noble Premier who has saved the world's democracy from being crushed and trampled upon by the greatest autocratic Power that has ever dominated this planet), uttered to Dr. CHAIM WEIZMANN before his departure to San Remo: "You have now your start; it is up to you to make good." We call upon all Jews and Jewesses to think of the great era that has dawned upon the House of Israel; to sink their differences of opinion and to work hand-in-hand for the rejuvenation of the Jewish Land, for the development of the greatest Jewish Cultural Centre in Zion, for the growth of true Jewish Democracy and for the furtherance of that civilization which had been the dreams and hopes of our Prophets, Sages and Sires. In the glowing words of Dr.

MAX NORDAU, the leading Zionist. "We want to become a nation taking its rank with all the other nations, the powerful and the minor ones, in the League of Nations, and fulfil our duty in that collectivity. We want to make Palestine a small but strong Commonwealth, which will be an example of progress and civilisation to the world." We dedicate ourselves to this cause, the cause of all humanity in general, and with England arraying all her mighty moral forces behind us, we look hopefully forward with heart full of joy and optimism, to lay the solid structure and foundation of earth's Democracy in the land of King DAVID and the prophet ISAAH and all the other Prophets of Israel.

ASIA TO ASIA

The telegram of felicitation sent us by Viscount UCHIDA, Japan's Minister for Foreign Affairs, and which is published elsewhere in this issue, is a unique document and should be hailed with satisfaction by the whole House of Israel. We have no hesitation in saying that it is a message worthy of the people of the Land of the Rising Sun, and as such it should be preserved lovingly by the Jewish Nation and remembered for good for ages and ages to come.

The greatness of Japan in the past three decades has been due to the great wave of Nationalism that has spread over her country, and we Jews have clung to the same ideal with great and greater intensity ever since the never-to-be-forgotten HERZL launched the Zionist Movement. This wave of Nationalism that has been intensified and spread in Japan was responsible for the real greatness of Nippon. It was emphasised and referred to, at a Zionist mass meeting held in London about fifteen years ago, by one of the Zionist leaders, by Mr. L. J. GREENBERG, if we remember aright. It was this clarion-call sounded by the latter that had awakened a deep yearning for, and a strong desire in the masses of the Jewish people to cling to Nationalism at all cost, and to take Japan as a model for her real progress and the greatness to which she had risen.

Viscount UCHIDA asserts in plain language that he had been following the progress of Zionism with "keen interest," and that we are now fully entitled to enjoy the well-earned reward. "As Great Britain's Ally in the Far East, Japan's words of encouragement will sink deep into the soul of our rejuvenated Nation, and the message will be interpreted as an indication of Japan's goodwill and friendship towards the latter. The message of Asia to Asia is thrilling. It cements the bond of union and friendship between the two countries. We Jews will never forget that the cradle of our history and civilization had its origin in Asia and it is a happy augury of the times that Japan, a great Asiatic Power sees in the rebirth of the Jewish Nation an opportunity for extending its hearty congratulations on the achievement of its two-thousand-year-old aspirations.

CHINA'S GOODWILL

Elsewhere in this issue we publish a message from Dr. SUN YAT-SEN, the ex-President of the Chinese Republic. We are convinced that Jewry throughout the world will see in it a fresh indication of China's desire to extend to us every measure of support to make Palestine, page Dr. CHAIM WEIZMANN, as Jewish as England is English.

In our last issue we referred to Dr. C. F. WANG's (China's Peace Envoy to the Peace Envoy Conference) interest in Zionism and the assurances given on behalf of his great country to assist our people to develop their own culture and civilization in their historic land. We are now in receipt of a letter from this brilliant statesman of China, under date of 13th May, in the course of which he writes:—

"I congratulate you very heartily for the splendid work you are doing for your people. It is only fair and just that the Holy Land should be the HOME of the Jewish people, for it was there where you first took root."

When such enlightened Statesmen of the world recognise the validity of our claim on Palestine, there need not remain a shred of doubt regarding the future possibilities that await us in *Eretz Yisrael*. We have determined to shape our future policy and we shall falter neither to the right nor to the left in our efforts to reach that goal. We have the good-will of the Powers behind us and the latest utterances of China's leading Statesmen bid us to take heart and courage in the Herculean task that lies before us.

A NOTE ON UNIVERSAL JUDAISM

(Contributed)

Ideals appeal to what is best in the best of us and the conception of a fervid all-embracing faith, free of "fetters" and dedicated to the God of all the earth undoubtedly thrills one. With religious conventions so general and religious enthusiasm so rare, to criticize such a conception seems to a sensitive conscience perilously like stoning a Prophet. Yet the Prophets themselves it is right to remember were but messengers—and a message half delivered is terribly apt to mislead. The God of Judaism is in truth the God of the spirit of all flesh; but to proclaim His reign by repeal of His laws, and to substitute ecstasy for observance, will hardly commend itself to Jews. He has laid His burden upon us, and the casting of it aside, be it Hebrew language or Saturday Sabbath, will not help the heavy laden "alien" one stage upon his way. If we are to be missionaries, our mission is that of witnesses, and in silently testifying to the beauty of a religion which for 1,900 years has kept its men faithful and its women pure, and has helped both to live on "unaffrighted by the silence" of contempt, "undistracted by the sights" of *auto da fes*, Jews have done, and, under changed conditions, can continue to do good missionary work. It is superficial criticism which calls steadfastness stagnation and recognises only action as a force

The dream of a universal Judaism is, to sober vision, the design of a formulated Judaism, the goal of dream and design is the same that "all peoples of the earth, shall know My name as do My people Israel." The methods differ. But surely the river, "the streams whereof shall make glad the city of God" must not be diverted from its source, nor the banks of Law and of language thrown down which have kept it, in its separateness, an irrigating stream. Without banks, a river is unquestionably "wider," yet a waste of waters is but a fine name for a swamp. "Universal Judaism!" the shadow in the pool, the mirage in the desert. For fable or song these images have a fascination and a use; for practical purposes perhaps their value lies in their moral.

The Religion of Israel concerns itself with the substance, no less than with the shadow; with conduct as much as with faith; with observance as much as with spirituality. "No soul helps flesh more than flesh helps soul;" and it is only out of the practice of personal, racial and ritual Judaism that the beautifully vague ideal of an Universal Judaism will ever be realized.

"THE CHINA MAIL" AND THE STATUS OF JEWISH WOMAN

All who respect brains respect Jews. If intellectuality is the high water mark of man's climb from mere animalism, the Hebrews are on top. These remarks are moved by the reappearance, after nine months, of ISRAEL'S MESSENGER, the official organ of the Shanghai Zionist Association. The Shanghai Jewish community is paying for the intensive training of a Rabbi at Home, in order to bring him to Shanghai at \$500 a month. Chief Rabbi Hertz has selected for them Rabbi Hirsch of Middlesbro, "a good man, but not British-born." Having given the news, and commented in a way to demonstrate our sympathy, we are now entitled to scold the editor for a humbugging note in which he tries to explain away the passage in the Jewish prayer book: "Blessed art Thou, O Lord our God, who hath not made me a woman." It is cant to pretend that this had any other origin than a real contempt for the maternal sex.

We cull the foregoing from *The China Mail* of the 24th April, a progressive daily, published in the British Colony, and edited by Mr. "Tom" WRIGHT, a publicist of great reputation, noted for his brilliant scholarship, wit and humour. While thanking *The China Mail* for its flattering comment on our unpretentious little publication, we cannot help saying that we take strong exception to its concluding remarks in regard to our rejoinder to the status of women in Israel. *The China Mail* with characteristic frankness jumps to the conclusion that, "It is cant to pretend that (the Jewish prayer praising God for not making me a woman) had any other origin than a real contempt for the maternal sex."

From this view we entirely dissent, for the following reasons. In ancient Judea, laws were framed and promulgated that accorded to woman the profoundest respect, that provided for her wants, that demanded for her the greatest tenderness, that recognized her just rights, that placed upon her brow the glorious crown of reverence and

love. To the end of time, the human family will cherish such characters as MIRIAM, the ancient Jewish prophetess; DEBORAH, the just judge and mother in Israel; HANNAH, the self-devoted mother, who consecrated her only son from his birth to the service of justice and truth; HULDAH, the preacher and teacher; ESTHER, who overthrew the scheming and rabid anti-Semite; JUDITH, the brave widow, who risked her very life and reputation in defence of her people.

Generations before Christianity was ever dreamt of, ages before the nations that now rule the world had emerged from the darkness of barbarism, centuries before the countries that are now powerful were populated by civilized beings, the writers of the Bible and the Rabbis of the Talmud (the latter of whom had incorporated the prayer which *The China Mail* through its editorial arm-chair dubs as "contemptible") had recognised woman's worth and granted her many of the privileges of which earlier man had deprived her by the exercise of brute force. It is impossible to read the Bible and the Talmud intelligently and sympathetically, without being compelled to conclude that their authors believed it to be the will of God that man and woman should be the complement to each other; that man should be power and woman, beauty; that he should be strength and she, love. The Book that insisted that "man should leave his mother and his father and cling to his wife," not to his *wives*; that designed man and woman, by marriage, to form an ideal unity; that commanded children to honour father and mother, and reverence mother and father; that recognized woman's right to inherit the estates of a deceased father; that permitted woman to administer the highest affairs of State; that drew, for the world, the most sublime picture of the virtuous woman in Proverbs xxxi,—that Book, the Bible has sufficiently established its claim to having recognized woman's worth.

The Talmud is equally emphatic in this respect. This Babylonian Jewish Encyclopedia in which it is stated:—"All the blessings of the household are brought therein by woman; women are promised much greater rewards by God than man; the man, whose wife is little (in stature or intellect), should stoop and whisper to her; it was through the influence of woman that Israel was redeemed from Egypt; home means wife"—that Encyclopedia, the Talmud, has certainly proven abundantly to the unbiased critic, that it held women in veneration and not with "contempt" and desired her to be treated in a manner worthy of her.

In view of the foregoing elucidations which we have gathered from Jewish sources, we stoutly maintain that our commentaries on the "prayer" about woman in our last issue are not camouflage, but an earnest desire to set the right view of things before our readers, and to interpret Jewishly the attitude of the composers of our ancient prayer-book in a manner that would enlighten the critic as to the allegation that any

disrespect was intended in the matter. We hope that Mr. "Tom" WRIGHT, the able Editor of the *China Mail*, will admit that he did not succeed in making out a case against us, but that like the rod of AARON, our "right" in the premises had swallowed his "right" to the complete vindication of the composers of our ancient prayer-books.

EDITORIAL NOTES

HINDU SYMPATHY WITH THE ZIONIST MOVEMENT

It was our privilege to publish in these columns sympathetic views of the Jewish question by a Hindu publicist, to wit, Prof. H. P. SHASTRI. Happily, this is not an isolated case that came to our notice. It will give pleasure to our readers to know that our Hindu brothers in India are quite in sympathy with the Jewish national aspirations to the acquirement of a Home in Palestine. PUNDIR MOTI LAL NEUHURU, the President of the Indian National Congress, held at Amritsar in December last, remarked in the course of his address from the Presidential chair that the Hindu nation would feel very proud if the Jew is allowed to establish his National Homeland in his own historic home.

This is very gratifying indeed coming as it does from a nation of antiquity in India. We Jews have reason to believe that the Moslems in India would equally sympathise with our national aspirations, provided our cause is properly presented before them. But we sadly fear that the Jewish nation is being undermined by one who will go down in Israel's history as the greatest traitor to his people, namely, Mr. E. S. MONTAGU. In days to come the deeds or rather the misdeeds of this man will be inscribed in the black roll of Israel, and his name handed down to posterity as to what a Jewish traitor could do to stab his own people and his own country. Alas! that it has been left to a son of an orthodox Jew—the late Lord SWAYTHLING—to play to the rôle of a *Mosser* and an anti-Semite!

"THE JEWISH GUARDIAN"

The Editor of the above journal published in London, writes to us under date of 11th March last, repudiating the statement made by us that the *Guardian* is the official organ of the League of British Jews. We are glad to take note of this correction and venture to make the *amende honorable*.

The aim of the League has been to create division and strife in Jewry and no wonder that during its short career it stands discredited in the eyes of *Kol Israel*. Captain DAVID I. SANDELSON has crushingly exposed in the columns of the London *Jewish Chronicle* the great harm done to the Russian Jews in Siberia by the efforts of the League to identify the Jews with

Bolshevism. We are, therefore, not at all surprised to see the *Jewish Guardian* dissociating itself from the "League" and this in itself constitutes a severe rebuke to the latter to quit the stage of Jewish politics and vanish forever. Happily, there are more capable bodies to guard Jewish interests and no tears will be shed at the disappearance of the "League" which has done infinite harm to the prestige of the Jew everywhere.

SPIRITUAL FAMINE

The dearth of spiritual leaders in Jewry has been more marked of late. The Chief Rabbi of England, in a letter to our Congregation, published in our last issue, referred to the difficulty of securing capable ministers to administer to the religious needs of Jewish congregations.

Twenty-six centuries ago, a similar crisis overtook the people of Judea. AMOS, the God-inspired shepherd of Tekoah, uttered the sublime words which will find an echo in these days:—

"Behold, the days come, saith the Lord God:

That I will send a famine in the land.

Not a famine of bread, nor a thirst for water.

But of hearing the words of the Lord

And they shall wander from sea to sea.

And from the north even to the east;

They shall run to and fro to seek the word of the Lord.

And shall not find it." (VIII. 11-13.)

The Great War of recent years has created havoc in the Jewish camp. Several colleges had to be closed and Jewish learning suffered a setback which will be hard to retrieve.

No efforts must be spared to repair the spiritual ravages suffered, and men of stout heart are much needed to concentrate their energies and enthusiasm to re-kindle the light of Jewish lore which had been the pride and glory of our people from time immemorial.

THE HEBREW UNION COLLEGE, AGAIN!

It is to be regretted that the above College instead of being a bulwark of Judaism in these days when Colleges are not too many to disseminate the truth of Judaism, our people continue to regard its existence as a menace to the latter. The college was founded in 1875 by the late Dr. ISAAC M. WISE, for the preservation of *Torah Min Hashamayim*. We are convinced that he meant well and as such he succeeded in overcoming the obstacles that were many in those days. Were Dr. WISE alive to-day he would bemoan the departure of Israel's glory from the College which he had founded. Dr. WISE was an upholder of Traditional Judaism, although liberal in his proclivities. In a letter before the Congress of Religions in Chicago, Dr. WISE declared, as did our Sages, that there were five distinct Revelations of God to man. Dr. WISE fought all the time for the Sabbath of the Decalogue (which to him was the word of God delivered to Israel on Mount Sinai and not a transcription of a Babylonian code as it is to his present successor in office) and opposed

strenuously, every and all efforts for its transference to any other day. Such has been the dominating figure of the College in those days. Alas! this WAS! To-day new thoughts and new ideas prevail which bode ill for Judaism. Were Dr. WISE alive he would have fought the tendency of the present incumbent tooth and nail. He would have arrayed all his strength on the side of Traditional Judaism and Zionism and combated well the present "destroyers and those who make us waste" in our midst. That he intended his College to remain as a beacon light for Israel in the diaspora can hardly be questioned. That he strived to create a forum from which the truth of Judaism, and not of the Higher Criticism, should prevail is hardly to be doubted. In its issue of the 25th March last, the *American Israelite*, of Cincinnati, which is being edited by Mr. LEO WISE, contains an article by the latter headed "Founder's Day," in the course of which he says:—"Developments have shown clearly that the opening of the College in 1875 marks as great an epoch in the history of Judaism as the establishment of the Academy at Jabneth nearly two thousand years ago." Not true! Not true! The spirit of Dr. WISE no more hovers over the College, for the College under the Presidentship of Dr. KOHLER has betrayed Judaism, and we are in duty bound to bring this lamentable fact to the notice of Keneseth Israel.

THE NEW THEOLOGY

The change of dogmatic convictions that is constantly taking place in the minds of religionists is a happy sign of the times. The old antiquated dogmas borrowed from heathen mythologies are happily perishing and weakening their hold on progressive and thoughtful people. Judaism is the only religion that has consistently repudiated such dogmas. Its belief in the ONENESS of God stood unshaken for thousands of years. "I am the first, and I am the last, and beside me there is no God," said ISAIAH. What a sublime and noble conception of the Deity! Jews are asked to believe in the existence of God, One and incorporeal, in the revelation of His will to man; in His providence, justice and love. These doctrines are so simple that as soon as they are stated they carry conviction to the mind. They simply crystallise and give a world-wide sanction to the belief entertained by our ancestors. The Unity of God was certainly never intended to be the exclusive doctrine of the Jewish people, but that the prophets looked forward to the time when "the Eternal will be acknowledged ONE and His name UNITY." The Mohammedan believes implicitly in this conception of the Deity and as such he is nearer to the ideals of Judaism than any other faith in the world. The Arabs, the Mohammedans, the Persians and the Christian Unitarians, equally uphold the Unity of the Godhead, and like the Jew repeat this dogma as the only confession of their faith.

It is said that WILLIAM BLAKE, the artist,

was once asked: "When you see the sun set, don't you observe a round, golden ball like a guinea?" "No", he said, "I see a choir of seraphim and cherubim, singing a joyous and reverential refrain of 'holy, holy, holy, is the Lord of Hosts, the whole world is filled with his glory.'" It is the unseen that adds true grandeur and true splendor to life, seldom the material and the seen, said the late Dr. J. LEONARD LEVY. This is the great and the grandest revelation of the Bible and both Jews and Mohammedans and Christian Unitarians are the heir to it in these days of conflicting theologies which are ravishing all the blind faiths and the blind beliefs of mankind.

OUR HISTORY

The history of the Jew has been one full of pathos and suffering. His annals are one long series of martyrdoms at the hands of successive persecutors. He has always been made the scapegoat for the wrongs and sins of others. He was the "despised and the rejected of men" even by those who received from him their religious ideals and inspirations. Wherever he wandered, wherever he sojourned, he experienced a sort of persecution, religious, social or political. That man, that stranger, that wanderer, we object to "because of his being a Jew" has been the war-cry of the Jews' detractors from time immemorial. But the Jew has borne all this obloquy and odium with remarkable patience and endurance. Being an optimist he believes in the goodness of human nature, in the triumph of right over might, in the triumph of righteousness over ungodliness. The world will yet be ready to do full justice to the living Jew. It will cease persecuting him. He had been oppressed in the past, vilified and persecuted because of his belief in the Oneness of God and his continued protest against the heathenish conception of the Deity. The truth will yet dawn. It is an ideal that Israel has never consciously realised; and yet, as TENNYSON says, God fulfils Himself in many ways. To Israel it was given to

..... see and tell

Of things invisible to mortal sight.

To Israel it was given

..... to assert eternal Providence,

And justify the ways of God to men (*Paradise Lost*, 133-134).

"AS RICH AS A JEW"

It is amazing indeed how a fallacy becomes deeply rooted when it gets firmly established and how increasingly difficult it is to eradicate from its stronghold and to get the correction rectified and admitted. For years it has been the fashion to describe our people, by friend and foe alike, as a people blessed with wealth, notwithstanding that pen and ink and white paper has been utilised to explode this ancient fallacy to the four winds of heaven. The Jewish Press, both in season and out of season are kept busy killing this myth,

but it would appear that instead of its being throttled once and for all, it has succeeded in raising its head continuously to our great detriment and disadvantage.

We are, therefore, not at all surprised that our esteemed contemporary, *The China Advertiser*, a Japanese daily published in Tientsin, China, expresses in its issue of the 21st April last, the same ancient "myth" regarding the fabulous wealth behind the Jewish people. In the words of our contemporary:—

"It is said that to-day the Hebrews number some seven to eight million souls (latest statistics which are most reliable put the number down to fifteen million. Ed. I.M.) all told, whereas they have succeeded in amassing such vast fortunes that they could well sway the world money market, if they ever took it into their minds to do so by combining their resources."

It is pleasant to see ourselves sometimes as others see us. We certainly acquit the *China Advertiser*, from any desire to misrepresent the Jewish people in its columns, but the facts are there that everywhere we are being regarded as a power that could dominate the whole world, if only we could combine together our resources! Fancy, a nation of "some seven to eight million souls," six million of which are crushed between the upper and the nether millstones in Eastern Europe, rising up, as it were, to dominate one thousand five hundred million souls!

We are, however, inclined to believe that the *China Advertiser* has been misled in its over-estimation of our people; we would refer our contemporary to a work published a few years ago by G. H. WARNER, entitled "The Jewish Spectre" wherein the author disproves the slogan "As rich as a Jew" entertained by others. The MORGANS, the ROCKFELLERS, the ASTORS, the RUSSELLS, are enough to overshadow the wealth of the Jewish people throughout the world. It is high time to face the facts as they stand and not strive to perpetuate an ancient fallacy which is based upon quicksand and not on real truth.

"THE AMERICAN ISRAELITE" AND THE "HALF-BAKED" RABBINIM

The London *Jewish Chronicle* again publishes a letter attacking the Liberal Jewish Congregation, which contains the expression "our friend, Rabbi (sic) Mattuck." That an unmannerly bigot should deny Rabbi Mattuck's claim to the title is not altogether surprising, but that the *Chronicle* should degrade its columns to his base uses would be unbelievable on this side of the water did we not have ocular proof. Mr. Mattuck was fully graduated and ordained a rabbi by the Hebrew Union College of Cincinnati, the oldest theological seminary in the United States. Mr. Hertz, the chief rabbi of Great Britain, was similarly graduated and ordained by the Theological Seminary of New York, which is no more, and, for that matter, no less, expected to confer the title and ordination than the Cincinnati institution. Mr. Mattuck is just as much a rabbi as Mr. Hertz, and in allowing Mr. Mattuck to be charged in its columns with dishonestly assuming a title to which he has no just claim, the *Chronicle* is degrading itself without injuring the object of its insults.

We call the foregoing from the *American Israelite*, the official organ of the Reform Jews of Cincinnati. The statement, "Our friend, Rabbi (sic) MATTUCK," was made by Mr. N. S. BURSTEIN, of Cardiff, a distinguished publicist and a voluminous writer, and at one time the Associate Editor of ISRAEL'S MESSENGER and who, we hope, will soon resume his activities in this direction and regale our readers with his meritorious contributions. This by the way.

We cannot understand why the *American Israelite*, should resent the hesitation or loyal Jews to affix the title of Rabbi to all and sundry, and least of all to Mr. I. I. MATTUCK, a graduate of the so-called Hebrew Union College and Minister of the London Hill Synagogue, established ostensibly for the purpose of propagating doctrines hostile to Traditional Judaism. To violate the laws of *De'Oraytha* and *Rabanan*, to scoff at the teachings of our Sages, to de-nationalise Judaism, to promote assimilation and destroy the holiness of the Bible, as Mr. MATTUCK does, is certainly not to be expected from one who aspires to the role of Rabbi in Israel! His very deeds and actions give the lie to the title which was conferred upon him by a so-called Jewish College. The fact that the latter continues to confer the *semicha* on "half-baked" Rabbinim does not mean anything. This brings to our mind the following story. Once upon a time the term gentleman was an English title only inferior to Duke, Earl, Baron and Knight. In that period a mother came to the English King and asked him to confer the title of Gentleman on her son. "I can make your son an Earl or a Lord," said the King, "but I cannot make him a Gentleman."

After all is said and done, the *American Israelite*, may be right. We call its attention to RESU LOKISH's answer to his brother-in-law, Rabbi Yochonon. *Hothom kori li Rabbi, Hocho kori li Rabbi.* "There (when I was a robber) they used to call me Rabbi (teacher) and here (in the course of learning) they call me Rabbi." (Baba Metzta 84a).

JEWISH OFFICER KILLED IN ACTION

Captain Trumpeldor, fell victim at the recent riots at Tel-Hai, Palestine. The record of this distinguished Jewish officer has been brilliant through and through, and his untimely death is widely regretted. Captain Trumpeldor died heroically in the defence of his Fatherland and his last dying words were characteristic of him. "It is good to die for our country." A garland to his memory!

THE ZIONIST CONFERENCE

(By Cable).

London, 19th May, 1920.

The annual Conference which was to have been held on the 4th July next, at Carlsbad, will be convened in London instead.

POLITICAL DESTINY OF PALESTINE

GUIDING PURPOSE OF MANDATE TO BE GIVEN BRITAIN WILL BE ESTABLISHMENT OF JEWISH HOMELAND DECLARES JUDGE MACK, PRESIDENT OF ZIONISTS.

All Peoples In The Land Will Have Full And Equal Rights.

NOTHING NEED DIVIDE ALL JEWS IN GREAT TASK OF BUILDING UP THE LAND WHICH IS ONLY RAY OF LIGHT & HOPE IN BLACKNESS OF EAST-EUROPEAN JEWISH LIFE.

Address Delivered By Julian W. Mack, President Zionist Organization Of America At Dinner To Hon. Josephus Daniels, Secretary Of The Navy, Hotel Pennsylvania, New York, Feb. 1.

I know of no Zionist who does not trust and expect that in the New Palestine, Jew, Christian, and Moslem will live at peace together, and that as citizens in that land, they will enjoy full and equal rights. The Jewish people have striven for this ideal at all times. For themselves they have been seeking it, recently in the countries where it has long been denied them, and surely in their own land when they will be the majority element, the Jewish people will not fail to remember the lessons of the past. True to their ideals, true to the Balfour Declaration, the charter of their new rights, they will see to it as the majority element that no discrimination is practiced against any man.

But what is it that we want for the Jew in Palestine. It is the opportunity somewhere in the world, and that place our ancient home, again to be a people—a people that shall be in that one place the majority element, so that the Jewish genius for religion, for social justice, for freedom and for democracy may unfold itself for the benefit of the Jews who will be gathered there, for the benefit of their fellow men who will be gathered there, and serve again as they did in the ancient days; as an example to the nations of the world in justice and in righteousness for the benefit of all humanity. That is the aim and object of the Zionist movement. When the time comes that the Jews will be in a majority in that land, the future will take care of itself.

We are no longer concerned with political problems. We have been



concerned with them in the sense that as the Jewish people for 2,000 years have prayed, so far at least the last 25 years the Jewish people have not only prayed, but worked, that it may come to pass that they as a people, through a nucleus of them, may be restored as the dominating element in the life of Palestine. But within a month or two that problem will be settled by the unified action of the great powers, and therefore I say political questions need no longer divide us, whether we consider it wise or unwise, desirable or undesirable, in their interests, or not in their interests, or in nobody's interests that this opportunity should again be given to the Jewish people, because when the Treaty with Turkey will be signed, Palestine will be forever separated from the Turkish Empire, and the mandate will be given to Great Britain as trustee for that League of Nations which surely is going to be established. The mandate will be given to Great Britain in which there will be expressly written as its guiding purpose the establishment of the Jewish homeland in Palestine.

What does that all mean to us? I hardly need to brush away some of the fallacies that have prevented some Jews from joining our ranks. And yet, perhaps, a word or two on this subject is never out of place. Of course, nobody plus, nobody expects, nobody wants all of the Jews of the world to be gathered in Palestine, and if they did want it, they cannot accomplish it because at its best, when fully developed, as it will be developed in time, Palestine, it is estimated by the best authorities, can sustain in decency and in comfort five to six million people at the most. There are at present fourteen million Jews in the world,

and despite all the problems and all the terrors of life of our Eastern European Jews, the Jews are not in any great danger of diminishing in number. A majority of the Jews will always remain outside of Palestine.

Nobody dreams either that there is to-day or that when Palestine is established there will be outside of Palestine a Jewish political nation. There will be a Palestinian nation predominately Jewish, but Christians and Mohammedans will enjoy equal rights, and will, of course, be citizens of that land and that land will be Jewish only in the sense that the Jews will be numerically, I hope, the predominant element. But the Jewish people outside of Palestine, kin to their brethren in Palestine, proud of their common ancestry, and all of the achievements of the race, proud of the heroes of all of the fine fruits that will there be developed for the benefit of mankind, heirs of this fruit to the tables of their own country, America, and the countries of Europe, will of course, have no political connection with the Jewish people or with all the peoples of Palestine.

A man can have but one political nationality, a man can have but one political loyalty, and that is, the loyalty to the country of which he is a citizen. The American Jews, of course is and will be exclusively loyal politically to the United States. But a man is not merely a living, breathing, human being. A man is not merely a citizen of the country of his birth or adoption and particularly we in America are something else, something more than that. Everyone of us belongs to one or the other or more of the stocks of the old world, all of which have contributed of their civilization, of their development to the making up of a new people under the sun. And the Jew, the Jew as the Anglo-Saxon, as the Scot, Slav and Latin, and all of these other people, has given of the Jewish past to America and the Jew cannot cut himself off from the past. Each man is the heir of all the ages and we Jews of the present day are the heirs of all inheritance of the past five thousand years and it is in honor of that inheritance, in honor to our ancestry, in just pride of all of its achievements in the belief that a people that in the ancient days on their own soil laid the foundations on which modern civilization rests, a people that during two thousand years of the most horrible oppression of the world has ever known, has had the vitality to live on, to carry on, to persist as a people. We who belong to that stock can well have faith that when a nucleus of that people shall have been re-established on their ancient soil under conditions

of freedom, under the material conditions which give hope of a more economic future, that that people, a spiritual people will again develop good for the benefit of all humanity.

Palestine has suffered from Turkish misrule for 500 years, and Palestine has suffered the horrors of war for the past five years. It is a land that to-day is unnecessarily filled with Malaria. Malaria must be stamped out as the hook-worm is being stamped out in our own South. That is the work we are first engaging in. The hillsides must be reafforested. The waterfalls must be harnessed. The lands must be brought within the science of irrigation. The schools must be built up. The great university, the corner-stone of which was laid right in the midst of the war, is a pride to all Israel. And the Hebrew Technicum, with the most generous aid of Mr. Schiff, was completed just as the war began, the equipment of which has been taken away by the Turks. That Technicum must be re-equipped after, through Mr. Schiff's generous aid, it will be acquired, so the Jewish engineers may be trained to do the Jewish work of the future in Palestine.

All this I might have said to you a year ago and for the year preceding. I might have said it for the year beginning November 2, 1917, when the historic declaration of the Government of Great Britain was issued, subsequently, endorsed by all the Allies and associated Powers and warmly approved by that man who weighed every word of the Declaration during the year of negotiation that preceded its issuance, that man who leads our country to-day and has led the leaders of all humanity of the world, Woodrow Wilson. All this I might have said for the year following November 2, 1917 when the declaration was issued. But for the 15 months thereafter I have something more to say because when November, 1918 began, the new epoch in the history of atrocities against the Jewish people, began. Beginning with the Tchernobyl massacres in November, 1918, and continuing in the year 1919 down to the present day, the Jewish people of Eastern Europe have been suffering from massacres, and persecution, and barbarity and insult such as no other people has suffered, such as the Jewish people has never seen. And what is their actual situation to-day? The Peace Conference has done its share. We who were in Paris working in all the Minority groups have secured from the Peace Conference full and equal rights for all the individuals in each of these countries, Jew and non-Jew. The same constitutions have been written, but the hearts of men have not yet been changed. And until through education and religion

and ethics and wider social consciousness the majority of the people in these countries will come to see God's light in all its fullness, the lot of the Jew will in fact be a sad and dismal one.

They wake up in the morning, seeing nothing but black clouds hovering over them. They know not whether death or insult, or infamy, will be their share before the sun will have set that day. Practically almost hopeless are they, and yet there is a silver lining even to their clouds that hover over them. One ray of light breaks through, one ray of light carrying hope can be seen by them, the light that shines from Zion, Palestine, the Balfour Declaration, the opportunity of the restoration. The glorious vision that they had expected in centuries to come, now before our very eyes has changed into a reality. For many of them only a hope, because Palestine at the beginning cannot possibly accept the million ready the day after the mandate is issued to march to Palestine and become the pioneers in that land, and yet hope, a spiritual hope, that makes them carry on, because the Jews in Eastern Europe, like every Jew, like every decent man is willing to live on, to suffer on, to stand on if he can but see a future for his children. For many of the living generation the hope for their going to Palestine sooner or later is, that if the conditions in Eastern Europe do not change their children at least will live, will live again in the land of their fathers.

And what is there to-day, in view of this situation, what behoves us, the American Jews, the most prosperous on the face of the earth in view of these conditions? Give to them in their own land, keep them, house them, clothe them, give them a goodly measure. We must contribute to the war relief fund, we must keep them alive, but the Jew does not live by bread alone. We must keep alive their spirit. We must keep alive their hopes. We can do it in only one way, by building up Palestine, by building up rapidly, as rapidly as men, money and energy will enable us to do so that their hope may grow brighter for them, so that they may realize from year to year that they may live in decency in the land of their fathers. We can do it, we can lay the foundations in this very year if the Jews in America will join in this work. I am not asking you whether you are Zionists or anti-Zionists, or non-Zionists. I care no longer about those words. The world as I said before has settled the future of Palestine. I ask you now, to look into your own hearts, to face your families, to face your children, and to say to them, "I have done my duty to my suffering

brethren," and if you can say that to the satisfaction of your own consciences, we will have nothing more to say yourself.

BOYCOTT AGAINST PRESIDENT OF JERUSALEM

From Jerusalem the London Jewish Correspondence Bureau learns that great indignation prevails against the local President Musa-Kiazim-Al-Husini, because of his participation in the anti-Zionist demonstration which took place there. The Jewish Community is the largest community in Jerusalem and it is therefore considered an insult to them that the representative of the town should thus manifest his opposition to the majority of the population.

Mr. David Yellin has addressed the following letter to President Musa-Kiazim-Al-Husini:—

"The Council of the Jerusalem Jews authorizes me to inform you that the demonstration which occurred on February 27th in Jerusalem and in which a protest was raised against the establishment of a National Home for the Jewish people in the land of their forefathers, is an insult to those who are engaged in the realization of this ideal. Among the small number of the demonstrators, you, the representative of the town of Jerusalem, took part, being one of those who handed over a protest to the Consuls of the foreign countries. The Palestine Jewry is unanimous in demanding the establishment of a Jewish National Home in Palestine.

To this demand the Government of Great Britain and her Allies have given their approval. As President of Jerusalem and representative of all its inhabitants, amongst whom the Jews are a majority, you had no moral right to participate in a demonstration which was directed against the majority of the townspeople. Had an election taken place just now not a single Jew would have voted for one who took part in a demonstration against the aspirations of their nation; aspirations which can do no harm to anyone. For various reasons no election will take place just now. This, however, does not restrain the town council which represents the Jews of Jerusalem from informing you that beginning from the 27th February, 1920, you are no longer representative of the Jerusalem Jews.

"In the name of the Council of the Jerusalem Jews,
Signed: DAVID YELLIN."
A copy of the above letter was also dispatched to the Government.

JAPAN'S GREETING TO THE JEWISH NATION

A GRACEFUL RECOGNITION



Viscount UCHIDA.
By Courtesy Nippon Sha.

The following letter addressed to Viscount Uchida by the Editor of ISRAEL'S MESSENGER and the reply thereto are self-explanatory:—

SHANGHAI,
APRIL 27, 1920.
YOUR EXCELLENCY!

I take the liberty of mailing you a copy of ISRAEL'S MESSENGER dated 7th inst., which I hope you will find interesting.

As an organ of the Zionist Movement, which aims to establish a legally secured and publicly recognized home in Palestine for the Jewish people, in accordance with the famous Balfour Declaration in November, 1917, we regard with intense satisfaction the sup-

port of your Government given to the latter in December, 1918, and which brings it in line with all the Allied and Neutral Powers.

At this moment the Supreme Council at San Remo is expected to say the last word in favour of our National aspirations, to which Jews throughout the world look forward with intense eagerness and impatience.

It is indeed a pleasant opportunity for the Asiatic Powers to identify themselves closely with the rejuvenated Asiatic Nation, now, happily, destined to be restored to its ancient glory, and a re-affirmation of your future policy towards the latter will be hailed with intense joy and satisfaction by the whole House of Ancient Israel.

Earnestly hoping that your Excellency will direct a few lines to be cabled to us for publication in our Organ on the eve of the realization of our two-thousand-year-old dreams, and assuring your Excellency of our profound appreciation for the benefits which you have already conferred on our Nation.

I remain,
Your obedient servant,
N. E. B. EZRA.

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

To the foregoing the following cablegram was sent and received on the 13th ultimo:—

TELEPHONE: STATION CENTRAL 6
COURTESY CENTRAL 3078

of Denmark.
Accept Telegrams for all Telegraph Stations in the World.

SHANGHAI

RECEIVED FROM: VIA NORTHERN. SENT TO:
12/5/1920

Station from—No. of Telegrams
No. of Words—Times handed to

SSS TOKIO 1769 36801 51W 12 6 508 JG

MR N B EZRA EDITOR ISRAEL'S MESSENGER 52 AVENUE ROAD
SHANGHAI

ACCEPT MY HEARTY CONGRATULATIONS ON THE ACHIEVEMENT OF YOUR
TWO THOUSAND YEAR OLD ASPIRATIONS HAVE FOLLOWED WITH KEEN
INTEREST THE PROGRESS OF YOUR MOVEMENT FOR WHICH YOU NOW
ENJOY THE WELLEARNED REWARD VISCOUNT YASUYA UCHIDA THE
GAIMUSHO TOKYO

GOVT.

By No enquiry regarding this Telegram can be received if without the production of this Paper.

SHANGHAI ZIONIST ASSOCIATION CELEBRATES SUPREME COUNCIL'S DECISION TO ESTABLISH JEWISH COMMONWEALTH IN PALESTINE.

Historic Meeting.—Telegram Sent To Mr. Lloyd George.

INTERESTING SPEECHES.

FULL REPORT.

There was a well-attended meeting of members of the Jewish Community of Shanghai at the Palace Hotel on the May, 1926, held under the auspices of the Shanghai Zionist Association, with Mr. E. S. Kadoorie, President of the Shanghai Zionist Association, in the chair. Supporting him were his Honour Judge C. S. Lobingier of the U. S. Court for China, Mr. Edward I. Ezra, Mr. M. Myers, Mr. J. E. Salmon, and Mr. N. E. B. Ezra, Secretary to the Shanghai Zionist Association. Dr. Frank Taylorson wrote expressing regret for being unable to attend the meeting owing to a previous engagement. Amongst those present were:—

Mr. and Mrs. D. E. J. Abraham, R. D. Abraham, R. S. Baruch, P. Berlioz, A. Benjamin, S. P. Cohen, Miss Kitty David, D. M. David, S. S. David, Mrs. N. E. B. Ezra, Mrs. Flora Ezra, J. L. Fried, Mr. and Mrs. N. Greenberg, M. Gornitz, E. Gohernik, I. Grahman, I. Hasser, Mrs. A. J. Hayim, R. L. Hope, N. Etkovitch, Dr. S. Jolk, H. Kammerling, Laurence Kadoorie, Horace Kadoorie, Oscar Landau, D. E. Levy, Mrs. S. S. Levy, Mrs. E. S. Levy, Miss Regina Levy, Miss Mabelle Levy, A. E. Moses, S. Mosca, C. E. Ming, Mrs. M. Myers, E. M. Nissim, M. Nissim, R. M. Nobleston, M. J. Nathan, Miss Perry, R. S. Palak, H. A. Bayve, E. Salmon, E. Solomon, S. J. Solomon, Prof. H. P. Shastri, Mrs. S. Simmons, Miss Sophie Shilbeth, Dr. S. Spilberg, G. Shtet, L. A. Treg, A. A. Treg and Mrs. S. E. Treg.

The Chairman's Address



Mr. E. S. KADOORIE,
President, Shanghai Zionist Association.

In opening the afternoon's proceedings, Mr. E. S. Kadoorie said:—
We have assembled here to celebrate the decision of the Supreme Council at San Remo to restore Palestine to us in accordance with the well-known Declaration made by Mr. Balfour in November, 1917. This decision which is final opens the Golden Gates of Palestine to our oppressed people in Eastern Europe. We are convinced of making Palestine in the near future a country worthy of the past and worthy of the future. The call comes to all of us to help in this work of the regeneration of our ancient country and we hope we shall not be found wanting. I will now propose the following resolutions:—

That this meeting of the Shanghai Zionist Association desires to place on record the unbounded joy with which it hails the decision of the Supreme Council at San Remo to incorporate the famous Balfour declaration of November, 1917, in the Peace Treaty with Turkey and to grant the mandate for Palestine to Great Britain.

That this meeting expresses its unbounded gratitude to Great Britain and her Allies and recognises in them the noble champions of the rights of small nations to exist side by side with great Powers, and declares, in the words of a great leader in Israel, that in the restoration of Zion is to be found the symbol of all that for which the Allies fought, and which they won for all time.

Resolved, that a telegram be sent to Mr. Lloyd George, Prime Minister of Great Britain, thanking him for the great services which he has rendered to the Jewish National Movement in establishing conditions to secure, for the Jewish people an opportunity to reconstitute Palestine as their National Homeland.

The Historic Note

On November 2nd 1917, Arthur J. Balfour, British Secretary of State for Foreign Affairs, addressed a note to Lord Rothschild officially declaring that:—

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights and political status enjoyed by Jews in any other country."

A Great Era For The Jews



Mr. EDWARD I. EZRA,
Vice-President, Synagogue
Ohr-El-Rachel.

Mr. Edward I. Ezra, who followed the Chairman, said that similar meetings as that held that afternoon were being held by Jews in other parts of the world. By the decision of the San Remo Conference, a home for the Jews was now assured in Palestine. The actual insertion of a proviso in the Treaty of Peace to that effect marked a great and vital era for the Jews, who had for 2,000 years been homeless. The deliverance of the Holy Land for centuries had had a place in the Jewish prayers, but no serious effort had been made to work for the eventual restoration of Palestine to the Jews until the late Dr. Herzl and others launched the Zionist Movement, which was received with enthusiasm by a large number of Jews and with incredulity by an equal number of other Jews. The new era that had been predicted during the war was now really ratified. Great Britain would carry out her word—there was no doubt about that. (Hear, hear). There was an erroneous impression abroad that it was not likely that many Jews would migrate to Palestine. Although it was true that Jews who had prospered in other lands were not likely to go to Palestine, at the same time it was eminently desirable that there should be a national home of the Jews, where those Jews in certain countries

where they were not wanted and persecuted could be assured of material prosperity and spiritual development. If every Jew were to return to Palestine, the place would not be large enough to hold them, but a large number of Jews would undoubtedly settle in Palestine. The majority of the Christian friends of the Jews fully sympathized with their Palestinian aspirations, otherwise the San Remo decision could not have been rendered possible. (Applause). Jews all over the world felt a tremendous measure of gratitude to Great Britain and her Allies, who had, even in the Treaty with Rumania, where the Jews had been treated worse than anywhere else in the world, the Allies had ensured a fairer and juster treatment for the Jews. The speaker at this point read a message of congratulations received from Viscount Uchida, the Japanese Minister for Foreign Affairs, offering hearty congratulations on the achievement of the 2,000-year-old aspiration of the Jews and expressing the hope that the Jews would enjoy in peace their well-earned reward. (Applause). The Jews of Shanghai felt deeply grateful for that heartening message and it was proposed to send a telegram in return suitably thanking Viscount Uchida for his courteous telegram. (Applause).

Yom Simha Le' Israel



Mr. M. MYERS.

Mr. M. Myers said:—A school teacher should impress upon the youthful minds of his pupils, that the word promise is the offspring of honour, and the honour of a gentleman is unassailable; a promise made must, therefore, be carried out in its entirety honourably and faithfully, at all risks and responsibilities. Such a habit and gentleness has been Britain's character and policy, which made her so great amongst the other nations. Great Britain in November 1917, declared through one of

her ablest statesmen, Mr. Balfour, that Palestine would be a Jewish National Home; has she not now honourably fulfilled the Balfour declaration? Reuter recently flashed out the joyful tidings of the Restoration of Eretz Israel to Benay Israel, which have cheered every Jewish heart. It is indeed a great Zionist triumph and Yom Simha Libnay Israel a day of rejoicing to be observed by the Jews for generations. The acceptance of the mandatory power over the Holy Land by the British Raj, our traditional friend, is a wise step in the right direction, for we could not have wished for a more efficient mater, to watch and guide our toddlers, nor a greater artist, to mould and shape a nation's destiny, than the Briton. The net result of the ease tends to prove that the invisible hand of God, which works slowly but surely, has been actively engaged in directing the twin-brothers "Right and Justice" to befriend and protect us—a nation whose existence in the world was most essential to humanity, but is at the moment, quite unprepared to take over the administration of a country, unsettled and surrounded by hostile elements. The great Welsh wizard who helped his country to win the war, before the departure to San Remo, very vividly and advisedly said to our leaders in London: "You have now your start, it is up to you to make good." This inspiring and practicable advice should be taken advantage of and fully realized and our moral duty, aim and ambition would be to accelerate and enhance the success and prosperity of our once lost country, but, after a long last, found. In the holy name of those who sacrificed their lives on the battlefields of Europe, Asia and Africa, to uphold right and justice and save the world from despotic rule, we remind our brave lads who distinguished themselves in the late war, on air, land and water to work hard on the soil of their fatherland and with the same patience and perseverance that overcome mountains, until such time, that their liberators—high-minded people of Great Britain and the other noble and mighty nations who took part in the conquest of Palestine, the capitulation of Jerusalem, and the ultimate emancipation of the Jew—finally discover to their entire satisfaction, that the Jew is capable of regulating the reins of the state and that his independence has consequently become inevitable.—(Applause).

The Jewish Commonwealth A Centre Of Happiness And Progress For The World

Mr. J. E. Salmon B.A., LL.B., addressed the gathering in the following words:—



Mr. J. E. SALMON,
Hon. Secretary, Jewish Commonwealth Association.

It is with a heart overflowing with joy and gratitude that I join this chorus of thanksgiving. Can all this be true? Is the restoration of Judaea to its rightful owners after ages of yearning and hope deferred, on the point of realization? We rub our eyes and ask whether it is not all a dream? "When the Lord brought back those that returned to Zion—
We were like unto them that dream—
—Our mouth was filled with laughter—
—And our tongue with singing."

As a British Jew, I am filled with pride that Great Britain is taking the leading part in this work of redemption, and to her is entrusted the task of preparing the ground for the establishment of the Jewish State. Never since the Proclamation of Cyrus had such a thrill passed through the ranks of Jewry as by the historical declaration of His Majesty's Government. We are surely alive to the fact that the goal has not been reached, though we are within sight of it. The journey is long and beset with dangers and difficulties. Immense sacrifices have to be made and the last ounce of our people's strength will be required. Yet these sacrifices will be made with joy. They will not be in vain as the torrents of blood and tears shed by countless Jewish victims of senseless persecution. In developing the new state, set by Divine will at the junction of three continents, the Jews will not be actuated by selfish motives. Temporal benefits alone will not satisfy us. By God's grace, our aim and ambition will be to make this commonwealth a centre of happiness and progress for the whole human race, from which truth and enlightenment shall radiate all round. Broadbased on ideals of justice, tolerance, and righteousness, it shall be a blessing to all and a curse to none—"They shall not hurt or destroy on my holy mount," and rising from its ashes it shall again become spiritually the perfection of beauty and the joy of all the Earth.

The Beginning Of The Third Redemption



Mr. J. L. FRIEND,
Hon. Secretary, Palestine
Association "Kadimah"
in China.

Mr. Jacob L. Friend, Hon. Secretary, of the Palestine Association "Kadimah" of China, spoke as follows:—

On behalf of the Palestine Association Kadimah of China, which I have the honour to represent, I beg to welcome this meeting and express my sincere congratulations and best wishes to the great political achievements of our Organization which is headed by our able leaders, Dr. Weitzmann and N. Sokoloff. We are now in a position to start rebuilding our Fatherland's "Erez-Israel." In the present great moment of wide importance and great perspectives for our future. We automatically turn towards the author of "Almouhad," who inscribed as his motto: "If you wish, it is not a dream." L's, and G., That day of which our great leader, Dr. Herzl, together with the whole of the Jewish Nation was dreaming for more than 1,800 years, became a reality consequent upon the decision of the Supreme Council at San Remo. I take the liberty to quote to you from the "Bamban," who lived in the 13th century where he says: *Bashith hage'aluth ha'athia idyuth dityeh al per yeshon hamaligath urephich Kesath Kibatz palagath* which means that the beginning of the next Redemption will take place by a permission agreement of the nations, so that I don't hesitate to call it the beginning of our third Redemption.

Great events are always accompanied by great responsibilities and debts. We owe very much to our great leader, the late Dr. Herzl, as well as to all our leaders and heroes who fell on the battlefields for our freedom in Palestine and elsewhere. I beg of you to honour their memory by standing up. *The audience stood in silence for a few moments.* Having paid our debt to the dead, we must not forget our present leaders, Dr. Weitzmann, Sokoloff, Goldberg, Levin, etc. The moment has come when we Jews must show whether we are worthy of

it or not. There are some Jews, we must admit, who are ashamed of their nationality. To such we declare here that we are ashamed of them and don't want them (hear, hear). Let Judas Maccabeus be an example to us when he defeated the forces of Lysias with six hundred men, while the forces of Lysias numbered tens of thousands. Our leaders, will perform their duties satisfactorily if they are backed by us, and if we desert them, history will blame our generation, not them, for inefficient activity. It is the duty of every one of us to devote his or her energy, influence, money, etc., to bring "Zionism," which is at present synonymous with Judaism to a successful end, remembering the wisdom of our forefathers in the Talmud, "If I am not for myself, who will be for me, and if not now, when?"

Joy Unparalleled In Jewish History



Mr. N. E. B. EZRA,
Hon. Secretary, Shanghai Zionist
Association.

Mr. N. E. B. Ezra, Hon. Secretary of the local Zionist Association, said:—

The joy that animates us to-day finds no parallel in our history. It is a joy that has been cherished by all the generations that preceded us ever since the exile began about nineteen centuries ago. The great horn for our freedom has been sounded.

Four motifs are inseparable. These are—God, Israel, the Bible and the Holy Land. They form one system, one harmonious whole—a work Divine. To speak of Israel and not to quote the Bible is to lecture about the stars and solar system without reference to astronomy. The Biblical prophecies concerning the restoration are familiar to one and all who are present here to-day. The key by which God has opened the dungeons of our sufferings is remarkable. Job teaches that there are two crucibles before God. On one the word "prosperity" is inscribed; on the other

"adversity." Israel has failed in the former. Israel is now returning purified and victorious from the latter. Great Britain has stood well the first. Please God she will continue to do so forever. What is the present outlook confronting us? There are, undoubtedly, happy signs in the air. We are here to-day celebrating the re-birth of our nation in every sense of the word. The great Powers of the earth have offered us a helping hand. "Israh's words vibrate in our ears, 'Comfort ye, comfort ye, my people.' The pogroms in Russia and elsewhere will soon be forgotten. Civilization is concentrating into one centre—the League of Nations. Men are beginning to realise the sacred unity of humanity as inculcated in the initial chapters of the Bible. The regeneration of our people and our country is now practically assured. With Great Britain as the Mandatory Power in Palestine, we may be able to go henceforward from strength to strength.

Dr. Sun Yat-sen, representing a nation of four millions, has recently expressed his sympathy with the Zionist Movement. In a letter dated April 24 last, he wrote to us. (This is reproduced elsewhere in this issue, E. I. M.)

Ladies and gentlemen, we are humbled and overwhelmed by the good wishes of our friends and well-wishers alike. Such words stimulate us to increase our activities in all directions. Unfortunately, we still have enemies, both within and without, to contend with. Let us not go away with the idea that we have completed our task and that the worst is over. This meeting does not mean that we are to rest on our laurels. We still have a lot of spade work to perform. Our work has just begun. For two thousand years our right has been denied to us. Might has held the sceptre of iniquity for many, many centuries. Might has buried right and raised massive and gigantic mansions over her grave. Right is slowly but surely, as is usual with her, raising her head. In the course of our journey to the Promised Land there will be some cataclysms but in the end Peace!

Zionism No Longer A Dream

His Honour, Judge, Charles S. Lobingier, on rising to address the meeting has received an ovation. It was a marked testimony of the esteem in which he is held. The full text of his address is as follows:—

I am glad to be able to present to the Shanghai Zionist Association my personal congratulations upon the completion of the first stage in their great movement. The action of the Supreme Council at San Remo confirms the Balfour Declaration of two



HON. CHARLES S. LOBINGIER,
Judge U. S. Supreme Court for
China.

and a half years ago, and marks an era. Zionism is now no longer a mere dream; it has become a practical problem.

For the most part, also, it is an industrial one—that of bringing the Jewish people back to the soil. But the events of last Passover and Easter week in Jerusalem show that there are other foes to be feared than the difficulties of reclaiming a soil that has lain fallow for twenty centuries. I agree with Mr. Ezra that the Christian powers of the world are practically all sympathetic with the aspirations of the Jewish people. Any contrary sentiment exists for the most part among the Moslem population of Palestine itself and of the new adjacent kingdom of Hejaz. To overcome that sentiment, and to prevent it from becoming a real menace, will require tact and diplomacy at least and perhaps a great deal more. And here it will become advisable for the Zionists to cultivate close and friendly relations with their Christian neighbours among whom are the Greeks and Armenians. When in New York last autumn I was most interested to learn that the officers of the Zionist Federation of America are in close touch with the Armenian National Organization. Greece is at present the nearest European power and there is much in modern Greek history to interest and encourage the leaders of the Jewish national movement. It is less than a century now since the plight of the Greeks was if anything worse than that of the Jews. But they succeeded in throwing off the Turkish yoke, in gradually increasing their territory and in developing a national spirit and culture which is highly creditable. The fly in the ointment as regards the decision at San Remo is the reten-

tion of Constantinople by the Turks. It is not a Turkish city—not even a Moslem city—and if it is not to pass under international control it should be assigned to the Greeks to whom it stands in much the same relation as Jerusalem to the Jews and Rome to the Italians. A strong Greek kingdom with its capital at Constantinople and a strong Armenian nation in Asia Minor would both be helpful to the development and maintenance of Jewish nationality in Palestine surrounded as it will be by covetous neighbours like Egypt and Hejaz.

In closing I am glad to repeat what I have said on other occasions that the Jewish people are fortunate in the selection of the mandatory. I believe that Britain will perform this task faithfully and well, and here again you may derive encouragement from the history of Greece. For Britain once had the sovereignty of the Ionian Islands and later ceded them to Greece. During the late war Britain offered also to cede Cyprus to Greece and would have done so but for the stupid and obstinate refusal of the late King Constantine to co-operate with the Allies.

With Britain as a mandatory, and with the seal of the Supreme Council on the Balfour Declaration, Zionism becomes a practical problem for the Jews themselves and they are a practical people. Everywhere they are noted for business ability and sagacity, and while the problem is full of difficulties no one should be better qualified than they to solve it. The statement of Mr. Lloyd George may have been a little blunt but it has your opportunity; it is for you to make the most of it. Personally I have never doubted of your final success. (Loud applause).

"Look The Mess'ah Comes!"

Mr. R. D. Abraham spoke as follows:—

The Gentlemen who have already spoken have covered all the grounds and there is very little left for me to say. I would like to mention the story of a little girl, who, seeing the Italian aeroplane the other day, it being her first opportunity, remarked—"Look, look, the Messiah comes!" This shows how ingrained in our minds, even in the youngest of us, the Messianic Ideal, and now that we are on the threshold of it, I would urge the heads of our Community to make every effort to arouse the local Community to the realization of its duties so that our beneficent work in the lands of our forefathers may go on unimpeded and uninterrupted in the near future. It is highly desirable for one and all to remember in the words of Lord Nelson, paraphrased, "Zion expects every man and woman, old and young, to do his or her duty."

Hopes that Jewish Nation would be linked with Asia to overcome the Soul-Destroying Materialism of Europe.

Prof. H. P. Shastri, an Indian Journalist and lecturer on Hindu philosophy, delivered a stirring address which was frequently punctuated with bursts of loud applause. The full text of his address follows:—



Prof. H. P. SHASTRI.

Ladies and Gentlemen:—As a non-Jew, but deeply interested in the welfare of Asia, nay, of humanity at large, I congratulate you on what you have obtained in Palestine. But remember that you have yet a hard task before you and you must not be satisfied until you have secured a firm footing in the form of a State in that historic and holy land. The success of the Zionist movement is a great triumph of constitutional agitation. The great nations of the world like Romans and Egyptians when once fallen were never able to recover what once belonged to them; but you are on the way of recovery of your past glory. Why? Your success, Ladies and Gentlemen, is due to the strong feelings of Nationalism cherished by you so long with such devotion. The backbone of your civilization is spirituality, and strong, but inefficient nationalism. I hope you will keep the flame which Moses saw on the Mount Sinai burning. Ladies and Gentlemen, you have a special mission in the world and, it is, the revival of the feelings of spirituality in Europe to save her from the soul-destroying influence of materialism.

You must not forget that you are the pride of Asia and even when you were scattered all over the world, homeless and smarting under the persecutions, A.ia was still proud of you and ever shed tears of woe and mingled her sighs with yours. I have just heard that European Powers will not throw obstacles in your way to your complete independence in Palestine. It is a matter of great joy to me. But it has been insinuated

SIAMESE GOVERNMENT TELEGRAPHS RE-ITERATION OF HER GOODWILL TOWARDS THE JEWISH NATION

Replying to the letter of the Editor of ISRAEL'S MESSENGER dated 27th April last, (the text being identical to the one addressed to Viscount Uchida published elsewhere in this issue) His Royal Highness Prince Devawongse Varopakar, Minister for Foreign Affairs to the Siamese Government, has cabled on the 21st May as follows:—

"REFERRING YOUR LETTER DATED 27th APRIL, HIS MAJESTY'S GOVERNMENT CONTINUE TO SYMPATHIZE WITH THE NATIONAL ASPIRATIONS OF THE JEWS."

We feel convinced that the foregoing expression of goodwill will be hailed with joy and satisfaction by Jewry throughout the world, which is in need of every measure of support and encouragement in her present hour of national redemption from age-long exile. Siam's message will give an added impetus to our people to struggle for their liberty everywhere and to leave no stone unturned to rejuvenate the ancient glory of Zion.

that you have a cause to fear molestation from Asiatic countries. In this connection I ask you to believe that the Asiatic countries are with you and I know that the Turkish nationalist party is in full sympathy with you. The Turk has always treated you with consideration and you have enjoyed more freedom in the Turkish Empire than elsewhere.

When you were deported from Spain so disgracefully, the Turkish Sultan sent his ships to carry you to his Empire and the hospitality of Asia has ever been open to you. India is specially interested in your welfare. China and Japan are your good friends. In fact, the whole of Asia welcomes you to your glorious home.

Your contribution to the world-civilization is not small, and the teachings of one of your men, Jesus, are today accepted by so many nations of the world. I hold that your spiritual character is very strong and although it has undergone some superficial change and received a tinge of materialism through the associations of the materialistic peoples, yet your heart is above materialism. Even to-day I have heard the name of God so often in your meeting. I am looking forward to the time when your spirituality combined with that of India, China and Japan will regenerate Europe; otherwise there is no hope for humanity.

Britain has performed her task well and the Asiatic people have one more reason to-day to thank Britain as she has done good to you. We must have faith in the good-will of Britain, the country that abolished slavery for the first time in the history of the world in 1807 at such a great sacrifice.

In conclusion, I ask you once more to preserve your feelings of national integrity intact and devote your

whole soul to the final victory of your cause which is so dear to our hearts.

It is for the young Jew to take up the work on the constitutional lines walking in the path of bloodless revolution. Have resolute faith in the sacredness of your cause and the ultimate triumph of Truth and Love, and you are once more what you were two thousands years ago.

Mr. Edward I. Ezra suggested that a subscription list be opened forthwith in order that a substantial sum may be sent to the Jewish National Fund in England. This suggestion was unanimously adopted and we publish elsewhere in this issue a list of subscriptions which must be gratifying to our readers.

With a hearty vote of thanks to the Chair proposed by Mr. Edward I. Ezra and seconded by the Hon. Secretary of the Zionist Association, the meeting, which was historical in every sense of the word, came to a close.

THE PALESTINE ASSOCIATION KADIMAH IN CHINA.

The above association was organized in May 1919. Its chief works are:—Zionist activity in general and Information. The Association being located in Shanghai, which is geographically an excellent point for connecting European, American and Palestinian Jewry with Siberian, which is practically cut-off from the outer world.

The Committee consists:
B. A. Topas, President.
J. L. Friend, Hon. Secretary.
I. L. Hauser, Hon. Treasurer.
E. P. Gubernik.

The Committee has sections for Finance, Information and Cultural Work.

The Section For Information

This Section is a responsible one and performs useful work. It transmits letters, telegrams and messages from London, New York and Sofia to Siberia and vice versa. Most of these messages are translated into English, Hebrew or Russian before being despatched. Also circulars, pamphlets and reports which are received from the Central office are immediately translated and forwarded to the Siberian Zionists for publication in the Siberian Press. This section is also answering inquiries regarding visas, cost of passage-tickets, departure of steamers to Palestine etc., as thousands of the Siberian Jews intend to go to Palestine at the first available opportunity. This Section is also forwarding letters between the Jewish prisoners of war in Siberia and their relative at home. The Jewish prisoners of war are also provided for by this section with Zionist literature, pamphlets etc.

The Section For Cultural Work

Taking into consideration the absence of national-cultural work in Shanghai, the following schemes were adopted:—(1.) to hold regular meetings for propaganda (2.) to open evening classes for Hebrew, Jewish History and Literature (3.) to circulate literature, pamphlets etc., and to open a reading-room and library. Up to now about 10 public meetings were held where lectures were given with literary-musical programmes which helped much to develop interest in things Jewish. The lectures were open to the public and the attendance was very good. There was a difficulty in regard to the "Language Question" as the Shanghai Jews speak four languages besides Hebrew (English, Russian, Yiddish

and Arabic) and the lecturers were obliged to translate their papers. Evening classes for Hebrew were formed but owing to the small number of students who applied for admission, it was not opened. A reading-room, however, exists in the premises of the Jewish School where periodicals in Hebrew, English, Russian and Yiddish are at hand, daily (Except Saturdays and Jewish Holidays) between 5-7 p.m.

The Committee takes the opportunity of expressing its sincere thanks to the Shanghai Jewish School and to the Synagogue "Shearith Israel" for giving the premises for lectures and other meetings free of charge.

The Financial Section

Besides the membership fees, a collection was made for the Jewish prisoners of war in Siberia. About \$700.00 was collected and sent to Irkutsk for distribution. Another collection was made for a family of 7 persons who were Palestinian refugees and a sum of \$600.00 was raised.

General Activity

By the order of the Central Zionist Bureau of Irkutsk and Jewish National Council of Siberia 25,000 copies of books in Hebrew and Russian consisting of dictionaries, readers, Jewish History and prayer-books were printed in Shanghai under the control and supervision of the "Kadimah."

The Committee has arranged two concerts of Jewish folks-music by the "Zimro"; also on the recent Shevuoth festival organised a special service at the Synagogue "Ohel-Moishé" in celebration of the Supreme Council's decision vis a vis Jewish Palestine, and special addresses were delivered.

Entertainments for Jewish children have on several occasions been encouraged and proved an unequalled success.

FIRE AT THE JEWISH CLUB

Building Seriously Damaged

On the 5th May, the Fire Brigade received a call to Great Western Road, where on arrival they found the new Jewish Club building, which was nearing completion in one mass of flames.

The firemen tackled the outbreak from every vantage point, but the flames had secured such a hold on the premises, that the fire-fighters were gradually forced from the building itself, and had to take up positions outside.

There was a strong breeze blowing at the time which rendered the work of the Brigade all the more difficult while hydrant were some distance

away necessitating the laying of long lines of hose.

The Brigade must be congratulated in saving the beautiful ceiling of the hall, which they succeeded in doing after a hard battle.

As a result of the fire the opening of the Club which had been eagerly looked forward to by the members this month, will have to be postponed for another four months. The damages sustained amount to Tls. 50,000—and were fully covered by insurance.

THE HERO OF THE ZIONIST MOVEMENT



Dr. Theodor Herzl's name looms large in these days when the restoration of Palestine to the Jews is an accomplished fact. Dr. Herzl has worked incessantly for the recovery of our ancient patrimony and it is to be regretted that the man who did so much for his people is not present in flesh to witness the realization of his dream. Dr. Herzl lives in the heart of Israel and his spirit to-day must be hovering over us and it is only meet and proper that we should extol the services of him who has awakened the drooping spirit of our people at a time when the Reform Rabbis of Germany and America started to expunge every reference of Zion from our prayer-books. He was a prophet who said that the restoration of Palestine to the Jews would bring about the destruction of the theological basis of Reform Judaism.

Dedicé
à mon "Alter ego"
Mlle Frieda Kovarsky.

"SAN REMO'S CLARION CALL" By JACOB L. FRIEND

Reminiscences, quaints whispers of night;
Through parted lattices, the sky,
The gleaming stars, the fleeting moon's pale light.
I feel, as if I too, could cry.

My mind recalls in thrilling ecstasy,
The olden lore of earlier days,
Awaken'd in my fitful fantasy,
Are ancient melodies and lays;

Those lays do not begin, they do not end
The lit of melodies, afar,
'Tis in the night I live a dream,
A legend

As old as yonder twinkling star.
Free bounds my soul into the moonlit sky
Away, away from mouldering wall,
Away from Ghetto dales; it roams on high,
Spurr'd by San Remo's clarion call.

I hear the rustle of a tropic breeze,
And stars above a desert shine:
Then, I see towns and pastures,
cattle, trees.

O, cherish'd dream of Palestine!
Translated Into English By
Conrad Levy

Dr. O.K.S. M.D.

Specialist, for diseases and operations of eyes, ears, throat and nose.
9-11 a.m. to 1-4 p.m.
3 Kiukiang Road, Tel. Central 1801, Shanghai.



Dr. SUN YAT-SEN.

**JEWISH NATION DESERVES AN HONOUR-
ABLE PLACE IN THE COMITY OF NATIONS.
—SAYS DR. SUN YAT-SEN.**

*Replying to a letter addressed by the Editor of
ISRAEL'S MESSENGER, to the ex-President of the Chinese
Republic, the latter wrote in reply under date of 24th
April, as follows:—*

"I have read your letter and the copy of Israel's Messenger with much interest, and wish to assure you of my sympathy for this Movement—which is one of the greatest movements of the present time. All lovers of Democracy cannot help but support whole-heartedly and welcome with enthusiasm the movement to restore your wonderful and historic nation, which has contributed so much to the civilization of the world and which rightfully deserve an honourable place in the family of nations."

Sun Yat-sen



**"ZIONISM.—THE HOPE OF MILLIONS."—SAYS
MR. NATHAN STRAUS.**

We take the following extracts from a letter received from Mr. Nathan Straus, of New York, the famous philanthropist, dated 25th March, 1920:

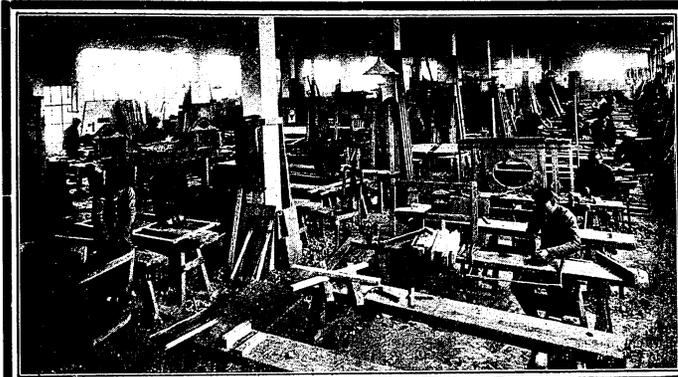
"...Recent events ought to convince those, who still doubt that Zionism is the only remaining hope of millions of their brethren, who without it see themselves doomed to despair and death. Those who still doubt that Zionism unites all factions,—that around its banner all can gather for a more spiritual, religious life, to become the salvation for the freedom of the Jew everywhere.

"I congratulate you on the active part you, with the Jewish people in far away China are taking toward the realization of these noble aims.

"In the hope of the new Zion, I remain,

"Very sincerely yours,

Nathan Straus



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PALESTINE, THE JEWISH NATIONAL HOMELAND

Decision Of San Remo Conference Opens New
Era In Israel

ENTHUSIASTIC SCENES IN LONDON

Redemption Celebration To Be Observed To Mark The Historic Occasion

ISRAEL'S MESSENGER is in receipt of the following telegram from the London Zionist Organization, dated 6th May, 1920:—

Unparalleled scenes of enthusiasm have marked the arrival of Mr. Sokolow and Dr. Weizman in London. Huge crowds assembled at the Victoria Station. Rabbis representing Chief Rabbi Hertz, who was ill, have welcomed the leaders and presented them with a Sefer Torah. Afterwards speeches by Chacham Bashi Jacob Meir and other Rabbis were made. Mr. Sokolow took the Torah and made the *Schecheyom*. The procession proceeded to the Zionist headquarters which were profusely decorated. Surrounded by enthusiastic masses indoors, Messrs. Goldberg, Nadjitch, Yellin and Dr. Nordau welcomed the leaders, while the crowd outside sang the Hatikvah. Messrs. Weizman and Sokolow replied. Dr. Weizman said their work had now begun. Lloyd George before the departure to San Remo stated: "You have now your start; it is up to you to make good". Subsequently, Sokolow, Nordau and Yellin delivered speeches from the balcony. Thursday, *Yagbe-Omer*, the staff of all the Zionist offices welcomed the leaders. Speeches were made by Messrs. Landman, Herman, Weizman, Sokolow paying tributes to the efficiency of the staff. Later a representative gathering welcomed the leaders. Dr. Nordau presiding, praised the achievements of the leaders who completed Herzl's work. Weizman said San Remo results lays the political foundation. Now Jews must build National home. Sokolow declared:—Events at Jerusalem close tragic chapter of the Galuth. San Remo opens Geulah. Dr. Hantke on behalf of the Executive Committee paid tributes to the wonderful achievement of the leaders. Hon. Horbert Samuel said that that moment was a triumph for Herzl. The pioneers of Palestine must be remembered. After visiting Palestine he was absolutely convinced that Zionism was practical. There was enough room for Jews and Arabs. Happenings at Jerusalem do not express the attitude of the majority of the Arabs. Lord

Rothschild appealed for unity to all Jews. Every Jew, whatever his opinion has been hitherto must now contribute towards the building of the Jewish home. James Rothschild said his father Edmond and himself shared the great joy of their achievements. Sir Stuart Samuel, President of the Board of Deputies, emphasised the need of unity. Chacham Bashi Jacob Meir emphasised the spirit of Jewish justice which will leave peacefully with the Arabs. Dr. Kremenetzky, friend of Dr. Herzl, expressed gratitude. Dr. Alexander Goldstein on behalf the Russian Zionists declared that the masses were enthusiastic and firmly determined to rebuild the Home. Hatikvah concluded what Dr. Nordau described as an historic gathering.

Later.

The Executive Committee proclaims Geulah—redemption week to mark the historic decision of San Remo. There should be impressive demonstrations and enthusiasm. Geulah week must furnish great additions for Restoration Fund for immediate work in Palestine. Comprehensive development scheme will be submitted at the annual conference week which begins on the first day of Shevuoth. Its meaning should be proclaimed. Synagogues offerings to be devoted for Restoration Fund. Following the celebration meetings of all Jewish bodies: processions, flag and flower days, children's festivals, school holidays, Hebrew Entertainments, special editions of Newspapers, leaflets and articles in the general Press. Visits to thank the British representatives. Collections should be by general canvass. Every Jewish house should be afforded the opportunity for collaboration. Resolutions should, inter alia, express gratitude to Great Britain, and the Allied Powers. Confidence that the British mandate provides surest guarantee for the establishment of a National Home. Make every effort to render the Geulah-week worthy of the noble purpose.

(The foregoing was issued as an Extra by us on the 11th May. Ed. I. M.]

JERUSALEM TO BE THE SEAT OF THE LEAGUE OF NATIONS

Prince Ali of Syria, now living in England, has participated a new angle to the League of Nations' discussion in the British press by proposing Jerusalem as the League's future seat, in a letter to the London Times.

The proposal of Prince Ali, who is now living in England, is being discussed widely by the British press, the report states, owing to the imminence of the signing of the treaty of peace with Turkey, which will establish a British mandate over Palestine.

"Jerusalem has been an international center for centuries," the Prince declared in his article. "For almost a hundred years it has been dotted with monasteries, churches, hospitals and other public buildings under French, Russian, Greek, Italian, British and German protection. These furnish sufficient historical traditions of an international character to make the Holy City desirable as the headquarters of the League of Nations."

BEERSHEBA!

Beersheba, one of the most famous of biblical cities, is now experimenting with a new educational departure, whereby two artisans have established themselves in the school and carry on their trades, while teaching them to the children.

Century-old Beersheba has just inaugurated a new educational departure in its government school, which is expected to achieve far-reaching results in Palestine, according to a report from Jerusalem received by the Zionist Organization of America. Town artisans and mechanics have been given quarters in the school and while they ply their daily trades, the school children work with them, and not only receive a practical vocational education, but at the same time they are engaged in productive enterprises.

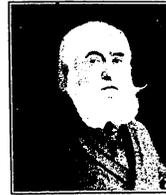
Education has made tremendous forward strides in Palestine, stimulated by Zionist school activities, according to the report. Another innovation in the Beersheba school where 30 Bedouin children can be accommodated, that, according to the report, will help to solve the difficult problem of transforming the wastes of the desert into a settled cultivator.

Beersheba now presents a general aspect of neatness and prosperity, which is very gratifying, the report concludes, in summing the changes wrought in the ancient town, due to the English and Zionist administration.

Written for ISRAEL'S MESSENGER.

PALESTINIAN ANTI-ZIONISM*

By Dr. MAX NORDAU, London (England)



DR. MAX NORDAU.

Disturbing news reach us from Palestine. Violent Arab assaults on our small group of Colonists in Metulla; with hard fighting, loss of precious lives, and destruction of the Jewish village by fire. Street demonstrations of numerous crowds in Haifa, Jaffa, Jerusalem, with cries of a host of character against Zionism and Zionists. The Emir Faisal, proclaiming himself King of Syria, declares Palestine an "integral" part of his Kingdom. All this is alarming enough; nevertheless, we must not lose heart in the presence of these incidents. We may repeat the words of that shrewd old politician, Adolphe Thiers: "In politics, facts must not be taken tragically, but must be taken seriously."

Sure enough, the situation in Palestine is serious, although I refuse to consider it as tragic. A handful of Syrian Christians who have been clever enough to win the cooperation of a few Europeanized pan-Arabic nationalists and fanatical Mahomedans do all in their power to stir up ill feeling against Zionism and Jewish immigration in Palestine and to create an agitation which to impress the British Government and to frighten away the Zionists from Palestine. A venomously anti-Semitic vernacular press, mendacious inventions, distortion of facts and utterances are the means which they employ to attain their ends. Their motives are transparent. The Syrian agitators are hirelings. They work for a consideration. They receive their inspiration, accompanied with cheques from certain European quarters: where there are people interested in annoying England and putting obstacles in the way of her politics in Near Asia. The Nationalists are partly Egyptians who have picked up the watchwords of European chauvinists and imperialists and hope self-seekingly to harvest personal advantages and satisfactions.

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of vanity from intoxicating poor ignorant fellahen with dreams of a great Arab Empire embracing all Arabic speaking countries of Asia and North Africa, containing Syria, Palestine, Mesopotamia, the Arabian Peninsula, Egypt and undoubtedly also Tripolis, Tunisia, Algiers and Morocco, not to forget Malta, and partly sincere, but ingenious visionaries who are enthusiastic about the great past of their race and hope confidently for a future which shall renew the glorious days of Harun al Rashid, the splendours of the Baghdad of the Caliphs, and the refined civilisation of the Spanish Moors.

We have not to concern ourselves with these tendencies. I do not consider it as our business to show the illusions implied in the pan-Arabic programme. Neither have we Jews, we Zionists, any reason to stand in the way of the realisation of these schemes in so far as they seek their objects outside of Palestine. The European powers, England, France, Italy, in a certain measure even Spain, will have to examine how far their several interests are compatible, or may clash, with the pan-Arabic aspirations, and take the necessary measures to safeguard them against possible attainments, now and later on. As to us Jews, we are sincere friends and well-wishers of the Arabs and nobody will feel a greater satisfaction than we if they succeed in constituting a unified nation and a strong state within reasonable territorial limits, taking a fair share in the world's work of peace, order and progress. But, of course, we expect of them reciprocity.

We are, however, in fairness bound, to put ourselves also in the place of England and ask ourselves what attitude her responsible statesmen must assume in the face of the pretensions of the Palestinian fellahen. Are they simply to order them: "Keep your peace!" Are they to oppose force to violence and disorder, and institute an iron regime of military authority against what pretends to be a national aspiration? This we cannot expect. They are bound by the principles of the Peace Treaty which they have solemnly proclaimed. They have recognised the right of the peoples, great or small, to determine their own fate, they have declared they will abide by the will of the majority. Now the fellahen are the immense majority of the present inhabitants of

Palestine and they manifest noisily their opposition to the purposes of Zionism and the Balfour declaration. True, we are convinced and affirm that all this fuss is artificial, that the fellahen have no political opinion that they wish nothing but to be left alone, undisturbed in their possession and free to live their accustomed life in peace and order, and that their apparent unrest is only the effect of the unscrupulous propaganda of a few agitators, partly paid, partly misguided by personal ambition or unreasoning fanaticism. But we have no means to oblige the responsible British statesmen to share our views and stand for them against foreign and home critics who are not wanting. We have, unhappily, adversaries everywhere, in a part of the English press and in some benches of the British House of Commons—as well as among continental anti-Semites, and they will only be too glad to seize the opportunity for trying to thwart our efforts and to attack the government, under the pretext that it denies its principles and tyrannises a people which wants nothing but its indisputable right. What can we answer to this? In Palestine, we are one to nine or ten Arabs, in the case of a plebiscite we would be nowhere, if an autonomous parliamentary constitution were granted the country, we might perhaps come forth from elections without a single representative of ours in the chamber. We would plead: "We are not yet numerous in Palestine, but we are 14 millions of Jews, the great majority of whom consider themselves virtually as Palestinians and Palestine as their homeland." To this, the Syrian agitators would reply: "If people outside the country are to be taken into account, we are not 500,000 Arabs to pretend to the possession of Palestine, we are 20 to 30 millions." If we state our historic right to the land of our fathers, we can be met with the sneer: "Politics are an affair of the living, not of the dead generations, of the palpating present, not of the remote centuries." I am afraid our opponents would carry the point and we would be ruled out of court.

There are not many, there are not two ways out of the difficulty, there is only one: we must, by all means, at any cost, with the utmost rapidity, be equal in numbers with the fellahen in Palestine if possible outnumber them, be it only slightly at first. If we realise this postulate, the Syrian agitators can no longer brandish their unanswerable argument: "We Arabs are the majority of the population, and must therefore be allowed to have our own way." The British government can back us and stand by the Balfour declaration without exposing itself

to the reproach of violating the principles of the Treaty of Peace, and in all probability there will be an end of the trouble with the Arabs as they have common sense enough to understand that they have no chance of frightening us away when we are numerically at least as strong as they, and that we are quite able to hold our own against unreasonable resistance or attack.

Some nine months ago I raised for the first time the cry: "Jewish mass immigration into Palestine without delay!" In Palestine, where our people know better than elsewhere the needs of the hour, opinion approved me unreservedly. In Europe, the whole pack of official curs of the Zionist press was let loose against me and yelped and snapped at my heels. One screed, of Prague, I believe, denounced my senile vanity, upbraided me with self-advertising and branded me as a demagogue devoid of all sense of responsibility. In Vienna, Berlin, Paris, in Jewish papers I was handed almost as rudely. These insults left me indifferent; they were below my contempt. Now, as then, I say: "We must be at least 500,000 Jews in Palestine as soon as England has received the mandate over the country. Otherwise Zionism is doomed to failure for the present and will have to remain a dream for a long time more, perhaps for a new series of centuries."

But the task is immense, almost superhuman! Immense? Yes. Superhuman? Why? What are the difficulties? Let us look them straight in the face.

There is the British Government. Will it open wide before us the frontiers of Palestine and allow us to introduce at once—I don't mind using the expression, to dump half a million Jews in the country? Well, we must obtain leave for it. Our spokesmen have the duty to tell those who hold the fate of Palestine in their hands: "We are embarking on a huge enterprise, complicated, costly, adventurous, full of risks; we judge that our only chance of success is to start with mass immigration, and that without primary conditions we are certain to court failure. So we beg you to permit us to land half a million Jews to Palestine, as necessary beginning. If you grant us this concession, we will set to work with all the energy of which we are capable, and we hope to succeed rapidly in establishing good relations with our Arab neighbours, in preserving peace and order in the country, in bringing our fresh settlers to become self-supporting, in preparing the land for its new destinies, in the national home of the Jewish people and eventually of the autonomous Jewish state. If you re-

fuse, we have the regret to consider our mission as ended, we declare ourselves unable to aid you in dealing with the Palestine problem, we decline all responsibility in your policy which, we are afraid, will end in creating for you a new Egypt in Palestine, and we shall turn to the Jewish people and confess it with pain and sorrow that we have failed in our endeavours and cannot honestly recommend it to make heroic efforts and make uncounted sacrifices for an enterprise, the prospects of which appear more than ominous to us." If the British government allows matters to come to this, the disappointment of the Jewish people will be tragic. But bitter truth is more wholesome than sweet hypnotic drugs, and it is more courageous and honest to say frankly: "The present conjuncture does not allow us to proceed," than to remain at the helm and steer with open eyes straight on to the cliffs where the vessel is sure to be wrecked.

Let us suppose the British government gives us leave to introduce at once half a million of Jews into Palestine; how are we to transport this mass?

How have the European powers, in 1914 and 1915, transported, not half a million, but 22 millions of men, with innumerable horses, motor cars, vehicles of all sorts, guns, airships and engines, at immense distances from the extreme east of Siberia to the outskirts of Koenigsberg and to Craoow, from India, Australia, South Africa, the farthest west of Canada, to Charleroy and St. Quentin, from the Senegal, Tonkin, Algiers to Verdun? Why could not a constructive lesson be drawn from the destructive examples and experiences of the war?

And what are your 500,000 first settlers to do; what are they to live on in a country which is not in the least prepared to house and to feed them?

What have the 22 millions of mobilised soldiers lived on during the years of the war and the long months of the armistice? They have neither sowed nor reaped, yet they have not starved. They have simply been fed by the government of their country, and so will our pioneers have to be fed by the Jewish people till they gather in their first crops. Their work will be to run up houses and to till the soil of the Hauran which is practically No Man's Land at present, of which they can take possession at once without having to displace, or to interfere with, anyone, and which requires no preparation whatever; there the plough will procure them within a few months their food and allow them to maintain themselves till they have had time to under-

take more complicated, more scientific cultures yielding them richer and more varied returns.

Granted. But this will require an enormous amount of money. The mobilisation and upkeep of 22 millions of soldiers has taxed to the utmost the financial capacity of all the countries at war. Where are you to take the millions your first 500,000 settlers will cost you at the beginning?

We come, upon the Jewish people, its comprehension, its noble enthusiasm, its financial resources. If it is up to the occasion, the difficulty will be overcome and the Arab obstacle surmounted without anyone coming to grief. If the Jewish people fails to do what is expected of it, then our scheme will collapse and we will be dishonoured, and we and our people with us. It is the case to recall the word of Herzl: "If it is your will, this is no fairy tale;" or to put it more forcibly still: "If it is not your will, then it was, is, and will remain a fairy tale."

JEWISH SHIPPING COMPANY FORMED

A Jewish merchant marine for Palestine is on the way to reality. A Jewish shipping company with a capital of £250,000 has been organized at Jaffa, which plans the organization of an extensive freight and passenger service, between Palestine, Black Sea ports and England.

To establish a Jewish merchant marine for Palestine on a large scale, a Jewish shipping company has been organized at Jaffa with a capital of £250,000, according to a report received by the Zionist Organization of America. The company will maintain passenger service between Jaffa and Constantinople, Trieste, Odessa and other Black Sea ports, as a means of transporting the large number of immigrants, crowding into these ports, on their way to the Holy Land.

Freight service to stimulate export and import trade will be established, while a direct service will be maintained with Liverpool for the transportation of oranges from the rich groves near Jaffa to England, according to the announcement of the company's plans. Other plans include the buying and selling of ships, workshops for ship repairing, docks and lighters for all the ports of Palestine.

As soon as £100,000 worth of shares have been sold, the company will begin operations, it announced. The official language to be used in the management of the company will be Hebrew.

Written for ISRAEL'S MESSENGER.

THE BRITISH GENIUS.—A TRIBUTE

BY MIZMOR LE'ASAPH

No one is more ready to own than myself that this is a subject for infinitely more competent and greater heads than mine. Yet even a humble individual like myself may be allowed to lay down in his own way, his mite of tribute if only by way of relieving a heart, overflowing with admiration, love and veneration, to say nothing of gratefulness. I opine there is that in the British blood that will make an Englishman accept a butten-hole of natural flowers with the same grace from a poor peasant as a casket of costly gems from a great and wealthy man and wear the former with even greater satisfaction for the feelings that accompany it.

Well then, an Englishman, in a general way, is a fellow human-being with a physical frame consisting of bones, flesh and blood regarding the weight, form, quality and quantity of which, nothing particularly extraordinary, I guess, can be predicated. In his general outward appearance, he may or may not be well-built, handsome, smartly dressed or equipped. I leave this department of his to experts, namely, physiologists, artists and fashionable milliners. I confine myself to the examination of his other three constitutions which interest me more, namely his Intellectual, Moral, and Spiritual equipments and their manifestations in his life. My study of him may probably be classified as psychological.

If a Briton had been the embodiment of Virtue unalloyed, he would, I think, have forfeited the chance of the possession of a physical body to weigh him down sufficiently for he able to descend through the atmosphere of our planet and land in our midst on firm ground. He would also lose the chance of enjoying the interest in flying-machines, for then, he would have been provided with a pair of wings. Utopias may exist somewhere in this vast Universe with its two unmistakable terms of Eternity and Infinity. But I have not been privileged enough to visit any of them yet. I consider such of my readers as have a happy class of men. Men immune from weakness and failings are a superior race than our Englishmen. This any Briton, I feel sure, will not hesitate to avow with all British fairness, firmness and candour. I am a Jew. By this I want to explain that I am not a

heathen unacquainted with the history of the life of the personages of the Bible. And this writing of mine is in no way Scriptural. I shall not presume to compare the life and character of King David or King Solomon with those of the late Queen Victoria. I shall not say why at the foot of her throne stood D'Israeli and Gladstone instead of the prophets Nathan and Gad. I shall leave to others to make a correct estimate of King Solomon's grand wisdom and the glorious flux of effluence that streamed forth from behind and above our Queen's throne and deluged the nation and the world with peace, prosperity, and last, but not least, scientific discoveries.

How pliant is Truth! The Almighty seems to resign Himself to the will of man! What liberties are extended to and what confidence is consequently reposed in man! Happy are those who love, reverence and fear to offend the Almighty. Name another creature so endowed with liberty. The angels? I sometimes think that man was created to supply the impossible criminal in the Kingdom of God. He alone relieves the monotony of an absolutely harmonious everlasting reign. Where else do you come across police stations, legislature and law courts? Readers of ISRAEL'S MESSENGER who are unable to follow me will imagine that I am wandering. God is said to have two kingdoms. Some localize the Heavenly one high above the clouds. Jewish genius tell us it is "at hand." This also is not quite definite. When, however, we are asked to say, "It is not here nor there but the Kingdom of Heaven is within us," the gordian knot is cut and we know that it is a subjective field. This I accept. Our objective life depends on relative knowledges. The Tree of Immortality is subjective and within us of course. Let us approach it a little nearer. England has just emerged from the most terrible of wars. She had entered it we are convinced, on account of what the Germans designated a "scrap of paper." This phrase rendered into English reads violation of a principle. The word principle is an abstract name. For the German it means an "airy nothing made of such stuff as dreams." For the English and Jewish genius enter into close relationship by the perception of vital principles. For them abstract truths are more concrete and sub-

stantial than anything else. For more than fifteen centuries life spelled for the Jew a veritable hell. For what? For certain abstract principles. It is one thing to perceive and appreciate these subjective principles and another to have the will-power to adhere to them with unflinching faithfulness and determination. They must be incorporated into life and upheld at all costs. I am sure to-morrow peace-loving England will again leap into the arena of a greater war armed cap-a-pie for a similar violation of that which is dearer to her than life, namely, her principles. This is also the secret that Balfour's declaration could send a thrill of joy into the heart of Jewry. England lived to stamp all her "birds in the bush" with the absolute patent of "a bird in hand" and her credit everywhere is spelled by C.A.S.H. At the announcement of "Palestine as the national home for the Jews" some bewildered Jews could not help exclaiming: Is it possible? At the mention of England's guarantee however, it became with them a realized fact at once! The law of the Universe has ordained that the fine or subtle should rule the coarse—water, the clay; air, water, ether, the air; force, matter; Intelligence or Mind, force; and this law is no where so clearly proclaimed or vindicated as in the economy of man. The concrete is persuaded, controlled and regulated by the sublime. Our movements and actions by the thoughts and feelings. And where have you met thoughts and feelings in the form of steel or granite? Yet which have the greater persistence and resistance? Neither Judaism nor the British Constitution is by itself immortal or everlasting except in their eternal principles. The English Nation and the Jews pinned, rather, nailed I should say, their faith on spiritual truths and all spiritual truths are Eternal, i.e., fixed everlasting for the foundation of Life and the Universe. Themselves living on the fruits of the Tree of Knowledge, they fed their constitutions with the fruit of the Tree of Life. It is for this that when called to the reading of the Law in the Synagogue, we have to repeat—"Blessed art thou God, our Lord and King of the Universe who hast given us Thy Law of Absolute Truth by means of which the Everlasting Life is sown in us."

I will now state the secret why Jews are Jews and Englishmen Protestants. It is this, namely, they cannot help being what they are. Imagine a group of men born and brought up in a dark subterranean cavity or cellar each with a candle in hand to go about with. You can imagine how precious everyone's candle for himself by remembering your own eyesight. One of these men found his way to the sunshine. Can you force the candle-life again

upon him? This is the secret history of the Jews. The Christian idea of God and the Messiah can never fit them for the rest of their life and this is through no fault of theirs— you must own.

Now imagine with me again a man with excellent vision and having every confidence in his fine pair of eyes. You try to force him to go blind-folded placing his hands on the shoulders of another whom he knows is an inferior, cruel, as it is unfair. He will be bound sooner or later to at least PROTEST and when forced will do so with all the powers of his soul. A Britisher's home or bedroom is illumined or illuminated with such electric (electrifying is a better word) lamps as—Truth, Justice, Reason, Rational Faith Duty, Order, Liberty, Peace, Courage, Candour, natural Pride or Dignity, Charity, Sympathy and other virtues, principles and noble sentiments too numerous for my space and no necessity of mention when one word can embody, or sum them all up, namely, BRITISHER. My readers will, I hope be persuaded to agree with me that wax and superstition candles not only from Rome but from any earthly Vatican cannot find any good or brisk market here.

If we torture and kill thousands of Gaihoors every day, the earth will not become any flatter. And so long as the earth continues round, the supply of prophets like Galileo shall never fail.

My Englishman is not a log of wood drifting helplessly along with the sweeping current. He is like the Jew, if not a pilot, at least a British sailor swimming, and swimming in the right direction to the Haven of Truth, our spiritual destination or Home, Sweet Home.

THE JEWISH SCHOOL

The charming theatrical entertainment which members of the Jewish School gave on the 19th May, at the French Club, for the benefit of their school, was enjoyed by a good audience.

Miss Sonia Frank delighted everyone with her graceful dances, and revealed that she has real talent, which gives great promise for the future. One of her little dances, "The Death of the Swan," was adorable. Barefooted, and with a ballet skirt of white net, she was the most graceful and stately little swan imaginable. She did so well, in fact, that the "swan" had to come to life, and dance once again

for the audience. Miss G. Hainovitch and Miss Frank danced a pretty little gavotte together, the latter also rendering a "Cupid Dance" with bow and arrow.

Miss A. Gonsburger played the piano with much expression and her vase from Chopin was enthusiastically received. Mrs. Gee, a friend of the children, rendered a lullaby song, and after responding to an encore was the recipient of two handsome baskets of flowers.

The concluding feature of the programme was "Robin Hood," very acceptably played by the children, in dramatized version by, and under the direction of, Miss Nora Toog. Miss Toog, in fact, was largely responsible for the whole entertainment, and deserves much praise. In "Robin Hood," Maid Marian was impersonated by Miss Mary Whitton, and Robin himself was well done by Master Simon Godkin. All who took part deserve mention. Too space only permits of naming one, Master Emmanuel Aumbinder, who in the guise of the portly Friar Tuck brought roars of laughter from the children. He also deserves mention for the very excellent drawing which he made for the cover of the programme.

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WITHOUT A JEWISH HOMELAND THE \$35,000,000 RAISED FOR RELIEF GOES FOR NAUGHT.

DECLARATION MADE BY JACOB H SCHIFF WHO
CALLS UPON ALL JEWS TO JOIN WITH THE
ZIONISTS IN THE RESTORATION OF PALESTINE.

Gives \$25,000 For Zion At Banquet To Secretary Of The Navy.

Says He Is In Full Accord With Judge Mack That
Unless Homeland Is Established In Palestine World
Will Lose Respect For The Jews.

Unless the Jewish homeland in Palestine is established, the millions raised in the country for Jewish relief will have been spent for naught as one of the emphatic statements made by Mr. Jacob H. Schiff at the Zionist dinner to Secretary of the Navy, Daniels at the Hotel Pennsylvania on February first. Mr. Schiff who arrived very late was unexpectedly called upon by the toastmaster Judge Bilkus. In this speech, which he followed with a contribution of \$25,000 to the \$10,000,000 Palestine Restoration Fund, he declared himself in thorough accord with the Zionist views of Judge Mack, President of the Organization, and said unless the Jewish homeland is established, anti-Jewish prejudice will grow everywhere, because the world respects no one who doesn't respect himself.

The full text of Mr. Schiff's speech follows:

"There was a time not so long ago when Judge Mack and I did not agree at all on the question of



MR. JACOB H. SCHIFF.

Palestine and Zion. I think I can now subscribe to every word he has uttered. What has done it, I do not want. I do not need to discuss. But it is certain that the terrible events we have passed through, such

as the World War, has settled the Zionist, or as many call it, the Palestine question. A Jewish nation is to-day no longer discussable. We want naught better than a Jewish homeland under English sovereignty. We are satisfied with this, and we are prepared to leave the distant future, the development of Jewish political status after Palestine shall have become the land of the Jew.

"And you, who are ardent nationalists, still you can do naught better to attain all the purposes justifiably in your minds and in your hearts than to help to work with all your might to bring about a state where Jewish politics are a thing for the present or the past. That sounds, perhaps, like a paradox, but still it is the truth. Go about to-day and preach that we are going to Palestine in order to establish a Jewish nation, and you will make a Jewish nation an impossibility. You will at once feel that you have not the good will of the British Government. There is a great difference between a national homeland and a self-governing nation. We are not prepared to build a nation in a land where to-day there are practically no Jews, but we are prepared, and we want to go forward with all our strength and all our minds to establish in Palestine a homeland for the Jew. It is the only homeland possible for him. Your great gifts and the great gifts of the American Jewish people, from thirty to thirty-five million dollars so far to the Jewish Relief funds, will have all been expended for palliative, for naught if the Jewish homeland does not follow.

"It is true that under the treaty of Paris, rights have been given to minorities in the new and old Eastern states. But these rights, for the present, are more or less on paper.

The prejudices and the hate which infect the people of Poland, of Galicia, and Roumania, are, sad to say, implanted into them by their environments and our treaties will do no good. The Jew will not be happy in these countries, and until the people see that the Jews and the Jewish population possess an alternative, that they can leave their inhospitable countries, they will not until then understand what they are facing. And no until then will they display and anxiety to make the Jew happy where he now is.

"So you see, the establishment of a Jewish homeland in Palestine, where it draws the Jew, is the yearning of twenty centuries in which it has become an established fact that the Jew will have no home where his home now exists. I cannot see any reason, and I am sure the time is going to come when the American Jew who has accomplished so much and who can accomplish so much more, will be unteif in helping with his means, and what is even more, with his intelligence, with his influence, with his prestige to build the Jewish homeland in Palestine. But we must not be gingerly about it. We must open wide our pockets, we must give, really give. The rich man much, the man of smaller means what he can. There must be a large Jewish Restoration Fund and unless we can secure it, and secure it in America, we shall feel and continue to feel right at home that terrible prejudice that has been oppressing us so long. The world respects no one who doesn't respect himself.

"If we would no longer feel that wherever we go, all of us, we are only tolerated, let us do all we can towards establishing the Jew in our own country,—in Palestine. To me there is no longer a Zionist question. To me the question we have to solve, the question we have to solve together, is the Palestine question."

NOSEGAYS FOR "ISRAEL'S MESSENGER"

I have just finished reading ISRAEL'S MESSENGER of the 7th April and I cannot help saying that I found every line of it interesting. I need hardly say that I am echoing the sentiments of every reader of the British Colony. Expressions of admiration are all round and regrets that ISRAEL'S MESSENGER is not a regular weekly organ.—S. S. LEVY (Hongkong).

In connection with recent Jewish publications of merit should be mentioned also ISRAEL'S MESSENGER of Shanghai, China, edited ably by N. E. B. EZRA. It appears at irregular intervals, but when it does

appear, it contains a vast amount of interesting and instructive articles on the Jews and Judaism in China.—*The Jewish Ledger*, New Orleans, U. S. A.

ISRAEL'S MESSENGER, the Redemption Number, has, after an interval months, again made its "irregular" appearance. The present copy of the MESSENGER contains certain scholarly articles. One which deserves mention is by Rabbi Stephen S. Wise, of America, who, by the way, is a splendid orator. His writings frequently expose a marked vitality—which the American people call "punch."

If the MESSENGER continues to offer such good reading it will have a following amongst Gentiles as well as Jews—even if it does appear only at "irregular intervals."—*North China Daily News*, Shanghai.

We have been favoured with a copy of the Redemption Number of ISRAEL'S MESSENGER, the official organ of the Shanghai Zionist Association, devoted to the interests of Jews and Judaism in the Far East and occupying the unique position of being periodically issued from time to time on apt occasions. Its Editor must be heartily congratulated on the production of a highly creditable publication on the present occasion which compares very favourably indeed with past efforts. The number is well printed and well got up, being characterised not so much by the quantity as the quality of the reading matter therein contained. In addition to pithy editorials from the editor's pen, there are a number of interesting articles from the pens of such scholarly men as Rabbi Stephen S. Wise and Judge Julian W. Mack, who have written specially for "Israel's Messenger," while local residents are represented in its columns by Mr. E. S. Little, Prof. H. P. Shastri and Mr. Myers, who contributes an article on "Manner and Peculiarities of Characters," which is quite original in conception. The present number of "Israel's Messenger" is altogether a splendid lay effort for which Mr. Ezra merits the warmest commendation.—*The Shanghai Times*, Shanghai.

"REBIRTH OF JEWISH NATION"

Views Of A Japanese Contemporary

Inspired by the last publication of ISRAEL'S MESSENGER, our esteemed contemporary the *China Advertiser*, a Japanese daily published at Tientsin, has devoted considerable space in its issue of the 21st April in discussing the Jewish question.

In reproducing in full the contribution by Justice Brandeis which appeared in our last issue, the *China Advertiser* has added the following prefatory notes:—

No nation has been so unjustly treated, and so cruelly and persistently persecuted as the Jewish people. Whatever their worth, they were spurned with contempt, and not only were they socially ostracised, but exiled or murdered in some countries without any apparent reason. At the best, they were looked down upon as a sort of social outcasts, because of their religion and the manners and customs peculiar to them. Yet patiently and tenaciously they clung to their faith. Driven from Palestine, they wandered far and wide, and establishing their communities in different parts of the world multiplied and prospered, despite curses and monstrous atrocities heaped upon them by Christians and gentiles. It is said that today the Hebrews number some seven to eight million souls all told, whereas they have succeeded in amassing such vast fortunes that they could well sway the world money market, if they could but find the way to do so by combining their resources. (We refer to this in our editorial Notes elsewhere in this issue Ed. I. M.)

Having grown so powerful and numerous, they have begun to see the disadvantage of existing in isolation in various parts of the world. They want a domain which they can call their own, and organizing in it their own government constitute a nation, so that they can be recognized and treated as the people of an independent state, instead of being social derelicts tossed about at the whims of various local administrations. The aspiration being sympathetically received by the Great Powers, as such aspiration ought to be sympathetically received by any justice-loving people, a movement is well under way to enable the Jews to reacquire Palestine and build their country on the soil, whence they were driven away centuries ago.

Since the Jewish people are endowed with all the qualities, which Justice Brandeis calls for in the consummation of the scheme, we do not see why success should not be achieved. The only source from which objections may arise is the Turk, but it is doubtful whether the exception will amount to anything since the Allies are behind the project. In all likelihood, the aspirations of the children of Israel will be realized, and the Jews will come to possess their own country in no distant future.

ZIONIST ENVOY COMING TO CHINA

London, May 13.

The Zionist Organisation has entrusted Mr. Israel Cohen, the well-known Zionist, with a mission to the Jewish communities overseas, to explain the significance of the decision of the Peace Conference with regard to Palestine and to extend and strengthen the ratification of the Zionist projects in Palestine. Mr. Cohen will proceed to Palestine on May 16 and will subsequently travel from Port Said to Fremantle (W.A.). The territories in his tour include Australia, New Zealand, China, Japan, the Straits Settlements, Java and India.—*Reuter*.

We hail with satisfaction the steps taken by the Zionist Organization and feel convinced that the presence of such an Envoy to enlighten the Jewish communities overseas regarding the significance of the decision of the Peace Conference vis a vis Jewish Palestine, will be productive of good results. Israel Cohen is a great author, a man of commanding personality and a great Jewish scholar. He has taken an active interest in every phase of the Jewish question and worked incessantly for the Zionist Movement. A few years ago, the Head Office of the Jewish National Fund, The Hague, wrote to us suggesting the advisability of delegating Mr. Cohen to India, Straits Settlements, Java, China and Japan, in order to enlist supporters for the Fund, but somehow or other the proposal had remained in the background. We are pleased to know that the Zionist Organization has taken the step already said and we predict for Mr. Cohen a hearty welcome on behalf of all the Jewries scattered throughout the Far East. Editor, ISRAEL'S MESSENGER.



No prophet in Israel has so wonderfully foretold the restoration of Palestine to the Jews as was Isaiah, whose fiery utterances always served to strengthen the belief in God's promise to restore Zion to her ancient height and glory. ISRAEL'S MESSENGER took for its motto Isaiah's prophecy intoned amid the vine-clad terraces of Judaea and the hillsides of Samaria:—

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.

Let the Jews demonstrate to the world that they have the effective wish and power to restore their homeland in Palestine and take their place among the nations!

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THE BRITISH MANDATE FOR PALESTINE

BY GEORGE E. SOKOLSKY



Mr. GEORGE E. SOKOLSKY.

A significant outcome of the war has been the exaltation of racial and national characteristics. Every ethnic group which somewhere in its dim history has had an excuse for determining its particular character of government and language has set forth a claim for independence from its rulers. The Allies have in a measure endorsed this attitude, first by rendering assistance to the numerous nations and nationalities of the former Austro-Hungarian Empire and to the oppressed peoples of Turkey. Later the doctrine of self-determination was enunciated by President Wilson and the Bolsheviks. This doctrine has been variously applied in accordance with the allegiance of the group coming within its purview. For instance, Great Britain has no intention of recognizing the right of either India or Egypt to self-determination. Nor will Japan grant it to Formosa or Korea. But Poland, Czechoslovakia, Greater Serbia, Armenia, the Arabs and the Jews have sought and gained this recognition in varying degrees.

As an economic proposition, self-determination is an absurdity, for it breaks large economic groups into small ones, with numerous customs stations, numerous differences in law, numerous tariffs and taxes, numerous impediments to trade. It breaks up the great Zollvereins of middle Europe into countless barriers to economic intercourse. It causes differentiation where previously there was similarity and it places in the way of commerce numerous obstacles. Be-

cause of these difficulties and because this is a commercial age, the small national units which have returned to separate existence as a result of the war will have to merge into larger economic units. There will have to be a unity of tariff for all of Central Europe and for the Near East.

But from the moral standpoint, self-determination is justifiable, for the modern State was based upon force and could only maintain itself through force. Russia, with its sixty or more nationalities would have been impossible as a unit save through the exercise of force. Austria-Hungary, Turkey, and other States composed of numerous races and nations had to exercise force to remain a unit. But force is anti-social. It does not tend to assimilation, it augments resistance and exalts differentiation. The brotherhood of man, the singleness of the human race was setback centuries by the use of force, by the political control of weaker peoples by larger states. In a measure, this period of history has passed. Nobody wants linguistic suppressions. Nobody wants educational persecutions. Nobody is going to war on account of religion. But the economic problems involved in this recognition of small governmental units are very important and cannot be overlooked. And unless the small nations join larger groups they will bring only hardships to their own people. They will tax themselves out of existence.

The Jewish state in Palestine is in exactly the same position as the other small national units seeking for governmental independence. The Jewish claims are somewhat different from those of other nations. The Jews are an Asiatic people. They are ethnically and anthropologically distinct from all Europeans. Of course there has been considerable intermarriage in the two millennia of the Diaspora and a blond, blue-eyed Jew is not a rarity in Nordic Europe. On the other hand, the great masses of the Jews living in Eastern Europe are of a distinct Asiatic type, perhaps more so than some of the Balkan and Asia Minor peoples. Other Asiatic peoples have settled among Europeans but they have always been assimilable and have always

blended into their environments. The Jews have on the whole resisted assimilation. The cause for this characteristic was unquestionably their adherence to a religion which is not only basically, but militantly different from all prevailing European religions.

This has given rise to a condition making for lack of homogeneity within each European state and for the possibilities of persecution on all grounds. Whereas the Russians might have persecuted the Ukrainians for linguistic reasons, they could find so many differences between the Jews and themselves that they looked upon the Jews as an entirely separate group within the state. This led to the existence of separate laws governing Jews and for a suspicion of the Jews among the masses. This condition has prevailed at one time or another in every country of Europe and is to-day prevailing in Eastern Europe.

To solve the problem, there are two methods. One is forceful assimilation of the Jews. The other is recognition of Jewish nationality and the designation of a territory to home the Jewish state. The first method is impossible. The second has been recognized by the governments of Europe in principle but has been delayed in consistent situation by the complex political situation on the Syrian peninsula. The Hedjaz claims suzerainty over Palestine. France claims Syria as a sphere of influence. Great Britain possesses Palestine and intends to hold it in trust for the Jewish people. What will come of this conflict of interests, it is difficult to surmise at this moment. But it is almost certain that a conflict must result between France and Great Britain over this territory and that unless a compromise is reached the new Jewish State will be in jeopardy.

For from an economic standpoint, the Jewish state cannot stand alone. It cannot trade with the world without the care and support of one of the great states. The break-up of empires has led to the development of satellite states. Poland and Czechoslovakia are satellites of France. Jugo-Slavia will probably become a satellite of Italy, after the storm over Fiume is over. Palestine must become a satellite. Shall the Jews choose Great Britain or France? For these are the only nations from which they can choose.

France holds out very little to the Jew to invite enthusiasm for a French mandate for Palestine. France has always stood for homogeneity. It has always insisted that the heart of France is Paris and that has applied as much to Indo-China as to Bordeaux. France does not have the tolerance that Great

Britain has. And it is this tolerance more than any other characteristic which has made Great Britain the greatest colonizing nation on earth. The Englishman may be rough on subject peoples and the Indians and Egyptians may have much to say against British rule. But British rule has never been as derelict as that of the other co'lonizing nations and the dominions of Great Britain have enjoyed a measure of independence strikingly close to separateness. There can then be no fear on the part of the Jews that a mandate held by Great Britain will be converted into suzerainty for there are no precedents for

Great Britain lessening the liberties of "white" people coming under her domain.

Furthermore, Palestine near to Egypt and Persia and India—British lands. Palestine must not be a buffer between British and French territory, for then she will always be subject to invasion in time of war. The new Jewish state is liable to destruction in such a contingency. It were better that if a mandate is a necessity, Palestine have as a mandatory the nation which holds Egypt and India. From every practical standpoint then, the British mandate is the more favorable one.

SHANGHAI ZIONIST ASSOCIATION

RESOLUTION TO SEND CABLE TO GREAT BRITAIN'S PREMIER PASSED UNANIMOUSLY

Sympathy With The Victims In The Recent Disorders In Jerusalem and Re-Affirmation Of The Determination To Establish The Jewish Commonwealth Expressed

A meeting of the local Zionist Association took place on the 22nd April on the premises of the Shanghai Jewish School to pass resolutions of protest against the recent disorders in Jerusalem, during which many were killed and wounded, and to re-affirm the unshakable determination of the Jewish people to establish the Jewish Commonwealth in Palestine. Mr. E. S. Kadourie, President of the Association presided, and Mr. S. E. B. Ezra acted as Secretary.

The Chairman proposed and the latter seconded that the following telegram be despatched to Mr. Lloyd George at San Remo, which was subsequently done through the good offices of the local British Consul General, Sir Edward Fraser, K. C. M. G.:

In view of the forthcoming meeting of the Supreme Council to deal with the settlement of the Turkish Empire, the Shanghai Zionist Association places on record its sense of the urgent definitive settlement of the political future of Palestine and the conferment of a Mandate on Great Britain under the League of Nations in fulfillment of the pledge of the Allies and the unshakable resolve of the Jewish people."

Mr. S. J. Solomon proposed the following two resolutions which were

seconded by Mr. D. Silman Somelkh and carried unanimously:

That this meeting of the Shanghai Zionist Association is deeply shocked by news of disorders in Jerusalem during which many Jews were killed and wounded on the eve of the settlement by Peace Conference on the political future of Palestine. Nothing can shake the determination of the Jewish people to re-establish the Land of Israel.

That this meeting holds the Jerusalem administration responsible for the life and property of Jews in Palestine and expresses confident hope that the British Government will without further delay be allotted the mandate for Palestine under the League of Nations.

That the foregoing resolutions be cabled forthwith to the London Zionist Organisation.

With a hearty vote of thanks to the Chair the meeting terminated.

THE RECENT DISTURBANCES IN PALESTINE

Lt. Jabotinsky's Sentence Commuted To One Year

(Reuter's Service).

Cairo, April 30.

The sentence on the Jewish leader, Jabotinsky, in connection with the recent disturbances in Jerusalem

has been reduced from fifteen years hard labour to twelve months without labour.

The foregoing will be received with genuine regret by our readers. Lt. Jabotinsky's record in leading a Jewish battalion to fight at the Palestine front has been most brilliant in the history of the capture of Palestine from the Turks. It is a thousand pities that so brilliant a leader should find himself at the end of a useful career in an unenviable position. While details are lacking regarding the nature of the charges brought against Lt. Jabotinsky, we sincerely hope that the powers that be will secure his acquittal before very long.—Editor, ISRAEL'S MESSENGER.

JEWISH CO-OPERATION WITH ARABS

The Jewish representative committee of Palestine has called upon the Arabs to co-operate with them in the rebuilding of Palestine, according to a cable report just received by the Zionist Organization of America. In view of recent political developments, this is important news, as it expresses in still another form, the repeated evidence of Jewish friendship towards the Arabs in Palestine.

"Yand Hazamani," the representative body of Palestine Jewry, has issued a manifesto to the Arabs, calling upon them to co-operate in the rebuilding of the Holy Land, according to a cable report received to-day by the Zionist Organization of America from the Zionist Commission in Palestine.

In inviting the Arabs to join in the reconstruction work planned in Palestine, the Jewish Committee emphasized that Zionist aspirations in the Holy Land will not exploit or injure the Arabic population, but will prove of mutual benefit to all.

In view of recent Arabic nationalistic demonstrations in Syria and Palestine, the action of the Jewish committee in emphasizing their friendliness toward the Arabs of Palestine, by calling upon them to join in restoring the Holy Land, is considered most significant at this time and as opening a channel for a speedy settlement of present political difficulties in Palestine.

The cable also reported the opening of a dental clinic for the school children of Jerusalem by the American Zionist Medical Unit. The Unit is now operating four hospitals and several clinics in Palestine, which give medical treatment to all the population, regardless of race or creed.

CAPTAIN DAVID I. SANDELSON CREATED M.B.E., BY HIS MAJESTY, THE KING

A Well-Merited Honour.



Captain D. I. SANDELSON.

We extend our sincere and heartfelt congratulations to Captain David I. Sandelson (who is well-known to the readers of ISRAEL'S MESSENGER) for the title of M. B. E., conferred upon him by His Majesty, the King, in recognition of the meritorious services which he has rendered during his diplomatic mission to China and Siberia in recent years.

We hail with satisfaction Captain Sandelson's promotion and sincerely hope that this will be the forerunner of many more distinctions to be gained by him in future. Captain Sandelson has recently returned to London where he has given an interesting interview to the JEWISH CHRONICLE, in connection with the situation of our co-religionists in Siberia. Every line of that memorable interview breathes the fine spirit of idealism that pervades Captain Sandelson and the pride which we all must feel in having such a noble champion of our people amongst the rising generation of London Jewry. Captain Sandelson is destined to play a leading rôle in these days when the future of our people is linked indissolubly with our ancient Fatherland, which we have just succeeded in getting restored to us. In a way, we con-

gratulate the London Jewry for sending out such a noble champion of Judaism to the Far East whose presence has tended to infuse new life in our small, but ever progressive Community. Captain Sandelson has succeeded in leaving a good name behind him and we feel convinced that we voice the sentiments of local Jewry in wishing him further successes in his future work of love for the weal of his people and the glory of his Fatherland—Zion.

£25,000,000 FOR PALESTINE

The Great Action Committee has resolved that £25,000,000 should be collected in order to enable the Zionists to undertake the erection of the necessary public works, in Palestine, and for the railways, ports roads, afforestation, fertilisation of the ground, etc.

The well-known Russian Zionists, Messrs. Naiditch and Slatopolsky are at the head of the organisation for raising the money, which will involve the greatest campaign ever conducted by the Zionist organisation. Mr. Naiditch is the initiator of the campaign. Various projects are now being evolved for methods of collecting the money. One of these is to proclaim a Maasser, or ten per cent, tax on all Jews throughout the world, in commemoration of the deliverance of Palestine. This same method of progressive taxation was used with great success in 1915 in Moscow and Petrograd. The Bureau understands that large sums have already been promised. Persons whose fortune is so great that the ten per cent. tax would mean a considerable amount will be asked to give bills, and the payment will be distributed over several years. A circular has already been issued by the Committee informing the various Federations throughout the world about the project and the purpose of the collection and many consents have already come to hand. Messrs. Naiditch and Slatopolsky will form a great Committee in which non-Zionists as well as Zionists will participate, and this Committee will appeal not only to Zionists, but to the whole of the Jewish people to unite themselves and put forth their whole strength to help in the rebuilding of Palestine.

Although the exchange is so very unfavourable in the Eastern countries, the scheme will nevertheless extend to them. Not only money but also effects will be accepted.

The many enthusiastic response which the Committee has already received in reply to its initial letter of enquiry allows of no doubt that the movement will become extremely popular. A gigantic propaganda campaign will shortly begin. A register of all Jews all over the world will be compiled, and to each one the question will be put as to what he is ready to contribute in this decisive moment for Palestine and the Jewish people. The campaign will last a year, starting immediately after the mandate is granted to Great Britain. It will probably finish at the time of the first Zionist congress.

This campaign for the raising of twenty-five million is not being conducted in opposition to the National Loan which is being contemplated in Zionist circles. The work which is being planned, when once begun in Palestine, will create new values, and will so help to give the National Loan the necessary basis on which to work.

JEWISH PRISONERS OF WAR IN SIBERIA

IMPORTANT TELEGRAM FROM THE ZIONIST ORGANIZATION OF AMERICA

In our last issue we referred to the pathetic conditions of the Jewish prisoners of war in Siberia, who have no means of securing passages with which to return to their respective countries, and the step taken by the local Zionist Association to bring the matter to the notice of the Zionist Organization of America.

We are now pleased to say that as a result of the above representation, the local Zionist Association has received a telegram from New York, from Mr. Jacob de Haas, Executive Secretary of the Zionist Organization of America, reading thus:—

"Repatriation of all the prisoners in Siberia is being arranged by the Red Cross, Jewish Relief and other Organizations".

The foregoing will come as a relief to our long forsaken co-religionists in Siberia who have suffered great hardships; in fact greater than the actual war had imposed upon them. We hope that the action contemplated by the Zionist Organization of America will be attended to promptly as the condition of the prisoners in Siberia are so intolerable that any delay might bring about an unhappy ending of a large number of them.

**THE RESTORATION
Palestine As The Jewish National Home
For The Jewish People**

MANDATE GIVEN TO GREAT BRITAIN

The local Zionist Association has received the following historical telegram on the 27th April, 1920, from the London Zionist Organization:—

"The Conference has decided upon the incorporation in the Balfour Declaration in the Treaty of Peace with Turkey which provides that Palestine shall become the national home of the Jews subject to the right of the Arabs. Exchange Telegraph Agency further reports: 'The Supreme Council has given the mandate for Palestine to Great Britain leaving to France and Great Britain the settlement of the question of the borders.' It was also decided that the Statute Great Britain is to prepare for Palestine will include clauses regarding the establishment of a national home for the Jews according to Balfour's Declaration. The protection of the religious communities formerly exercised by France will henceforth be entrusted to the Consulates of the respective communities. The questions of the guardianship of the holy places will be settled shortly. The Franciscan brothers have requested that a special commission be appointed to examine their case. Great rejoicing, buildings of the Zionist Organization beflagged; rooms decorated with flowers. Great celebration; meeting just beginning. Communicating official news to Zionist Federations all the world over; further news following. Warmest fraternal congratulations on the historical event of Jewish people."

The foregoing significant message was received, it is hardly necessary to say, with great glad by the entire Jewish Community. The full text of the telegram was published in all the local papers through which medium the latter received the news. Congratulatory messages were forwarded to the London Zionist Organization on the 30th April, by the following Jewish Institutions and Synagogues:—

SHANGHAI ZIONIST ASSOCIATION:—
"Rejoicing with you over our national victory. Congratulations."
SYNAGOGUE "OHIV RACHEL:—
"Thrilled with joy over our national re-birth. Heartfelt Congratulations."
SYNAGOGUE "SHEARIT-ISR'EL:—
"Hearty congratulations."
PALESTINE ASSOCIATION "KADIMAH" IN CHINA:—
בית המדרש הציוני הוותיק והחדש ירושלים
בית המדרש הציוני הוותיק והחדש ירושלים

JEWES AND PALESTINE

London, May 4.

Dr. Moses Gaster, Vice-President of the English Zionist Federation, writing in the "Evening Standard," urges that the work of founding Palestine as a Jewish State should follow the example of those who established colonies in the olden times in spite of hardships, trials and fears. The present schemes for the development of Palestine mean, the writer adds, the establishment of a British colony for the Jewish people where the latter will have to work and be subject to the British. Dr. Gaster further urges that Palestine must be decided and defined and that there must be no exploitation or philanthropy.—Reuter.

The Habam Dr. Gaster is a notable figure in London Jewry. His views on both Jews and Judaism always command respect and attention. It is to be hoped that his activities in the direction of securing a permanent cure for the pox of our ills will be listened to in responsible quarters. Not that we are sceptic over the future establishment of the Jewish Commonwealth in Palestine. From this attitude we had never departed one tith in our life. We are convinced that England, acting for the time being as the mandatory Power in Palestine, will ultimately give complete freedom for the development of Jewish life and Jewish civilization and Jewish government in ancient Judea. That the mandate given by the Allies to England will bring this consummation hopefully about,

may be gathered from the following extracts from a letter written from New York to the Editor of this journal, by one of the active leaders of the Zionist Organization of America, under date of the 5th April:—

"I had the privilege the other day of reading a draft of the mandate, and except for a few minor items which we feel here will be altered to meet our wishes, it is an extremely gratifying document."—Editor, ISRAEL'S MESSENGER.

TRAINING YOUNG MEN AND WOMEN FOR THE REJUVENATION OF PALESTINE

A mechanical draftsman school has been established in Jerusalem to prepare young men and women to assist in the technical work required in the reconstruction program to be carried out in Palestine by the Zionist Organization.

A school for mechanical draftsmen has been established in Jerusalem, under the direction of the Zionist Commission in Palestine, open to any Palestinian young man and woman, according to a report received by the Zionist Organization of America from Jerusalem.

American engineers doing sanitary work with the American Zionist Medical Unit, established the school with their own personal funds, in order that the school might get an early start, the report stated. It is now supported by Zionist funds.

"The object of the school is to train intelligent young men and women, so that they can assist in the technical work, required in carrying through the reconstruction program planned for Palestine by the Zionist organization," the report declared.

ROTHSCHILD OFFERS PRIZE FOR HEBREW POETRY

James de Rothschild has given the Education Department of London Zionist Organization 500 pounds, with which to establish a "Deborah Prize for Hebrew Poetry" at the University of Basle, which Prof. Patrick Geddes of the University of Edinburgh, noted city planner, is now designing in connection with his commission from the Zionist Organization to rebuild the Holy City as the capital of the future Jewish National Homeland.

"The interest in the Rothschild contribution is to be given every three years as a prize to the student of the University, who has written the best Hebrew poem during that period.

EDITORS OF THE FAR EASTERN PRESS LAUD DECISION OF THE SAN REMO CONFERENCE TO ESTABLISH NATIONAL HOMELAND FOR THE JEWISH PEOPLE IN PALESTINE

Replying to the invitation of ISRAEL'S MESSENGER to the Editors of the Far Eastern Press for a frank expression of their views on the momentous decision of the Supreme Council at San Remo to incorporate the famous BALFOUR Declaration in the Peace Treaty with Turkey, Great Britain being the mandatory Power, we are privileged to present herewith the following interesting replies which we have received and which we are sure will be read with vivid and intense interest and appreciation by our readers:—

ALWAYS HOPED THAT THE JEWISH NATION BE SET UP IN ZION

Many thanks for your flattering invitation to collaborate to the extent of contributing an article, in your Jewish Palestine Number. Needless to say, I have always hoped, that the Jews would have an opportunity of again setting up a nation of their own in their ancient home, and I am glad that their aspirations in that respect are likely to be soon realised.

R. D. NEISH,
Editor, *The Shanghai Mercury*.

Shanghai, 3rd May, 1920.

HOPES THAT THE ZIONIST AMBITION WILL BE SATISFIED

Your kind invitation to express an opinion on the ideal of Zionism is to hand.

For what that opinion may be worth, I think there can be but one way to follow. The history of the Jewish race, its undying personality, and in recent times the gallant fighting of Jewish regiments in the Great War all demand that the Zionist ambition be satisfied and that Palestine should once more be the national home of the Jewish nation.

O. M. GREEN,
Editor, *The North-China Daily News*.

Shanghai, 3rd May, 1920.

OFFERS SINCERE CONGRATULATIONS

I am in receipt of your letter and desire to tender my sincere congratulations upon the recent decision of the Supreme Council regarding the creation of a Jewish State in Palestine to be under the mandatory power of Great Britain. The press reports regarding the details of the settlement arrived at, at the San Remo Conference were not very complete and there is not a great deal of information regarding the boundary, but if this is satisfactory to the Jews generally, certainly there should be no objection in other quarters.

J. B. POWELL,
Editor, *Millard's Review*.

Shanghai, 5th May, 1920.

SUPREME COUNCIL'S PLAIN DUTY

The effort of the Supreme Council to provide for greater self-determination and self-expression on the part of the Jewish people is only their plain duty in view of previous utterances on the subject.

In spite of their many tribulation and their wide dispersion, the Jews have still a national spirit although they have not a national home. While recognising that a national home under present world conditions cannot have the same restricted meaning that it had two thousand years ago, every right-minded person will rejoice that the Jewish aspirations are to have an opportunity to express themselves in their own way.

We are quite sure that in thus receiving an international recognition of their right of self-expression, the Jewish

people will not be unmindful of those groups in and about their national home whose views may differ from their own. They will naturally practice towards other peoples and religions the democratic generosity which has helped bring about the action of the Supreme Council.

One hopes that with the establishment of a national home, a national university and other enterprises that the Jewish contribution to the welfare of the world will be materially increased as well as their own chance greatly enhanced.

FRANK RAWLINSON,
Editor, *The Chinese Recorder*.

Shanghai, 8th May, 1920.

"AN HISTORICAL EVENT OF THE FIRST MAGNITUDE"

I am most interested to hear you are bringing out a special issue in connection with the decision of the San Remo Conference to include the Balfour Declaration in regard to the future of Palestine, in the Turkish Treaty. The preservation of a sense of nationality among the Jews, scattered for centuries to the four winds of heaven, is I think, one of the most wonderful features of history. Their pining for Zion, and the realization of their hopes after centuries of exile and persecution, have a significance for Jew and Christian alike. And I feel confident that the realization of age-long Jewish hopes, now to be effected under the beneficent auspices of Great Britain will in future be regarded as an historical event of the first magnitude.

GEORGE WOODHEAD,
Editor, *Peking and Tientsin Times*.

Tientsin, 8th May, 1920.

PALESTINE FOR THE JEWS

Every fair-minded person will rejoice that it has now been definitely decided that Palestine should pass into the hands of the Jewish nation and be theirs for all time. For centuries they have roamed the world over without a settled habitation, but never without a name. Wherever they have been, wherever they have settled temporarily or permanently, they have remained Jewish of the land of Palestine, the home of their fathers and the land of their inheritance, robbed from them by the rapacity, the unscrupulousness and the arrogance of the Turk. It has been the dream of generations of every true Jew that one day the land of his Fathers, the land of Abraham, Jacob and of Isaac should once again become his to live in and to die in and to pass on to his seed for all time. To-day more than at any other time, in the beleaguered and harassed corner of the Jew is that dream about to be realised. The leading Powers of Europe with the acquiescence of the United States has willed that for all time must the Turk give up all administrative control of Syria, and particularly of Palestine. The great nations of Europe and the American people have many good reasons for wishing such a consummation to be realised. They wish it in the first place, as a matter of equity, of justice between man and man; as a matter of right to the Jewish people scattered throughout

the world. At San Remo last week the question of Jewish occupation of Palestine was placed beyond dispute. A mandate was given to Great Britain, and by virtue of that mandate the British Government will see to it that Palestine shall become the homeland of the Jews. The British Imperial Government will fulfil their part and it will be for those Jews who settle in the old country that is now a new one to see to it that they fulfil what is expected of them.

For generations to come, Palestine must necessarily be a land populated by many and diversified peoples, and tact and justice will be needed in the administration. Guided by their British sponsors the Jewish people will soon be able to govern their country and transform it into a land of peace and plenty such as it is very well capable of becoming. The Jewish people have striven hard for the possession of the land of their fathers, for their birthright, and now that it is within their reach, they must prove their ability to govern it wisely and well. Wherever the Jewish people have settled throughout the years of their wanderings among the Gentiles, they have been conspicuous for their mentality, for their clarity of vision and for all those qualities that make for material success. They have also been true to the religion of their fathers and been guided and solaced by its teachings and its precepts. To every nation of Europe the Jewish people have given many of their sons as a shining example to the people and the land of their adoption and have earned the gratitude of countless thousands in consequence. The Jews have had their detractors and their calumniators, perhaps more than any other people, but against all such evils they have gone on their way ably, calmly and honourably, and to-day they enter upon their heritage with the good wishes and the kindest of thoughts of the best and the most fair-minded of other nations. Palestine under its new masters will be greater, better, more beneficent than ever was Palestine of old.

WM. A. DONALDSON,
Editor, *The Shanghai Times*.

Shanghai, 10th May, 1920.

PROUD OF ENGLAND'S SHARE IN JEWISH RESTORATION

My knowledge of the Jewish Problem and of the conditions in the Near East is not enough to make a "frank expression of my views" of any value. But, as with the majority of thoughtful people, I am struck with humble wonder at the course of events which has led to the promise of a prompt fulfilment of Jewish hopes, and, as an Englishman, I am proud of the part my country is taking in restoring to the Jewish race a home and nationality.

The unexpected slowness of the world's reconstruction after the Great War forbids us to hope that the Jewish Problem will be settled in a day, or that other problems and difficulties will not arise during the settlement; but there is every prospect that the consummation so long and patiently waited for is now actually at hand.

As to its effect on the Near East and on the civilisation of the whole world it would need a bolder man than I to prophesy in any detail: God is creating new heavens and a new earth, and the restoration of the Jews to their ancient home seems an important advance toward.

That one, far-off, divine event
To which the whole creation moves,
SAMUEL COLLING, M. A.,
Editor, *The New China Review*.

Shanghai, May 15th, 1920.

AN ASIATIC BROTHER LAUDS THE ALLIES FOR THEIR DECISION

One of the laudable things the Allies have done since the suspension of hostilities is the decision at the San Remo Conference, whereby they came to the conclusion that a Jewish State should be established under the British mandate. The Jews are entitled to receive humane treatment just as much as any nation, and it is now high time to accord such by the initiation of giving them their home.

Thus disposed, we have but the sincerest hope to see the resolution carried into effect at an early date, so that the children of Israel will come to possess the country which they can call their real own.

T. O. MATZMURA,
Editor, *The China Advertiser*.

Tientsin, May 17th, 1920.

CRADLE OF CHRISTIANITY

Your kind invitation to contribute a line to the Jewish Palestine Number reached me at a moment when it conflicted with many other claims. Still, the spirit was willing, though the hours were scarce. You are desirous of perpetuating the assurance given by the Supreme Council at San Remo that the Balfour declaration should be included in the Treaty with Turkey, Great Britain being vested with mandatory powers. Now, I am cognisant of the fact that Dr. Moses Gaster, Vice-President of the English Zionist Federation writing in the *Evening Standard*, urges that the work of founding Palestine as a Jewish State should follow the example of those who established colonies in the olden times in spite of hardships, trials and fears. The present schemes for the development of Palestine means, the writer adds, the establishment of a British colony for the Jewish people where the latter will have to work and be subject to the British. Dr. Gaster further urges that Palestine must be decided and defined and that there must be no exploitation or philanthropy.

If there is one thing I am convinced of, it is this: there need be no fear on the part of any of us, Gentile or Jew, that the responsible statesmen in Great Britain will countenance or sanction anything which can be characterised as "exploitation or philanthropy." My country is rich enough in tradition, wealthy enough in historic precedents, to show the world once more she can be magnanimous towards a race anxious to regain that cradle of Christianity and civilisation which was once its own. Mr. Balfour made no idle promise—he was guilty of no flippant passage—he angled for no patronage. Conscience dictated and policy approved of the restoration of an exiled people to their rightful heritage, and to my mind it is one of the finest passages in the history of "our island home" that Britain led the way in pointing the path to Palestine. Great Britain stands as a protector to an ancient race which is to be restored to its historic home, and no nation will be prouder of the rehabilitation than the British when the Jewish people shall have reclaimed their own soil. We may not all be visionaries. Some of us are apt to be short-sighted; we even cannot see the blessings on our own tabernacles of clay. Others are endowed with the power of penetration, and those of us who believe in the wonderful workings of God must recognise that mankind which suffered and sacrificed—mankind which was crucified by the Hun helots—is moving upward and onward, and one of the most momentous movements of our day and generation is the endorsed demand of Great Britain that Palestine shall be once more the home of the Jews, with its treasure-house of historic associations and its hope for a golden future.

GEO. T. LLOYD,
Editor, *Hoyd's Weekly*.

Shanghai, 19th May, 1920.

EXPRESSES SYMPATHY WITH THE RESTORATION

In reply to your request that I should write a few lines giving a frank expression of opinion on the establishment of a Jewish Commonwealth, etc., I can only say such much that, I am cordially in sympathy with the restoration to the Jewish race of their ancient land from which they were driven by the persecutions of others. I think that the Jewish race have been extremely fortunate in the matter of Great Britain's being appointed the Mandatory Power as Great Britain's attitude towards the oppressed, be they Jew

or Gentile, is traditional and the Jewish Commonwealth is assured of a sympathetic, equitably and fair deal.

R. BARR, F.R.G.S.,
Editor, *North China Daily Mail* and
North China Sunday Times.

Tientsin, 20th May 1920.

A CANDID CRITIC

[Replying to our invitation for a "frank expression of views," our valued contemporary, *The China Mail*, Hongkong, has indited the following as a leader in its issue dated, 8th May, under the caption "Zionism" which we reproduce here without comment. *The China Mail* has for its motto, inscribed on its editorial page the words: "Truth, Justice, Public Service".—]

The editor of the Zionist paper in Shanghai is arranging for a symposium on the subject of Zionism, and has asked the editor of the *China Mail* to contribute his opinions.

At first onset, we believed we had no opinions on that subject. Turning it over in our mind, we began to notice that this was not exactly the case; but at the same time we realized that we could not afford to make any intellectual effort that did not, in the first place, cater for our own readers. Our brother in Shanghai, if he find anything herein to suit his purpose, is welcome and invited to take what he wants. Some of it, quite probably, he will not want.

In any matter in which we are not keenly interested and not well informed, we are usually willing to be guided by anyone whom we know to be both. In the matter of Zionism, we are prepared to endorse whatever Mr. Israel Zangwill says or may say. We have a very thorough respect for his intellect and his principles.

Approaching the subject independently, as an outsider, we find ourselves entertaining the belief that Zionism cannot be really popular amongst the materially prosperous Jews. In the case of the poor and oppressed, living amongst alien cruelties and unsympathetic laws, we can appreciate the appeal of the ideal. We can also understand the sympathetic endorsement of it by better-off Jews who do not themselves need it to be happy.

Palestine is a poor country, not the most suitable one in which to colonize and establish or re-establish a nation. It must mean bitter disappointment for some of those who try it. At its best, unless handed over completely and without encumbrance to the Jews, we do not see what good it can be to them. If they are to go there and build up under British laws, British protection, and British control, we cannot see any other than the sentimental reason why they should prefer Palestine to any other part of the British Empire.

We have still to be instructed concerning the very vital question whether it is indeed a national spirit which is drawing the Jews together in this common aspiration, or the religious one. Perhaps it is both?

There has been one thing very patent indeed that was sufficient to bind their scattered constituents, and that was persecution. Hardly any race possesses (or has the right to possess) a clear conscience in this connection. Were we Jewish, we would feel disposed to love every other Jew, of whatever nation, because of the tie of a mutual hatred. We should hate Christendom, and expect him to hate it too. But that is not helpful. It is too reminiscent of the German hymn of hate, and of the patriotic resolutions by anti-Germans of the "never again" order.

We are told that the dream of the ultimate restoration of Judea (as a kingdom) has always persisted in Jewry. We can believe it and sympathize with it. But we are also told that there are Jews, even Rabbis, who prefer to await the Messianic restoration that was fore-told, and to await the divine initiative. Into that division of opinion we are not competent to intrude. Were it necessary, we could think of arguments in support of the modern Zionist proposals as against that. God works through men; and it would be a bold man who would declare that the motion of a Zionist agitator is *not* due to divine initiative. We have our own adage, that God helps those that help themselves.

On the academic side, pro and con the provenance of a home country, and that Palestine, we assume that the time has gone by for argument. The movement is too widely supported to be abandoned. The Turkish obstacle is removed. The difficulties now are practical. Will a Republic meet the ambition? Will the settlers include sufficient of the producing class, agriculturists, etc., to give the new nation a good start on the way to be self-supporting? They cannot continue to exist by lending each other money and it is mainly their financial genius that looms in the vision of the outsider. It is, as we have said, a poor country. Yet so was Utah, which the Mormons colonized, and made to yield good harvest. What they did the Jews can do. From the various countries where anti-semitism is still strong, there would emigrate thousands who could not suffer by the change. They would have little to lose and much to gain. When the Nasin (Gishin) plateau of 6,000 square miles in the East African Protectorate was offered to Dr. Herzl seventeen years ago, the first time that Zionism became a really live political possibility, it caused a split amongst the Jews, and betrayed the fact that many of them were not swayed by prospects of material gain, but by the sentiment before referred to. It had to be the Holy Land or nothing, the chosen home of the Chosen People. Mr. Zangwill, it seems, was in favour of any suitable land, so long as the Jews could get together in it. This cannot mean that he is likely to object to Palestine now, but only that he at that time saw no chance of it. The war has changed the situation entirely. Not only has it made literal Zionism possible, but it has made some countries, in which Jews were oppressed and unhappy more congenial to them. With the opportunity to leave may have come a diminished desire to go. We don't know; we surmise.

Our philosophy as regards internationalism generally we have previously explained. If there is any real prospect of universal tolerance, of cessation of these stupid racial prejudices, we see no need for the establishment of another nation; and we see advantages for both sides in a free miscegenation. All the peoples can do with more of the Jewish intellect; it seems to us that the Jews would be no worse for some of the religious breadth of mind and easy tolerance that is spreading so much amongst the Gentiles, tending to emphasise the good that is in all religions alike, and the wickedness of narrowness.

Thus we have nothing particularly useful or original to add to the proposed symposium. We are not biased either way, and it will be recognized that we do not sit upon any fence between. We have thought little about it, but what we have thought we have freely expressed, regardless as usual of what impression it may make. Jew or Gentile, Britisher or German, white man or coloured, all are the same to us—human, fallible, suffering, fusing, like unto quats dancing in the sunshine of the one and only God. We regard their self-made divisions and distinctions as strange and mischievous delusions, their final coming together in alliance against the common obstacles to the happy life as the one sure and true faith. We exhort all men of good will to expedite it.

N. LAZARUS

QUALIFIED OPTICIAN

By examination, Fellow of the Worshipful
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N. LAZARUS,

12 Nanking Road.

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Written for ISRAEL'S MESSENGER.

GREAT BRITAIN AND ISRAEL

BY A JEWISH MYSTIC

India forms a magnificent gem in the British Crown—Palestine may form a glorious one. Palestine, however, without her Israel is a body minus its life. The event may lead probably to the resumption of the interrupted narrative of the Bible. It will certainly be productive of important and interesting chapters in our modern history. Will it find place in our prayer books? It will surely add to our Holidays.

British and Jewish geniuses manifest kinship. Shakespeare plays on the passions and emotions of life. The Psalmists on those of the Soul. The instrument is the same harp, namely, the human mind. The difference is in the octaves. I have never seen the Psalm and Shakespeare's plays bound up in one volume, except the one by God, namely—Man. Yet either of them forms a sequel to the other. Maybe the Psalm has a greater claim to sanctity than the plays. But that is only from a human point of view. Genius draws its inspirations from a vast ocean of submerged light or consciousness called the Subjective mind. Our Normal Consciousness is only a streamlet from this infinitesimal flood of consciousness. The Subjective mind is divided by the normal mind into two realms, namely, the Supernormal and the Subnormal. The latter is also called the Instinctive mind. By it man is only an animal. Yet we all know he is more than that. Now it is this more than that that really counts. It uplifts man sometimes to angelic, if not higher nature. Its flow is from the Supernormal realm—the realm of the inspirations of the Prophets and the Psalmists of Israel. Israel's psychological nativity is on the threshold of this realm. A genius soon becomes the medium of a flood of Spiritual Light frequently too strong for ordinary intellectual sights. Unfortunately, the Jews, are more in danger of such nearness than most others. It is in their blood, the blood of which God had said, *bedammit hayec*, i.e., "By that very blood alone thou canst perpetuate thy life." To preserve this blood pure, a special diet, and restrictions against adulterations through promiscuous marriages and proselytes is necessary. The quality of this vital fluid in our modern veins is consequently almost as pure as that of the Patriarchs, Prophets

and Psalmists. That "the Vineyard of the God of Hosts" does not bear to-day grapes similar to those it did before, namely, a Moses, an Isaiah, a David, etc., is due not to the inferior quality of the seed so much as to the soil and environment or atmosphere. I will say nothing here of correspondences obtaining between the physical and spiritual. But I hope none will deny the influence of association of ideas and suggestions. People have only recently begun to realise the potency of suggestion. Can you read the Bible in Palestine with the same feelings as you do anywhere else?

I long to go to England. I do so because I have read the history of England and I know there are many places there that can tell me curious fairy tales with that telling "still voice" that can speak volumes by landscapes; mention of a certain name, a glance at a certain article, a flash of memory. Those awaken interest, interest expresses itself in a corresponding movement or action. Feelings, movements, words and actions are great factors in determining our character and life. Who does not gravitate in the direction of interest? May not Palestine represent the physical expression of the threshold described above as our psychological nativity? Few should be shocked at a Jew prophesying except—in modern times. But Jewish prophecies were always underrated, ridiculed and ill-treated in their respective modern times. Only comparatively recently we took to sitting on the floor all over the earth and every adult and old man crying sincerely and regretfully—*"Alas, Jeremiah did say thus!"*

How poor old Jeremiah was treated in his times is, however, a matter of carefully preserved history. And this history repeats itself. England will regard grateful Israel as no negligible factor. Jews will contribute wealth and man-power to her throne. But if this were all, it deserves no special mention. It is Israel's genius or Jewish brain that is worth noticing at all. And England, no less than the world, know that this is a factor of no mean consideration. If you deal, deal with a soulful person. How soulful Israel is you have the best evidence in the world. What you call the Bible is but the ancient history of Israel. At the mention of that home,

Church and School, some people yawn. I myself used to consider any of its chapters as a sure remedy for insomnia. If you stand up and tell the Christian world that they do not appreciate the Bible sufficiently, pardon the expression, what a nest of hornets, you will be disturbing! "Nothing is dimmed into us more than this Book of Books. We have been having our daily three meals out of this same dish all our life. "True, but it is this too frequent application that has blunted your sensitiveness." This sort of delusion is similar to that of a Britisher believing himself more appreciating of the British Constitution than the Mesopotamian Jews. To appreciate the British Constitution duly, however, you must first continue for some time to groan under the Turkish regime. To appreciate the Bible you must first withdraw all its influence from the world and restore it and judge by the contrast of the two pictures. Wealth has but a poor meaning to those born with golden spoons in their mouths. Have the ideals held out in the Bible been attained? When will it be assigned to the shelf of the obsolete? Now, just turn your eyes on Europe. You behold millions upon millions of human beings running in all the streets like a great tide. What are they? "Christians," you will answer. Yet, if I could only lend you my lenses for a minute you will change your mind and answer—"Walking Bibles." Now I can spell these two words in four letters. These are JEWAS! Facts, common-sense and logic alone interest me. You may struggle out of these letters as you like provided you can. I shall neither blame nor envy you. I was once reading an account of a Russian pogrom. Tears and suppressed sobs exhausted me. When exhausted I fell into a sort of what I call, a trance. The wonder about these trances is that I do not quit my normal consciousness and a long vision occupies but a few seconds. I suddenly found myself in the presence of a tall, venerable old man with flowing long white beard and black robes like a priest, and with grand noble—white wings folded on his shoulders which if opened will extend above the stars of heaven. I did not feel surprised at finding two so very different persons at the same time. I was standing in the midst of a pogrom. I raised my voice and said—"My good man what are you doing? Why are you killing and ill-treating so many fellow human-beings? What have they done to you?" In an instant I was in the centre of a raging and raging ocean of human beings all with terribly flashing eyes pointing to papers in one hand and shouting, "See! See!" I looked and I read on one was written "Job", on another

"Jonah", "Psalms", "Genesis", "Song of Songs", "Isaiah", "Habakkuk" and so forth. Each paper bore the name of one of the books of the Bible and they all shouted "See! See! behold! behold! They have given us these." I said, "Enough continue the pogrom. They, by these books have removed your old soul from you and substituted their own in its place. Kill away! For, believe me, you can never commit a greater spiritual suicide than by cutting off the life of the source of your very soul. It would not be long before you will realize this" and with one flap of my wings I rose to the top of a high Mountain—(When I gather the necessary courage I shall give an account of the remainder of this vision).

If the reader imagines that I belong to a class of people that can despair of Christians one day becoming Christians then he is not worthy of the name of Jew for I know no Jew worthy of the name will commit such a blunder. Just imagine what savages we were once and how civilized we are to-day! I will mention just one single instance to convince you.—In all the war that we have been waging recently, I challenge anyone to prove to me that a

single case of roasting and eating an enemy has happened on either side. Is this nothing? True, almost all of us read of Russian pogroms and Turkish slaughters of Armenians, and a few minutes later sat down entirely oblivious of such violations of the sacred laws of humanity to enjoy the luxuries of our table as cheerfully as ever. Can this be classified with cannibalism? And what chance is there of the perpetrators of these horrors ever incorporating their diabolism into the systems of those dearer to us than life, namely, posterity? Are we likely to ever inter-marry with them? And what is Life and Humanity? Are they half as sacred as Religion? Thus you see we have every reason to congratulate ourselves on the bewildering triumphs of our glorious Civilization!

The future of Palestine is inextricably woven with the destinies of Israel. The future is in the laps of the gods. But this we know for certain. With Great Britain as the mandatory Power, Israel may forge ahead in his work of civilizing humanity. I end this as I began. If India forms a magnificent gem in the British crown, Palestine, the cradle of all religions, may form a glorious one!

THE BIBLE—THE ORACLE OF CIVILIZED HUMANITY

BY DR. J. LEONARD LEVY, PITTSBURGH, P. A., U.S.A.

To the Jew were confided the oracles of God. He produced the Holy Bible. That book is man's spiritual guide. It is the primer of religion. If its contents were to be summed up in one word, we should select the word "Righteousness" to express them. The Old Testament preaches Rightness of life to be attained by personal effort through obedience to God's law. The New Testament teaches Rightness of life to be gained through the saving grace and by imitation of the example of the Nazarene. Both divisions of the Bible, therefore, deliver a forcible sermon on the same theme. It is only in method that they differ. Greater philosophers, more highly endowed orators, profounder scientists, more generally enlightened scholars have existed than the Bible heroes. But most of these have spoken to small audiences compared to those whom the Bible has reached and influenced. The works of Plato and Demosthenes, of Cicero and Cato, of Haeckel and Spencer have not touched the chords of man's heart as has the Bible. That Book, is still the oracle of civilized humanity. Nay, more; it is destined

to take its teaching of Right-living to hundreds of millions of men who are still living in heathen and barbaric conditions.

Shall we select but a few illustrations? I would not go to the first chapter of Genesis for scientific information on botany, astronomy, geology or zoology. But that chapter contains one of the supremest spiritual truths, a truth that gave as great an impetus to true progress as did Galileo's discovery of the earth's motion. Said the Scripture, writer to man, "Fill the earth and subdue it." This is apparently a common-place statement. But if we pause to consider the time at which it was written, it stands forth as one of the most humorous specimens of spiritual foresight. At that time man believed himself controlled or subdued by the forces of nature. "The lightning was believed to be fiery serpents sent from heaven to bite and poison man, as a punishment. The planets were supposed to be deities who controlled the destinies of man. The overflowing rivers were believed to contain powers who were the enemies of mankind. The winds were regarded

as gods who were to be dreaded and placated. At such a time, when such were the popular beliefs, the Bible writer came, and, with a provision truly prophetic, he said, "Be not subjected to these powers! You are not their servants. You are not their slaves, but they are your ministers. Fill the earth and subdue its forces for your use and benefit. Master them and control them!" And now the forked lightning does man's bidding and carries his winged words around the earth in the twinkling of an eye. The planets roll on in majestic grandeur chanting for him songs without words. The waters perform the marvels of steam and irrigation, and bear upon their bosom the white-sailed messengers of commerce. Even the winds serve him and carry aloft the aerial ship; and it is my conviction that man shall yet time the hitherto irrepressible air-currents. For, he shall discover the sources of the winds and he shall bind them and control them, and subdue and hold them in check, so that deadly cyclones and destructive tornadoes and dangerous simoons shall be known no more.

To speak without great elaboration, the Bible was written at a time when war was glorified, was one of the most potent civilizers, was one of the great means of international communication, when to be a warrior was to be considered one of the heroes of mankind. Yet the Prophet speaks of a time of universal peace, "when nation shall not lift up sword against nation and when war shall be learned no more." And how near we are to the realization of this prophecy may be judged from the events that have taken place in our country within the past few weeks. Fifteen or twenty years ago, no civilized nation would have passed through so serious a crisis without already having resorted to arms. It must redound to the eternal glory of this nation and its administrative officers that they have sought honourable peace, that in the midst of so perilous a situation they have shown such calmness, forbearance and so strong a desire to see the prophet's hope realized. And again: the Old Testament was written at a time when the earliest, not to say cruel, conceptions of Heaven and Hell prevailed, when men regarded the After life as a certainty of the most awful or most sensuous character. Yet its writer discloses to us the most brilliant spiritual gem, when he wrote, "Death shall be swallowed up in Plenty, and the Lord God will wipe away tears from off all faces, for the mouth of God hath spoken it." I need not continue in this strain. The sympathetic reader of the Bible cannot help being impressed by the grandeur, the sub-

limity, the hope of the best things in it. Despite the attacks of enemies and the follies of friends, the Bible will continue to be man's religious vade-mecum, and the Holy Book will ever be accounted as an advantage to those who produced it who cherished it, who have witnessed to it and who have brought for its perpetuation and right understanding the most unselfish sacrifices.

JEWISH SCHOOL OPEN FOR ARAB CHILDREN

A remarkable forward step in education has just been made in the Holy Land with the announcement that a Jewish school has been opened in one of the colonies, founded expressly for Arab children. The school has been so successful that other Arab communities have asked that schools be built for them and Jewish teachers supplied.

A Jewish school for Arab children, with two sheiks giving instruction in Arabic, the Koran and religion, has been founded in the Jewish Palestinian colony of Rosh Pinah, the Zionist Bulletin of London reports. This school is unique in the Jewish colonization history of Palestine, for while Jewish schools are open to Arab children, this is the first Jewish school founded expressly for them.

The report states that the children are getting along so well under their Jewish tutelage that neighboring Arab villages have asked that schools be built in their districts and Jewish teachers provided for them.

A NOTABLE INDORSEMENT BY A WORLD-PROMINENT FIGURE

General Jan Smuts, one of the greatest figures in the World War, and here of the Boer War, gives here his views on Zionism. Coming from one of the commanding figures in allied diplomacy, his indorsement of the Jewish National Homeland in Palestine, is considered one of the most important ever given out by a World-Prominent Figure.

"Great as are the changes wrought by the war, I doubt whether any of these changes surpass in interest the liberation of Palestine and its recognition as the Home of Israel," declared General Jan C. Smuts, one of the commanding Allied diplomats during the war and the Peace Conference, and liberators.

"The greatest, most ancient historic wrong has at last been undone and the prophecies of restoration enshrined in the world's greatest poetry have come true," emphasized the former hero of the Boer War in a statement which he issued on the anniversary of the Balfour Declaration pledging the

British government to do all in its power to restore the Jewish National Homeland in Palestine. The statement was made public today by the Zionist Organization of America in connection with its \$10,000,000 campaign for the Palestine Restoration Fund.

"And we Christians, who have received from Israel not only the treasures of the noblest literature, but above all the leadership of the Prince of Peace, are at last in a position to make some small return for those priceless blessings, and to restore Israel to the ancient glorious Home Land," continued the statement.

"For the future our most fervent good wishes accompany the land and the people. We pray for the peace of Jerusalem. We trust that she may once more raise aloft the torch of the Spiritual over a whole world laid waste by the false worship of brute force."

PALESTINE.—A LAND OF CEMENT AND CONCRETE

Palestine as a land of concrete and cement, because of the lumber shortage, is the ultimate aim of this consulting engineer, working on plans for the restoration of the Holy Land.

Palestine, because of its shortage of lumber, will be a land of cement and concrete, according to reconstruction plans advanced by Isaac Herbst, consulting engineer of Chicago and member of the executive board of the Zionist Society of Engineers and Agriculturists, with headquarters 55-Fifth Ave., N. Y. C.

In a report to the Engineering Society, whose personnel is working out gigantic projects for the restoration of the Holy Land, Mr. Herbst declares that concrete will be the chief building material in Palestine for many years, particularly in all hydraulic works contemplated, in agricultural buildings and in houses.

"Palestine has plenty of the materials and ingredients necessary for the production of cement, lime and gypsum," he said. "As soon as conditions permit, a modern cement plant with lime kilns combined, must be erected with a minimum annual capacity of 200,000 barrels of cement."

Cement and concrete are not only most suitable in Palestine's building enterprises, but they are most economical, according to Mr. Herbst, who pointed out that aqueducts, reservoirs, dams, sewers, fence posts, cisterns, farm outbuildings and dwelling houses could easily be constructed with available materials in Palestine.

The brick industry can also be easily established in the Holy Land,

Mr. Herbst declared, but he emphasized that where the proper clay is not available, the houses will be of concrete blocks and stucco.

The initial stages in the reconstruction plans of the Zionist engineers will be put into operation through the \$10,000,000 Palestine Restoration Fund, which is being raised this year by a non-sectarian campaign throughout the United States. One of the chief phases of this program is the afforestation of Palestine. Until a sufficient lumber supply is secured, Mr. Herbst plans to meet the shortage by the utilization of cement and concrete.

JEWISH WOMEN TO VOTE IN PALESTINE

Jewish women have just won the right to vote in Palestine. The latest suffrage victory comes after a determined fight had been made for some time to enfranchise Jewish women so that they could take part in choosing delegates to the Jewish Constituent Assembly and also run as candidates for the Assembly.

Jewish women have won the vote in Palestine.

The latest suffrage victory comes in a cable report on the decision of the Greater Actions Committee of the International Zionist Organization, convened in London, to permit women to vote for delegates to the Constituent Assembly, which will be called soon to establish a constitution for the Jewish population in the Holy Land.

The victory is even more far-reaching than granting suffrage to the Jewish women, for they are also given the right to offer themselves as candidates to the Assembly.

The suffrage question has stirred Palestine for several years and a determined effort has been going on for some time to give Jewish women political freedom in time to take an active part in the formation of the Constituent Assembly. The assembly is the outgrowth of a recent movement to bring the Jewish communities of the cities and colonies into closer governmental relationship and control.

At present each community has local autonomy in regard to its Jewish affairs, but regulates and enforces its activities independent of the other communities.

BEDOUINS GO TO JERICHO IN CATTLE RAID

Jerusalem, May 3.

Bedouin have raided Jericho and driven off forty-eight head of cattle. They have escaped to Nebi Moussea but are being pursued by troops.—Reuter.

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is it. We can only speculate, can only guess. Scientists have made numerous efforts to solve the mystery, but they have failed on every occasion.

And supposing we would know what happens after death, would life on this planet be more livable? Would we be better off? It is well, after all, that the future is hidden from us. The very uncertainties of existence makes life charming and full of zest. Life is but a matter of faith. Even scientists cannot go beyond that. Sir Oliver Lodge says that he spoke with his son Raymond. Great physicist that he is, he has only faith to sustain his statement. He cannot prove that it was his son's voice. He heard someone speak which he says he recognized as being the voice of his son. He did not see him; he only heard something. It is just so much speculation and no more.

Minds of men and women have become unbalanced because they wanted to lift the veil. This is the

usual result of delving into the mysteries.

Wonderful stories of communication with the dead have been told. The persons who are said to have conjured up these spirits have no evidence to substantiate their statements. They believe. That is all.

And so, after all, the Jewish law is the best. Leave the whole thing severely alone.

Says Sir Oliver Lodge: "The whole thing is worked through the subconscious, the dream strain which everybody possesses. Such communication between the living we call telepathy, and I call communication with the dead another form of telepathy."

Here we have it. It is a dream. And dreams are but the reflex of what we think. It is the going on of the working of the mind. And believing in dreams is a matter of faith; some call it superstition. In the last analysis the whole matter had best be left alone. Let the dead rest undisturbed.—Chicago Israelite

WRITTEN FOR ISRAEL'S MESSENGER.

THE FRESH RESPONSIBILITIES OF THE JEW IN ASIA

BY PROF. H. P. SHASTRI

Now as the time has come when, by the grace of God who alone is the dispenser of the world and governor of the human destiny, the Jew will once again occupy his ancient home, it seems necessary that he should realize the fresh responsibilities which the new situation entails on him. In the first place he must not forget for a moment that he is an Asiatic and that the Persian, the Indian, the Afghan, the Japanese and the Chinese are his brothers and are nearer to him than the Russian or the German. Some of the Jews have developed white complexion, but they must not hate the coloured Asians, as colour plays no important part in the civilization of a race.

We Asians, look upon the Jew with feelings of pride and consider him as our future leader in the field of European science and arts, but he will lose all our respects if he retains the views of the European civilization.

As he is well advanced in the Western learning, it is his duty to do his best to teach the same to the peoples of Asia by founding first class universities in Palestine. He must give equal facilities to all the Asians in his proposed universities, and be free from the race-prejudice. We expect him to set an example to the white man by eliminating from his nature race-prejudice.

The foundation of the Jewish culture and society is the unshakable belief in a living God who is the first Cause and who is pervading the universe. The Jew must show by his character that he is a theist and love man as God. To him God must be dearest. Nothing in the world should be dearer to him than God. Then he must arrest the wave of materialism now sweeping over China and Japan. He must live for himself and also for others. He has to demonstrate the immortality of spirit and infinity of Truth by attaching infinitely more importance to Truth than to money or convention.

The Turk helped him once on a very critical occasion and welcomed him to Turkey when half the world was his enemy simply because he was not unreasonable enough to put his faith to the childish doctrines of the Church of Rome. Now it is his duty to teach art and philosophy to the Turk and look on him with feelings of brotherly affection.

In short let him breathe the spirit of deep-seated spirituality which characterized the great Abraham, and love the Asians as his own brothers forgetting all feelings of animosity against the Christians.

We firmly believe, and we have intuitively seen, that the Jew has a great future and the Jewish religion has to play an important part in

moulding the savage feelings of many nations. Once more the Jewish culture and the conception of the unity of God and Man will occupy a very high place in the history of civilization. Let him therefore know this and consider himself as one rightly chosen by God to bring blessings to the millions of Asians.

PALESTINE IMPORTS AND EXPORTS

The Trade and Industry Department of the Zionist Administrative Commission announced recently that the total Palestine imports for November, 1919, amounted to LE35,144, an increase of LE11,590, as compared with October, 1919. The total exports amounted to LE72,840, an increase of LE14,696, as compared with October, 1919.

So far as imports are concerned all customs but Acre show an increase, and the increase is considerable at Jaffa, Jerusalem and Haifa.

The following are the increase of exports of some towns:—

	LE
Jaffa by	16,163
Haifa by	6,033
Jerusalem by	242
Other towns show considerable decrease, Beersheba and Acre having no exports whatever.	

The following articles show an increased import:—

	LE
Cotton fabrics, increase	41,927
Clothing	16,369
Furniture and wood manufacture	16,300
Iron and steel manufacture	8,252
Rice	5,907
Flour, sugar, petroleum	
The export of soap has decreased by LE6,639 and that of wine by LE4,674, while an increased export has been noted in the case of oranges (increase LE7,371), lentils (LE7,414), nuts (LE5,991), wool (LE2,290).	

Imports from the following countries have increased: Great Britain (increase LE9,876), Egypt (LE7,042), Japan (LE9,593), Australia (LE2,189), Italy (LE1,148), and France (LE592).

The exports of the following countries into Palestine have decreased: India (decrease LE9,368), U. S. A. (LE7,194), and Holland (LE4,998).

The following countries have increased their imports from Palestine: Great Britain (increase LE8,005), France (LE861), Holland (LE4,873), and Greece (LE3,470).

The imports of the following countries from Palestine have decreased: Egypt (decrease LE4,892) and Italy (LE143).

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Written for ISRAEL'S MESSENGER.

RIGTHEOUSNESS

By Rabbi Dr. Julius J. Price, Plainfield, N.J., U.S.A.

(Concluded from our last issue.)

"Calamity comes upon the world only when there are wicked men in it. But it invariably falls first upon the righteous." The long-standing problem of the troubles of the righteous and the triumphs of the wicked could not fail to present itself to the minds of the Talmudists, and as great liberty of opinion was allowed to all, it was said: "It is not in our power to explain the peace of the wicked, nor the sufferings of the righteous" (Aboth iv, 15). So great was the importance attributed to this question that one of the boldest of the Talmudic legends represents Moses asking God himself for a solution of the problem and receiving this answer: "The righteous who suffer in this world are not perfectly righteous; the wicked who are happy are not altogether wicked."

This solution of the problem is elsewhere amplified in the following manner: Even the wicked sometimes do some good action for which God rewards them with earthly happiness, so as to punish them afterward in a future life; even the righteous are not quite perfect, and commit some transgression, for which God punishes them in this brief life, in order to reward them hereafter for their virtue with everlasting benediction. It is difficult, almost impossible, to reach such a pitch of moral perfection that deserves a reward both in this world and in the world to come. This is expressed metaphorically in the Talmud: "Not every man deserves to sit at two tables."

The same idea is still more clearly explained in the following passage: "Blessed are the righteous, whose lot in this world is the same as that of the wicked in the world to come. Woe to the wicked, whose lot in this world is the same as that of the righteous in the world to come." Some Talmudists, it is true, admitted the possibility of the righteous enjoying felicity both in this world and the next. Thus we find that certain disciples, on parting with their master, wished him double joy—"happiness in this world and the fulfillment of thy hope in eternity." It may be observed that with the wish for temporal happiness came always the wish for the fulfillment of the hope of the righteous in the world to come, a moral principle which is accentuated in several other Talmudic passages. Various good deeds are mentioned as deserving reward in both this world and the

next, but the chief recompense is always to be found in the latter, or, as it is metaphorically expressed, the interest (of good deeds) is to be enjoyed here, but the capital is reserved for the world to come.

The Pesikta, perhaps, will give us the best reason for what we have been discussing. Where the nature of suffering is individual, as in the case of the righteous, it is assumed to be a punishment for some slight transgression, with a view of insuring to the righteous a fuller reward in the world to come. This theory is based on the contention that the righteous have in some manner slightly transgressed. For the perfectly righteous do not suffer; the less perfect do. For our rabbis have informed us: "Wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devour the man that is more righteous than he?" (Hab. i, 13.) Does, then, the wicked devour the man that is more righteous than he? Is it not written (Ps. xxxvii, 39), "The Lord will not leave him in his hand"; and again (Ps. xiii, 21), "There shall no evil happen to the just." He devoureth a relatively righteous man, but not a perfectly righteous one. On the other hand, if we turn to Rabbi Akiba, we find that he also teaches, as was quoted above, the reason for the earthly happiness of the wicked and the sorrows of the righteous. The following saying is also ascribed to him: "Eden and Gehenna were created for all mankind. But he who deserves to be culled righteous enjoys in Eden not only his own share, but that of his neighbor also, while he who is condemned as wicked suffers in Gehenna his own share (of torment) as well as that of his neighbor." The following historical anecdote illustrates the above contention: Before the execution of the two brothers, Lulimus and Pappus, at Lydda, who, to prevent the general massacre of the Jewish inhabitants of that town, charged with the murder of the "king's daughter," had generously, but untruthfully acknowledged themselves to be the authors of the crime, Turnianus said to them: "If you belong to the people of Hananiah, Mishael and Azariah, let your God save you as He saved them from the hand of Nebuchadnezzar." The brothers replied: "The perfect righteousness of those three martyrs and the regal dignity of their tyrant

justified the performance of a miracle; but we have deserved death, and thou art only a subordinate, and if thou wilt not slay us God can charge bears and lions with our execution. All the same," they added, "the Holy One, blessed be He, will demand our blood at thy hands." It is said that the execution was scarcely carried out when the two consuls arrived from the city and battered his (the king's) head with the faces. The place occupied by these martyrs of Lydda in Paradise is far above all others.

Regarding the plural spelling of the word "long suffering" the Rabbis give the following explanation: "Long suffering" (Ex. xxxiv, 6). Why in the plural and not in the singular? Because His long suffering extends both to the righteous and the wicked."

Moses had asked: "Lord of the Universe, why are there both wicked and righteous men in prosperity and adversity?" God replied: "A righteous son of a righteous father enjoys prosperity; a righteous son of a wicked father suffers adversity; a wicked son of a righteous father enjoys prosperity, and a wicked son of a wicked father suffers adversity."

When the righteous departs from this world he is met by three companies of ministering angels. One says to him: "Come in peace"; the other says: "He walketh in his uprightness"; and the third says: "He shall enter in peace and he shall rest in his bed." (Is. lvii, 2.) And the more conscientiously scrupulous one is below the more closely are his actions scrutinized above, as it is said (Ps. lxxxv, 1), "Truth springs out of the earth and righteousness looketh down from heaven." Our rabbis have written that the death of the upright, as a rule, atone for the sins of their generation; for "as the red heifer atones for sin, so does also the death of the righteous atone for sin."

Although "the death of the righteous is a calamity equal in magnitude to the burning of the house of our Lord," yet the "righteous perishes only to his generation, for a lost pearl is a pearl every-where; it is lost only to its owner."

The Talmud depicts the resurrection of the righteous as follows: "The righteous dead, after having rolled through subterranean caves from all parts of the earth, will (at the resurrection) sprout forth in Jerusalem, as it is said (Ps. lxxii, 16), "They shall sprout forth from the city as the grass of the earth." And in those days the third treasure which Joseph hid in Egypt will be found by the righteous, as the rabbis have taught in the pages of the Talmud: "Three treasures did Joseph hide in Egypt; one was discovered by Jorah, and the third is reserved for the righteous in the time of Messiah."

AS OTHERS SEE US

Mr. Nathan Rabinowitz, of New York, after staying in Shanghai for about six months left for America in March last. We are in receipt of a letter from him giving us his impression of Shanghai Judaism as seen and observed by him. Mr. Rabinowitz takes an extremely pessimistic view of conditions here, holding out little or no hope for the future. His revelations will surprise some and disillusion others. We give the following excerpts from Mr. Rabinowitz's letter and leave our readers to judge for themselves:—



In my opinion there is very little hope for Judaism in China in the future. Is there any one to blame for it? or is there any remedy? By interpreting a passage of Songs of Solomon I came to the conclusion that there is none to blame, neither is there any remedy for it. "I am a Rose of Sharon" Chap. 2.1. "The congregation of Israel is equal to a Rose or to a Lily," when a flower is removed from one country to another it will soon fade, because the flower is not used to the new climate. Only a great expert gardener, with much difficulty can keep up the flower, but merely for that season. When Mr. NATHAN RABINOWITZ, the next season comes, you will not see any more of the beautiful Lily, same as the last one, if not at all. So it is with Israel. If a people, for instance, was planted in Baghdad about two or three centuries ago yielding fine fruit, and all of a sudden some of the branches were removed to the Far East, the climate of said place is not agreeable to these kind of fruits, hence, the new yield cannot be expected to be equal to the successors; it is not the fault of the plants, it is due to the climate. Far East is absolutely not the place where Israel's flower could grow and flourish. The near East, and that is, Palestine, is the only place for Israel. For from Zion will go forth the Law and the word of the Lord from Jerusalem.

THE JEWISH NATIONAL FUND DRIVE**HALF MILLION FRANCS TO BE RAISED IN CHINA JAPAN AND STRAITS SETTLEMENTS**

The Jewish National Fund which was founded in 1901 has enjoyed immense popularity throughout the Jewish world, and yearly contributions totalled an average of 5 to 10 million Francs.

A short time ago the head office of the Jewish National Fund received, through an English bank, a check for £10,000 from a donor who desires to remain anonymous. Simultaneously the head office was informed that a will to the amount of £25,000, drawn up by a London lawyer in favor of the Jewish National Fund, is to be realized.

Notwithstanding the large occasional donations and bequests, the tasks of JNF in Palestine demand such a systematic improvement of its whole organization, that it must be able to count upon regular receipts for the covering of its requirements.

The work of the Jewish National Fund brings us from the poetry of fancy to the prose of action. Only the action will have a quickening rhythm of its own, for we Jews are setting out on a great adventure. We are taking a country scarred by the wanderings of time and making of it a new land. We must make this old soil new, this barren land afforested; its wastes ploughed and made fruitful, its marshes drained, its rivers turfed and forced to yield motive power, light, heat and energy; its sand dunes covered with verdure, and its rocks ground and refined into needed chemicals.

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We must above all emphasise the declaration of Dr. Weizmann: "The Jewish National Fund must occupy the central position in our work. We have not by far utilised all the possibilities of this fund. The best propaganda should be the work achieved in Palestine."

This year one million sterling must be raised and we are pleased to say that the suggestion of Mr. Edward I. Ezra at the recent Zionist celebration meeting to raise funds for the National Fund was enthusiastically supported by the local Jewish Community. Thanks are due to Mrs. D. E. J. Abraham for her praiseworthy efforts in making personal calls for contributions which were liberally responded to, we are pleased to say. We are enabled to publish in this issue the first subscription list and hope to publish the "second" in our next issue. Jewish Communities in Hongkong, Nagasaki, Kobe, Yokohama, Singapore, Tientsin and Hankow are earnestly requested to make collections for the National Fund and to forward to us the names of the donors and the amount they have subscribed for publication in ISRAEL'S MESSENGER. Our goal is half a million Francs and with combined efforts in each Community we see no reason why this modest sum should not be raised within this year. Local members of our Community who have not yet subscribed and wish to do so are kindly requested to send their contributions to Mrs. D. E. J. ABRAHAM, 30 Peking Road.

First Subscription List

Table with 2 columns: Name and Amount. Includes Messrs. David Sassoon & Co., A. Howard, E. Shullim, E. S. Kadourie, R. F. Toeg, B. A. Somekh, Messrs. Shahmoon Bros & Co., Edward I. Ezra, Sassoon Nissim, D. E. J. Abraham, As. H. Hayim, Ellis Hayim, Messrs. S. & David & Co., Ltd., Messrs. Joseph Brothers, B. M. Joseph, Yehon A. Levy, I. A. Toeg, P. M. Ezra, Ellis I. Ezra, S. F. Levy, M. David, D. H. Benjamin, Moise Ezra, J. J. Judah, D. H. Silas, A. E. Moses, Fred. Elias, J. E. S., Messrs. J. Spunt & Co.

Table with 2 columns: Name and Amount. Includes H. Gensburger, Judah I. Ezra, Simon A. Levy, I. Gensburger, M. Speelman, Anonymous, S. R. Minny, S. I. Jacob, S. I. Jacob, E. I. Jacob, S. S. Isaacs, C. E. Minny, S. M., A. H. J., E. A. H., S. S., Messrs. E. D. Sassoon & Co., A. Sopher, Miss Sallie Ezra.

Total Taels 8,268.00

Table with 2 columns: Name and Amount. Includes Mr. and Mrs. N. F. B. Ezra, Mr. and Mrs. M. Myers, Mr. and Mrs. Salem S. David.

Written for ISRAEL'S MESSENGER.

JUDEOPHOBIA

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

This disease has come down from remote ages. Different types of it of varying degrees of malignity have prevailed against the Jews since the destruction of their Kingdom and the loss of their nationality. In one form or another it has affected almost all countries at some period of their history. Pagans, Christians and Mohammedans have alike suffered from it. It has all along existed in a sporadic state but off and on it breaks out in violent epidemics when whole populations become infected with its virus. It is caused by ignorance, prejudice, and willful misunderstanding, and its history is well worth studying. Following the Captivity, the Jews came in direct contact with other nationalities and with their peculiar religion rites and customs, a clash became inevitable. No fusion of races was possible by intermarriage or assimilation, and the law of the "dike of the Nile" came into full operation. Human words express the attitude of the opponents of Jews, admirably. "There is a certain people scattered abroad and dispersed in all the provinces of thy Kingdom; and their laws are diverse from all people; neither keep they the King's laws; therefore it is not for the King's profit to keep them." The introduction of Hellenic civili-

Table with 2 columns: Name and Amount. Includes M. J. Nathan, Mr. and Mrs. S. J. Solomon, P. Salmon, Mr. and Mrs. H. Auslander, Abram Isaharov, David Abraham, M. A. Loubel, J. Weinstein, J. Greenberg.

Francs 4,600.00

Under date of 7th April the Head Office of the Jewish National Fund wrote to the local Zionist Association as follows:—

We wrote you on the 29th, October that we had fixed the quota to be contributed by your country at £4000, and hope that you and the other Jewish communities in China will succeed in raising this amount. We would inform you that our fellow-Zionists in the Dutch colonies have raised very considerable sums during the last months (about £115,000) and we are counting upon your succeeding in obtaining the £4,000 which the J.N.F. really needs.

zation into Syria and Palestine after the death of Alexander was the precursor of terrible persecution. The two civilizations could not blend. Their philosophy and outlook of life were quite distinct. The one was worldly, concerning itself chiefly with the happiness and beauty of the body; the other was spiritual, looking upon these matters as of secondary importance. The rise and power of the Maebians arrested for a time all alien influence and made the advent of Christianity possible. The early Christians were regarded at first as a purely Jewish sect by the Roman conquerors, and the same harsh treatment was impartially meted out to both. The religion they represented was condemned as a form of barbarian superstition of exotic growth. Jews and Christians alike suffered martyrdom and offered victims for the sanguinary shows of the Roman Emperors. Christianity subsequently became the dominant religion and forgetting its own past tribulations, Jews, admirably, started on a career of tyranny and repression hardly paralleled for ferocity and vindictiveness in the annals of oppression. At first, the antagonism was on purely religious grounds. The ignorant masses were inflamed with baseless calumnies against the Jews. The Jews were

represented as having killed the Saviour, regardless of the fact that everything pointed to the fact that Jesus was tried by a Roman judge for a political crime—rebellion against the state by allowing himself to be called "the King of the Jews," and the sentence of crucifixion was a peculiar Roman punishment unknown to Jewish Law and was carried out by Roman executioners. Further, the Jews were the Anti-Christ, and took a peculiar delight in desecrating the Host. Most terrible of all was the Blood Accusation—that Jews used the blood of Christians in the composition of the "matzatz" eaten during Passover. Notwithstanding the fact that even the blood of animals was forbidden to the Jews under the penalty of death, this absurd story found believers and it is left to the imagination what dire sufferings were brought upon this hapless people whenever suspicion was aroused by the disappearance or murder of a Christian child. The literature of the Jews was ransacked repeatedly in vain for confirmation of this atrocious libel. To calm the enraged populace, Emperors and Popes were constrained to issue declarations against the belief. To the undying shame of humanity, this story is not quite dead even in our enlightened days and every now and then an echo of it is heard—as in the trial of Beilis in Russia a few years ago. How the Jews managed to survive this horrible charge alone, is a mystery of God! Besides, Jews were poisoners of wells; purveyors of pestilence like the black death, and continually engaged in pastimes of a similarly agreeable nature. In addition to this religious hatred the Middle Ages preferred economic charges—that the Jews were not engaged in any productive work but preyed on the other inhabitants as usurers and middlemen. No blame could be attached to the Jew, if he resorted to any degraded calling, for the army, the liberal professions, and the traders' and artisans' guilds were barred against him. Even the right of bare existence was denied to him for he was banished in succession from one country after another. Most harrowing scenes occurred during these expulsions; the worst perhaps was that from Spain. Letters, philosophy and statesmanship, flourished during their stay, and Spain was at the zenith of her power. She commenced to decline since then, and though she has lately striven her utmost to induce her late sons to return to her, it is too late now for the mischief to be remedied. The rise of the Mohammedan power in the East brought fanaticism in its train. The Jews had to pay special tribute levied on all

non-Musulmans and were despised and sometimes trodden upon; but on the whole, their lot, with the exception of benighted countries like Morocco—black as it was—compared favourably with European countries. The Arabs and Turks, though guilty of occasional lapses, never resorted to refined methods of persecution. It is the fashion to blackguard the latter country but it would be base ingratitude to deny her hospitality to the Jews on their expulsion from Spain. The Renaissance and the Reformation seemed to hold out brighter hopes for the Jews. Moses Mendelssohn induced his co-religionists to abandon the Ghetto spirit and identify themselves with the national spirit. The French Revolution by abolishing all religious restrictions worked in the same direction. The Jews collaborated heart and soul with their co-religionists for the welfare of the common fatherland, when alas! the spectre of Anti-Semitism appeared on the scene. During the middle of the 19th century the science of comparative philology indicated that certain languages, called the Aryan or Indo-European languages, bore an affinity to each other, and the wrong deduction that people speaking these languages were related and possessed characteristics in common was immediately made. The Hebrew language differed from these languages both in its construction and its roots and it therefore followed that the Jews who spoke it belonged to a different race altogether. This deduction is scientifically incorrect, for otherwise we should class the American negroes with the Anglo-Saxons, for both speak one language. The science of ethnology lays down more reliable tests for tracing race affinity; the language test alone is incomplete and misleading. Jew-baiters pounced on this new racial theory, especially as the religious bogey, owing to advancing scepticism was losing a great deal of its efficacy. They branded the Jews, the descendants of Shamsmites, as an inferior race to be perpetually separated from the superior race and not to be allowed to influence them in any way. How the Aryans were to be divested of the two thousand years old Semitic religion, laws, morality and literature with which they were permeated through and through, was not explained, though a half-hearted attempt was made to show that Jesus being of divine essence could belong to no human race. During the latter part of the 19th century, Anti-Semitism spread like wild fire among the principal European nations causing great harm and distress to the Jews in those countries. It could not, however, obtain a fast-hold in Great Britain or America,

though even in these enlightened countries some evil-disposed persons have unsuccessfully tried to stir up trouble. Its chief strongholds were Germany and Austria, and France for a short period till the Dreyfus scandal revealed the bad faith, falsehood and even lack of patriotism of its champions. Besides the charges noticed above, all sorts of evil deeds are laid at the door of Jews. Horrible stories are related of them, the majority absurd on their face, while many are mutually contradictory. Thus the Jesuits maintained that the Jews impeded a reconciliation between the King of Italy and the Pope while their opponents held that the Jesuit order was corrupt owing to the large number of Jews in its ranks! Everybody is dissatisfied with the peace just concluded and the Jews as usual are made the scape-goat. They being interested in German finance influenced the Allies to grant easy terms to Germany, and being the arch-enemies of Germany were responsible for the harsh terms imposed on her by this Jewish peace. Then there is the fantastic tale of the Jewish "hidden fund," a sort of free-masonry directing the policy of the world in the interests of Jewry. This sounds delightfully humorous to those who know of the individualistic tendencies of the Jews and the disunion that is rife among them. Ed. Drumont's book "La France Juive" sets forth the case against the Jews in exhaustive detail. After a perusal of all their wicked faults of commission and omission, one is left to wonder how such monsters were not destroyed by their own iniquities and misdeeds! Bolshevism is another fruitful source of evil and trouble to the Jews. Because among a Jewish population of six or seven millions in Russia, a small number are found in the ranks of Bolshevists, all Jews everywhere, must be tainted with this madness for the sole object of destroying the foundation of society. Why Jews should desire to upset everything, and what benefit would accrue to them thereby is worth knowing. The cream, however, lies in the fact that the Bolsheviks on their part, accuse the Jews of capitalism and exploitation of the fundamental industries of the land; and so the game goes merrily on. How true are the words of the Hagadah: "In every generation, they rise against us to exterminate us, but the Holy One, blessed be He, always delivers us from their hands." Is there then, no cure for his terrible scourge, no hope for the amelioration of the condition of the Jews? In the face of the disillusion of the past, and the recent terrible perogams in the Ukraine and Poland, one cannot be too sanguine on the subject.

Whether Zionism will prove a perfect panacea for the ills of Israel remains to be seen, but it cannot but result in some good. The practical interest taken by Great Britain and the Allied Powers and America in this movement is an encouraging sign. A gleam of comfort may also be drawn from the insistence of the Great Powers on the incorporation in the treaties with the backward states of the East of Europe of clauses for the protection of the rights of minorities. It is a problem,

however, whether these states will loyally carry out these clauses and what amount of coercion the Powers are prepared to use in case they do not. The ideal solution will be, when those states in the furtherance of their best interests on their own initiative, take "the intelligent view" that the state is an organic body which cannot attain perfect health so long as one of its limbs, were it only the little toe, is in inflammation.

DEATH OF DR. G. E. MORRISON

We regret to learn from Reuter's recent cable news of the passing away of Dr. Morrison, Political Adviser to the Chinese Government, which occurred in London. The deceased was widely known throughout the whole of China as a great journalist and a great diplomat and his death will be widely mourned by a large circle of friends, by whom the deceased was highly respected and esteemed. Dr. Morrison was a man of versatile activities and took great interest in every movement that tended to benefit humanity. Readers of ISRAEL'S MESSENGER will be interested to learn that Dr. Morrison took an active interest in the Zionist Movement. When the question of securing China's endorsement of Balfour's Declaration for a Jewish National Homeland in Palestine was mooted, he greatly approved of the idea and encouraged it in every conceivable way. In one of his letters to the Editor of this journal, he wrote touching on the subject and vouchsafed to cooperate with the local Zionist Association to secure China's endorsement. On the 15th September, 1918, he wrote as follows:—

"I am surprised that you did not obtain from the Chinese Government the communication that you were expecting. I had understood, as I thought, that everything had been arranged during Judge Lobinger's recent visit to Peking. Would you mind sending me the wording of the letter that you require? I will then be glad to see what can be done. I assume that it is not yet done, otherwise you would have written to me a second letter."

We have reason to believe that Dr. Morrison had rendered the Jewish National Movement the greatest service in his official capacity and for all that he disclaimed any credit for himself. Almost all his letters were marked "private," and all along he displayed the keenest desire to further the Jewish cause in the Chinese capital. In his letter dated 24th June, 1918,

which was also marked "private," he again expressed his readiness to do his bit and wrote thus:—
"I wished before answering your letter of the 10th May, 1918, to read the Zionist pamphlets which you were so kind as to send me. Truly Zionism has made great strides in high circles. I did not know that Mr. Sandelson had been in Peking—I am sorry I was absent at the time. You will no doubt have seen Admiral Tsai Ting-kan in Shanghai, and will have discussed with him the possibility of China's joining with the other nations of the world in supporting the policy of a Jewish Palestine."
Dr. Morrison was a great lover of books and took great interest in collecting all rare works on Chinese philosophy. Noticing the work of the late Dr. J. Leonard Levy, of Pittsburgh, on Confucius, which the Editor of this journal was instrumental in securing for him, he wrote to the latter on the 1st May, 1917, as follows:—

"I am exceedingly obliged to you for obtaining for me a copy of the Rabbi Levy's lecture on 'Confucius.' It is a welcome addition to my library, especially to my collection of pamphlets on the Great Sage. Should you ever come across any further reference to studies by Jewish writers on Chinese philosophy, or indeed on any subject dealing with China I would be so much obliged if you would give me a note of them so that I might search for them."

The death of such a truly great man will be sincerely mourned and we join in offering to his deceased relatives our profound sympathy in their irreparable bereavement.

ZION IN INDIA

Efforts are being made in India to form Zionist Societies. One in Kurrachi was lately formed, and one in Bombay. Mr. Benjamin I. Sargon writes to us from the latter part as follows:—

"A meeting was held here on the 18th March, with a view to form a Zionist Society and it was very largely attended. A Provisional Committee was

elected and steps are being taken to affiliate the "Bombay Zionist Association" with the English Zionist Federation. We would be very thankful for any literature for distribution amongst the members, the majority of whom are eager to keep abreast with the movement and be of service to the cause."

The Hongkong Daily Press in its issue of the 27th May, 1920, devoted a leaderette entitled: "The Jews and Palestine" reviewing the recent celebration in being held by the local Zionist Association.

OUR BOOKSHELF

Movements 'n Judaism

Several years ago the Jewish Publication Society of America projected a series of books under the general heading of "Movements in Judaism". This included volumes on Zionism, Mysticism, Rationalism, Reform Judaism, and Hellenism. The volume on Zionism, by Prof. Richard Gottheil, was issued some time ago while the volume on Hellenism, from the pen of Mr. Norman Bentwich, has just made its appearance. Mr. Bentwich is the author of two other volumes published by the Society, one on Philo-Judaism of Alexandria and one on the biography of Josephus. Having specialized in Jewish history and literature Mr. Bentwich was eminently fitted to undertake the work on Hellenism. It is this movement in Judaism which Mr. Bentwich has set himself to describe.

In the Introduction the author gives a general view of the subject outlining the scope of his treatment. It is in the nature of a historical resume. The chapters deal with the Hellenistic culture, Hellenism in Palestine till the destruction of the Temple, Hellenism in the Diaspora, Hellenistic-Jewish literature, the Rabbis and Hellenism, the Aftermath, and the Conclusion. The author also has appended some valuable notes and a bibliography.

Mr. Bentwich apart from giving historical descriptions of the various phases of Hellenism in Palestine and in the Diaspora, fully describes the literature produced by the Jews during that period. He graphically and minutely describes the life works of Philo, Josephus and other important Jewish writers. He gives a fine resume of the wisdom of Ben Sira and also deals with the influence of the Septuagint and the attitude of the Jewish rabbis toward it.

The book will appeal to the cultured layman who wishes to be informed on the various movements of Judaism.

Written for ISRAEL'S MESSENGER.

OUR CLAIM ON PALESTINE

By M. MYERS

Palestine, or the Holy Land, the southern third of Syria, bounded on the west by the Mediterranean, on the south by a line somewhat indifferently drawn from the southern end of the dead sea, westwards, on the east by the desert of Syria and Arabia, and on the north rather indefinitely by the Lebanon and anti-Lebanon between 31° and 34° N. and 34° and 37° W. It has an area of 5000 square miles and no trustworthy statistics of population. This patch was the cradle of civilization and ever our heritage. It was here that the Lord in the remote past appeared unto the Patriarch Abraham and said, "I will give thee this, and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God." This promise had later on been renewed to our ancestors Isaac and Jacob. Here our great men and prophets have been brought up to educate and enlighten humanity. This is the very place, where the sublime Book of Books—our "Bible" that has humanized the world was written and so far has not been surpassed—and never will be. Palestine has been of greater import to mankind, spiritually and materially, than any other country on earth. These facts are clear and un-futable in the history of the past, but the burning question of the moment is, "What is the claim of the modern Jew to a national home in Palestine?" He claims the right of his forefather's history and the right of his talent and genius that enabled him to survive those mighty nations of antiquity who were far superior to him in number that strove to drive him from the face of the earth.

The modern Jew claims the right of his devotion to the ideal of a national home and his spiritual service rendered to mankind and because of the cruel and consecutive oppression his people have suffered at the hands of other races since they were driven from the land of their inheritance. His claim is the right of his recent successful exertions on the soil, in the face of inconceivable impediments, the incontestable right that has restored European states to their lawful owners and could not gaze on our claim on Palestine with

indifference, and the right of the most pitiful and bitter tears shed to soak the ground surrounding the "Wailing Wall" that stood in the holy city as a symbol of our past greatness and downfall century after century, for the restoration of Palestine to Beth Israel (1013; 1022; 275) which the dear "old lady" was the first country to understand the significance of our sentiments and respond "Amen."

These were perhaps the principle and primary reasons that had influenced magnanimous England and her noble Allies to assist the fulfilment of our ideal, and restore the country to the people who had so heroically preserved their national spirit for the past twenty centuries of dispersion and persecution. Even Germany has admitted our claim on Palestine in the hour of her trial.

This is all very well and seems to be a sound and equitable argument. Now what of the native Christian and Muslim Communities who lived there for generations and Palestine is probably as dear to them as it is to the Jews? Does their long and continued sojourn there not justify a claim on the soil? They have a right to be the citizens of Palestine, but that right of ownership has been threshed out by the best brains that the world could produce at the moment and whose conclusive decision of the momentous question, was the restoration of the smaller states to their former and legal owners, such as Poland to the Poles, Czechoslovakia to the Slavs, Lithuania to the Lithuanians, Armenia to the Armenians, etc., and Palestine to the Jews. I believe that were Jewish influence, social or political to predominate in the Holy Land, it would never prove intolerant to the other creeds which the Jew cannot but respect.

The Jew will never inflict upon his Christian brother a distinguishing badge, nor would he order his cousin of the Shosh section of the Muslim faith, "Yussir bin il Muslim" in the same style and manner as the Sheah of Arabia and Persia does the Jew even at the present time, if he happens to accidentally walk on the right side of the Muslim, "Yussir bin il Hindi." To the left son of the Jew. But the Jew would extend to them a brotherly hand and tell them, "You

are my partners and are responsible with me for the good administration of the country. We shall together uphold the honour of our country and share the happiness that God may vouch safe to us."

"From Zion shall go forth the law and Jerusalem the word of the Lord"

JEWISH MUSEUM TO BE ESTABLISHED IN PALESTINE

A museum, rich in articles commemorative of Jewish history, which shall be to Palestine, what the British Museum and the Louvre are to their countries, has been planned in Jerusalem and has already been opened on a small scale.

As the first step in the plans of Prof. Patrick Geddes of the University of Edinburgh to establish a museum, so rich in rare articles, sacred to Jewish history that it shall be to Palestine what the British Museum and the Louvre are to England and France, the Palestine museum will be established shortly in Jerusalem, according to a report received by the Zionist Organization of America.

The Bezalel museum, containing over three thousand articles, many of them rare specimens from early Jewish, Babylonian, Greek and Roman history, is to be greatly enlarged and opened soon to the public as the Palestine museum, according to the report.

Prof. Geddes, a world authority on city planning, is designing the museum in connection with his work on the University of Jerusalem and the beautifying and enlarging of the Holy City, for which he is now in Palestine under commission from the Zionist Organization. He has announced that through funds being raised in this country this year by the \$10,000,000 Palestine Restoration campaign of the Zionist Organization of America, he expects to have made considerable progress on his city-planning program by the end of the year.

"I hope to have a great museum of history and archeology, as well as of natural sciences, which will be an institution of higher rank than the University of Jerusalem, just as the British Museum and the Louvre are of higher rank than the universities in other cities," declared Prof. Geddes. "Nothing should be permitted to leave the country from now on, in order to preserve all original articles of the valuable collections now in Palestine."

A noted coin collector in Jerusalem has promised his collection to the Museum, which with the coins already in its possession, will make a collection of Hebrew coins second only to that of the British Museum, the present director

declared. A section illustrative of the British conquest of Palestine is contemplated, as one of the features of the Museum.

New departments planned for the immediate future, as the first extensions leading eventually to the museum, which Prof. Goddes has in mind, are of history, ethnography, natural sciences, zoology, biology, mineralogy, arts and crafts.

Jewish artists from America, Russia, England, France, Germany and Austria have already promised specimens of their work to the museum, as the foundation for the art collection, according to the director.

POLISH JEWS VOLUNTEER TO RESTORE NORTHERN FRANCE

One hundred thousand Polish Jews have volunteered to spend at least one year aiding in the restoration of Northern France, in order to learn how to work on the reconstruction of Palestine and to secure transportation from the French government to the Holy Land. The proposal is under consideration by the Polish and French governments.

Learning to rebuild Palestine by aiding in the restoration of devastated Northern France, is the remarkable means proposed by Polish Jews to reach the Holy Land as soon as possible and aid in the establishment of the Jewish National Homeland.

The Plan, now under consideration by the French and Polish Ministries of Commerce and Labor, was proposed by two Galician Jewish leaders, Dr. Alexander Hausman and Dr. Herman, both journalists of Lemberg, and has been enthusiastically approved by over 100,000 Polish Jews, according to a report received by the Zionist Organization of America, from "Le Peuple Juif," official newspaper of the French Zionists, published in Paris.

These Polish Jews, according to the report, having no means with which to secure transportation to Palestine, and lacking the practical training essential to the efficient rebuilding of the Holy Land, agree to spend a minimum of one year, aiding in the restoration of Northern France, if at the end of their term of service the French government will give them transportation to Palestine.

In the Jewish centre of Poland many thousands of signatures have already been secured to a memorial urging the French and Polish governments to adopt this plan of fulfilling the hopes of these ardent Jews and their problems of reconstructing the northern part of France. The report reads: "There is every chance that

it will be favourably acted upon by both governments."

Dr. Hausman explains his plan as follows: "France, with her present acute shortage of labor, needs several hundred thousand laborers for the rebuilding of its ruined provinces. The destitute Jews of Poland, eager to reach Palestine, need transportation facilities to the coast and above all, a preliminary training of at least one year in building construction, road building, agriculture and all kinds of pioneer work.

"A pact with the French government, dispatching labor battalions of Polish Jews to Northern France, is, under the circumstances, a providential arrangement. The major part of the wages, after a term of service has been agreed upon, is to consist of free transportation to Palestine."

To handle the administration of this vast army of workmen, Dr. Herman proposes that it be organized and directed by the Zionist Organization, which should assume full responsibility and make the necessary agreements with the French government.

"Le Peuple Juif" points out that these 100,000 Jews are almost all destitute because of economic boycott, pogroms and the present condition of Poland and that they are practically all city people with no knowledge of the practical problems of reconstruction to be faced in restoring Palestine.

These 100,000 Jews who have volunteered for labor service in France, comprise but one-fifth of the total number of Jews ready to leave at any time for Palestine, according to the Zionist Organization, which has a report from Dr. Jerzy Rosenblatt, member of the Polish Diet and now in New York conferring with Zionist leaders, that 500,000 Jews will emigrate to the Holy Land as soon as the British mandate is established and Palestine made the Jewish National Homeland.

THE EVER-PERSECUTED HEINE

The London Jewish Correspondence Bureau writes: "It is well known that Heine, the poet, does not at present possess a monument to his name in Germany, because anti-Semites have always succeeded in preventing the erection of such a monument. It is also common knowledge that the monument erected by the Austrian Empress Elizabeth has been banned by Wilhelm, and has found an asylum in the yard of a Hamburg merchant. A Hamburg report states that the monument is now much soiled and seriously damaged.

POLITICAL SUCCESS OF ZIONISM DUE IN LARGE MEASURE TO AMERICAN BRANCH OF MOVEMENT

Zionist Actions Committee Cables Gratitude Of World-Organization To Justice Brandeis And His Associates For Their Work Since Outbreak Of The War.

The important role played by the Zionist Organization of America beginning with the outbreak of the war has received full and generous recognition at the conference of the Zionist Actions Committee which has just adjourned in London. This conference, the first formal meeting since the beginning of hostilities was attended by accredited representatives of practically every European Zionist Federation. Owing to the Palestine Restoration Fund Campaign it was impossible for the American Organization to send delegates to this conference.

This fact adds to the significance of the resolution adopted by the Actions Committee. The resolution reveals the fact that beginning with the Balfour Declaration, which brought Zionism into the realm of world politics down to the present moment when the political destiny of Palestine is on the verge of decision. No step, this resolution indicates, has taken without the American branch of the movement. The striking successes achieved by the Zionist Organization beginning with the Balfour Declaration have been due, in large measure, to the ready co-operation and activity of the Zionist leaders in America. The cablegram conveying the text of the resolution, and signed by Chaim Weizmann and Nahum Sokolow, is addressed to Mr. Justice Brandeis. It reads:

"The executive council of the Zionist Organization assembled in London send warm greetings to you and your colleagues whose absence from the deliberation is very much deplored. We recognize gratefully the services rendered by you during the striking political successes commencing with the Balfour Declaration, achieved by the Zionist Organization during this period. These successes are due in great measure to your ever ready co-operation with the activity of the American Zionist delegation in Paris. Your own visit to Europe and Palestine gave incalculable help to our cause. The Jewish people will never forget that the vast economic and moral resources of American Jewry were mobilized by the American Zionists under your leadership and thrown powerfully into the scale in favor of Jewish Palestine. When the mandate for Jewish Palestine is definitely allocated still greater scope will be gained for the energies and resources of American Jewry in co-operation with the whole world to combine in the work of reconstruction of the Jewish National Homeland."

dedicated. A section illustrative of the British conquest of Palestine is contemplated, as one of the features of the Museum.

New departments, planned for the immediate future, as the first extensions, leading eventually to the museum, which Prof. Gaddis has in mind, are: (1) history, ethnography, natural sciences, zoology, botany, mineralogy, arts and crafts.

Jew-friends from America, this side, England, France, Germany and Austria have already pointed specimens of their work to the museum, as the foundation for the art collection, according to the director.

POLISH JEWS VOLUNTEER TO RESTORE NORTHERN FRANCE

One hundred thousand Polish Jews have volunteered to spend at least one year aiding in the reconstruction of Northern France, in order to learn how to work on the reconstruction of Palestine and to secure transportation from the French government to the Holy Land. The proposal is under consideration by the Polish and French governments.

Learning to rebuild Palestine by aiding in the post-ratification devastation of Northern France, is the remarkable aim proposed by Polish Jews to reach the Holy Land as a means possibly to solve the central question of the Jewish National Home.

The plan, now under consideration by the French and Polish Ministers of Commerce and Labor, was proposed by two Galician Jewish leaders, Dr. Alexander Hansman and Dr. Herman, both prominentists of Lodz, and has been enthusiastically approved by over 100,000 Polish Jews, according to a report received by the Zionist Organization of America from "Le Peuple Juif," a national newspaper of the French Zionists, published in Paris.

These Polish Jews, according to the report, having to contend with such serious transportation to Palestine and lacking the practical experience of the efficient re-construction of the Holy Land, agree to spend a minimum of one year, aiding in the reconstruction of Northern France, in order to aid in their home reconstruction. The French government will give them transportation to Palestine.

In the Jewish centers of Poland many thousands of emigrants have already been secured for the reconstruction of the French and Polish governments in aid of this plan of rebuilding the Holy Land. These volunteer Jews, and at the same time assisting France in her problem of reconstructing the northern part of France. The report reads: "There is every chance that

it will be favorably acted upon by both governments."

Dr. Hansman explains his plan as follows: "France, with her present acute shortage of labor, needs several hundred thousand laborers for the rebuilding of its ruined provinces. The destitute Jews of Poland, eager to reach Palestine, need transportation facilities to the coast and also all a preliminary training of at least one year at working, construction, road building, agriculture, and all kinds of pipe work.

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TEMPLAR

Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, 16TH JULY, 1920. 1ST AB. 5680.

THE NEXT STEP IN ZIONISM

The decision of the Supreme Council at San Remo marks the end of the great gap in Jewish history. We turned over that horrible page on which were recorded only activities against us and upon us, that page which is mainly a record of persecution and ignominy. The new page is as yet hardly begun, but no one who has any confidence in the will and the power of the Jewish genius cares or dares to limit in his vision the goal which the Jewish nation will successfully achieve in its ancient home, now so happily restored to it.

It is almost too obvious that a hurrah and hallelujah will not carry us very far, that the most serious and difficult part of our task remains and that it will strain to the utmost the capacity of the Zionist Organisations in London and New York and of all who now are stirred to add themselves to the ranks of the rebuilders of Palestine. And yet we would not limit the joy and the spontaneous enthusiasms of the moment. We would only wish them to be deepened and strengthened so that they may carry us through all the difficult years to come. In the deepening and strengthening of the present enthusiasm, in keeping it unflinchingly behind the efforts of the next generation of activity, lies to a large extent our work and activities. Political decisions, economic and industrial plans, will be made very quickly. Some of the decisions will be emergency ones in which the large masses of Jews will not play a direct part. But insofar as possible, the plans must represent the feelings and the desires and the conscious will of the masses, and the instruction of the rank and file, the assisting to formulate these desires must also be a function of educational work. Third and most important, comes the actual preparation for work in Palestine and for leadership in the ranks of

workers throughout the world. Ignorance has never been a Zionist virtue. It is now less so than ever. The problems to be met will require a larger amount of intelligent knowledge than ever before. Conditions will become more and more complex, will require more and more an exact knowledge and practical application of that knowledge.

What is to be the function of Zionism in the exile will probably be elucidated in the course of time without any theories. The facts of the case will be decisive, but a few tentative generalizations may be made now. The first, that for years to come Palestine will require the support of the millions of Jews throughout the world. It will require their technicians, their organization and their finances. These constant and unrelenting demands must be met regularly and cheerfully. To think then of neglecting Zionist affairs, educational, inspirational or organization work in the Diaspora, seems for the time being almost infantile. With the end of political negotiations comes open, frank, and complete discussion and dissemination of the facts. Palestine now as never before, must be studied in its economic and industrial aspects for the end that the rank and file may decide wisely the policies of the World Zionist Organisation. (For it should be clear to the masses as it is clear to the Zionist leaders that the Jewish Commonwealth can only be built through the widest popular support from the Jewish people. Our work is just beginning. It must be so extended as to receive from everyone of us much more than the utmost devotion and strength that we have so far been able to give to it. Enthusiastic Zionists must be ten times as active as in the past. Lukewarm Zionists must become enthusiastic ones, and those whom

Zionism has already stirred in the past must be induced now to stand with the rest of their people for the fullest measure of support of the new Jewish Commonwealth. As LOWELL sang, "Once to every tribe and nations comes the moment to decide."

"Like a star,
Without haste,
Without rest,
Each one fulfill
His burden best."

OUR IMMEDIATE PROBLEM.

Now that the Mandate has been issued, the thought that occurs to everyone is, to use a very slang phrase, that it is now "up to us" whether or not the Jewish Homeland will be built.

In order to actually achieve that very difficult end, we must be able to mobilize and throw into the balance all the resources of the Jewish people in the Diaspora.

How can we accomplish that? How can we implicate all Jews in our Palestinian enterprise?

Our immediate problem is that of giving every Jewish man, woman, and child here and everywhere a share and a stake in the Jewish Palestine. We must be able to recommend them, to have them body and soul back of our supreme effort. That, to our mind, is possible only if their share be a two-fold one; in the *material* Palestine and in the *spiritual* Palestine.

Here is not the place to discuss the first. Various methods will suggest themselves, notably, perhaps, the establishment throughout the country of a chain of financial institutions which will enable the Jews, all the Jews, and particularly the Jewish masses, to place their savings at the disposal of our Cause, so that at least a part of the accumulated billions of Kol Israel might be utilized for constructive, business-like undertakings in Palestine.

Essential as this adequate financial support undoubtedly is, it nevertheless seems to us to be equally clear that an interest in the *material* Palestine is only a half interest. We have had several crises in the history of our Movement, the last so recent as to be painfully fresh in our minds. Can any thoughtful Zionist doubt that we shall have to face other crisis in the future? Can there be any question but that the difficulties which we shall still have to meet will seriously jeopardize the progress of our work in the future, as in the past, — unless the support which we shall secure will not be merely a *mechanical* one, but welling forth spontaneously from the soul of the Jewish masses? Therefore, to give Jews a portion in the *spiritual* Palestine is of vital and fundamental importance.

There is but one way by which that can be done: by stimulating the development of a Jewish educational system, which will bind our rising generation with unbreakable links to the cultural treasures of the Jewish people, and in particular to the Hebrew language and literature, through

which will be reflected the new life that will be created in Palestine.

Only by such far-sighted, statesmanlike action can we assure that sustained interest in Palestine on the part of the millions of Jews, which alone will enable us to take up with a tranquil mind the burdens that will still be ours to bear for many years to come.

"THE CHINA MAIL" AND THE STATUS OF JEWISH WOMEN

Our Colonial contemporary favors us with the following reply in its issue of the 10th ultimo:—

Israel's Messenger, of Shanghai, on June 4, vs. refers to the *China Mail* as "a progressive daily," and to its Adversarian as "a publicist of great reputation, noted for his brilliant scholarship, wit and humour." After which compliments, it trounces us for an opinion relating to a certain Jewish prayer referring to women. We regret it exceedingly, but after a careful reading of our northern contemporary's argument, we have found nothing to weaken our opinion that the *ancient* Jews had an oriental contempt for the maternal sex. That was all we said, that the *origin* of the prayer was contempt. We could quote both Bible and Talmud, to say nothing of other oriental scriptures, in support, but there is no need to do so. Let us agree to differ.

We don't. It is only the weak who seek to compromise. We have nothing to fear from an exchange of criticism, provided it is based on solid basis and not on an attempt to be evasive. We have amply demonstrated in our last issue the utter groundlessness of the charge that the Jewish people in the remote past, had lowered in any way the status of their maternal sex. A correspondent elsewhere in this issue contributes some further illuminating criticism on the subject, to which we wish to draw the attention of our esteemed contemporary. The latter's statement that it could quote against us, "both from Bible and Talmud, to say nothing of other oriental scriptures, but there is no need to do so," is pure moonshine. Neither the Bible nor the Talmud is a sealed book to us. There is not a scintilla of evidence to be adduced from the latter in support of our contemporary's contention, and we hereby extend to it a cordial invitation to enter into the arena of discussion. It is only in this way that we can understand each other better, and not by shirking the issues at stake. As regards the "other oriental scriptures," to which our contemporary refers, we need hardly say that we are in entire agreement with it, but it is beyond our province to enter into an uncalled for attack on our neighbours except when the latter manifest a desire to turn the table against us.

THE NINTH OF AB.

The national "Yahrzeit" falls this year on Sunday the 25th instant. It is a day which recalls the downfall of the Jewish State, 1850 years ago, and the subsequent dispersion of our

people throughout the world. The event constitutes one of the darkest epochs in the Jewish calendar. He is not a loyal Israelite who relegates that day into the limbo of oblivion. The Jew who is loyal to his ancestral faith has never ceased to cherish the memory of the catastrophe and to mourn the events which it has brought in its train. The institution of a day of mourning and humiliation serves in a great measure to renew Israel's loyalty to the country which had been the cradle of our religion and civilization.

Happily, the cloud on the Jewish horizon is gradually disappearing. This year the tinge of sadness over our national calamity will give way to brightness. No more shall we bemoan *Echa Yashba Badad*. The opportunity has been given to us, and the Powers have proclaimed our right to it, to rebuild Jewish Palestine. In time to come, Zion will become a great country and her ancient glory once more revived. The genius of our people will soon convert the desolated lands into a paradise on earth. Jewish brains and Jewish talents are busy to-day to recover for civilization the ancient land of Judea and to make it once more a land flowing with "milk and honey." The ancient ideal of Israel is marching steadily onward and forward in these days. It has served and is serving and will yet serve as a beacon light to our people in the diaspora. Indeed, it required a stout heart to spurn the invitation of the modern *Nebze'u Sheker* to abandon the hope of seeing Zion, our Motherland, restored to us. About a century ago, men of dim vision arose in Israel. Men like GEIGER, EINHORN, HIRSCH, ISAAC M. WISE and others have posed themselves as modern Nebim. In their sheer madness to assimilate with the nations by whom they were surrounded, they proclaimed the Ninth of Ab as a day of feast and not as a day of fast. In their sheer madness to eliminate Zion from the Siddur, they proclaimed Berlin and Washington as the true Zion for the people of Israel. A step further may be recorded to their demerits. In order to proclaim their belief in the coming of a Messiah, they hailed the ex-Kaiser of Germany as the true Messiah for the Jews. Well, recent events have abundantly proved that the modern Nebim were false prophets and that they had read Jewish history wrongly by their strange actions. The advent of HERZL was at a psychological moment. It proved as an antidote to the great harm which men like ISAAC M. WISE, EINHORN, GEIGER, and others sought to inflict on the Jewish people in their dispersion. To-day, we can rejoice over their discomfiture. No more shall Israel dread of the future. The Finger of God is directing her future destiny. The modern National Meshumadim did all they could to defile our schemes to recover our ancient patrimony, but, happily, they have ignominiously failed. Ours is the joy to-day that Zion shall no more be referred to, as *Echa Yashba Badad*. She will sit to-day enthroned in the heart of *Kol Yisrael*, and in the heart of the whole world. The

day will soon come when the Ninth of Ab, the day of our national Yahrzeit, will be converted into a day of feasting and rejoicing. The *Hazon of ZECHARIAH*, (8-13) will come true. "Thus saith the Lord of Hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful seasons: therefore love ye truth and peace."

EDITORIAL NOTES

"LIBERAL" JUDAISM

"Liberal" or "Advanced" Yehudim they call themselves in whose hearts the spark of the ancient faith is actually extinct. With apology to King SOLOMON: "We have investigated the most difficult cases and understood them, but in spite of all study, we have not been able to penetrate the mystery of the philosophy of Reform Judaism; we said we will be *Wise*, but it was far from us." (Midrash Kohelet, 96).

PALESTINE RESTORATION FUND

We publish elsewhere in this issue a stirring appeal from the Zionist leaders for the Palestine Restoration Fund. Its object is well-known to the readers of ISRAEL'S MESSENGER and we have no desire to take up too much space to enlighten our readers regarding each and every item of work that we are now called upon to inaugurate in our ancient homeland. The call to unstring our purses is insistent and we dare not shirk our obligations. In this great hour we must stand united, and do our simple duty in the premises. We are pleased to observe that the local Kadimah Association has opened a subscription list and that a start has actually been made. We earnestly hope that ere Mr. ISRAEL COHEN arrives here, he will find us well prepared to tackle with the great problem besetting us in these days of mutual rejoicing, but in no sense must we divert our strength from the point of view of monetary contributions. Let us work from now to render the task of the Zionist Envoy less onerous and wearisome during his stay in Shanghai, and ere he reaches this port we hope to be able to give him, besides a hearty welcome, an excellent account of work accomplished by the whole Community in the furtherance of the schemes, for which he was delegated to plead by the London Zionist Organization and to bring to our notice.

"THE HEBREW STANDARD" OF NEW YORK

Israel's Messenger, of Shanghai, advises us to adopt an aggressive policy against the Hebrew Union College. Has our colleague not read our utterances in this place throughout the years of our existence as a journal? We have always pointed out the dangers inherent in the position assumed by the Cincinnati

seminary. But we disagree with our Far Eastern contemporary that our attitude towards Cincinnati has yielded or will yield really *Talmidei Hachaimim*. What has caused such blessed persons to arise and affiliate among us is that Orthodoxy has flourished anew here, now that this community realizes that Reform points out to dissolution of everything truly Jewish. We felt it was more important to arouse our community to its duty than ever, and continuously to point out the obvious shortcoming of the Cincinnati "forcing plant."

To the query: "Has our colleague not read our utterances in this place throughout the years of our existence as a journal?" we reply in the affirmative; but recently our contemporary has been coquetting too much with the opposite wing. Its editorial page has been too often devoted to taking a fling on the Zionist Movement. In one issue *The Hebrew Standard* extols the BALFOUR Declaration; in another it condemns the whole movement. In one issue it comes out as an ardent exponent of Orthodox Judaism; in another it has a word of praise for the leading Radical Temple in New York. In one issue, *The Hebrew Standard* disparages the Reform Jewish Press; in another it extends a hearty welcome to them. The reader gets almost puzzled every week and does not know where the *Hebrew Standard* is driving at. It would appear that the spirit of JACOB PHILIP SOLOMON, of revered memory, does no more hover over the policy of the paper which he had founded and that some hidden hand is directing it in these days. We may be mistaken, but we are bound to draw the attention of our contemporary to its inconsistent policy which it has lately adopted. It is perhaps better for the *Hebrew Standard* to see itself as others see it. It harms no one and, least of all, to the splendid journal which the sainted J. P. SOLOMON has succeeded in building up in New York, and which has rendered inestimable services to the best and noblest traditions of the Jewish people.

"THE AMERICAN ISRAELITE'S" RAGE

Intemperate language is always unprofitable. Perfervid Zionist writers and speakers are harrying Palestinian immigrants, who need help, by branding non-Zionists as national apostates.

We clip the foregoing from the *American Israelite*, of Cincinnati, a publication which has an inglorious record of anti-Zionism behind it. One who has openly revolted from the old path, one who has de-nationalised himself and refused to recognise the good merits of Zion, and had worked incessantly to defeat the very hope of Israel in his dispersion, should not resent being called a "National Meshummad." In spite of all the assurances given to the Editor of the *American Israelite* that the Zionists are eager to work hand-in-hand with their quondam opponents and let bygones be bygones, yet we regret to note that our contemporary endeavours to put the blame on the former for delaying the day of reconciliation. *The American Israelite* is evidently aware that it stands to-day with a very negligible minority in

its opposition to the Jewish National Movement and that it makes itself simply ridiculous in the eyes of the whole world in opposing a movement which has been recognised by all the leading Powers as a factor to be reckoned with. We can assure our contemporary that we have no desire to prolong the controversy which has been raging over us, ever since the Central Conference of American Reform Rabbis has deliberately and high-handedly and unwarrantably decided to expunge all references of Zion from our prayer-books. We want the latter to acknowledge their mistakes and close the chapter once and for all. The day of bickering over bagatelles is over; the day of work to rebuild the waste lands, to reconstruct our future Homeland, to gather the exiles from the four-corners of the earth is a duty incumbent upon every son and daughter of Israel in whose veins courses the blood of our martyrs, prophets and sages. It is time for the *American Israelite* to make a sincere *Teshuba*, for, as our Sages taught, *Binjom Ba'all Teshuba Omdim, Tsadekim Gemorim* are unable to stand.

DEATH OF MR. E. SASSOON GUBBAY, AT BOMBAY

On the 14th June, death has removed one of the most prominent members of the Bombay Jewish Community, to wit, Mr. E. Sassoon Gubbay. The deceased came from a noble family widely known in India and his sudden death came as a great shock to the whole Community, by whom the deceased was highly respected and esteemed. Mr. Gubbay was about 60 years of age at the time of his death and was for several years Manager of the Firm of Messrs. David Sassoon & Co., at Calcutta. He was a scrupulous and straightforward man; free of conceit and a source of help to the poor and needy. He cherished only the highest aims of life, and possessed *Leib Tob*, a good heart. His genial disposition, tact and broad-mindedness has won him numerous friends. He leaves behind him, besides a large circle of friends and relatives, a son and a daughter to mourn his loss. May his soul rest in peace!

THE JEWISH NATIONAL FUND DRIVE

HALF A MILLION FRANCS TO BE RAISED IN CHINA, JAPAN AND STRAITS SETTLEMENTS.

SINGAPORE JEWISH COMMUNITY VIES WITH SHANGHAI IN RAISING LARGE SUMS.—HONGKONG PROMISES TO FOLLOW SUIT.

We are pleased to observe that the appeal for funds for the JNF has evoked generous response everywhere and we are in a position to-day to publish the second instalment of the list of donors. It is unfortunate that exchange rates have declined lately, otherwise the half million mark would have been reached by now. strenuous efforts are needed to swell the collection; in a letter dated 16th May, the head office of the JNF writes to the local Zionist Association, as follows:—

"We hope that the great political events will greatly move our brethren in the Far East, and that now it lies solely with us to raise the money for the reconstruction of Palestine, our fellow-Zionists in China, Japan and the Straits Settlements, conscious of the great responsibility at present resting on all Jews interested in the reconstruction of Palestine, will do all in their power to procure the JNF the money needed for the nationalization of Palestinian land on a big scale. It is now most important of all to institute sub-taxation of Zionists, corporations and more especially of Jewish religious communities—taxation really corresponding to the means of the persons and corporate bodies in question. We think that could Jewish communities be persuaded to contribute regularly to the JNF, the income of the latter would be very much enlarged. We can inform you that a number of Jewish religious communities in Europe have declared themselves to be willing to impose such a tax on their members."

In view of the foregoing, we have every hope that our readers will assist the JNF in every conceivable way and help the cause by their generous contributions. We publish herewith the second instalment referred to above:—

Second Subscription List

Tls. 8,268.00

Amount already acknow-
ledged

Second donation

Wm. Katz, Esq. 100.00

Edward Nessim, Esq. 100.00

D. M. Nessim, Esq. 100.00

S. Ezekiel, Esq. 5.00

National Fund Boxes .. 25.35

S. E. Taeg, Esq. 50.00

M. Shilbeth, Esq. 36.05

Tls. 8,741.40

On the 1st instant, a demand draft for £1,800.12.6 in favor of the Jewish Colonial Trust, Ltd., London, was forwarded with a request to place the amount to the credit of the Jewish National Fund.

Further contributions will be gladly received by Mrs. D. E. J. Abraham, 28, Peking Road, and duly acknowledged in ISRAEL'S MESSENGER.

Large Sums Raised in Singapore

The Singapore Jewish Community has promptly responded to the appeal made in ISRAEL'S MESSENGER for contributions for the Jewish National Fund. Mr. Edward M. Nathan, a prominent member of the Community, in a letter dated 17th ultimo, writes to us as follows:—

"I am thankful to you for the copies of ISRAEL'S MESSENGER which I read with great interest. The last issue dated 1st instant is just to hand and after a glance over the subscription list of the Jewish National Fund made in Shanghai, I took immediate steps to bring the matter to the notice of our Community."

"I am indeed glad to say that on the 14th instant, we had a meeting at Mr. M. Meyer's residence, the result being that we have formed a local Zionist Society. There were present, Messrs. M. Meyer, J. Levey, A. Frankel, I. Meyer,

Charlie Ginsburg and Ed. M. Nathan. Mr. M. Meyer was unanimously elected President, and Mr. J. Levey, Vice President. In that small gathering we have raised the sum of \$10,000.00 and hope to swell the collection shortly. The list of donors to the Jewish National Fund follows:—

\$	
M. Meyer, Esq.	5,000.00
A. Frankel, Esq.	3,000.00
J. Levey, Esq.	1,000.00
Ch. Ginsburg, Esq.	250.00
Edward M. Nathan, Esq.	250.00
I. Meyer, Esq.	500.00
	810,000.00

"Our goal is \$100,000.00 and we hope to attain it shortly. If any of our readers send you a complete list of donors and inform you of the progress made here."

Second Local Subscription List

Amount already acknow-
ledged

I. Shaimin, Esq. 100.00

A. Strok, Esq. 100.00

M. J. Gilman, Esq. 75.00

Mrs. G. Goufinkel, Esq. 150.00

George E. Sokolsky, Esq. 500.00

Frames 5,525.43

Of the foregoing £1,500.00 was re-witted to the Jewish Colonial Trust, Ltd., London, on the 1st instant.

Advices from Hongkong and Kobe indicate that a drive for the JNF will be started in the near future. We hope to publish further list of donors in our next issue.

TO MY BRETHREN IN ALL LANDS OF THE DIASPORA!

The people of Israel is a people of the intellct. It began the colonisation of our country over forty years ago. It has at last learned to understand that no people can live without the foundation of the soil. But its excessive intellectuality. In the course of the last forty years its representatives have assembled at eleven world-congresses, and at conferences and meetings without number in all countries of the world. Gifted speeches have been held and a comprehensive Zionist literature has been created in almost all languages. But the principal thing has been forgotten: the redemption of the land, the soil, of the foundation of our possession. The "wise and understanding people," the practical people did not understand the simple fact which our ancestors, the sages of the Talmud, already comprehended: "There is no loss in the case of land." In the

Written for ISRAEL'S MESSENGER.

MONOTHEISM IN JUDAISM

A HINDU VIEW

BY PROF. H. P. SHASTRI.

The Great Unknowable of Herbert Spencer has been an enigma to sages and common men in all ages and "all times." These, the great Indian thinker, identified that First Cause with water and other thinkers defined it variously, according to the range of their speculation. Time and again, attempts have been made in different countries of the world to solve the riddle of the universe without this Great hypothesis, as some are apt to call the Essence of our being, but such thoughts have scarcely found any true followers. In the words of Milton, "If there has been such a school, only fools have doctored themselves in it."

Great thinkers like Plato and Aristotle, Kant and Hegel, Bergson, and

Haeckel have founded their systems of philosophy on the same Great Unknowable, who defies human intelligence. We hold that we can not grasp the Infinite with our finite minds, but it is more than known and more than understood, as it is our own self. Who can say, "I AM NOT." This "I" in man is infinite and if properly understood is the Unknowable of Spencer. It is the key-note of all ethics and the fundamental basis of civilization. Even Kant was compelled by his unique reason to conclude that without the Great First, ethics was incomplete. Haeckel tries to build his structure of philosophy without this Honey of Existence, and the result

it that he has to make such ridiculous statements about his plasm, and atoms, that we cannot but laugh at the great scientist's wisdom. The problem of the origin of life and the riddle of Consciousness defies the author of the Bible of the Universe and in the end he is where he was. The first attempt towards the fullest expression of the thought of the First Cause were made in India more than eighty centuries ago, on the banks of the sublime Ganges, in the silence of the Himalayas. The Aryan mind is intuitive and naturally goes to the Lord of nature through nature. Having observed the phenomena of nature, and realized its unreality, the seers of India cried, "He is ONE, though the sages call it variously." This is the first monotheistic expression in the world. Progress in the knowledge of God, or Self-Knowledge, finds expression in altruism, breeds happiness and advances the cause of civilization. Shallow thinkers, who have seen only the surface of science or philosophy may not agree with us; but those who know the history of the world and have noted the rise and fall of civilizations, will at once recognize that it is the spiritual progress that gives stability to civilization and showers

years in which we spoke and discussed, the price of land rose to such a height that, without exaggeration, we have lost millions of pounds. Everybody must see that all the declarations of Governments and of political rights sink into insignificance if we have no land under our feet. It should be remembered that we have been brought to this country by the love of it and must therefore be prepared to sacrifice our best for every foot of land. "The beds of the fathers are the sinners for the children." Our forefather Abraham paid for the first Aduzab in our country with his best coin—400 silver shekels.

Every Israel will in the coming years develop with great rapidity politically, economically, and culturally; the flag of Great Britain is a guarantee of this development! The redemption of our country will become ever more difficult and dearer from year to year. And if not now, when then? And if not we ourselves, through our national institution, the Jewish National Fund, who then? It is the duty of the Jews of the whole world, especially of the Jews of America and of England and her colonies, to understand what this serious historic moment demands from us. The Jewish people must provide the Jewish National Fund with the most liberal measure with the means which it requires in the immediate future for the redemption of the land.

"Our inheritance has fallen into the hands of strangers." That is our most grievous complaint. The time has come when this heritage can again be ours, and this depends upon us, and upon us alone.

M. Ussischnik
Jerusalem, Nissam 5680.

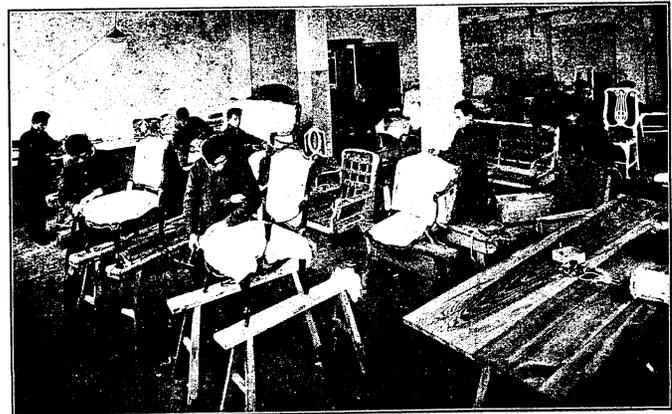
BRIEF MESSAGE FROM DR. MAX NORDAU

We are just in receipt of a post-card from Dr. Max Nordau, the eminent Zionist leader and author, dated London, 17th May, couched in the following simple and beautiful words:—

"Many thanks for your kind letter of April 7th and 'The Number of Israel's Messengers, which is a very creditable achievement. I wish with all my heart you may be in a position to issue many such accomplished Numbers."

"In the meantime, you have learnt the great news of our international recognition as a nation in the peace-treaty of San Remo, the first and principal postulate of the Basic Programme is now realized. I trust fervently that Israel will now make the required heroic effort for giving this great theoretical triumph the practical sequel."

With Zion! greetings,
Sincerely yours,
Dr. Max Nordau.



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the blessings of peace and plenty on those who keep their minds brimful of God, human unity, or spirituality. The rise of Mahomet as a world power in twenty years is an example of this fact. Thomas Carlyle explains the rise and fall of empires on the basis of spiritual progress of the nations.

The idea of God has evolved as human society has evolved. Most of the religions of the world began with poly-theism and finally developed mono-theism. But it was reserved for the great Abraham to give to the large portion of the world the mono-theistic conception of God in its purest form. He was a prince of sages and father of philosophy and without Abraham there would be no Mohammedanism nor Christianity. He was also the first man to denounce idolatry and to restore God to His proper position in the heart of the people.

The greatness of Judaism is patent from the fact that before the aggressive march of Christianity, the profound philosophy of Plato and Aristotle was impotent to hold its own, and the great reasoning of Socrates was also of no avail, but Christianity had to change its entire form and adopt more than half of Judaism when it came to a clash with the mighty thought of Philo. The Alexandrian Jews had reared a complete system of philosophy and mysticism and Christianity felt so small when it saw the great structure of the dazzling thought. The fathers of the early Church had to assimilate many of the principles of Judaism to save it (the Church) from destruction. In fact, there is very little in Christianity which is not borrowed directly or indirectly from the Alexandrian Jews.

There are two thoughts standing unique and highest in the world, that is, the world-conquering genius of the Vedic Rishis of India, and the towering intellect of the Jews, Mohammedanism and the Catholic Church are proud of their mysticism, but history of thought tells us that the first founders of the science of mysticism were the Jews. The Rosicrucians and the Masons have drawn their inspiration from the ancient Jewish writings. Dante's grand vision is based on the French author who wrote long before Dante and who was a Jew. Masonry is based on the Kabalistic teachings, and Hiram Abi, the great teacher of Masonry was a Jew pure and simple. The great object of Masonry is to rebuild the temple of Solomon, that is, to restore the Jewish lore to its pristine glory. The branch of acaia over the tomb of Hiram is like the cross on the Christian altars; it is a sign of knowledge which outlives knowledge itself. Further, masonry emphasises the doctrines of Zoroaster and Hermes' the law is

progressive initiation, its principle is equality—regulated by the hierarchy and universal fraternity. The masonry is the successor of the Jewish school of Alexandria, and of all antique institutions, custodian of the secrets of Apocalypse and Zohar.

The monotheism of Christ and that of Mohammed has compromised, and in some cases fallen into polytheism, but the monotheism of Judaism has been unfaded and pure as a crystal. In Christianity, God has exceeded Father and in Mohammedanism Mohamat has surpassed God. In Judaism, Moses and others, and also the ten manifestation of the Absolute, so often mentioned in the Zohar, are nothing when compared with God. God, and God alone is the Alpha and Omega of Judaism, and He alone is the material and efficient cause of the universe. None intervenes between God and man in Judaism. Philo says that God is the only Cause of all, that is, the source of all, and sole King and Ruler.

Divinity of man is proclaimed in the Zohar in unmistakable terms. The Talmud is eloquent on this important question. In fact, so far as we have been able to find, we see perfect philosophy and symbolism developed in the writing of Judaism and a Jew has no need to go to any other teacher except his own instructions, either in the Yoga of action or Yoga of devotion or Yoga of meditation and knowledge.

Truth is eternal and time can not destroy it. But at present the grand truth of Judaism has suffered an eclipse, as the Jew, owing to his persecution in benighted countries, has temporarily neglected those great soul-inspiring teachings of his forefathers. But we hope that the young Jew of to-day will go into the spirit of Judaism and in his restored national homeland give to the world the wonderful philosophy for which so many are waiting to-day.

SYNAGOGUE "OHEL - RACHEL"

CONSECRATION SERVICE ON EVE OF ROSH HASHANA.

Sometime in April 1918, the designs for the buildings of this Synagogue to be erected at the South-East corner of Seymour and Sinza Roads were finally approved of and arrangements were made for the erection of the building to be completed in twelve months. As far as the construction of the building was concerned everything went on smoothly and satisfactorily, and no unreasonable delay could be complained of. But as regards the im-

ported materials required in the construction of same, such as steel-roofing, tiles, boiler for heating, steam radiators, steel window frames, window-glass, electric fittings, etc., etc., contracted for to arrive from America, and Europe, in spite of all the efforts made to get them in due time, unforeseen circumstances, such as scarcity of raw materials, labour-strikes, want of loanage, etc., very much delayed the arrival of the materials at the proper time. In addition to the above, some of the marbles from Japan required for the pavement of the Synagogue, and more especially those intended for the erection of the Ark, got smashed in transit and owing to various reasons for not being able to have the broken marbles duplicated, great delays in the completion of the building was the unfortunate result. The required marbles to replace the broken ones at last arrived and are now in the course of being properly cut and fitted up for the purpose.

It is sincerely hoped that the building will be completed for use during the forthcoming Holidays.

The consecration service will most probably be held on the eve of Rosh Hashana, and a special sermon appropriate to the occasion by Rabbi W. Hirsch, the new minister, will be read.

"AS YOU PROSPER ALL WILL RISE,"—SAYS C. SPURGEON MEDHURST, OF PEKING.

We are in receipt of the following message from the well-known theosophist, *ridicet*, Mr. C. SPURGEON MEDHURST, of Peking, whose reputation as a great scholar and publicist throughout China is well-known to our readers:—

"Very many thanks for ISRAEL'S MESSENGER. The general spirit of cheery, confident optimism which pervades the pages of this Magazine, as well as the one-pointedness of its message are very striking. Amid the prevailing uncertainty, born of a lack of definite aim and visible goal, among the nations, it is most encouraging to find the Hebrew people working steadily from motives of lofty beliefs leading to practical results. I am mailing the two last Numbers to my brother in England.

"Wishing you and your people all prosperity, for as you prosper all will rise.

"Sincerely yours,
"C. SPURGEON MEDHURST."
"Peking, 7th July, 1920."

WRITTEN FOR ISRAEL'S MESSENGER.

SOME ANALYSIS OF LIFE

BY A JEWISH MYSTIC

The central idea in life is consciousness. At the dawn of consciousness we are made aware of being in an infinite world. The Infinite is always absolutely One. It is not amenable to addition, subtraction, division or multiplication. Its Unity is eternal and univocal. This sense of the Unity and Infinity of Nature is unavoidably forced upon and fixed in our consciousness. Soon after this we are made aware that this original and absolute unity is divisible into two factors. One of these we set aside as the Self, the other as the Nor-Self. Consciousness is the result of contact and action and reaction between these twin-factors of life. Is the existence of either of these factors possible without that of the other? The reply to this question will lead into a department of thought which I shall avoid here namely, metaphysics. I shall endeavour to make this essay as clear and simple and short as possible for popular reading.

Consciousness begins with sensation, then cognition, then thought and emotion. These express themselves in movements and actions. Thus I am led to think that the basis of consciousness is in sensation. The next step after falling into the duality of Self and Nor-self is to discover that the former is simple and microscopically small while the latter consists of many and various things and infinite in size. A step further we find ourselves believing that of the two the Self is the more important and precious. In fact, the Nor-self seems to meet the Self for no other purpose but that of offering services. I have said that the Self is microscopically small. Let me explain this. I draw a line between what I call "I" and what belongs to me. My coat is not "I." Neither is my body, my mind or even myself if by the last is meant the sum total of my personality, experiences or character that make up my present earthly life. Everything that is mine may be removed from me, returned to me or replaced by something else, changed or modified. The "I" is not so. It seems to be a Central Spark of absolute unity, absolutely simple element, absolute individuality, absolute immateriality. "Know Thyself" used to be the inscription on the entrances of some of the ancient temples. Is this Self that I

have tried to partially define above, divisible, resolvable into constituents, ponderable? Does it occupy space? Has it colour, shape, size, weight? Is it affected by Time? What is it really? We shall consider these questions some other time. For the present we shall confine ourselves to a general survey of life. The Self seems to be a bundle of wants, if I may say so. The infinite Nor-self seems to be only the supplies to these wants. On the one hand we are met with extreme poverty. On the other, extreme wealth. There is nothing we do not want. We want parents and relations and friends and servants and clay and minerals and metals and vegetables and animals and air and water and fire and sky, sun, moon and stars, etc. The Psalmist exclaims "God's is the world and all its contents, the Universe and all its inhabitants." The same thing may be said of man also. Only such things as are not economically or absolutely necessary for man are allowed not to exist. Scorpions, diseases, plagues, etc. are among the architects of the present god-like man. Without the poison man would not be as advanced as he is now. Life is the inter-reaction, inter-communication and inter-circulation of the self with the Nor Self. Before birth, the child to maintain his life, keeps in circulation mentally and physically with his mother's. He dreams of the life—that his mother is living and every thought and emotion affects his mind. After birth it enters into circulation, mental and physical with its grand and wonderful mother, Hawaii (Eve) which Adam explains as the "Mother of Life." Hawaii also means an eloquent teacher e.g. *sechayah lelayla yehavey daath*; and is there anybody more eloquent than Nature? She speaks by things, movements and facts—a figurative holy language intelligible to all her children and to each according to his or her capacity to comprehend her. Thus the elements and the minerals, vegetable and animal kingdoms are all in circulation with one another and with man. Most, if not all the causes of death are due to obstruction or other defects of this circulation as it is said: *Sha'im yisathem o-in yipathayeh mehammeh of-shar laithkayaim afilu Sha-ah ehad*. From this circulation we draw

Energy and Intelligence. We spend this energy in thinking, speaking, exerting and the act of reproduction. A master mystic cautions us against regarding these two, namely, the Self and Not-self as two separate entities. We are to regard them therefore as only two aspects of one and the same. He speaks of them as the Long (Eternal) aspect and the small aspect or in Hebrew, *arikh anpin wuzair anpin*. He also gives a magnificent figure of their circulation by allegorically representing them to be connected with one trunk or nose, i.e. one breath of Life. This is in harmony with the Biblical story which represents God as breathing into the nostrils of man, i.e. God and man eternally connected by One Life. The Breath of the Infinite is like Himself—Infinite and the essence of life is figuratively represented by the breath. The fly wheel of life is poverty, craving, ambition, desire or thirst, all of which I will call "demand" and the supply of this demand. The Life of the Nor-self must be characterized as the reverse of this, namely an overflow of wealth, of supplies and the pleasure of doing out to those in need of it, all of which are not strangers but children. "Everything that gives pleasure to the Spirit of the Creature," says a Sage "gives pleasure to the spirit of the Space (one of God's names appropriate for this occasion) and vice versa." Thus man is partner with God in life and its pleasures or enjoyments. The macrocosm and microcosm reflect one another, have one life and interdependent on each other. If the infinitely great is wonderful, the infinitely small is no less wonderful. If you contemplate the universe you will find that everywhere in every point of it the Universal "is quick and bursting into" the Individual and the most serious concern of the latter is to maintain its individuality as best it can. This effort we call "the instinct of self-preservation." On three pillars or instincts Life is supported and maintained. These are to use a homely expression—Love of Life, Love of wife or mate and Love of offspring. Thus Life is Love and some people utter a grand truth when they say "God is Love." Love is a great mystery. The Jewish sages have said, "All the writings of the Bible are holy but the Music of Music or Song of Songs is the Holy of Holies," and we all know that the theme of that book is Love. Here is a book for study. Great is the manifestation of an Almighty Love. But we are concerned with the Love between God and the Soul. "My Lover is like a Rose of a young Heart, behold this is He! He is standing behind our (material) wall peering through the windows (of the senses) flashing from the lattices (of

the stars." The Lover calls His B. loved "Sister, Shepherdess, Dove, Perfection. As I cannot explain a shoreless ocean by bucketfuls I must retire from this digression. Against the above three instincts the Patriarch Abraham had to risk his life, risk his wife and risk the life of his offspring. Then and only then could he become the beloved friend of God. All his loves centered into one focus—God. This focus has also become a medium of connecting-stream between God and himself. The result is an infinite flow or fertility leading to innumerable offsprings—a blessed posterity for blessing the word an account of their Source. Mikveh Yisradl Adonai!

Poverty is a curse. But this very curse creates the space vessel or receptacle for the blessing. The greatest spiritual curse is the loss of the knowledge of the Source of all blessings such as Immortality, Perfection, absolute Wisdom, Power, Happiness, etc. I had once put the following question to our Messiah, "Beloved of our soul, Oh, great grand child when art thou coming?" He looked up with his sweet wonderful eyes wide open and said, "Why venerable ancestor, why doest thou ask me this question? Hath the civilization for shadowed by one of my birth-labours (Isaiah) prevailed? Does the lowest heathen know God as intimately as the other of my birth-labours (Moses)?" I said, "We have but just emerged from an extensive violent war and some of the learned Jews of our times regard the first three chapters of Genesis as mythological." He smiled sadly and said with a deep sigh, "I can wait, God has blessed me with unlimited patience. I am resigned to His will." It would have broken my heart to see him. The mission is a destination of the seed of Abraham is a widely-published secret. Men have ears. But how many do hear? Who is not acquainted with the book of the history of the life of the human race in general and history and destiny of Israel in particular? The Jewish Messiah is worthy of himself. He has not yet come. But he will never cease coming. Ultimately come, he must. At present he is like a drop of honey on the anthers of a bee. The bees soar higher and higher up to reach the honey in such and which appears so near for ever near. This drop of honey is typified by the frontier we use in prayer. Every step in spiritual progress brings the Messiah nearer. If you say this leads to infinity and consequently the Jewish Messiah is destined never to arrive, the philatry on the left wrist will come to you. Israel is strictly denied toys even in the nursery department of his religion. What appears to be toys in the story of

the garden with its curious two trees and speaking serpent are play-things for careful handlings. They are from the factory of the Man of God—Moses.

The Self is affected by the Nor-Self in three ways. These are attraction, repulsion, and indifference. Attraction is the potential impulse of the Individual to merge again in the Universal. Repulsion controls this impulse and maintains the Individuality. Things that attract us we desire, love emulate or aspire to. These we label as Good. Things that repel us we loath, hate, fear, shun or avoid. These we label as Evil. Things that give us pleasure are desirable and good. Things that cause us pain are to be avoided as evil. The same things may be on one occasion good and on another evil. Fire is evil when it burns us. But when it fights and warms our home, cooks our food, melts our metals, etc. it becomes a great blessing. The same may be said of medicines etc. Pain itself is a huge good. So is hunger. These guardian angels respect no personality and faithfully insist on drawing our attention when anything goes wrong in our system. A toothache is a misery. But teeth are worth having and worth preserving. Without the representations and honest protests of hunger we would have wrecked or starved out our constitution. God does not create good and evil. He creates what is right, true and useful in the economy of the Universe. He did not consult man in His Creation because His Wisdom is Superior, being Perfect. Man is arrogant because foolish. He is foolish because ignorant in certain directions. He is ignorant because he has not yet attained perfection. Life is the journey towards Perfection. Nature is the boarding-school of God's children. The lesson is the study of the eternal laws and their generalizations until we reach the Law of all the Laws. The education is in Divinity. Divinity to retain its worth and dignity must be earned every jot or atom. No god worthy of the name obtains his divinity by inheritance, force or charity. To be a god you must be so by right.

Then right there is no greater might. Only a god is good enough to be a god. Every one of God's children has sown in him, the seed of Divinity. They consequently are destined to rule a Universe, everyone. The Infinite will not suffer by the distribution of universes innumerable. Our aspirations properly fathomed is not less than this Divine Power and Perfection. Who can estimate the possibilities, interest in man or set an ultimate limit to his aspirations? If he is modest now it is because his severe experiences have made him timid. If he attains an ideal to-morrow, you

will find him sighing for a higher ideal the following day. Divinity is a Supreme Bliss. This Bliss is for full enjoyment. This enjoyment is possible by becoming genuine. It will become genuine only when acquired by earnest labour and experiences. What can be simpler, more natural or commonsensical than these plain and open facts? Man is immortal. The life of the grapes and flowers is short. Not so their essences. Wine is known to improve by time. The grand and wonderful life of the butterfly is waiting upon that of the caterpillar. I will accept the verdict of men's having no such better life awaiting him only when you can prove to me that Providence is bankrupt in the case of the paragon of his creations. I cannot think that all the hospitality and indulgences that are forced upon us here are going to be denied us there unless death means a transportation into a realm other than God's. This, however, cannot be so because I am denied the power of imagining it. You cannot imagine how astonished I felt when I arrived in Bombay from my birth-place, Bagdad, to find the sunshine and gardens, etc. just as good and some things, even better. When I came to China I left India with a better prospect of my life and I was not disappointed. After this I dare not ridicule a person who sits down and makes out a list of wants for the life after death. When Great Britain made the "Declaration" all the Jews rejoiced as if this was already realized. If we allow God as much confidence we shall not be in painful suspense regarding our reception in a realm supposed to be "nearer to Him." Man, during his life here is frequently betrayed or victimized. God, however, is trustworthy. Mine is. The infant that was born died only to live in the child, and this died to live in the schoolboy that could shed honest tears for ten minutes for a kite or a marble and this died to make way for the young man who in looking about for a partner in life despised all the marbles and the best kites. When this life is ended, I shall be a stupid fool if I did not guess what is to succeed it at least in a general way. God made teeth for me but He had never left them idle. He made eyes but how many things to see! He made the ears with one hand but with the other how many messes and songs and sweet voices! Does your family life not astonish you? Mine astounds me. Does the fragrance of the flowers whisper no love in your ears? "The dead shall not praise God" says the Psalmist. What is the use of telling us this? Who does not know that the dead cannot move a muscle or wink an eyelid? But what he means, is, those who are dead to the Spiritual

Life. For does he not conclude with, "But we shall bless the Lord from now until the end of the world?" Elsewhere, we are told, "Ye who are in touch with the Lord your God are alive this day every one."

Thus immortality is defined as being the consciousness of the eternal union of the soul to God. And now let me quote one of Israel's Shakespeares:—

"I, die? never! By death I rather live to vindicate a work Divine. In death the gates of the Reality are open for us to enter and bear witness of the Divine Glory. It is the entrance that leads Godwards, the righteous advance (cheerfully) into it....."

This event God had intended as an occasion of rejoicing and bliss. How pleased is God to save! How pleased is God to prosper! Blessed is he who can enter by the name of God. Blessings flow only from the

habitation of God. God is Almighty and it is He that lightens us (as life). O, celebrate a festival with love-expressions all around the graveyard, singing, "Thou alone art my original life-principle and I bear witness of Thee. Thou alone art my God, I will extol Thee." Thus you will bear witness that God is absolute Goodness and "His loving kindness pervades the Universe" Psalm CXVIII 17/20.

We read the Psalms in day time, we read them on nights. We read them on holidays, we read them on ordinary days. We read them in weddings, we read them in the house of mourning. My opinion is, we can never read them enough and no Jew or Christian should be without a pocket copy in Hebrew! "It is around us like a cloud," says Harriet Beecher Stowe:—
"It lies around us like a cloud—
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be."

THE JEW IN SCIENCE

By the Rev. Dr. Mendel Silber, Editor, "The Jewish Ledger,"
New Orleans, La., U. S. A

Following closely upon the startling announcement that the most incredible theory of Professor Einstein has been accepted by the world's scientists comes the gratifying news that for the ninth time the Nobel Prize has been awarded to a Jew, this time to the chemist, Fritz Haber of Stuttgart.

These achievements by Jewish scientists are highly gratifying, yet they are not surprising. The various departments and divisions of science, in its strict sense, are practically confined within the borders of contemporary history. The nineteenth century is par excellence the century of science. Yet science cannot by any means be called a creation of the nineteenth century, nor of any one previous epoch. It represents a growth, a development which in many respects has reached its culmination a generation or two ago. All preceding generations had, however, been constantly adding to the growth and development and clearing the way for final achievements. This process has really been going on since man was first able to reason about the universe, since he was first able to observe objects and reach conclusions. The scientific verities of the present are based upon the partial truths of the past. The demonstrable facts of to-day are intimately bound up with the disintegrated phenomena of bygone ages. Here a little and there a little, every race,

every people, every nation had been gathering and storing up knowledge for recent science to classify and to compute into heat, light, energy and motion.

From this it can readily be seen that the Jew who has lived in every land, who has spoken the language of every nation and read the literature of every country, must have been well prepared to march in the van of modern science. His vista was ever wide and his scope was ever approached him. He not only mastered every existing language, but he even created new ones (Zamenhof's "esperanto") and was thereby able to think with every people and to interpret the thoughts of one people to another. His services in the construction of modern science was therefore of a twofold nature. He supplied the material and helped in the building. And, as the structure of science continued to rise, he laboured more and more for its completion, until to-day he occupies a place of honour among the master-builders.

If from these general statements we turn to particular examples, we shall find Jewish achievement most pleasant and prominent in every field of scientific endeavour. In botany there are few men who have investigated more thoroughly or experimented and examined more successfully than Ferdinand Julius

Cohn, whose inquiries led his pupil, Robert Koch, to the discovery of the tubercle bacillus. Ascherson, Pringsheim, Sachs, Sorauer, Strasburger, and Wallich are other Jewish botanists who have won widespread fame.

No less is the achievement of Carl Lieberman in chemistry, in which field George Lunge, Heinrich Gustav Magnus, Victor Meyer and Adolf Pinner are also distinguished, while Mathias Liebreich, the director of the Berlin Pharmacological Institute, has been known the world over for his many and great discoveries. Noteworthy also are those of Thomas Davidson and Emil Cohen. But of greater importance are the Jewish contributions to our knowledge of physics. Here the name of Heinrich Herz, illumined by the light of his "electro-magnetic waves," looms large before the student's eyes. Franz Joseph Pischo, on the other hand, wrote many works, some of which are still used as text books in physics, and Peter Theophil Riess, a close friend of Alexander von Humboldt, directed the electric current in masterly demonstration of scientific principles. In this connection it might also be recorded that the first telephone was constructed by a Jewish physicist, Philipp Reis, to whose memory a beautiful monument was erected thirty-five years ago, in Galtshausen, the inventor's birthplace.

Very significant, indeed, have also been Jewish contributions to the science of political economy, in which David Ricardo occupies an exceedingly important position.

As physiologists, too, Jews have often led, as may be seen from the celebrated works of Gabriel Gustav Valentin, Isidor Rosenthal, Julius Bernstein, Heidenhain, Munk, Hermann, and Schiff, besides those who could be mentioned in connection with medicine. But the most interesting example of Jewish achievement is to be found in the latest of the sciences—biology. As early as the middle of the eighteenth century Markus Eleazar Bloch wrote a work of two volumes on "Fish Life," which was epoch-making and was at once translated into other languages. That work of Bloch's was for almost a hundred years the chief, if not the only, and most scientific work on the subject, and is even now often quoted as authoritative. Such careful and conscientious labours on the part of a pioneer could not, of course but inspire other workers at a time when the science had already assumed larger proportions. As a result, scientists, like the noted zoologists Herman Loew and Emil Selenka, have made biological discoveries whose far-reaching importance will be acknowledged and appreciated by many generations to come.

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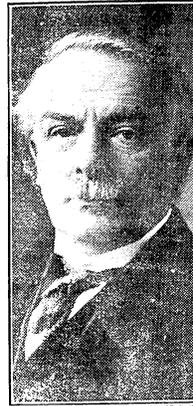
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THE MAN WHO WON JEWISH PALESTINE

WITHOUT LLOYD GEORGE THERE WOULD HAVE BEEN NO
BALFOUR DECLARATION, DECLARES ORGAN OF
BRITISH PALESTINE COMMITTEE.



COURTESY PRESS ILLUSTRATING SERVICE, N. Y.

MR. LLOYD GEORGE.

Among public men the first celebration goes to Mr. Balfour and Mr. Lloyd George. We think it correct to say that Mr. Balfour was

to the end. Mr. Lloyd George is perhaps the second in time of English Statesmen to have taken up the cause, and perhaps the first in time to have noted and enforced the identity of Jewish and British interests. Without Mr. Lloyd George there would have been no Declaration and perhaps no possibility of executing the Declaration, declare *Palestine*, the publication of the British Palestine Committee in its issue of May 1st. It was Mr. Lloyd George who insisted upon the campaign in Palestine being carried through to triumph in the teeth of much professional opposition, and it was the driving force of Mr. Lloyd George which defeated, in these latest weeks, the serious intrigues directed against the Jewish Palestine and translated the intrigue into a demand for an immediate and a final decision. The debt which the Jewish Palestine owes to the British Prime Minister is incalculable. Foreign Statesmen have co-operated with the British and the names of M. Millerand and Signor Nitti will be forever associated with the Jewish Palestine. The Jewish Palestine is not the creation or the creature of British policy; it is brought into the world by the combined efforts of all the Powers. That sanctifies its extraordinary international import-

MR. LLOYD GEORGE ON A "GREAT TRIUMPH."

The liberation of Palestine and conferment of the Mandate on Great Britain was celebrated by American Jewry on May 9th, at a big meeting in New York. The following cable from Mr. Lloyd George was read amid cheering:—

"The ratification by the Supreme Council of Mr. Balfour's Declaration and the conferring of the mandate for Palestine on Great Britain is a great triumph for the progressive Jewish cause. I have no doubt the Jews of the world will cooperate with Great Britain in making Palestine not only a prosperous home for the Jews, but a land of liberty and opportunity for all other inhabitants as well."

the first English Statesman who identified himself with the policy of a Jewish Palestine. It was he whose name is forever associated with the Declaration of the English Government; and his presence in the final hour at San Remo is proof that his devotion remained unabated

and the Jewish Palestine will, in return, make its contribution to international goodwill and international fellowship. The Jewish Palestine is the eldest child of the League of Nations, and it will never forget its duties and its responsibilities as such.

It would be the sheerest ingratitude not to record and emphasize the memorable part which President Wilson and the United States have played in bringing the Jewish Palestine into being. Formally, they may not have been manifest. Actually, they have been there all the time. Before the Declaration was issued it was approved by President Wilson, and whenever any crisis has arisen in connection with the policy of a Jewish Palestine, President Wilson's support has been unflinching. On the question of the boundaries, for example, the weight of American influence has been on the side of giving to Palestine those territories which are necessary to its economic health. Again, when the intrigues to which we have before referred developed, President Wilson did not fail to support the good cause. America must be ranked among the parents of the Jewish Palestine, just as the part of American Jewry has been of the first importance.

We have spoken of the non-Jews whose names will always be associated with the birth of the Jewish Palestine. The Jewish part is, of course, the part of the whole Jewish people, and millions of obscure men and women whose name history will never record have laboured to achieve this result, which has come about because it is a response to the expressed will of the Jewish people. Of individuals, four will, of course, have pride of place—Dr. Weizmann, Mr. Sokolow, Mr. Brandeis, and Mr. Herbert Samuel. We are not going to attempt to analyse the contribution made by each of them, with their different temperaments, their different talents, and their different opportunities. That would require much space; but this may be said—all four have established themselves forever on the roll of their people's history and for all four what has been done is only a beginning, and for all four there lies ahead a vast work of construction.

ZIONIST APPEALS FOR UNION

Address by Julius Simon of London, Member of the Zionist Greater Actions Committee, Delivered at Extraordinary Zionist Convention, Sunday, May 9th, New York.

It is with a sense of deep gratitude that I am able to participate in this extraordinary convention which is celebrating the momentous event of the inauguration of our national birth. But it is with special satisfaction that I can, on this occasion as a representative of the Greater

Actions Committee and member of the London Executive of the World Zionist Organization state that the Zionist Organization of America has played an important part in the achievement of this proud event. The aid given by the American Zionists to the political work and their contribution to the funds for the preparatory work will always be a glorious chapter in the history of the Zionist movement.

But a much larger task is still before us; and the accomplishment of this task can not be limited to those who have enlisted in the Zionist Organization. If there have been divergences of opinion within Jewry in the past over the ways and methods for the work in Palestine, those differences must be silenced now before the authority of the present event. I therefore address myself to our Zionist friends not merely but to all of American Jewry.

The fact that the Peace Conference has acknowledged our historic claim to Palestine not only gives us the right to joy and satisfaction but imposes upon us the duty to realize the difficulties that lie before us. American Jewry is called upon first of all, to the solution of these tremendous problems. American Jews are the possessors of great efficiency in the fields of administration and organiza-

tion, in technical operations, and above all, in the field of finance. All, each and every one of American Jewry must give himself to the great tasks now before us with tireless energy, with limitless exertion. The American spirit of enterprise coupled with the Jewish spirit of sacrifice is bound to triumph over all the difficulties.

Two years ago American Jewry, united in the American Jewish Congress, unanimously resolved to demand of the Peace Conference Palestine as the National Home for the Jewish People. By this unanimous resolution the Jews of America have not only given proof that they are ripe politically, but have rendered valuable service to the cause. A similar unanimity must prevail in the work which is now at hand. I have no doubt that this unity will be achieved. More and more the signs point to a united Jewry in other lands. It is to American Jewry to hasten this historic condition. The nerves of our people have been overstrained through the long delay before the decision of the Peace Conference. Let our unfortunate people understand that all of Jewry, with united strength and the utmost speed, has assumed the great task of preparing the Jewish land for the Jewish people.

WRITTEN FOR ISRAEL'S MESSENGER.

A JEWISH STATE

HOPES AND PROSPECTS OF THE FUTURE.

By ALBERT M. HYAMSON, London (England)

It seems inevitable that wherever the question of the settlement of Palestine arises the term "Jewish State" should be employed. Sometimes it has some meaning in this connection; in most instances it has none. It is very frequently used to denote the policy which the Zionist Organization has been pressing on the Peace Conference, but here it is altogether out of place. It is more properly employed by critics of the policy which in their opinion the Organization ought to adopt in order to fulfil its mandate. This use of the term in two senses which have practically no relationship with one another shows clearly the looseness with which it is employed and the haziness that is prevalent regarding its meaning. The responsible heads of the Zionist Organization have stated time after time that the immediate programme of the Organization must include the establishment of a Jewish State. On the

other hand it has been stated with the same authority that nothing that appears in the proposals which have been put before the Peace Conference will render the establishment or evolution of a Jewish State in Palestine impossible or even difficult when the time is ripe for it. Accepting further as an axiom that all Zionists either support the official Zionist policy or oppose it on the ground that it does not include the immediate establishment of a Jewish State, we may assert that the difference between the two parties is not one of principle, but merely one of opportunity. Is Eretz Israel at present ready or unready for the complete fulfilment of the Zionist ideal? This is the question that divides the two parties.

The basis from which the policy of the Zionist leaders rises is that it is inconceivable in the present state of the world to suggest that Palestine with its population of six or seven hundred thousand non-Jews should

be governed by the handful—40,000 or 70,000—of Jews which it at present contains. It needs not even an apostle of democracy to hold that view and if a Jewish State means anything it means a State whose government is in the hands of either individual Jews or of the Jewish people. The most enthusiastic advocate of a Jewish State must admit this as soon as he stops to think. He certainly does not want the government of the country by the people who are in it to-day, for that would mean not a Jewish State but an Arab State. There is then no alternative left to him but a government nominated by some outside Power—the British, as to which all parties in Zionism are agreed.

It is agreed that a Jewish State in Palestine is inconceivable until the majority of the population is Jewish. The immediate problem is therefore to secure such a majority. On this again both parties are in agreement. There may be a difference between them as to how soon such a majority can be obtained, but no one pins his faith to his own figures, and the least optimistic will be as glad as his rival at the other end of the scale, if his own lack of faith is discredited. Dr. Nordau thinks of a very large immigration in the course of a year or so.

Dr. Weizmann after his second visit to Palestine believes an immediate immigration of 30,000 a year possible; more cautious exponents of policy put the figure lower. If Dr. Nordau's forecasts were fulfilled the question of a Jewish State would be a matter of practical politics within twelve months. But it is probable that the statement was made after insufficient consideration and when the writer was in a state of buoyant optimism. If this view is accepted we are left practically with Dr. Weizmann's figures, according to which within from fifteen to twenty years Jews will form the majority of the population of Palestine. Thus the policy of the advocates of an immediate Jewish State when tested is found to be identical with that which they seem to criticize.

But a caveat is here necessary. A Jewish majority in Palestine is not the only condition that has to be fulfilled before a Jewish State can come into being. Apart altogether from the number of Jews in the country the government cannot be entrusted to the population until the trustee Power has reason to be satisfied that that population is ready for self-government. A population consisting in an overwhelming proportion of recent immigrants from lands where they have been consistently excluded from all participation in the larger public life, obviously cannot be entrusted with government, especially including the control of minorities, without some preparation, some

training. But that training need not be delayed. It can commence at once and there is little reason to doubt that by the time that the Jewish population of the country has grown into a majority, it will have passed through its apprenticeship in government and that on the day, or not long after it, on which the Jews have a working majority in Palestine the trustee Power will be satisfied that that population is fitted to receive a wide measure of government. One of the principal duties of the trustee Power during the intervening years will in fact be to train that population so that that government may be entrusted to it, but that training cannot be left to the trustee Power alone; both teacher and pupil will have to co-operate.

There are two or three immediate methods, that is to say, immediate on the entrusting of the care of Palestine to the trustee Power, towards this end which can be adopted. First there is the creation of the Council representative of the Jews of Palestine which will probably be entrusted with the government of Palestinian Jewry in all matters of culture—religion, education, charity, marriage and divorce, registration of births and deaths, litigation between Jew and Jew, etc. This will immediately give the Jews a wide field in self-government. On it they will have full opportunity to prove their capacity and by their success or failure in administering properly the affairs that will be entrusted to them, they will probably be judged by the Mandatory Power. It is by no means improbable that if within ten years the Jews of Palestine have made this organ of self-government, which is to be entrusted to them as one of the first steps of the new administration, an undoubted success, the Jewish State will by then be well above the horizon. Full opportunity for administration in another direction will be afforded by the system of municipal self-government which will be set up, or perhaps it is more correct to say, restored with amendments. Under this system, the Jewish settlements will enjoy a wide measure of municipal government. As the Jewish population grows, the number of Jews participating in this self-government will increase. As the land becomes covered with self-governing Jewish settlements they will become linked together and perhaps federated. Thus we ought to have within a few years the Jews of Palestine not only self-governing and independent in all cultural matters, but so far as a large proportion of them are concerned equally so in municipal matters. In these two directions the Mandatory Power will leave much of the training to the Jews themselves. In a third direction,

the Mandatory Power will probably prove more directly helpful. The British Administration of Palestine will, of course, need a personnel. The higher officials will be drawn almost entirely from the British Empire, probably from among the civil servants of that Empire. But in view of the peculiar circumstances of Palestine, the hitherto unbroken rule that in making appointments to the British Civil Service neither race nor religion shall be taken into consideration, will be abrogated and for a certain proportion of the higher appointments, Zionism will be accepted as a qualification. There are Zionists already employed in the Civil Service of the Empire, so candidates with this qualification will be forthcoming. But it must not be overlooked that the qualification of Zionism will not be allowed to override all other qualifications, and it must not be expected that an inefficient or but half-qualified Zionist will be given the preference over an efficient and fully-qualified non-Zionist. As one descends in the ranks of the administrative service of Palestine the number of Jews, who will be employed will increase, always provided, of course, that they show themselves suited for the work. Thus will a body of Jewish administrators and civil servants be trained in the best school of civil service that civilization has as yet evolved, and when the time comes for the Jews of Palestine to take over full responsibility for the country, a body of well-trained administrators drawn from and belonging to themselves will be available.

In ways such as these and thus only can the foundations of a Jewish State be laid. No State has ever been built up in a day, and no State ever will be built up without devoted, difficult, long and patient preparation. How many decades, how many generations had to pass, before the States of the American Union earned for themselves the boon of self-government? How long a period had to elapse before Canada, Australia and the other dominions of the British Crown were able to pass from the status of Crown colonies to that of self-governing States? So, perhaps not in length of time, but in manner of preparation, will it be with Palestine. All attempts artificially to hasten the progress can lead only to failure. The building up of a State cannot be hastened; a Jewish State is not a fruit of a flower that can be forced in a hot-house. Gradual, even slow is the process. But if it is slow, it is at the same time sure. Better to wait a century to be assured that a State has solid foundations, than to be given one or ten years which after a short and uneasy life will collapse into a heap of ruins, mingled with the remnants of an insecure foundation.

Let us be patient. We have waited nearly two thousand years. Surely we can wait another twenty or thirty. Let us be satisfied to bequeath to our children the full patrimony which our ancestors, lost so many centuries ago, even if we have to forgo it ourselves. Better the substance for them than the shadow for ourselves

CORRESPONDENCE

THE STATUS OF JEWISH WOMAN

TO THE EDITOR OF ISRAEL'S MESSENGER.

SIR,—I have read with great interest your rejoinder to the Editor of the *China Mail* in your last issue on the above subject, and wish to congratulate you on your spirited defence of the Jewish attitude towards the fair sex in the past and present. I have betwixt me a clipping from a New York Jewish weekly which I think fairly summarizes our attitude of which we have every reason to feel proud. I trust that you will find space for the following facts:—

Our minor feasts commemorate the virtues of women who were willing to martyr themselves for the Jewish cause. That the sages of the Talmud held woman in no less esteem than Hely Writ, let some of their sayings testify: "It is women alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him back again, keeps the house godly and pure and God's blessing rests upon all those things." "Much greater is the reward promised by Heaven to woman than that promised to man." "Women are merciful. They remain at home and give bread to the poor." "Whoever lives unmarried lives without joy, without blessing." "He who sees his wife die before him has, as it were, been present at the destruction of the Sanctuary itself around him the world grows dark." "The very altar sheds tears for him who separates himself from the wife of his youth." "Nor does the Talmud limit itself to mere sentiment! Its tender feeling for woman dictates such practical injunctions as that she should take precedence of a man @ being fed, clothed and freed from captivity. And yet, in fact-of-facts like these—and they could be multiplied many times—we are constantly being told that Christianity is the Charter of Women's Rights.

We are assured that Christianity they owe their present station in the world, their influence, their equality with man. And this notwithstanding that the teaching of

Pain treats woman with the utmost contempt; notwithstanding that the practice of the Early Church degraded her in countless ways; notwithstanding that in the writings of the Church Fathers woman is denounced as man's greatest evil; notwithstanding that canon law placed woman in a lower level position than she had occupied, even in the pagan empire. It is true that Judaism never identified itself with the knight-errantry of the Middle Ages. Medieval chivalry is a purely Christian creation. But this outgrowth of an age of lawlessness merely paid homage to the external charms of woman, while Judaism revered her spiritual worth. "A woman who feareth the Lord, she shall be praised." There we have the ideal

of female excellence portrayed from the Jewish point of view. "Is it not enough that woman is the religious instructor of our children?" asked the Sage, Rab Chiya. That is the mission to which, from time immemorial, the Jewish woman has been consecrated. Can she desire a nobler sphere? Is not this scope enough for the highest intelligence, the most active energy, the boldest enthusiasm? Would that every Jewess might reflect what a legacy of greatness has been bequeathed to her by the pious mothers of Israel, and resolve to hand on the bequest to succeeding generations!

I am, etc.,

ADAM HARRISON.
Shanghai, 4th July, 1920.

JUDAISM AND BOLSHEVISM

BY RABBI DR. N. MOESSOHN, EDITOR, "THE JEWISH TRIBUNE," NEW YORK, U. S. A.

No religious Jew can belong to Bolshevism. Bolshevism destroys all religious and moral principles of Judaism. We have no space to dwell upon this subject at length, yet, for the benefit of our readers we will present a few principles of Judaism which, in our opinion, will be sufficient evidence of the incompatibility of Judaism with Bolshevism.

Judaism Bolshevism

"And thou shalt Bolshevism's creed love the Eternal thy is to destroy all God with all thy ligions heart, with all thy soul and with all thy might" (Deuteronomy VI: 9) is the basis of Judaism. Thrice a day the Jewish creed, expressed in "Hear, O Israel, the Eternal is our God, Eternal is one" (De

4). "For let all people walk each in the name of his god, one's ideas and we will walk in order to kill and the name of the murder all and Eternal our God for everybody who does ever and ever" to disagree with its (Micah, IV: 9) ex-teachings. "Thou shalt not recognize such a hour's landmark" right and wilfully (Deuteronomy XIX: 16) and like laws his property. The Jew's great happiness is expressed in his expectation of the fulfillment of "and they shall sit every man under his vine

and under his fig tree and none shall make them afraid" (Micah IV: 4) prove that Israel is to respect personal property.

"And thou shalt Bolshevism knows love thy fellow man only one class—the as they all" Levi, proletarian, and the tious XIX: 18) other classes it orders the Jew to orders to rob, murder humanity with der and to oppress out discrimination as to one's religious beliefs, vocations or opinions; it precludes class division.

"And they shall Bolshevism teach their swords as constant warfare into plowshares and against those who their spears into do not agree with priminghooks, no their pernicious teaching shall not lift change and strive to up a sword against rob the world of its name" (Micah IV: 3) orders the Jew to according to its de-be peace loving and strict; it seeks the tolerant to nations conquest of the which vary with his whole world's opinions.

The above evidences clearly state that no religious Jew can be a Bolshevik at heart. The majority of the religious Jews whose destiny brought under the Bolshevistic rule or misrule have never been Bolsheviks at heart. They are compelled to profess Bolshevism as the Jews in Spain were compelled to profess Catholicism. Both professions were practiced to save their lives. The first breakdown of Bolshevism will see these religious Jews in the front ranks of those who will fight against Bolshevism.

True, there are some of the Trotzky ilk, but those have long since written themselves out of the

fold of Israel. The frequently repeated statement that the Russian Jews are Bolsheviks is a brazen-faced falsehood, advanced by the anti-Semitic element of all countries, who know it to be false. The drogs of humanity use their lie for personal gain. So, the Poles' accusation that the Jews are Bolsheviks served them as an excuse for murdering the Jews, robbing them of all they possessed; the same is the case with the atrocities perpetrated upon the Jews by Petlura's Cossacks, Denikin's cut throats, and Bauman's murderers and robbers. And we will not be surprised that after making peace with the Bolsheviks the same element will accuse the Jews of not being Bolsheviks.

Israel—the Messiah of the nations of the world—has always been the scapegoat for the world's iniquities; he has always been "oppressed, and he was afflicted, yet he opened not his mouth, as a lamb he brought to slaughter and as a sheep before her shearers he was dumb and he opened not his mouth" (Isaiah LIII: 7).

Israel has always been singled against, lied about, oppressed, persecuted, and very few were there who considered it their duty to defend this torch-bearer of true religion, civilization, morality, justice and righteousness. His sufferings have not yet ended. The Bolshevistic plague will work harm on him on both occasions, at its success and at its failure.

LARGE BEQUESTS TO THE JEWISH NATIONAL FUND

The Head Office of the Jewish National Fund has been informed that a late partner of the well known tea firm of Wlascotzky, Mr. Gorz, Moscow, has bequeathed the Jewish National Fund £50,000.

As we have already reported, the Jewish National Fund will shortly receive a further sum of about £25,000.—This bequest has been made the National Fund by Mr. Louis ROSENBLUM of Brighton, whose estate amounted to more than £32,000.

Mr. Rosenblum has left £1,000 to the Fund for erecting a Hebrew university in Jerusalem. His dwelling-house and landed estate are to be used for Jewish orphanage, in which Hebrew is to be spoken. The remainder of his estate falls to the Jewish National Fund for the purchase of land and for settling members of the deceased's family in Palestine.

THE ITINERARY OF THE ZIONIST ENVOY

EXPECTS TO ARRIVE HERE IN SEPTEMBER

We have received the following interesting letter from Mr. Israel Cohen, the eminent Zionist leader and author. Therein Mr. Cohen refers to the object of his mission to overseas communities and the incident call that comes to one and all to husband their resources for the great task that awaits us to make Palestine, a country worthy of the past and worthy of the future.

We would, however, have preferred to see that Mr. Cohen's arrival in Shanghai should synchronize with the return of some of the leading members of our Community from their vacations, but as Mr. Cohen says, "It is difficult to arrange it in accordance with the convenience of all localities owing to the nature of the tour." As a matter of fact, the local Zionist Association did take it up with the London Zionist Organization, requesting the latter to arrange the arrival of Mr. Cohen here in December next. To this a cable reply was sent on the 9th of last month, reading thus: "Cohen already left for India and Australia."

This settles the matter once and for all as far as our own Community is concerned. Mr. Cohen will be here in the days of Yamin Noraim, the penitential season in the Jewish Calendar and it behooves us to give him a rousing welcome, worthy of the dignity of our Community and worthy of the great national cause for which the Zionist Envoy will be called upon to plead. The letter of Mr. Cohen referred to above runs as follows:—

You will doubtless be pleased to hear that I am coming to Shanghai about the middle of September in the course of my mission to the Far East on behalf of the Zionist Organization and the Jewish National Fund. I shall have previously visited Palestine for the purpose of gathering first-hand information, and shall also have toured through Australia and New Zealand. I shall sail direct from Brisbane to Hongkong and then proceed to Shanghai.

I am first of all going to spend a month in Palestine for the purpose of collecting first-hand information and investigating the country's conditions and needs, so that I may be in a better position to enlighten the audiences that I shall afterwards address. On the 1st July I shall sail from Port Said to Fremantle (West Australia) where my mission proper will begin. I shall spend several weeks in Australia and New Zealand, and about the middle or end of August shall sail from Brisbane to Hongkong, from where I shall at once proceed to Shanghai.

My mission is to be devoted to a three-fold purpose: to explain the far-reaching significance of the decision of the Peace Conference concerning Palestine, to extend and strengthen the Zionist movement, and to obtain substantial support for the Restoration Fund and the Jewish National Fund.

From Shanghai I wish to visit the most important Jewish communities in China, Japan and Eastern Siberia. Which places I shall visit will depend partly upon the time at my disposal and partly upon the advice I receive from you and your Zionist fellow-workers, as you will be in an excellent position to counsel me on this matter. I should be very glad indeed if you could in the meantime collect any information that you think would be useful to me, concerning the Jewish communities in Peking and Tientsin, as well as in Japan and in Eastern Siberia.

During my stay in Shanghai I am anxious that my services shall be fully utilised for the purpose of advancing the movement in your city. I shall be glad to address both private and public meetings, and shall also be able to give a lecture on Palestine with lantern slides. Now that Great Britain has accepted the mandate for Palestine and the opportunity is thrown open to the Jewish people to re-establish its ancient home, I feel sure that I shall find that the Jewish community in Shanghai will rise worthily to the occasion and respond most generously to the appeal which it will be my duty and honour to address to them.

I earnestly hope that I shall be arriving at a suitable time from the point of view of conditions in your



REMEMBER THE JEWISH NATIONAL FUND!

Reproduction of the artistic and attractive emblematic post-card produced by the Jewish National Fund Bureau. The design is by a great Jewish artist, and depicts the grandfather, whilst trying to comfort the insensible lad, lets his thoughts wander to the only remedy—"Palestine,"—as seen in the distance a home where the Jew can be safe for all eternity, from massacre, outrage, and persecution.

This space is donated by Mr. EZRA NAVON, Antwerp.

community. As my tour is very prolonged and covers so many territories, it is naturally difficult to arrange it in accordance with the convenience of all localities, but I trust that I shall be arriving under a favourable planet.

I need hardly say how keenly I am looking forward to meeting you and complimenting you personally upon the excellent work you have done for the Zionist cause for so many years.

With Zion's greetings.

Yours sincerely,

ISRAEL COHEN.

London, 11th May, 1920.

REV. DR. W. HIRSCH TAKES STEPS TO ASSUME CHARGE OF THE LOCAL JEWISH CONGREGATION

Leave for London For Intensive Study of Advanced Rabbinics.

Regret Expressed At His Departure From Middlesbrough

We call the following from the *London Jewish Chronicle* dated 23rd April, about the resignation of the Rev. W. Hirsch, of Middlesbrough, Minister of the Congregation, who was unanimously elected as Rabbi of the local Jewish Community:—

Much regret is expressed at the resignation of the Rev. W. Hirsch, B.A., Minister of the Congregation, who is leaving to take up another appointment. During the period of his ministry, Mr. Hirsch has gained the respect and affection of his members by his devotion to duty and by his eloquence and learning. He is also much respected by his non-Jewish citizens, and has taken an active part in civic life.

Next Sunday at half-past three a presentation will be made to the Rev. W. Hirsch, B.A., before his departure from Middlesbrough.

Other items of great interest to our readers appear in the *London Jewish Chronicle* of the 7th May, and subsequent issues which read as follows:—

On Sunday a special congregational meeting was held to bid farewell and make a presentation to the Rev. W. Hirsch, B.A., who has resigned his position of minister to the congregation on his appointment as minister at Shanghai, China. Mr. S. Israel, President, referred to the good work done by Mr. Hirsch during the past seven years. Similar eulogistic speeches were delivered by prominent members of the congregation. Mr. H. Benjamin made the presentation, and expressed the hope that Mr. Hirsch would become as dear to his new congregants as he was there. Mr. Hirsch suitably responded and thanked the members for their encouragement and friendship during the years he had ministered among them.

An autograph album was presented to the Rev. W. Hirsch, by the Zionist Society, on his impending departure from the town and consequent resignation from the honorary secretaryship of the society. Mr. F. Barnett, the President, was in the chair. Mr. J. Franks, Hon. Secretary, made the presentation, and eulogistic speeches were made by many present. Mr. Hirsch suitably responded.

The ladies of the congregation have presented Mrs. Hirsch, wife of the Minister, Rev. W. Hirsch, with a testimonial previous to her departure for China. Mesdames M. Marks and S. Smith were responsible for the arrangements.

Mr. and Mrs. Hirsch will arrive in Shanghai in the early part of next year. It is not improbable that both will travel via America and Canada. It is understood that the Committee of the Ohel-Rachel Synagogue welcome the suggestion of Dr. Hirsch visiting the United States where the greatest opportunity will be given him to study the religious and communal problems of American Jewry and by this means come in close contact with the leading lay and spiritual heads of the Jewish Congregations in the United States. It is hoped that the stay in America will be conducive to the interests and welfare of our Congregation, in the fulfilment of which Dr. Hirsch is expected to take a leading role.

TRUTH AND FICTION

Curiously radical are the ways of truth as compared with the devices of fiction. Few writers would have dared to incorporate into their novels or short stories the strange case of Mrs. Elizabeth Weinberg of Atlantic City. It reads like the invention of a crack tyro, a bungler at the art of spinning the most yet complex patterns of fictions. She was arrested for stealing milk from a doorstep. "I was starving," was her simple defense. The judge, after ascertaining his belief in the truth of her stated reason, inquired whether the name of "Susan Smith" on the register was her true name. She admitted it was not and gave the name of Mrs. Elizabeth Weinberg. Then came the sensational *peripety* of this human drama.—Mrs. Elizabeth Weinberg, exclaimed the Judge, "there is a check in my office for you for \$5,000, if you are the Elizabeth Weinberg I think you are." The woman produced sufficient proof to the Judge and he handed her a check for \$5,000. He said that he had searched for months to find Mrs. Weinberg so that he could close an estate which had been left her by an uncle. If a writer of fiction or a dramatist had used this

situation he would have been told that the turn was too bald and unconvincing and that he had stretched the conventionally long arm of coincidence just a bit too far.—*The American Hebrew* (New York).

CRITICISES GENTLY JERUSALEM'S BISHOP THE ZIONISTS

London, June 16.

The Bishop of Jerusalem, presiding at the annual meeting of the Jerusalem and the East Mission, held at Westminster Cathedral today, gave Zionism some friendly criticism, calculated to help, it to overcome its present difficulties in Palestine. He said that it had been startling during the past eighteen months to witness the growth of opposition to the Zionists throughout the whole of Palestine, not only on the part of Christians and Moslems but also on the part of Orthodox Jews. This antagonism, the Bishop added, was due to the behaviour of the Zionists themselves. Their scheme of immigration had been unwise. The immigrants during the last two years had not been wisely chosen, the vast majority being Russians, Poles and Rumanians, all mainly Bolsheviks. The people of Palestine were asking why the Zionists were allowed to come when they were known to be Bolsheviks and an anti-British feeling was being produced.—*Reuter*.

We have no doubt but that the Zionist Organization will take our note of the Bishop's criticism since it is hardly likely to be ignored coming as it does from so eminent a dignitary of the Christian Church.—Editor, ISRAEL'S MESSENGER.

"STUDIES IN JEWISH NATIONALISM"

We are indebted to the Librarian of the Zionist Organization, London, for the above book which has just been issued, containing interesting essays by that eminent Zionist, Mr. Leon Simon, with a preface by Prof. Alfred E. Zimmer.

Mr. Simon writes in a lucid and clear style on the subject of which he is an authority to-day and his latest work is bound to stimulate the interest of the readers and clear up many misunderstandings. The author adheres tenaciously to the ideals of Jewish Nationalism and gives abundant proof why the Jew should cling to it as his only shield and buckler in the diaspora. We commend the work to our readers.

THREE KINDS OF JEWS

BY DR. JOSEPH KRAUSKOPF,
Philadelphia, U. S. A.

Close observation and study of numbers of our people, during nearly two score years, have led me to the conclusion that Jews may be grouped in three categories: the first, composed of those who regard their Jewish birth a misfortune; the second, composed of those to whom their Jewish birth is a matter of indifference; third, composed of those to whom their Jewish birth is a source of pride.

Those Who Regard Being Jews A Misfortune

The first named is much to be pitied. Being Jews only by accident of birth, knowing a thing of the value of honour, which despite ignominy and persecution, the Jew occupies in the pages of history, in the halls of learning, in the lives of industry, in the marts of trade, in the laboratories and observatories, in the arts and professions, knowing nothing of the debt of gratitude which the persecutor himself owes to the Jew, they see but the disadvantage of what they call "accident of birth," and try to conceal it, displaying by such attempted concealment not only their ignorance, but their cowardice as well.

Those Who Are Indifferent

The second of these categories, the indifferent class, see no reason either for being proud of their people or for being ashamed of them, care little whether their people are understood and appreciated, or misunderstood and ill-treated, whether their cause is ably represented, whether the Rabbi's labours in behalf of the Jew and Judaism are supported or unsupported. Beyond attendance upon a couple of services during the year, they recognize no further religious obligation, and discharge none. If they have their children instructed in the religion of their fathers, that instruction bears little or no fruit, for the indifference of the parents transmits itself, before long, to their children. They are usually anxious to have their children marry within the fold, little realizing that, were such support as they give general, the fold would not keep intact very long.

Those To Whom Being Jews Is A Source Of Pride

The last of the categories named is, in point of number, probably the

least in point of intellect and character, however, the highest. It represents the aristocracy of Israel, the continuation of that chain of worthies of which the first link was fastened to the Rock of Sinai and the last link of which will probably be attached to the Rock of Eternity. This is the class which the Scripture has named "The Chosen People, and which name history has more than confirmed. This is the class which, like its forbears, sees glory in its sufferings, sees a distinction in martyrdom that is reserved only for the highest and best of mankind, only for those who, espousing great truths, championing great principles of right and justice and liberty, dare to face a world in arms, dare to suffer and to die, sustained by the consciousness that, though felled as malfactors today, they will be raised as benefactors to-morrow, though mathematized as enemies of God, they will, in due time, be consecrated as Saviors of men. This is the class that whines not of suffering, that loses not patience when under tribulation, that looks upon its Via Dolorosa as the Road to Triumph.

Advantages Of The Jew

Is it a shame to be of the company of Socrates, Savonarola, Huss, Bruno, Servetus and the hundreds of other misunderstood, mistreated and subsequently glorified martyrs? Is it a shame for the oldest of people to be of the youngest today in point of vitality, energy, enterprise, intelligence, progressiveness? Is it a shame to have suffered everywhere, and to have been conquered nowhere? Is it a shame to have been downed by mighty nations, and yet to have outlived the mightiest of them? Is it a shame to have been packed into dark ghettos, and to have kept the lamp of knowledge burning even in the darkest ages? Is it a shame to have suffered enslavement, and yet to have written the word liberty into the dietaries of the world? Is it a shame to have been denied admission to the public school, and yet to have been the founder of it? Is it a shame to have been denounced in the churches, and yet to see these very churches assail themselves of the sacred literature and the religious practices of them whom they denounced? Is it a shame

to have been branded as Deicides, even while labouring hard to keep alive and unpolled the idea of the one God? Is it a shame to have been caricatured and defamed, and yet to know that greater honour than has been shown to Jesus, the Jew, and to his Jewish Disciples, has never been shown to any other man? Is it a shame to have been barred from non-Jewish society, and yet to have found in one's own home, and among one's own people a domesticity and morality superior to those of the others? Is it a shame to be denied association with people who pride themselves on being descendants of those who invaded England with William the Conqueror, or sailed in the Mayflower, or fought in the War of the Revolution, or signed the Declaration of Independence, when one can pride himself with descent from those who fought in the first of all revolutions for political and religious liberty, from those who signed the earliest of all declarations, the Declaration of the Decalogue?

Being A Jew A Justifiable Cause Of Pride

Who that is a descendant from a people as ancient and honoured as Israel, a people over whom neither gods nor nations nor men have prevailed, who that is familiar with the story of their marvellous achievements, who that ponders on the providential choice and protection of them, can help feeling and believing that of all prides that of being a Jew is one of the most justifiable?

BRIDGING THE GAP BETWEEN ARABS AND JEWS.

One of the immediate problems confronting the Zionists now that the Peace Conference has established the Jewish National Homeland in Palestine through the mandate granted to Great Britain, is in bridging the gap between Arabs and Jews, because of the much lower standard of living of the Arabs. Education of the children of the Arab peasants is proposed in the official English Zionist organ, through Hebrew schools established primarily for Arabs. One such school has already been started and the Arabs send their children to it willingly.

To raise the standard of living of the Arabs so that they can meet on common cultural and economic grounds with the Jewish settlers in Palestine, the Jerusalem correspondent of the *Zionist Review*, official organ of the English Zionist Federation, advocates in the latest issue of the *Review* that the Zionists begin immediately to educate the children of the Arab peasants, who com-

prise a large proportion of the Holy Land's population.

While the Zionists in all their 23-year struggle for a National Homeland in Palestine have always affirmed their friendship and interest in the Arab population, and the Arab peasants, have in turn approved the aims of Zionism and Jewish immigration, there is a wide breach between the two peoples because of their differences in living, education and economic positions and the Zionists realize they must attempt to raise the Arab's standards in order to bring out the best development of Palestine.

"In the colonies it should be our aim to bring education and enlightenment to the children of the surrounding fellahs (peasants)," the *Review* correspondent states: "If for various reasons they can not attend Hebrew schools, Jews should found schools for them in which Hebrew would be taught. There is a distinct economic advantage to be gained by raising the standard of living of the Arab worker, especially in the possibility it will give to the coming generation to co-operate intelligently with their Jews in developing the land, while at the same time inclining them towards that cooperation."

"The excellent services rendered in this direction by the American Zionist Medical Unit, which has treated Jew and non-Jew alike, cannot be over-estimated. Many an Arab owed his good health to an American Zionist doctor, and to that extent is owed to an understanding of the friendly character of Zionism. Such measures are bound to succeed in bringing the difference between Arab and Jew, for they will remove ignorance, the foe to progress, and inspire confidence, the foundation of friendship."

"As Western measures are introduced into the colonies, the more enterprising Arab villagers in time copy them. Thus as they gradually leave primitive and wasteful methods of agriculture, they will also substitute for their medieval ideas and customs modern tendencies and manners. The outstanding feature of this problem is that with the Jewish assistance the Arab must progress and this progress must bypass the gulf that divides him culturally and therefore socially from the Jews."

The friendship that the Arab peasant & who comprise 70 per cent. of the population, have for the Zionists was shown by the protest from 22 Arab villages to Major General Sir Louis J. Bols, Chief Military Administrator in Palestine, against the anti-Zionist riots in Jerusalem. In this protest the peasants pointed out that the mass

of the Arabs was not opposed to Zionism, that the riots were ferocious handiwork, who exploit the peasant class, and that the Arabs as a whole were friendly to Jewish immigration, realizing its obvious advantage to them.

However these peasants, who are illiterate, primitive and living the same life they've lived for centuries, are so far below the standards of the Jewish colonists that they can never really co-operate closely and as social equals, until they have been the recipients of a carefully planned out system of education.

This the Zionists have already started, as a Hebrew school founded especially for Arab children, with sheikhs as some of the instructors, has been established by the colony Eosh Pimah. The experiment has been highly successful, the Arabs willingly sending their children to the school, according to a report on its establishment received by the Zionist Organization of America.

THE JEWISH NATIONAL HOMELAND

STRANGE CRITICISM ON THE APPOINTMENT OF THE HIGH COMMISSIONER.

Lord Curzon's Crushing Rejoinder.

London, June 29.

In the course of a debate on the situation in Palestine and India in the House of Lords this evening, Lords Lydenham, Lamington and Islington criticized the Government's policy, especially the appointment of a Jew (Sir Herbert Samuel) as High Commissioner for Palestine as likely to lead to serious trouble. They asked how the interests of non-Jewish inhabitants would be safeguarded and declared that the Arabs considered that we had broken our pledges. Lord Lamington went so far as to declare that Great Britain had no interests either in Syria or Palestine.

Lord Curzon, Secretary of State for Foreign Affairs, replying, expressed the warmest hope that the Emir Faisal would come to Europe, as although he had been elected King of Syria, his election was very irregular and it was to the interest of all the Allies that his position should be regularized.

With regard to Great Britain's interests in Palestine, we had there not only historic, traditional, religious interests but above all an important strategic interest. Lord Curzon deprecated the assumption that there must necessarily be antagonism

between Jews and Arabs. The Jewish colonists had not only lived in perfect amity with their neighbours, but the additional wealth they brought to the country made them very popular. Lord Curzon agreed that no indiscriminate mass immigration could be permitted.

Respecting safeguards for non-Jews, Lord Curzon said that there were clauses in the Turkish Treaty affording every protection, and further safeguards would be inserted in the mandate which would be submitted to the League of Nations. —Reuter.

It is palpably evident from the foregoing that in certain quarters there is being made to have Great Britain from the unambiguous stand she has taken to secure for the Jewish people an opportunity to reconstruct Palestine as their National Homeland. After the fine programme of the High Commission of Palestine (Sir Herbert Samuel) called by Reuter last month, and published elsewhere in this issue, there are yet critics who ask, "how the interests of non-Jewish inhabitants would be safeguarded." It is an undeniable fact that we Jews have still a lot of spade work to do before we could attain our objective. Meanwhile, we hail with satisfaction the crushing rejoinder administered by the British Secretary for Foreign Affairs to some critics who for some unaccountable reason fail to understand the powerful mission of the Jewish nation to re-establish herself in Asia and to work hand-in-hand with the Arabs to recover by civilization the land that has lain fallow for centuries under the late Turkish regime. In the words of Dr. Chaim Weizmann given in the course of an interview with a representative of the Times last month: "In any development of Palestine it is essential that the Arabs shall co-operate. They are intelligent and capable but have been grossly left back by centuries of Turkish misrule, governmental and by Zionists. It is thus obvious that the Arab question is not likely to receive a set-back by the establishment of a Jewish Commonwealth in Palestine. On the contrary it is evident that the Arabs stand to profit immensely by it and we must therefore do everything in our power to dissipate the groundless apprehension felt in certain quarters that our policy in Palestine will be inimical to anyone, and least of all to our cousin, the Arab." —Editor, ISRAEL'S MESSENGER.

HUNGER REIGNED SUPREME

American Jewry Contributes Large Sums For Starving Jews In Eastern Europe.

EXEMPLARY DEVOTION TO JEWISH IDEALS

Hunger was King in the Cascade Room of Hotel Biltmore on 2nd May, and fifteen hundred of New York's most prominent Jewish men and women were his awestricken subjects. A tin cupful of soup and a small ration of sour, tough, and unpalatable black bread was doled out to each of them—and each gazed at that strange banquet underfoot, better than he had ever known before, the suffering of millions of starving Jews of Poland, Ukraine, and other parts of Eastern Europe.

The dinner had been invited to a "Hunger Dinner"—at which final instructions were to be given to workers for the Greater New York Appeal for \$7,500,000 for Jewish War Sufferers abroad. No inkling had been given of the executive committee's plans—and conversation surreptitious announcement when the guests entering the dining hall saw a long bare table, covered with white cloths, and, when waiters bore their paper plates with a two-inch square of "war bread," made of barley and oats, a negligible amount of bean and a tin cupful of milky soup, comprehended the situation and sympathetically ate the unpalatable food.

"There's only one thing that's incorrect about this," said one of the finest, "over there they don't even get this much food."

The gifts of one hundred thousand dollars each, one from Jacob H. Schiff and the other from Nathan Straus, were among the large contributions announced last week. Mr. Schiff in sending his contribution wrote:

"New York Jewry, in asking non-Jewish co-operation in the present drive for funds with which to cope means to cope with the terrible conditions afflicting the population of Central and Eastern Europe, has been actuated solely by the tremendous need which exists and by the fact that only with the co-operation of all the people of New York, I can say of my own knowledge that at no time have greater numbers of people undergone more acute suffering than is at this moment the case in these countries, and that the gravity of a situation in which starvation, homelessness and destitution are leading factors, is immeasurably heightened by the menace of the typhus epidemic which, unless

checked, will cause the deaths of countless thousands.

"I am confident that the people of New York, when aroused to a knowledge of these conditions will respond most generously as they have always responded to every call to alleviate human misery, irrespective of race or creed or geographical location. In the days of many drives—all of them for good and worthy causes—the sum required as New York's share, \$7,500,000 seems a large one. But in this cause, it appears to me, transcends in urgency and in importance any appeal which has recently been made in behalf of the innocent victims of the war abroad, and I am confident, if it is the people of this city unite, as it is to be hoped they will, in this work of mercy, charity and brotherly love."

Mr. Straus' gift was announced by Rabbi Stephen S. Wise at a meeting at Hotel Biltmore, and in making the announcement Rabbi Wise said: "Generous and many as are the benefactions of Nathan Straus, he has found it impossible, as he always finds it impossible, to deny the cry of the needy. Mr. Straus, after having given, as it is known to all, with a measure of generosity which surpasses that of any single contributor of means to Jewish war-relief funds in America, has felt it, on the one hand, to be his privilege to make this very large contribution to the present campaign, in the hope that his gift may bring some terribly needed succor, not only to one of the great number of Jews suffering as they have never suffered before, in East Europe and lands, but also to their neighbours of whatsoever race or creed. Again, Mr. Straus has felt that there rests upon him the obligation to remind Jewish men in our community possessed of large means that it is their duty as never before to give largely and unstintedly in response to the appeal of millions of our brethren across the seas."

The London Zionist Organization was deluged with telegrams from every part of the world, expressing the joy of a great people at its redemption. The stage of our political work is over and reconstruction must now begin.

TORAH AND SCIENCE.

BY DR. J. LEONARD LEVY.

There may be some believers in religious systems that have a dread of science, and have no reliance on it.

But what need our Judaism, our liberal religion fear from it. Of our watchword *Sheva Israel* "Here, O Israel, the Eternal is our God, the Eternal is Unity," science with its accurate method says, it is both philosophically and mathematically correct. Of our universal law of Love, "Love thy neighbour as thyself," it has nothing but just commendation. Science and Religion both teach the Universal Brotherhood of man, and the Old Jewish rule has a most powerful supporter in the teachings of modern science. "Be an beautiful moral code it says "Amen." To think aright, and to live aright and to do aright are to do, live and think in harmony with Science. For our ten commandments it has the highest regard, the profoundest respect, the greatest reverence. "There is no article in the two tables that is contrary to Science. There is no word therein that it finds singular. Science writes the same laws that Moses gave to Israel, only with us, it finds their origin in the works, not in the mouth of God. It leaves us the free-will of which the great Deuteronomist spoke when he said "Behold, I set before thee this day life and good, death and evil, and thou shalt choose life." It meets the doctrine of election by selection, the doctrine of predestination by the law of the survival of the fittest, not survival of the strongest, for that were an outrage, but of the fittest, and history has frequently shown the weak fitter to survive than the strong. Our demand for a virtuous life is but strengthened by its teaching of heredity. It enforces all virtue, if not from the altruistic standpoint of love of virtue for virtue's sake, then because of the power inherent in each of us to become benefactor or malefactor towards our offspring. It demands of us virtue, that we may transmit it to a later generation as well as found on it our own happiness. And our messianic idea, the optimistic element in religion, finds abundant support in the law of evolution. Both point to a glory transcending our powers of thought. Both point to a gradual betterment of humanity, physical and moral. Both point to a good time coming, the faintest light of which is surely ours to-day.

We have reason for our reliance on Science. It is the reliance, however, of a Levite, who bent upon accounting for the vagaries of Uranus, felt that a cause there must be. By the means of telescopes and mathematics he forbade the appearance of the disturber at a certain moment, and true to his calculations

a bright star glided into sight in the place, and at the hour he had predicted. It is the reform of the physician who has faith in the prevalence and permanence of national law, and its universal application in the realms of nature. It is the reform of the legislator who with calm and microscope finds life, and therefore God, in every germ that throbs, in every petiole that is instinct with vitality.

It is science that has awakened the human mind to a knowledge of its power, and has proven that though you train and crush men's bodies, though you rob them of their birthright, though you deprive men of their rightful position, and haul against them the prejudices of a world, the human mind will laugh these efforts to scorn, will rise renewed after every attempt at its imprisonment, sighing like an Alexander for more worlds to conquer. You may overcome the body with force, but not the mind. You may vanquish matter, but mind studies your efforts to conquer it, and though its habitation be impaired, mind remains; inspiring every noble undertaking, suggesting every improvement, dictating all surrender of illiberalism, and founding all civilization.

But science has its limitations. There are times when it must bow to religion. It cannot heal, though it may deal with many of the con-

ditions of human life. It may analyse a tear, but it brings cold comfort to the one who sheds it. It may dissect a human heart, it will not assuage its pangs. It may probe a wound, it cannot counsel us in our grief. Yet to us, Science and Religion are friends, not foes; lovers, not enemies; mutual helpers, not spiritual opponents. They both have one end and aim in view, the progress of humanity.

Progressing humanity may, to vary a simile used by Dr. Savage, be compared to an ocean-vessel crossing the mighty main. The desire for a purer and higher and better life—the religious sentiment—is the propelling force. Science taught men how to navigate, how to find the sunken rocks, how to avoid the dangerous reefs, and then fixed to the mast-head the light of truth to illuminate the way over the briny deep. Across the chasm that blind faith has hewn out between these two lovers, a union will yet take place. Science and Religion will yet be welded, and give life to the great religion of the future. That the ideals of Judaism are destined to play an important part in effecting this union, there can be no reasonable doubt, but whatever be this creature, the birth of which the thinking world is even now anxiously awaiting, it will be the product of faith in religion and reliance on science.

THE RESTORATION OF PALESTINE TO THE JEWS.

MESSAGES FROM PROMINENT ENGLISHMEN AND REPRESENTATIVES OF DIFFERENT DENOMINATIONS OF THE CHRISTIAN CHURCH.

The restoration of Eretz Yisrael to Am Yisrael by the World-Powers has evoked a thrill of joy and contentment in all parts of the world. Prominent men in all walks of life vied with each other in offering congratulations to the Jewish Nation. We reproduce below some of the messages sent to the latter through the London Jewish Correspondence Bureau. Even the "American Israelite," the notorious anti-Zionistic publication at Cincinnati, has joined the chorus of praise and thanksgiving for the liberation of Palestine as the National Homeland of the Jews. In its issue dated 6th May last, our contemporary, says:—

The action of the San Remo Conference in regard to Palestine has given satisfaction to the American Zionists, who feel that they have obtained all they could possibly hope for under present conditions. Zionists all over the country are holding public meetings to celebrate the declaration of the Council that Palestine is to be a national homeland for the Jews. It is pleasant to be able to record at last that something has finally come out of the awful European muddle to justify, even if only for a part, the Jews, public rejoicing. For nearly half a century all the news concerning Jews that has come from Eastern Europe has heaped sorrow on sorrows. The treatment accorded to the Jews in Eastern Europe by their Christian fellows in what claimed to be civilized states, has proved that the Christianity of the adherents to its various churches in that part of the world is not a particle more

efficacious than the Mohammedanism of the Turks in keeping its votaries from sinking to the lowest depths of barbarism, and whenever the opportunity offers. The placing of a part of Asia under British or French control is the first ray of light that has penetrated that part of the world. Let us pray that the hope that a place of refuge has at last been found for the unfortunate people that are in danger of perishing in the depths, and that the hope that has been inspired by the action of the Council will not vanish in disappointment.

Apart from the foregoing, it is interesting to note that our Christian friends have equally identified themselves with the "celebration" and have expressed their joy in sending out moving messages, addressed to the Jewish Correspondence Bureau, which we take pleasure in reproducing in our columns:—

From Lord Syleham of Colchester, Essex, D.C.M.G.—

I am very glad to know that a mandate for Palestine is to be accepted, and I hope the gradual colonization of the country by Jews who wish to make it their home will proceed.

SYDENHAM.

The Priory,
Lambherst, Kent.

From the Marquess of Crewe, one-time Lord-Lieutenant of Ireland and Colonial Secretary.—

In congratulating you on the fulfilment of Mr. Balfour's Declaration by its being incorporated in the Peace Treaty with Turkey, I feel that this country is also to be congratulated on receiving the honourable charge of the highest interests of Palestine, by being entrusted with the mandate for the Sacred Land as a member of the League of Nations.

15, Bruton St. W.

From Mr. George Lansbury, the prominent British Socialist, and Editor of the Daily Herald, Labour's organ in London.—

I am very glad indeed the Allies are going to keep their promise and allow the Jewish people to found a Jewish state in Palestine. It is a fine ending to what has been a long and tire some struggle on behalf of nationality. I congratulate all those who have had a hand in bringing about this end.

I would also like to say that I hope whenever the Jewish people become a nation once again in a territorial sense that they will come a pacifist one; that they will lay the foundation of their commonwealth on a basis of absolute equality for sex, creed and race. There will be great difficulty for some time to come

between the various sects that have inhabited Palestine up to the present, and the Jews, the most oppressed and persecuted people in the world must, in the day of their freedom, show themselves possessed of great tolerance and all the true principles of liberty and freedom.

The Arabs when in Paris told the Peace Conference that they represented a civilization much older than Europe; it seems to me that the Jews who first go to Palestine to form this new community will have a magnificent opportunity of showing how civilization may be blended. I think it can only be by means of mutual goodwill and forbearance.

Anyhow, here are my best wishes for the success of what many people, only a few years ago, looked upon as an idle dream.

From the Bishop of Manchester.—

In reply to your letter of the 27th inst., I write to say that I view with deep thankfulness the consummation of the hope of the Jewish people in the incorporation of the Declaration of Mr. Balfour into the Turkish Peace Treaty, and earnestly pray that the opening of Palestine to the Jewish people may be the inauguration of better and happier days for the whole world.

Yours very faithfully,

E. A. MACHESTER.

From the Rev. Alfred Garric, M.A., D.D., the principal of New College, London, the training college for ministers of the Congregational Church.—

Rejoicing as I do in the hope that the Jewish people will recover a local habitation as well as a name as a nation, I find them Godspeed on the understanding, I trust, that whatever arrangements may be made, no injustice will be done to the other inhabitants of Palestine, Christian or Mohammedan, and that the citizenship of those who prefer to remain in the lands of their dispersion will not be adversely affected.

ALFRED E. GARRIC,
New College, Hampstead, N.W.

From the famous London preacher, the Rev. F. B. Meyer, Minister of Christ Church, Westminster Bridge Road, South-East London.—

The statement made this week in the Press that the mandate for Palestine had been awarded to, and accepted by Great Britain, filled me with intense pleasure. Any other solution seemed to me intolerable and unthinkable. In these later years British has led the opinion of the world in its enlightened relations to the Jewish Race, and this final decision is the obvious conclusion of all recent history.

The Jewish race has stood for the Purity and Beauty of the Home, for

Reverence and Piety and is destined to play a conspicuous and noble part in the near future. We all hope that there shall arise in Palestine a community worthy of the great souls that it regards as its fathers, in the dawn of history.

F. B. MEYER.

From the Rev. George Hooper, ex-President of the National Free Church Council.—

I should like through your good offices to express to the Jewish people throughout the world my great pleasure at Mr. Balfour's Declaration and its incorporation in the Turkish Peace Treaty. I offer them my most sincere congratulations. To me and to my co-religionists it is a great joy that Palestine will again be the Homeland of the Jewish nation "God's Ancient People." I pray for the peace of Jerusalem.

Believe me,

Yours very sincerely,

GEO. HOOPER.

From the Rev. T. J. Coe, Minister of the United Methodist Church.—

The brief statement that the Plenipotentiaries at San Remo had agreed to the principle of constituting Palestine a national home for the Jews under the protection of Great Britain, is epoch making for Jews of every land, and sends a thrill of joy into the heart of every Englishman, who is conscious of the intellectual and moral obligations to such an age long people. The 117th Psalm comes singing into my mind: "O Praise the Lord, all ye Nations; Praise Him all ye people. For his merciful kindness is great toward us; And the truth of the Lord endureth for ever. Praise the Lord." And again, in Psalm 126: "When the Lord turned again the captivity of Zion, we were like them that dream.

The Jewish people are realizing by the San Remo declaration, the dream of centuries. God be praised."

Very truly,

T. J. COE.

From the Rev. J. Scott Lidgett, M.A., D.D., the Warden of Berridge Wesleyan Methodist Settlement.—

I desire most warmly to congratulate the Jewish community upon the international decision which has recognised their historic claims in regard to Jerusalem and to Palestine. I most earnestly hope that this decision may prove of untold good, not only to Palestine, but to the freedom and happiness of the Jewish communities throughout the world.

Believe me,

Yours faithfully,

J. SCOTT LIDGETT.

From the Rev. Dr. W. E. Orchard, the famous Congregationalist preacher.—

I should be very glad if the Jews could find a permanent home in Palestine and could build up there again a free and independent state.

If there be good will and real determination to find a solution it should not be impossible to come to some adjustment of the conflicting claims in Palestine, and if it is the intention of the Jewish people to find some solution to the problem, I should have every hope that the occupation of Palestine by the Jews might bring about the consummation of the hopes of their prophetic scriptures.

Yours sincerely,

W. E. ORCHARD,
The Parsonage, Thomas St. W.I.

From the Bishop of Llandaff.—

I heartily congratulate the members of the Jewish race throughout the world on the momentous dawn of a brighter and brighter day in their long and chequered history. The momentous decision of the Allied Powers that the Declaration of the British Government in November 1917 shall be embodied in the Turkish Treaty and that Britain shall have the mandate for the settlement of Palestine augurs well for the future. I believe it affords a guarantee that justice and generosity to all concerned will prevail in that sacred Land. And we may look forward with confidence to the time when the words of the ancient Hebrew prophet will be fulfilled in the Land of Israel. "The work of righteousness shall be peace; and the effect of righteousness shall be quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

J. P. LLANDAFF,
The Palace, Llandaff, Glamorgan, Wales.

From the Rev. W. A. Hammond, the ex-President of the Primitive Methodist Conference.—

Personally I am glad that it has fallen to Great Britain to espouse the cause of the Jewish people and to receive a mandate to restore that ancient race from whom we have received so much to its own land. I trust America will yet share with us this honour.

I am,

Yours truly,

W. A. HAMMOND.

From Miss Margaret McMillan, the celebrated social worker.—

Will you give this short message to the Jewish people from me if you think it will be acceptable?

The Declaration of Mr. Balfour in the Turkish Peace Treaty must give joy and hope, not only to every Jew,

but to all who love and acknowledge civilization's debt to the Jewish people.

For centuries the soil of Palestine has been at once the most sacred and the most desolate on our planet. Now we turn our eyes to this place as the heart of all the re-construction that is to follow the Great War. Here, again, Humanity will be born again, and every land be blessed in that re-birth. I don't know that I can do more than repeat the old aspiration:—

Peace be within her walls—and may they prosper that love her. Believe me,

Yours sincerely,
MARGARET McMILLAN.

THE RIGHT HON. SIR HERBERT SAMUEL

APPOINTED HIGH COMMISSIONER OF PALESTINE.

Policy Outlined.



SIR HERBERT SAMUEL.

Sir Herbert Samuel's appointment as the High Commissioner of Eretz Yisrael will be hailed with immense satisfaction by Jewry throughout the world. The record of this great man in the services of the Jewish nation has been splendid in the past, and his appointment to the post of Commissioner is a triumph for the Zionist Ideal. Sir Herbert, former postmaster-General in the Asquith cabinet and one of the most prominent Jews in England, has recently undertaken a diplomatic mission to Palestine where he has proceeded on the invitation of Lord Allenby to advise on the future administration and finances of Palestine. He stayed in Egypt for a while acting as financial adviser to the British Commissioners with a view to reaching a harmonious agreement between England and the inhabitants of Egypt and their kinsmen in Asia Minor.

On the 13th ultimo, Reuter carried the following press news from London which was published in all the Far Eastern Press:—

Mr. Herbert Samuel has been appointed Knight Grand Cross of the

Order of the British Empire on his appointment as High Commissioner in Palestine.

Sir Herbert Samuel, in a statement of policy, says that complete religious liberty will be maintained in Palestine; the sacred places will remain in the control of the adherents of the respective religions interested; civilian administration of the country will be immediately established, the higher ranks consisting of British officials and the lower ranks being open to the local population, irrespective of creed; order will be firmly enforced; the economic development of the country will be actively promoted; measures will be adopted to reconstruct a Jewish national home; roads, railways, harbours and electric power will be provided; the soil will be more highly cultivated; wastelands reclaimed, forests planted, malaria extirpated, the industries in towns and villages encouraged and immigration developed.—Reuter.

MOURNING TURNED TO THANKSGIVING IN JERUSALEM

"Shofar" Sounded When News Of British Mandate Reaches Jewish Quarter

The "shofar" was sounded in Jerusalem when the news of the restoration of the Jewish National Homeland through Great Britain's mandate over Palestine, reached the Jewish quarter of the Holy City, the first time in 2,000 years of Jewish history that the "trumpet of hope" was ever heard outside of the ceremonies of the two most sacred Jewish holidays, the Day of Atonement and the New Year.

Chief Rabbi Kuk of Jerusalem ordered the blowing of the "shofar" in "token of the arrival of the hour of redemption," according to a cable description of this historic event, received by the Zionist Organization of America. No other than the chief rabbi of Jerusalem would have dared to assume the responsibility for the sounding of the trumpet.

The epochal celebration of the redemption of the Jewish National Homeland in Jerusalem, was surrounded with dramatic incidents. The day had been declared a day of mourning in memory of those who had fallen in the Jerusalem riot on Easter Sunday and the entire Jewish community of the Holy City were in their synagogues, fasting.

When the Zionist Commission received the cable from San Remo announcing the granting of the mandate over Palestine to Great Britain and the inclusion in the mandate of the famous "Balfour Declaration," messengers hurried to the synagogues to tell the sorrowful Jews, mourning over the death of the victims of the Arab outrages.

The prayers of mourning turned into prayers of rejoicing and the venerable chief rabbi ordered the

last broken. As the news swept through the city, a steady procession of Jews made their way to the Wailing Wall which was soon crowded with men, women and children, giving thanks for the realization of the prayer they had so often made there.

Immediately after reading the message to the staff of the Commission, Mr. Ussishkin went to the Hurva Synagogue, and when Rabbi Kuk had finished his lamentations, he said to him:—

"Brother, I bring a message of the restoration of our new life. The great hope that has filled our hearts throughout the ages of exile has been realised. Our deep faith has been vindicated, and this day we forgive our enemies in this country."

The gathering in the synagogue, composed of aged and young who were fasting, sang Psalms, the Hallelujah. Hatikvah sounded from all the synagogues. A solemn procession arrived at the synagogue just as the shofar was sounding.

Mr. Ussishkin, from the pulpit, said, "We are not sounding the shofar as a sign of suffering, but as a sign of the coming of the Messiah. The Ashkenazic, the Sephardic, and the Yemenite communities are now the revived working-people in our land."

At the Wailing Wall the Mincha service was read, and the Haskarah was recited to the memory of Herzl and the recent pogrom victims. Tears and kisses were showered on the Wall, and Hatikvah was joyfully sung.

During the evening there was a gathering of Zionists at the house of Mr. Ussishkin. There were toasts to Wismann and Sokolow and to all who have contributed to the great victory and all who have suffered for the national cause.

ZIONISM IN INDIA

Mr. Benjamin I. Sargon, Hon. Secretary of the Bombay Zionist Association, writes to us from Bombay, under date of 10th ultimo as follows:—

"The newly formed Society is getting on very well and already there are one hundred members on the roll. We have regular weekly lectures on various phases of Jewish Questions and much interest is manifested in the subjects presented by the lecturers. We are maintaining a reading-room and library which at present is not so well stocked with books."

"We have already written to Mr. B. J. Margenstern, Secretary of the English Zionist Federation, London, and he has sent us some forms to be filled by us before we can be affiliated with the latter Federation."

"We are looking forward to the arrival of Mr. Israel Cohen, Zionist Envoy, and his presence here will give us that stimulus which our Society needs."

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THE TRIUMPH OF THE ZIONIST IDEAL

"THE DREAMERS OF THE GHETTO MUST
BECOME BUILDERS NOW."

Address Delivered By Rabbi Dr. Stephen S. Wise, at
the Extraordinary Zionist Convention in New York
on the 9th May, 1920.



DR. STEPHEN S. WISE

We are met not to celebrate the San Remo decision but to dedicate ourselves to the tasks it places before us. The hour is too solemn for joy; it is meet for the renewal of our self-consecration.

The redemption is come about at the appointed hour and in ways that best the occasion. The doors of Palestine are opened not by the fist of an Eastern potentate but by the free peoples of earth acting in concert at the behest of freedom. The great democracies of earth liberated the Jewish land,—democracies which have drawn their nurture in freedom and worship of freedom's God from the life and spirit of Israel,—first among earth's free peoples though last to be reborn.

If our own loved land was not technically participated in the historic proceedings of San Remo, we know that the moral influence of these United States has been potent in the councils which framed the Balfour Declaration and have now made it the law of the world. The great consummation was not reached without the help of America, speaking and acting through its leader, wise far-seeing, unafraid, whose name will forever be enshrined in the ark of Jewish memories and Jewish gratitude, the President of the United States, Woodrow Wilson.

The dreamers of the ghetto must become builders now. We have stepped into the world and it has answered us. We have demanded the restoration of Eretz Yisrael and to us it has been restored. What will we do with it? Nothing or everything. We shall either nobly triumph or ignobly fail; and noble

triumph will wait upon us only if we are to be equal to the greatest of tasks,—a task so great as to crush any people save the strongest and that task to fit the land to the needs of the present, to make a people worthy of its great past and equal to its greater future.

Whether in ten or twenty or fifty years one or two or three millions of the Jewish people shall have taken up their name in Zion, the task of restoring the land and of rebuilding its people rests upon fifteen million Jews. No Jews of honour may heed adol.

Paradox people that we are, we are to pioneer not amid the dark recesses of an unseem wilderness but in the light of day and in the sight of all men. We are not to pioneer and reap in plenty but for years and years to toil and till for scant reward. And they who pioneer are not to enrich themselves, but to make life richer for all.

This is the task and the burden of my people—to do what has never been done before in ways never marked out before and to end a hitherto unbroken and unshaken faith in the hope—Israel taking its rightful place among the peoples of the earth and building up an order of life that shall be just and righteous altogether.

The Jewish land can be rebuilt by the Jewish people with nothing less than the full measure of Jewish devotion and capacity for self-sacrifice, with nothing less than the strength of a people dedicated to the highest ends of life and the faith of a people in the Guardian of Israel, who slumbers not nor sleeps.

Twenty-two years ago at the Zionist Convention at Basle, Switzerland, after an all-night struggle in which of those present only the Executive Secretary of the Organization and I had part, Theodore Herzl arose to speak, worn in body but unbowled of spirit. He pleaded for unity and pointed to the healing, cleansing power of the Holy Land. As he lifted his hand toward the East, the early morning breaking through the darkness lighted up his noble face and form, and he stood revealed, a living symbol of the light

In sending us his moving address, which we have pleasure in presenting to our readers, Dr. Wise after referring to the momentous decision of San Remo, wrote to us under date of 14th May, as follows:—

"Truly, we may all rejoice in the great consummation, although that consummation, for the most part, means responsibility.

"With heartfelt, and as we are all putting it, mutual congratulations to one another in the part that each of us has been privileged to play in the great work—the beginning of which alone has been done.

that would once again shine upon Israel out of Mizraeh.

Millions of our brothers here sat in darkness through which it seemed no light could shine. Lo and behold! they saw a great light. It shined out of the East, which has lifted up the way of the world. And then hear again the voice of the prophet: Peace, peace be to him that is far and to him that is near, and I will heal him. Whether Jews have stood near to the centre of the life of their people or have wandered far from it, I will heal them. Zion purifies. Zion forgives. Zion unites the scattered and dispersed of the House of Israel. So that no Jew shall ever again be homeless—Zion to be a refuge for the weary and to be built by the strong; its spirit shall lift up the people of Israel whether they have found peace without or within Zion.

For two thousand years, in time of joy and in season of sorrow, we have renewed the vow: If I forget thee, O Jerusalem, may my right hand forget its cunning; if I see thee not above my chiefest joy, may my tongue cleave to the roof of my mouth. Now is the time come to put aside that vow for it has been fulfilled. Jerusalem stands unforfeited and shall stand; and the sons and daughters of Israel take upon themselves the burden of another vow: If I serve thee not, O Jerusalem, may I be unworthy of a place in the household of my people. Again shalt thou become the joy of Israel and in thee, O Jerusalem, and thy people shall all the families of the earth be blessed.

May God answer our prayer.

Again, O Jerusalem, shalt thou become the joy of Israel and in thee, in the Jerusalem, in thee, O Zion, shall Israel and all the families of the earth be blessed. A young poet of our people has placed in my hands these lines which I will read to you as I close:

Rejoice, rejoice O Israel to-day,
The hours of doubt and darkness now
are o'er.
Rejoice, rejoice, that was my sing and
say,
The land of light and hope is ours once
more!

The hour has struck when our uncon-
quered faith
Cherished through time of doubt and
hopeless years,
Shall rise triumphant over pain and
death,
For we have met and fought and con-
quered fears.

Rejoice, today, our banners are un-
furled,
Our fathers' fathers' land is ours at
length,
And as we stand and face the watching
world
This be our prayer: God grant thy
people strength.

THE NEW JEWISH STAMPS

Philatelists are looking forward with keen anticipation to the stamps which the new Jewish State is to issue. They will be the first stamps to be printed in Hebrew characters, though the Jews had a postal system long before the time of Christ, according to II. Chronicle xxx. 6. It will be interesting to see how the stamps are designed, and whether the new State will draw upon its varied history of Palestine in their execution. Shall we see, for instance, Abraham entering Canaan and Ahab's entering Jerusalem?—*Lloyd's Weekly* (Shanghai).

THE JEWISH WAR ORPHANS

Baron Edmond de Rothschild, head of the noted family of European bankers, and an active Zionist, has added another memorable deed to his long record of service for the Jews of the world and Palestine. He has brought forward a plan and promised it his fullest support, of transporting the war orphans of Eastern Galicia, living a miserable existence now, to Palestine where they can grow up with the country.

Baron Edmond de Rothschild, head of the famous family of European financiers, has proposed as a means of solving the problem of providing for the 25,000 Jewish war orphans in Eastern Galicia, that they be sent to Palestine, where they will have an opportunity to grow up with the country, in an atmosphere which will permit of their best development.

In making this proposal, Baron Rothschild promised to give his fullest support to carrying through the project as soon as conditions permitted, which is expected to be some time after the civil administration supplants the military govern-

ment in Palestine and Great Britain lifts the ban on immigration.

The condition of the Eastern Galician war orphans is described as most pitiful. With orphanages overcrowded, an acute shortage of houses, these war orphans are reported in many cases to be living practically on the streets, picking up what food they can. Their mortality has been high, from diseases resulting from hunger and exposure, particularly tuberculosis, reports state.

Baron de Rothschild's plan to transport these orphans to Palestine, will give them an opportunity to grow back to health, as well as work on the Jewish farms, which will give them enough funds in time to acquire holdings of their own in Palestine.

It is stated that Mrs. Pomeranz-Melzer has just returned to Vienna from Paris where she had a number of interviews with prominent Jews in connection with the organization of relief amongst the Jewish children in Eastern Galicia.

She stated that when she interviewed Baron de Rothschild he asked her whether she was a Zionist, and on her replying in the affirmative, the Baron suggested a scheme whereby Jewish war orphans from Eastern Europe should be sent over to Palestine. He promised to give every support as soon as it was possible to begin the work.

The End of a Great Wandering

A
Thanks-
giving
Offering.

The news that Palestine is to become the Jewish National Homeland has caused a thrill of pride to be felt throughout Jewry the world over. The dream of two thousand years is about to be realised.

Great Britain, in conjunction with her Allies, has kept her pledge, and the obligation now rests with the Jews in the United Kingdom to keep the pledge they made when over 77,000 signatures were appended to the Petition to the Peace Conference, asking for an endorsement of the Balfour Declaration.

The Great Reconstruction Work in Palestine is about to begin. The country must be prepared for the large number of Jews, who are eagerly awaiting the opportunity of establishing themselves in the Holy Land.

"Let us rise up and build"

(SEREMIAH II. 18)

Send a willing Thanksgiving Offering to
PALESTINE RESTORATION FUND,
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75, GREAT RUSSELL STREET, W.C.1.
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THE FULFILLED HOPE

Opening Address By Federal Judge Julian W. Mack, President
Zionist Organization of America at Extraordinary
Zionist Convention Sunday, May 9th, New York.



Judge Mack

The long prayed for, the much hoped for moment has arrived. April 24th, 1920, marks the beginning of a new era in the life of the Jewish people. The civilized world has at last recognized the right of that ancient people again to live its own home. The Balfour Declaration has been translated from the point of view of the British Government into the international guarantee of all the nations, for its very words have been written into the Treaty of San Remo. By that Treaty, when duly ratified, as it is sure to be, Palestine will be forever separated from the Turkish Empire, and acting as the mandatory of the League of Nations, Great Britain will oversee the re-establishment by the Jewish People of their national home in Eretz Yisrael.

I say by the Jewish People. For what is it that the Balfour Declaration, and the Turkish Treaty have given? Not a land, but an opportunity—an opportunity again to build up by our acts, our work, our men, the Jewish life.

In this message of greeting to the assembled hosts of the Zionist Organization, I shall not endeavor to elaborate upon the work of the past year or of the past months. Other speakers in the course of our sessions will bring to you the full details. Let me but point out to you in a few words, the responsibility that has now been definitely placed upon us, you, the Mizrahi, the privilege that has been granted unto us. Surely the hand of the Almighty has guided the Jewish people in these days of storm and of stress. For, when the night was darkest and the disasters to which we were beginning to become accustomed in Eastern Europe seemed about to be repeated even in Palestine itself, the clouds scattered, the sun shone, and in the glory of the daylight, the road of opportunity was revealed.

Within a few weeks, the Mandate will be issued, the present military rule will be replaced by a civil administration. The doors will then be thrown open primarily to Jewish immigration, but as the Treaty itself

proclaims, with full protection of the civil and religious rights of other communities resident in the land, and with complete preservation of the civil and political rights of Jews, citizens of other lands. There will not be, there can not be a dual citizenship. Jews who go forth to found their homes in Palestine will like all of the other inhabitants of that land, Jew and non-Jew alike be enabled to acquire citizenship therein. But with the acceptance of the new citizenship, there must necessarily be a relinquishment of the old.

There can, of course, be no political tie between Jews, citizens of other countries and those in Palestine, but there will be, as there have ever been, the ties that mark the Jews as a people, a common kinship, a common tradition, a common heritage and a common faith.

The country must be prepared for the coming of the masses. Disease must be eradicated, the hillsides re-afforested, the waterfalls harnessed and converted into electrical energy, the soil re-fertilized and irrigated, the highways built, the railroads extended, the hucous cleared and deepened, agriculture, commerce and industry established, the land itself in large measure nationalized, the national resources and the essential public utilities developed and preserved for the whole people. And over and above all, the Schools must be maintained and the Educational life of Palestine crowned by the great Jewish University. All of these things must be done for the benefit of the entire population of the land, Jew, Arab and Christian alike, in the spirit of the Pittsburgh Platform and at the bidding of social justice as proclaimed by the Prophets of Israel.

To the accomplishment of these aims, the Palestine Restoration Fund is dedicated. We have made but a beginning in the securing of the \$10,000,000, essential to the first steps in this great undertaking. Every energy must be bent, every effort must be devoted to obtaining the entire sum. Only in this way can a successful beginning be made and only thereafter will it be possible through great national loans to continue and to complete the work.

The task ahead of us is an enormous one. While the Eastern world must primarily supply the means, Western world must in largest measure furnish the material means

essential to Palestine's redemption, in memory of our fathers who never ceased to pray for the day that is about to dawn, in memory of those pioneers who went forth amidst hardships and led the foundation of the future Commonwealth in the Jewish colonies in Palestine, in memory of those brave men and women, Palestinian and legionnaires who side by side with the Allied forces shed their blood to free the Holy Land, in memory of our greatest leader, Theodore Herzl, his followers, his successors, Wolfson and Goshenow, in thankfulness to our leaders, Weizmann and Sokolow, in deep and abiding gratitude to our own Brandeis, surely every Jew should join in this work. There is no longer a question of Zionism or anti-Zionism or non-Zionism. San Remo has settled these controversies. We must all now join hands in the practical work that confronts us. Never was the need so great for one place on earth in which Jews will be welcome, a haven of refuge from hatred and oppression, one land on earth in which in time they will become the dominant element, one country on earth in which their genius may develop freely to the glory of God and for the benefit of all mankind.

Written for ISRAEL'S MESSENGER

THE WINNING HOWL

BY CONRAD LEVY

You, Count, are proud;
As proud a man as I.
A thing we both well hate to
take, I know,
Is "Castor Oil"—but can't we
make a show
For all the crowd?
Have we not taught us sip it
down
Without a flinch, without a
frown?
Nay, smiling, if we try?
Aye, such are we
Who ramble in this world,
And rambling learn the snipe
which is a sneer.
We fondle fends until the hour
is near
Of victory.
Then yearn we for the winning
howl:
We like to watch the other cowl,
A looser, to be hurled,
I spoke one day
Of Jews, (you said "Grand
Dieu!")
Of what they did, of what they
were to do,
What Jews could be; I said
they would, but you—
You said "Jamais"
It's Castor Oil for you no doubt;
A winning howl for me to shout—
Fortunes of War, Monsieur!

Written for ISRAEL'S MESSENGER.

SIN

By Rabbi Dr. Julius J. Price, Plainfield, N. J., U. S. A.

Man is saint and sinner in one. A saint because he has been made "a little lower than the angels; a sinner because he is not an angel." Our sin reveals to us what we ought to be and might be in what part we are already. The ever deepening sense of our unworthiness is the direct cause of our growing worthiness and the blossoming of the saint within us. The question of sin and iniquity has been one that has called forth a great deal of comment from scholar and laymen alike. Jew and Gentile have attempted to settle the problem in a manner wholly satisfactory to themselves. To understand the Jewish side of this important life problem we must turn to the work of our sages, for nowhere will one find such authoritative statements regarding any fundamental problem that has to do with Judaism.

The rabbis tell us: "Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out" (Deut. xxviii, 6). "Depart from the world as free from sin as thou wast when thou comest into it." God alone is the only one able to direct man in the true path, and in acknowledging him alone as our sins forgiven; for well has Bar Kapara expounded "Which small section of Scripture is it upon which the essentials of the law depend? It is Pr. iii, 6; in all thy ways acknowledge Him, and He shall direct thy path." When man sins, God does not desert him, but continues to give him more explicit commandments which may lead him to a better and fuller life. For "had not Israel sinned they would have had no more Scriptures than the Pentateuch and the books of Joshua, which are indispensable on account of the geographical distribution of the land of Israel described therein. But now the remaining books were added, because in much wisdom is much grief." (Ecc. i, 18). It is related that "God sees so wicked with Israel's sins that He was supposed to have cried, "They are aversive to me." (Is. i, 14). The Holy One, blessed be He, said: "Not enough that the people of Israel sin against me, but that they weary me also in inventing new punishments for them." But, in spite of Israel's transgressions, so great is God's love for his chosen people that, although Israel hath sinned (Joshua vii, 11) Rav Abba bar

Zavda said: "Although he hath sinned he is still Israel."

Man may fortify himself against sin by a knowledge of the Scripture, for whoever is instructed in Scripture, Mishna and in worldly property, does not sin easily; for it is said (Ecc. iv, 12): "A threefold cord is not easily broken." But man cannot wholly escape sin, for Rav said: "Not a day passes on which a man is filled with sinful desire; with misgivings as to the acceptance of his prayers and with shameful thoughts. However, he who does not sin in his youth, will resist sin in his old age, for well have our rabbis remarked, "If a man has passed the greater part of his years without sin, he will sin no more. If a man has been able to resist the same temptation once or twice, he will sin no more, for it is said (1. Sam. ii, 39): "He will keep the feet of his saints." And again some used to say: "Happy is our youth which causes us no shame in our old age." These were the holy men and the men of good works. Others used to say, "Happy our old age which atones for our youth; these were penitents. Both used to say, "Happy he who has not sinned, or, having sinned, has by repentance obtained pardon." "A sin twice committed no longer appears such."

The rabbis base this theory on the fact that a sin once committed was easier to commit a second time, and therefore a man who had passed the greater part of his years without sin was less likely to sin in his later years.

Man might think that his neighbors are in ignorance of his sins, but he is wrong, for only too well do our rabbis teach: "A man may commit a sin in secret; but the Holy One, blessed be He! proclaims it openly." There are many interpretations of the meaning of the word sin. Many only think of sin as the direct breaking of the ten commandments. Our sages, on the other hand, connect the term sin with more subtle and delicate misdemeanors. This is illustrated in the following passages: "Whoever says that the sons of Eli have sinned literally, as it is stated in Scripture, is decidedly in error; all they did was to let the woman wait before their time, before they received their sacrificial offerings which Scripture considers as criminal as if they had committed adultery with them." "A man commits sin

if while walking in a part of the town inhabited by idolators he inhales . . . purposely the odor of incense offered up by them." This prohibition, which seems to need no explanation, was a precaution taken to warn the unwary that intercourse with the heathen might ultimately lead the Jew to forsake his God for heathen worship. Our rabbis called attention to the fact that "He that makes vows, even if he keeps them, is called a sinner" for it is said (Deut. xxiii, 22): "But if thou shalt forbear to vow, it shall be no sin in thee." Although it has become a common theory, in certain quarters, that the Nazarene was the first to forbid vows, the above as well as several other passages, disprove the contention. The rabbis forbade vows, lest they should ultimately lose their moral significance. Samuel said: "He that fasts he called a sinner." He holds with a Mishnaic rabbi who, citing the words, "Make an atonement for him, for that he sinned against the soul," asked: "Against whose soul did he sin?" "Most surely mean that he mortified his own soul by abstaining from wine. But if he is called a sinner, why only mortifies himself in a matter of wine, how much more may he be called a sinner who abstains from meat-incident?" The Jew must not mortify the flesh, for Judaism "demands not the extinction or the suppression of desire; it asks us to regulate, to purify, to enable it." There is nothing inherently commendable in self-renunciation.

"In all this did not Job sin with his lips" (Job 11:10). "Not with his lips, but with his heart." Sin was held in such abhorrence, by the Rabbis that they condemned its very mention in men's hearts. They even went so far as to say "the thoughts about committing a sin are greater than the sin itself." Main-mides commenting upon this, says when a person is disobedient, this is due to certain accidents connected with the corporeal elements in his constitution; for man sins only by his animal nature; whereas, thinking is a faculty connected with his higher and essential being. A person who thinks sinful thoughts, sins, therefore, by means of the noble portion of his self; just as he who causes an ignorant slave to work unjustly, commits a lesser wrong than he who forces a free man or prince to do menial labour." Our Rabbis taught that any righteous and merciful act done by the nations of the world, are sinned to them, for it is done so that they can pride themselves upon their good work, but Israel's good deeds are truly righteous, for they are done for the glory of God and no ulterior purpose. "Any righteous deed of the world are sinned to them; for they do them only to pride themselves thereupon, and whoever in-

dulge in pride, falls into Gehenna; as it is said (Pr. xxi:24): "Proud and haughty scorner is his name, who desareth in proud wrath," but added Rabbi Gamliel, we must still come to the Madicait (for a more careful exposition of this text). Rabbi Eliezer the Madicait answered and said, "Righteousness exalteth a people, that is Israel. But any righteousness and mercy done by the nations of the world are sinned to them, for they do not only to reproach us; as Nehozadarius said to Jeremiah (Ch. xl:3): "And now the Lord had brought it and done according as he hath said: Because ye have sinned against the Lord, and have not obeyed His voice, therefore, this thing is come upon you."

Rabbi Nehunyah ben Hakanah construed the text thus: "Righteousness and mercy exalt a people," that is Israel; "that sin degrades the nations."

"It seems to me, remarked Rabbi Yochanan ben Zachai to his disciples, "that Rabbi Nehunyah's exposition is preferable to mine and yours; for he assigns righteousness and mercy to Israel, and sin to the nations of the earth."

Formerly Rabbi Yochanan ben Zachai had given the following exposition of the text to his disciples: "Righteousness atones for the nations of the world in the same way as a sin atones for Israel."

Since it is an accepted fact that "in a day passes on which a man is not filled with sinful desire," the question of atonement naturally arises: "How is man to atone for his sins?" "A man may obtain pardon three times for the commission of the same sin, but if he commits it a fourth time, he is no more forgiven; for it is said (Am. ii:4): "For three transgressions on Judah, and for four, I will not turn away the punishment thereof;" and again (Job xxxiii:29): "For all these things wakeneth God twice thine (but not four times) with me." The day of atonement according to Rabbi atones for all transgressions of the law, whether the transgressor has repented of them or not; except casting off the yoke, in-remotement of the law, and undoing the covenant in the flesh.

With reference to these three, if followed by repentance, they are atoned for by the Day of Atonement; otherwise they are not.

Badly afflicted purges away all iniquity, and according to Rabbi Cheyah bar Abba, "No sick man recovers, but all his sins are forgiven; for it is said (Ps. ciii:3): "Who forgiveth all thine iniquities, who healeth all thy diseases."

"Whoever mourns over the death of a virtuous man, has his iniquities all forgiven." "Exile atones for iniquity." "Whoever sees — on the day of atonement, his iniquities are forgiven." And lastly, "Whoever does not stand upon his rights,

his transgressions are passed over; for it is said (Micha vii:18): "That pardoneth iniquity of him that passeth by transgression." "If one is sick and on the point to die, he is told to confess; for so do all confess who are about to suffer the last penalty of the law." When a man goes to the market-place, let him consider himself as if handed over in charge of the officers of judgment. If he has a headache, let him deem himself as fastened with the neck-chain. If confined to his bed, let him deem himself as mounting the steps to be judged; for when this takes place, he is saved only if he has great advocates, and these advocates are repentance and good works. And if nine hundred and ninety-nine plead against him, and only one for him, he is saved; as it is said (Job xxxiii:29): "If there be an interceding angel, one among a thousand, to declare for man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit," etc.

The rabbis discourage sin even if it were committed with a view of ultimate good. The story is told that Rav used to be annoyed by his wife. When ever he asked her to prepare him a dish of harkels, she prepared one of paise, and vice versa. When his son Cheyah grew up, he sent his orders through him, and the latter reversing them, the desired dish was always served. "Thy mother has improved of late," remarked Rav. "Not at all," answered the son, "but I reverse thy orders." "This is just as the proverb says," remarked Rav again, "A son will sometimes touch his father's sense. However, do not do it in future; for it is said (Ec. ix:5): "They have taught their tongue to speak lies, and weary themselves to commit iniquity."

Rav Cheyah (not the son of Rav) used likewise to be annoyed by his wife. Yet when he found something which he thought would please her, he bound it up in a napkin and brought it to her. "But," remonstrated Rav on one occasion, "does she not annoy thee?" "It is enough," replied the other, "that they rear our children and save us from sin." And again the rabbis have related:

"There was once a holy man, whose lungs were affected, and who was told by the physicians that nothing would cure him but milk fresh from the udder every morning. He, therefore, had a goat tied to the foot of his bedstead, for the sake of its milk. One day he was visited by his associates, who no sooner noticed the goat than they left the man, exclaiming: "There is an armed robber in his house." But when they examined closely his previous conduct, no other sin was found in him. He himself declared on his deathbed that he was free

from all sin, except that of having transgressed the words of rabbis with reference to the goat." Yet in spite of these facts we read: "A man may commit any sin, if his life is at stake, except those of adultery, adultery and murder." This might show that although the rabbis regarded sin as something to be always dreaded, yet, when it came to human life, the latter received the preference.

Although we must acknowledge that sin has at one time or another entered into each and every life, yet we must not neglect to take into account those individuals who have had the power to resist sin after it had entered into their lives several times. When we examine into the lives of these individuals, we find it for the most part they do not enjoy the worldly goods of this world, while their more sinful neighbours live in apparent ease and comfort. The rabbis explain this paradox of human life in the following manner: "The whose merits are more than his iniquities is afflicted in this world as if he had burned the whole Law, without sparing even a single letter. (He is) preserved for the world to come." But he whose iniquities are more than his merits receives as much benefit in this world as if he had fulfilled the whole Law, without omitting even a single letter." The good atone for their sins on earth, the wicked and deceitful at the day of judgment.

THE RIOTS IN JERUSALEM FILMED

Intrepid Operator Has His Film Used As Court Evidence.

The London Jewish Correspondence states:—

An English film manufacturer was present in Jerusalem in April, and had resolved to film the Mahomedan procession on the occasion of the Nebi-Moussa festival. He had placed himself at the Jaffa Gate, and had begun to turn the handle of his apparatus as the procession passed through the Gate, when the fighting began. He remained quietly turning the handle whilst Arabs and Jews were fighting all around him, until he was at last forced to desist for fear of his apparatus being swept away in the struggle. The next day he informed the court that he had filmed the fighting. The Judge ordered the development of the film, which he caused to be exhibited during the sitting of the court. The film proved that the Police Agents, instead of endeavouring to separate the combatants, had participated in the riots. The film was also used as witness against some of the accused.

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WRITTEN FOR ISRAEL'S MESSENGER.

MAN'S INHUMANITY TO MAN

BY M. MYERS.

Money is wanted everywhere by everybody. It is the essence of power, man's other self and without it many would starve upon the end of their wits. It also helps to make life brighter, but, is not all one could wish to acquire; it must stalk hand in hand with good name and unselfish actions. In the sweat of their brow, millions are striving for a bare livelihood, thousands are craving to enrich themselves to a certain extent, and hundreds pining to win it by hook or crook to an unlimited degree and the richer they get, their desire for the yellow metal grows stronger, but their fellow-feeling towards humanity gradually becomes ineffective.

Money elevates even the numbskull to the high and august order in the estimation of parasites, who applaud him, where a poor man is contemptuously jered.

We must live by honest and noble means and never by oppressive measures, for oppression covers a vast field of crimes, and multitude of injustice. Certain classes rob you with impunity under variously disguised manner and are never penalized—the law cannot lay its hands on them, but for a petty theft, a poor man is convicted, imprisoned, stigmatized and rendered unhappy, until mother earth claims his shell. Here is an illustration: A man of an acknowledged good character, but in straitened circumstances in the frenzy of the moment, lifts up a loaf of bread from the baker's to feed his hungry children; on principle, his worship gives the loving but erring father, one month's penal servitude, for the trivial offence which could have been dismissed, with a severe reprimand and caution. What happened during the term of his imprisonment, one can easily imagine. His unfortunate family suffers all the possible hardship and indignities that an uncharitable world can inflict on the fallen.

"Your Dad does not now live with you Sue, ah?" People say he is gone to goal—a very dark room! Do you Hal, take his dinner to him, or he gets it at that home?" Thus his children were ruthlessly twitted by their playmates. He serves his sentence and leaves his cell with a bleak prospect in view, full of painful memories of his late experience, and in all vital respect a branded man for life, to go home with a few coppers—the meagre allowance he had received

for his labour and good conduct from the "Governor," as all his earthly possession, to protect himself and family, from the pinch of poverty. On arriving there, he perceives strangers were occupying his former premises. He asked and was told that the exacting landlord had ejected his dear ones on last Christmas Eve. "But they do live somewhere, so I must locate them." He proceeds with an impatient step and throbbing heart and after a many weary step and protracted enquiries, he finds them living in a dreary reservation of misery. His children are clad in rags and to all appearances half starved—they having lived during his absence on the meagre pittance of their well-disposed neighbours.

"Where is Jim?" Silence falls upon the scene for a few minutes when the children knelt down in tears beside their grief stricken mother's bed. He knew then all was over—he knew his child was dead, and there at once joined his surviving children in the prayers for the departed dear infant soul. "Oh Lord what have I done to deserve all this? Thy will be done, oh good, just and everlasting Almighty. Amen"

Want and hunger are staring the bereaved and wretched family squarely in the face. "I must find work to keep my little home together and the wolf off the fold." He applies for it but is denied the right to earn an honest living. His former intimate friends callously brush him off saying, "We cannot resume the old acquaintance with you after once you have been in jail for highway robbery, Mr. Granger." So he becomes the concentrated butt of humanity. Whither? God only knows. He walks and walks until his legs could carry him no farther, and finally sits to rest on a cold curb-stone, and there, is immersed in a deeply dejected reverie as a result of hunger and fatigue. A harsh voice with airs of a tremendous importance disturbs his pungent position. "Ey move on I order yer orn, an' come if yer have any. Run I says b'for I forek yer up again." Having received no answer to his rant, the police gives him an unauthorized dig between the ribs with his baton. "Did you address me Sir?" "Git along an' doncher sur me. Sling off an' b'quick."

The much afflicted man, with tottering steps returns broken hearted,

to his hovel, where he finds his helpmate who was seriously ill is going from bad to worse, and his miseries are driving him to the verge of despair. "What can I do to alleviate my poor condition, God knows I have done all in one's power, to rectify matters and earn a living, but in vain. What shall I do to save my wife and children from a slow and gnawing death?" A train of vicious thoughts revolve in his unsettled mind and unthinks it for a few moments, and consequently he is resolved to take the short way of his agonies. But hark! God has not altogether forsaken him! We hear sounds of patriotic songs and music draw nearer and nearer to Mr. Granger's dwelling. He listens. It was the file and drum of the British Grenadiers collecting recruits for Kitchener's new army. The loud and incessant cheers of the crowds outside, inspire him with a martial spirit that becomes a soldier, and he determines to join the volunteers. He acquaints his wife with the decision, and after confiding his family to the unceasing care and beneficence of our Father, he springs up from his lowly place, to answer the call of his king and country. He was at once enlisted and drafted in his old regiment, as a non-commissioned officer, happy in the knowledge that his beloved ones would be comfortably looked after by the War Office.

JEWISH HISTORY IN THE MAKING

We are in receipt of a letter from Post Levy expressing intensely Jewish sentiments which we feel sure will be echoed everywhere. The Jewish heart beats mightily in these days of Eretz Yisrael restoration; when Young Judean Israel begins to think of the vast vista that has opened for us in our ancient homeland, it is high time for the crankers to make their exit and vanish from the stage.

Mr. Levy writes under date of 4th June, as follows:—

I very gratefully acknowledge the receipt of the Jewish Palestine Number you were kind enough to send me; I also wish to extend my congratulations for its many interesting features.

This is an epoch for us, for those of us, at least, who pride themselves in being Jews. I, for one, confess there is no thrill so great, so stirring for a Jew than a vivid glimpse into the activities of our National Movement, to witness its progress, to share the anxieties and expectations of those Brethren of ours, who at the helm of our frail bark are making history today.

CONRAD LEVY.

WRITTEN FOR ISRAEL'S MESSENGER.

A CALL TO ALL ISRAEL

By Dr. Max Nordau, London.



Dr. M. NORDAU.

The magnificent tidings from San Remo sent a thrill of joy through every Jewish soul that was not entirely barren of all sympathy with its people. This state of mind, however, cannot endure. After the exceptional feast comes the regular working-day; the rapturous rejoicing must now make room for arduous effort and hard work.

The Powers represented at the Peace Conference have done their part. They have countersigned the promise made on behalf of the British Government, by the pen of the then Foreign Minister to allow Palestine to become the National

Home of the Jewish people. This has been incorporated literally in the Treaty of Peace with the Ottoman Empire. England has been loyal to her word, and it would be an offence to her if anybody dared to doubt that she will continue to act with the same loyalty as hitherto and take without delay, the measures which are indispensable for carrying into practice the theoretical concession granted by the Treaty—viz., the substitution of a responsible civil administration for the shockingly biased military rule, under which a pogrom was promoted to dishonour Jerusalem; and the opening of the gates of Palestine to immediate Jewish mass immigration. Without these two conditions, the Treaty, as far as the Jewish people is concerned, would remain a scrap of paper and the British promise of a National Home for the Jewish people in Palestine a cruel mockery.

It is now the turn of the Jewish people to do its part—the stage of the singing of "Hatikvah"; of waving white and blue flags, is past. It is now our duty to furnish capable, vigorous men, and to make sacrifices of money. Without these elements we shall be unable to create a Jewish Commonwealth in Palestine, and we shall ignominiously lose a unique opportunity in our history of three

thousand five hundred years.

We must no longer speak of Zionism. What we are now called upon to realise is not Zionism, but Judaism. Zionism was a party issue, but now it is the destiny of the whole of Israel which is trembling in the balance. We have a national task before us, in the fulfilling of which every Jew, who has a sense of responsibility and dignity, must co-operate.

There is no excuse for keeping aloof. You want only a spiritual centre in Eretz Israel? Bring your wife for the establishment of that spiritual centre, whatever it may be.

You want only to aid with charity our martyred brothers in the pogrom countries of Eastern Europe? Let your charity demonstrate itself in helping to open for them a refuge in Palestine. You wish to free the oppressed Jews from their outlawry?

To obtain for them equal rights of free citizens? To lift them to a higher intellectual and economical level? They will nowhere be as free; they will nowhere find such splendid cultural opportunities as in Palestine. You wish to bring the economically disinherited Jewish masses back to mother earth? In Palestine they will be eager to live the life of tillers of the soil and breeders of cattle. Whatever your particular purpose, whatever your

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special ideal, whatever your personal interpretation of the meaning of the Jewish longing for the land of our fathers, you are free to follow your own tendency. There is room for all of them in our movement, and there is no longer an available plea for turning a deaf ear to the call of Israel—a call emphasized by Great Britain and all her allies and associates.

Anti-Semitism beguiles us atrociously everywhere. We have only one way of vindicating our national and individual honour against dastardly calumny—that is by proving our capacity for building up a model state and a model society, and coercing even our worst enemies to employ the name of Jew as a title of honour and no longer as an intended insult.

People of Israel! Rise to the occasion and make the offer of Great Britain a glorious success for her and for yourself.

THE WORLD ZIONIST CONFERENCE CONVENE IN LONDON.

Colonisation Of Palestine.

Mr. Nahum Sokolow, Reviews Jewish Situation.

ASSERTS "NEBUCHADNEZZAR WAS A NOBLEMAN COMPARED WITH UKRAINE MURDERERS"

Local Zionist Association Cables Greetings.

Reuter carried an interesting news item from London under date of the 6th instant, concerning the Zionist Conference which was convened in London this month. The local Zionist Association in addition to appointing Dr. Chaim Weizmann and Mr. Nahum Sokolow as its representatives, at the Conference, has cabled on the 1st instant, the following greetings to the London Zionist Organization:

"CONFERENCE GREETINGS. MAY KOL YISRAEL RISE UP AND BUILD JEWISH PALESTINE."

Reuter's telegram referred to above reads as follows:

The World Zionist Conference opened in London today, 250 delegates being present. The principal subjects of discussion were the colonisation of Palestine and the rapid organisation of immigration.

The Chairman, Mr. Sokolow, speaking in Hebrew, declared that Jews had regained their place among the nations of the world. Millions in Eastern Europe had been facing death in the seven circles of hell. "For the multi-massacres of the Ukraine," he declared, "not Heaven nor the mercy of the angels could find palliation. Nebuchadnezzar was a nobleman compared with these murderers."

The audience rose solemnly to its feet, thus impressively endorsing the Chairman's views.

Mr. Ussishkin, Vice-President of the Zionist Commission, said that at least 30,000 Jews must be settled in Palestine every year for the next few years, and that £4,000,000 was required for the first few years for land purchase, immigration, agricultural and public works. Amid extraordinary enthusiasm, Mr. Louis D. Brandeis (United States) was elected President of the Conference and Doctor Max Nordau, Vice-President.—Reuter.

FRENCH WELCOME TO JEWISH PALESTINE.

The London Jewish Correspondence Bureau states that members of the French Military Mission took part in the celebration of the San Remo decisions by the Jews of Dublin which was held in the synagogue. One of the French Colonels thanked the assembly heartily for the reception afforded to him and for their good opinion of the French nation, assuring them that France would do its utmost to help in the restoration of Palestine to the Jews. He concluded with the exclamation "Long live the Jewish people! Long live Palestine!"

"A VIGOROUS ZIONIST COMMUNITY"

Once again this ISRAEL'S MESSENGER made its reappearance as the official organ of the Shanghai Zionist Association. Established in 1904, it ran until 1910; then it appeared in 1918 and twice last year. The resuscitation is due to the energies of its editor, Mr. N. E. B. Ezra, and the new issue, which we sincerely trust will have a long life, does him infinite credit. Apart from local news, it contains interesting articles and a rousing message from Mr. Justice Brandeis, who declares that the British people is heart and soul for a Jewish Palestine. A Hindu view of Zionism is presented by Professor H. P. Shastri, who warmly welcomes the Jew who is best fitted to the task, he declares,

of introducing Western education which the Europeans have not successfully imparted to the Asiatics. If established once more in his ancient home, he will exert a very peaceful influence on Eastern diplomacy. He will unite the divided hearts of some of the Asiatic nations, and his word will be law to them. The Rev. Mr. Hirsch, of Middlesbrough, has been elected habbi of the Congregation, and altogether there is evidence of a vigorous Zionist community in Shanghai.—The Zionist Bulletin, (London).

Written for ISRAEL'S MESSENGER.

TO WHOM WE OWE THE PROMISED LAND.

BY DAVID L. ELIAS

I
Behold! at last, the day has dawned
When Palestine, again is ours;
And for this magnanimous gift,
We have to thank the Allied Powers.
We have to thank men of our Faith,
Who fought in aid of Freedom's Cause;
So that the world might be at Peace,
And not to be ruled by Teuton hords.

II
To those, whose blood in streams did pour,
Through those true patriots to the core,
Who against odds did firmly stand;
To them, we owe the Promised Land.
Though most of them in graves are laid,
Their labour has not been in vain:
For Victory, brings Sunships, and Flowers,
and the Promised Land is once more ours.

III
Always, thoughts of those who were slain,
Shall in Man's Memory remain;
Though years slip by, and we all die;
Though Centuries come and pass again.

PALESTINE,—THE JEWISH NATIONAL HOMELAND.

Sir Herbert Samuel Reads King George's Message Assuring People Of Absolute Impartiality.

ALL RIGHTS RESPECTED.

London, July 11.

The King's message to Palestine, read before an imposing assemblage at Jerusalem yesterday by Sir Herbert Samuel, the High Commissioner, begins by recalling that the Allies have entrusted to Great Britain the Mandate to watch over the interests of Palestine and to insure to that country the peaceful and prosperous development which have so long been denied to it. The message recalled proudly the large part that British troops under Field Marshal Lord Allenby played in freeing Palestine from Turkish rule, and declares that His Majesty will indeed rejoice, if he and his people can also be the instruments of bringing within Palestine's reach the blessings of wise and liberal administration. The message gives the assurance that the duties of mandatory Power will be carried out with absolute impartiality and that the British Government are determined to respect the rights of every race and creed in Palestine in future.

The measures for the gradual establishment of a national home of the Jewish people in Palestine will in no way affect the civil or religious rights or diminish the prosperity of the general population. The King is confident that Sir Herbert Samuel will carry out these principles whole-heartedly and effectively and will endeavour to promote in every way possible the welfare and unity of all classes and sections.

The message concludes: "I realise profoundly the solemnity of the trust involved in the Government of a country which is sacred alike to Christian, Mohammedan and Jews, and I shall watch with deep interest and warm sympathy the future progress and development of a State whose history has been of such tremendous import to the world."—Reuter.

A ZIONIST DEMONSTRATION

London, July 13.

There was a great Zionist demonstration at the Albert Hall last night to celebrate Great Britain's acceptance of the mandate for Palestine. Lord Rothschild presided and others present included Mr. Balfour, Lord Crowe, Lord Robert Cecil, the Chief Rabbi, Doctors Weissmann, Max Nordau and Sokolow, and Jewish delegates from twenty-eight countries. Messages of sympathy were read from notable men including the Bishops of Manchester and Gloucester.

Mr. Balfour, who was enthusiastically received, warned the meeting that there were difficulties ahead, especially in connection with the Arab question which required the mutual goodwill of Arab and Jew. He hoped that the Arabs would remember that the Great Powers had freed them from the brutal tyranny of the Turks and that they would not begrudge a small notch in Arab territory being given to a race which had been exiled for centuries from the land of its forefathers.

Mr. Balfour also dwelt on the importance of partnership between the Jews and Great Britain as the mandatory power. He expressed confidence that neither would fail the other.

Lord Robert Cecil said he believed that the two outstanding features of the war, as regarded the future, were the establishment of the Jewish national home and the creation of the League of Nations.

A resolution was adopted expressing high appreciation of the illustrious services rendered to the Jewish nation by the Allied statesmen and people and pledging British Jews not to spare effort or sacrifice in rebuilding Palestine as a national home, in collaboration with the inhabitants of the country.—Reuter.

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THE GOLUSS IS OVER!

BY RABBI DR. JOEL BLAU

The Goluss is over! After eight-hundred and fifty years it has come to an end by the historic decision at San Remo. Let the news be wanted to all the lands, let tidings of this latter-day Redemption penetrate into every nook and corner of our sorely-beset world, and let every heart beat high with greatness at the salvation of our God! And wherever our brethren are to be found, in every hamlet and every city, in hovel or mansion, in the plague-and-pogrom haunted regions of Poland and Russia as throughout the vast extent of free and happy America; everywhere, where men hope and pray, and place their trust in the righteousness of the God of Israel, let every eye look upward, let every heart beat high with graceful pride, let every bent back straighten; and thus let all true Jews and Jewesses celebrate the glorious event of Jewish Freedom! The shame of the Goluss, the curse that has lain upon our bodies and spirits for well-nigh two thousand years, is suddenly lifted; once again the Jewish people will take its place among the nations of the earth—itself a great nation, great in power, great in courage, great in all things that make for the universal good.

The San Remo decision is not the victory of a party or faction among us; let no one dare to be so small in spirit, so narrow in vision, as to say that it concerns but the Zionists—it is rather a victory for the whole Jewish People, the living Jewish people, that ever refused to consider itself extinct and dead, that with a divine stubbornness having no equal in history asserted its miraculous vitality despite all persecution and that now stands forth in the full strength of hope and faith in self and God, ready to take up its new task of self-restoration.

N. LAZARUS

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This is the answer to all prayers, the fulfillment of all hopes, the drying of all tears: this is truly the Messiah come! All the more real this messianic advent to us modern Jews because not attended by the visionary appearance of some hoped-for celestial figure, because not accompanied by magic and miracle, but brought about by men of flesh and blood, men who know how to wait and how to labour—men of vision yet no visionaries! Magic and miracle have never done us any good; in fact, they have been our great enemies through the ages; they were the direct cause of the prolongation of the Goluss and the harrowing persecutions we were subjected to. Out upon miracles! they are the children of superstition and the brood of mendacious deceit. At least we have learned that the living Jewish people, and not some mythical ghostly phantom, is the true Messiah. Israel, under God, is its own Redeemer. Give us a few more living Messiahs, like Herzl and his followers, give us some more realistic acts of redemption like the San Remo decision, clear away the rubbish of mysticism that has disfigured the Jewish aspiration after freedom, and we shall solve our problem in a generation or two. We need no greater miracle than the Balfour declaration; we need no deeper mysticism than the recuperative power residing in the Soul of the Jewish people. We are a living people, I repeat; and living peoples do not bemoan themselves with childish hankering after occult tricks; they bend their tense muscle and mind to the shaping of their destiny and effect their own salvation. God helps those who help themselves.

So, at last, Palestine is ours again, Palestine, the Jewish Homeland! How must our being thrill to the wonderful news! Jewish—not Turk, not Arabian, not anything but Jewish! A Home—not a hell-hole, not a prison, not a more or less hospitable asylum—but a Home! And land, land for a landless people, land, the mother-soil out of which everything fair is yet to be born for the Jew and the world alike; this is the great boon we are celebrating these days. No more wandering all over the world; no more laboring for others while neglecting our own; no more humiliation and reproach; but the dignity and glory of a people living in its own home, on its own land, exerting itself to the utmost in the free play of its creative energies!

If text be needed, let the text serve to express the thought that in this year of grace we shall enter into the land which God gave us, we shall reap the Great Harvest of the ages we have been waiting for!

Throughout the centuries we were the harvest! What a terrible har-

vest it was! Our fields were sown with our bodies, our furrows cut with our hearts; our blood watered the earth; fears and blood watered the earth where stood tremblingly the hapless ears with bent heads ready for the grim harvester! And the nations of the world swung their sharp scythes over us; and there was death in their harvest-song, and murderous lust in the vicious swing of their arm. We fell only to rise again, and there was never an end to the torture of body and soul. The harvest went on, only no hope seemed left for the martyred race.

But all that is ended now. The fearful harvest is done. Now, thank God, the time has come for our harvest. And our harvest is an altogether different matter. It is the harvest of our hopes, the harvest of a long-deferred justice. Forgotten the indignities and sufferings of the past, fair lies the field before us, happy harvesters, to reap in joy that which we have sown in tears. Proudly do we proclaim to the world that our harvest is no work of destruction, but an act of construction—the creative act of the New Jewish Life. In our harvest-song there is life, not death, it is the old Song of Zion sung to the tune of mankind's highest aspirations. And the power that swings in our tense arm, and sways every one of our thoughts, is the mighty desire to create new things, to lift old ruins into the glory of a new and better day. For the True Messiah has come to Israel not alone but also to the world. In our harvest all mankind will share, for ours is a harvest of mercy and love, of righteousness and judgment.

Palestine, dear Motherland! We are coming—five million strong!—*The Hebrew Standard* (New York).

OUR NEXT ISSUE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 10TH SEPTEMBER, 1920.—A FEW DAYS BEFORE ROSH HASHANA. THOSE WHO WISH TO WRITE FOR THIS SPECIAL EDITION ARE KINDLY REQUESTED TO SEND IN THEIR CONTRIBUTIONS ON OR BEFORE THE 25TH AUGUST NEXT.

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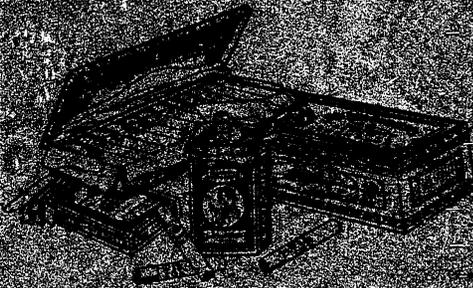
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Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, (CHINA) 10TH SEPTEMBER, 1920. 27TH ELUL, 5680.

FIFTY SIX EIGHTY—"ANNUS MIRABILIS"

At this solemn season of the Jewish year, when Israel is halting past another milestone on the weary pilgrimage, she lifts her drooping head to observe the new prospect that is opening before her, and makes a short pause, in which, perchance, she hearkens to the voices of her loyal children, raised in many lands, in accents of cheer, encouragement and ineffable love. Let ours, O brethren in the immemorial East, be heard among them, and let our suffering Mother take with her upon the ensuing stage of her heavy journey, our most inspiring assurances of unchanging devotion and adherence to her supreme and eternal interests.

5680 will remain indelible on the tablet of Jewish history. Her memory will not perish since the mark left behind, her footprint upon the sand of time, was such as to render it, *Shenath Geulah, annus mirabilis*. Our readers surely know that we refer to the decision of the Supreme Allied Council at San Remo to include the Balfour Declaration in the treaty with Turkey and to appoint Great Britain as the Mandatory Power. Such an event in the history of our people overshadows all other events. It has no parallel in our history ever since the great exile began. It is an event of such supreme significance to our people that we must hail it as a new era in our life. It is, therefore, no wonder that Jews in all parts of the world have celebrated the event with "timbrels and psalms." It was a striking manifestation of the Jew's devotion to *Eretz Yisrael* for which he is now prepared to make the maximum sacrifices. The Land of Israel is now enjoying an era of economic and industrial developments. Her administration being civil since the beginning of July last, there can be no doubt of the vast vista that has opened for that land, which has remained fallow under the Turkish regime. The future of our people is wedded to Palestine and it behoves us to rise up

and build it as in the days of EZRA and NEHEMIAH. The appointment of Sir HERBERT SAMUEL as the High Commissioner of Palestine will ensure rapid development and the prosperity of the land. In the words of the *London Times*:—"He (Sir HERBERT) will carry with him to Palestine the goodwill of all who understand the high importance of stating the Jewish question in its true terms, and of enabling Jews, as Jews, to stand on an assured footing among the great peoples of the earth."

The riot in Jerusalem in April last, which exacted a heavy toll of Jewish lives proved to be the work of hirelings and reactionary officials, who, in order to further their own selfish ends had organized the pogroms with a view to influence, if possible, the Peace Conference against the establishment of a Jewish National Homeland in Palestine. Positive proof is forthcoming that the British military officials had connived at the riots and overtly and covertly expressed their sympathy with the Arab demagogues. This dark chapter is now, happily, closed and Israel to-day is busily engaged in rebuilding his ancient homeland and forgiving his quondam enemies.

The position of our people in Eastern Europe has remained the saddest with not a glint of hope on the horizon. In Ukraine, in Poland, they have been killed, maimed and crippled by the tens of thousands. In Hungary thousands of them have been murdered by the White Terrorists of the military government. The cry of the people and the orphans has failed to pierce the ears of the civilized Powers who, for some unaccountable reason, turn a deaf ear to the moans and groans and the agonies of suffering humanity in those benighted lands. NAHUM SOKOLOV, the great Zionist leader, at the recent London Zionist Convention, said: "For the multi-masacres of the Ukraine, not Heaven nor the mercy of the

angels could find palliation. NERUCHADNEZZAR was a nobleman compared with those murderers." This sums up the tragic situation of our people in "the seven circles of hell."

In Germany things are no better and no worse. A systematic campaign of scientific anti-Semitism has been revived, and in Austria Jew-baiting has grown more intense. Everywhere the populace has been incited against the Jews and here and there violence had been committed which brought in its train untold miseries on the latter. In France the anti-Semites have not yet forgotten their fiasco in the DREYFUS affair, and they continue their attacks on the Jewish people under various pretexts. In America, the land of the free and the brave, a violent anti-Semitic campaign has been launched; we would refer our readers to our correspondence columns where a letter from the esteemed head of the Independent Order of B'nai B'rith is published. In England, which was the first to issue the Declaration for a Jewish Homeland in Palestine, there are "decent" publications that are continually inciting race hatred against our people. They conduct a campaign of slander and vilification, saying that the Jews have organized themselves into a world body for the purpose of undermining the present systems of Government. In Russia, the situation of our people is most unenviable, and the less said about it the better for the reviewer and the reader of this dirge. Everywhere, the situation of our people is growing alarming and but for the glint of hope flashing from *Eretz Yisrael*, where the Jew would be completely immune from massacre, outrage and persecution, the present reviewer would have arrived at the most dismal abyss toward which we are speeding fast in the Diaspora.

In countries where our people are less immune from the arrows of anti-Semitism, such as India, for instance, there has been, unhappily, no progress of any kind to chronicle. Our people in that blessed land have remained in the background, contributed little or nothing towards the solution of the Jewish problem, followed the line of least resistance, closed their eyes and ears and hearts to the appalling miseries of our people in Eastern Europe and paid little or no heed to the new era that has dawned for our people in Palestine. Spiritually they have retrograded—the *Yom Shebii* has been thrown overboard, practically a whole Community has been "murdered" spiritually and the retrogradation movement is in full swing. It is with sorrow rather than in anger that we chronicle these lines, but facts are facts and no sophism can change them. While the outlook in India is dark and menacing, there is no reason to despair of the future. Forces may soon be at work which will completely revolutionize the present state of affairs and bring about an era of renaissance in the whole of India. We are just in receipt of some copies of *The Israelite*, a monthly publication in Bombay, edited by D. S. ERTLKAR, B.A., a Bene Israel, which indicates a very healthy

situation amongst the latter section of the Community. We earnestly hope that our criticism of our Indian co-religionists as a whole, will not be misconstrued or misunderstood. We have no desire to judge or misjudge anyone, *Ki Hamishpat Le'Lohim Hoo* (Deut. 1-17) but, as chroniclers of events it is our privilege to point out the weak and the sore spots and to arouse those who are indifferent to Israel's fate. We believe there are immense latent resources hidden in India which, if utilized for the benefit of our rejuvenated nation will go a long way towards strengthening the hands of the Zionist leaders in their present spade work in Palestine. Rouse up, O leaders in Israel, give your brains a racking. To find the remedy we are lacking.

Coming nearer home, we are pleased to note that there has been some activity and progress achieved here and there. In Singapore our co-religionists have raised within a short time a magnificent sum for the Jewish National Fund and a Zionist Society was formed. In the early part of this year meetings were held locally and the decision to extend a call to Rabbi W. HIRSCH was decided upon. This in itself marks an epoch in the history of our congregation, thanks to the good offices of Chief Rabbi HERTZ. Zionistically the fort has been gallantly maintained and considerable progress has been achieved all round. The presence of Mr. ISRAEL CONEX, the Zionist Envoy, will soon give our Community an opportunity to listen to the official exposition of Zionism and our future relation thereto. It behoves us to prepare ourselves as men to meet the call that comes to us from our Motherland and to vow to do our simple duty in the premises.

It is, however, to be regretted that the Jewish Club which once upon a time gave us hope of communal solidarity has recently received a setback and dashed our anticipations to pieces. In a Community like ours, it is indeed imperative to foster the idea of an exclusive Jewish Club and let us hope that this will be our next step in the near future.

The year 5680 is dying and the year 5681 is approaching. Our hopes, our prayers, our wishes are centred in the Land of Israel. There, and only there, we shall build up our culture and our civilization. There Israel will blossom and the lion of Judah will bring forth prophets, bards and sages and great men. With apology to ABRAHAM LINCOLN, America's Immortal, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, we shall strive on to finish the work we are in, to bind up Israel's wounds, to care for him and all humanity who shall have borne the battle—to do all which may achieve and cherish a just and lasting peace for *Kol Yisrael* and with all Nations."

THE SABBATH QUESTION.

We publish elsewhere in this issue a letter from a correspondent in India on the above subject. Mr. SOMAKE writes quite feelingly

and our sympathy goes out to him. Mr. SOMAKE confines himself to the "Ten Commandments" but he evidently fails to realise that without the Oral Law, the Bible *per se* would remain to this day a sealed book to us. His fling at the Committee of the "Shearith Israel Synagogue is unjustified. The latter was not animated by any desire to drive away the worshippers from the Synagogue, but on the contrary to inspire in them the gravity of the situation and to protect the citadel of Israel's faith from being undermined. Sabbath desecration cannot be justified on any ground except when there is danger to life. Individuals may judge for themselves but the Community as a whole dare not condone disloyalty to the faith. For the past quarter of a century the situation has grown from bad to worse. We have noticed the degeneration of an erstwhile prosperous Jewish Congregation, consequent upon Jewish offices insisting on their Jewish employees to attend to their business on *Yom Shebii* or face dismissal. The imperial edict had gone forth:—"Slave at my price or starve at yours." Well, to choose between the two, the *Yom Shebii* was sacrificed and we find to-day Sabbath-less and Torah-less congregations the rule rather than the exception. In his dispersion, the Jew has always occupied an anomalous position. He was hedged both from within and without. Reform Judaism took the line of least resistance. It sacrificed the *Yom Shebii* in favour of *Yom Rishon*. Such has been the curse of our *Galuth*. In the olden days, and this not very long ago, the Jew made abundant sacrifices for his religion, but to-day such an attitude of loyalty can be counted on one's finger's ends.

Mr. SOMAKE wishes us to believe that the Sabbath-desecrator is as loyal in the sight of God as that who is not. This is a bad principle. If we were to deal leniently with a soldier on the battle field for disregarding his duties to his King and country on the ground that he is just as loyal in spirit and faithful in his heart to his King and country as the one who exhibits his loyalty in deeds and action, would that not be irrational? Let not Mr. SOMAKE justify Sabbath-desecration on any ground, except in case of danger to life. (Vide *Shulhan Aruch, Orach Hayim*, pp. 328/332.) Mr. SOMAKE may be interested to know that the Sabbath is considered by all the accepted authorities on the Jewish Law without exception, equal to all the written and oral commandments put together, and the breaking of the Sabbath is as much as disregarding the whole Bible. It may be further worth while to point out to Mr. SOMAKE that the commandment of the Sabbath observance is repeated in the Bible not less than twelve times. Man was created to observe the Sabbath as he preceded it, the same as all other creations enumerated in the beginning in the Bible, which preceded man, were intended for his use. It is quite patent that the Jew is failing in his dispersion to keep body and *soul* together. In his zeal to protect his body he has sacrificed the

soul. Mr. NAHUM SOKOLOW, one of the brilliant leaders of the Zionist Movement, made a sterling statement recently when he said at a Zionist meeting in London:—"The difficult thing for a Jew was to be a Jew. In Palestine they were going to solve that problem—to be Jews as Englishmen were English." Our men of vision had foreseen the difficulty of the problem and consequently had their faith implicit in the Zionist Movement.

And now a word about the Shearith Israel Synagogue. In July last at a meeting of the members the question was discussed by them and finally left to the discretion of the Committee to slightly modify the former decision of the members when occasion requires.

IS IT TRUE REPENTANCE?

Dr. LEO M. FRANKLIN, President of the Central Conference of American Reform "Rabbis," in a letter to the Zionist Organization of America, following the issuing of the British Mandate at San Remo, writes, *inter alia*—

I am entirely sure that I voice the sentiment of every member of the Central Conference of American Rabbis when I say that we greatly rejoice in the prospect that a considerable number of our brethren in faith who are now the victims of physical suffering and spiritual repression may be able to find in Palestine the opportunity to live full, free and happy lives.

In any movement looking to make Palestine a land not merely of refuge for the down-trodden Jew but as well a place where fuller expression may be given to the spiritual genius of the Jew, you may be assured of the full and whole-hearted co-operation of the Central Conference of American Rabbis.

In the hope that the decision of the San Remo Conference may point to a new and better day for world Israel and that the last chapter in the story of Israel's martyrdom having been written what follows shall be a tale of Israel's spiritual mastery, I beg to remain,

Very sincerely yours,

LEO M. FRANKLIN.

According to the *Scribe*, of the 18th June last, (a Jewish weekly published at Portland) the half-hearted manner in which Dr. FRANKLIN endorses Zionism will be strenuously opposed by the "many prominent and active members of the Central Conference of American "Rabbis" who are ardent Zionists." The latter represent the shining stars and brilliant luminaries of the Reform Rabbinate, namely, Dr. MAX HELLER and his son JAMES, Drs. MAX RAISINS and his brothers, ABBA HILLEL SILVER, MAX SCHLESSINGER, SILVER MENDEL, JUDAH LEON MAGNES, MARTIN A. MEYER, JOSEPH KRAUSKOPF, SAMUEL SALE, EDGAR F. MAGNIN, HORACE J. WOLF, STEPHEN S. WISE, ABRAM J. SIMON, MORRIS LAZARON, JOSEPH SILVERMAN, MAURICE HARRIS, MAX MARGOLIS, NATHAN KRASS, JOSEPH JASIN, JOEL BLAU, *et al.*

At any rate, Dr. FRANKLIN's letter to the Zionist Organization brings the Central Conference a step nearer to the Zionist Ideal since it is an indication of the awakening of national consciousness on its part. It has been said that a child, taken from its home in its

earliest years, can learn to love a strange nurse and forget its real mother. If that can be so, how can we be surprised that Jews, yea, Reform Jews, torn away from their birth from their real mother and given suck by alien nurses have completely forgotten and fail to recognise their true mother—*Eretz Yisrael*?

In our last issue we expressed the hope that the Central Conference would admit its mistake by repudiating the Pittsburgh platform which had disavowed *Eretz Yisrael*. We are now pleased to observe that some steps in that direction have been actually taken. Dr. FRANKLIN has handled a most difficult job and we congratulate him on his bravery and heroism in thus breaking away from the Pittsburgh platform and coming nearer to the Zionist Ideal. It is safe to assume that the voice of the reactionaries in the Central Conference is growing dimmish day by day, and the voice of the young elements, just fresh from the H. U. C., is gaining ground.

We are perfectly safe in prophesying that before very long the Central Conference will have the courage and the wisdom to denounce openly the Pittsburgh platform, which has unfortunately created an unnecessary gap between Israel and Israel and between Israel and his Torah. That that day is not far-off, may be judged from the letter of Dr. FRANKLIN to the American Zionist Organization.

"THE AMERICAN ISRAELITE" AND OURSELVES.

The June issue of ISRAEL'S MESSENGER, the official organ of the Shanghai Zionist Organization, is a very handsomely gotten up periodical of fifty-two pages and a cover. It is full of good things and is a fine specimen of the printer's art. It is a pity, however, that its pages should be marred by an unkind and undeserved attack on THE AMERICAN ISRAELITE and its editor, and what is worse, on the graduates of the Hebrew Union College, on the college itself and on its respected and venerable President. The number contains among others a portrait of the MESSENGER's editor, Mr. N. E. B. Ezra. The portrait is that of a decidedly good-looking gentleman, whose appearance would indicate that his heart is full of the milk of human kindness, that he is prosperous, at peace with the world and not a man who would abuse those who differed with him, to the utmost limits of good taste and sometimes a little beyond. It is to be hoped that Brother Ezra will see that this gentle rebuke is well meant and perhaps let it tend to soften the asperities of his style of journalism.—*The American Israelite*.

Our contemporary is a keen student of human nature. It knows how to conquer friendly critics and to overcome their opposition. As the WISE KING said, "*Lashon Racca Tishbor-Garem*." "A soft tongue breaketh the bone" (Prov. 25, 15.) and Mr. LEO WISE, the Editor of the *American Israelite* has very wisely adopted this beautiful maxim on this occasion. But we are not likely to be influenced by the soft answer, nor apologize or withdraw what we wrote on matters referred to by our valued contemporary.

ISRAEL'S MESSENGER has from its very outset stood for Unity in Israel. It stood for Tradi-

tional Judaism. It stood for Zionism. In short, it stood for everything that was best and noblest in Jewish traditions. On occasions when we could not see eye to eye with our critics, we treated them fairly and conducted the discussion on the highest plane of courtesy and dignity. We did not indulge in personalities but placed principles above everything else. We are, therefore, wholly surprised to learn that our Cincinnati contemporary accuses us of being "abusive." In our eagerness to defend the faith that is in us, we have always one aim uppermost in our mind, and that is, to enter the arena of discussion, to use a Rabbinic phrase, *Leshem Shamayim*, and to vindicate the truth of Judaism, in accordance with the inner light that has been vouchsafed to us. It is indeed painful to see so-called Rabbis, graduates of the Cincinnati Seminary undermining the faith of Israel; it is painful to see a College which was founded for the preservation of *Torah Min Hashamayim*, betraying its founder and its incumbent devoting all his energies in destroying every vestige of holiness of *Torath Moshe*; it is painful to see the alumni of the Cincinnati College openly violating the *Yom Shebit* (Vide *Hebrew Standard*, 2nd July, 1920, p. 8) and thereby encouraging disloyalty to the faith among which their flocks were reared; it is this and several other un-Jewish, nay, anti-Jewish incidents that impelled us to criticize strongly the attitude of the present incumbent of the H. U. C. If we referred to him as "Goy-Rabbi," we did not mean to be "abusive," but because we meant it so. Nay, it is so. Just see. This leading light of American Reform Jewry insists that *Torath-Moshe* is not *Ermet*, but a "man-made Book and is no more binding and authoritative." According to him the *Yom Shebit* is borrowed from the Babylonian code and is not the word of God spoken to Israel on Sinai. He advocates the abolition of the Abrahamic Covenant. To him the *Shulhan Arukh* is a "bundle of laws" and should be observed more in the breach than in the observance. Nothing is holy to him. From his Siddur all references to Zion are expunged and he lives and moves in the thought that he has no *helek* in *Ben-Daweed* nor any *Nahala* in *Ben-Yishat*. He did all he could to frustrate the BALFOUR Declaration and oppose the entry of Israel to *Eretz Yisrael*. We believe that this list of indictment is enough for the present.

We hope that our attitude will not be misconstrued. We are not sitting on judgment, nor do we intend to misjudge anyone. Prof KOHLER will himself not deny the charges enumerated against him; if anything, he is proud of them. And now, Brother LEO WISE, will you please tell us whether we are not justified in our title of "Goy-Rabbi"? Do you still think that we were "abusive"? We throw out.

And now a word about the attitude of the *American Israelite* and the policy of anti-Jewishness it has pursued all along. Week in and week out our contemporary has persistently vilified and slandered the Zionists in its columns; its Editor together with Rev. DAVID PHILIPSON, of

Cincinnati, had intrigued and plotted and schemed to defeat the BALFOUR Declaration and to rob *Keneseth Yisrael* of the jewel she possessed in the Diaspora. The founder of the *American Israelite*, it should be remembered, called THEODORE HERZL, of revered memory, "a charlatan and a highway robber." (Vide *Jewish Encyclopedia* article Zionism). Not we, but our Cincinnati contemporary has created a division in Israel; not we, but our contemporary is responsible for the present bitter feeling which it has succeeded in creating in our otherwise peaceful camp, and yet when we felt impelled to offer some criticism by way of healing the breach that has been created, we are accused of being "abusive" and called upon "to soften the asperities of our style of journalism"!

We earnestly invite our contemporary to work for unity and not for division in Israel. To oppose Traditional Judaism, which includes Zionism, is like a boatman who wishes to row against the tide. The day of intriguing against us is past. We are too weak to be divided against each other. The day of making a sincere *Teshuba* is nigh and in these days of *Yamim Noraim* when everyone is called upon to square himself with his Maker, it is meet and proper that some retrospection should be indulged in.

We repeat again, we were in no way "abusive." As a matter of fact, it was the duty of our contemporary to elucidate to us wherein we had erred in our judgement and not to rebuke us, albeit gently. We are, however, willing to submit our case before *Shelosh Beth Din*, namely, Dr. GOTTHARD DEUTSCH, the respected Dayan of American Reform Jewry; Rabbi Dr. H. PEREIRA MENDES, the venerable spiritual head of the Spanish and Portuguese Congregations, New York, and Dr. LOUIS GINZBERG, of the Jewish Theological Seminary, New York. We undertake to abide by their decision and we hope that our Cincinnati contemporary will equally show its willingness to do so. Until then it has no right to accuse us of being "abusive," a charge which we consider too serious to pass unchallenged.

EDITORIAL NOTES

לשנה טובה כתבו

GREETINGS FOR ROSH HASHANA.

ISRAEL'S MESSENGER takes this opportunity of sincerely wishing all its readers, contributors and advertisers a happy and prosperous New Year. May 5681 be a year of peace, joy and happiness to all mankind. May it bring to this distracted planet that balm of healing, for which we all hope, and long and pray in our heart of hearts. In the words of our time-honoured liturgy—

May the year and its misfortunes now cease together,
May the year and its blessings now commence together."

"RISE UP AND BUILD!"

Let us rise up and build *Eretz Yisrael*! The burden of *Am Yisrael* will be the lighter if everyone—he or she—were to do his or her duty in the premises.

It was NAPOLEON who said that three things are indispensable in warfare—the first is money, the second is money, and the third is money. To-day *Am Yisrael* is engaged in real warfare, not for destruction, but for reconstruction purposes. Prof. CHAIM WEIZMANN in a recent interview reported in *Haaretz*, (a Hebrew daily published in Jerusalem) said that "*Moshe Rabbenu hotsee mayim min hatsellah*," "Our Master Moses has produced water out of the rock, "*Anahnu Notsee Zahab 'min hatsellah*," "We will produce gold from out of the rock. Such must be the will and the determination of *Kol Yisrael*. May they rise worthily to the occasion and answer the call of Zion worthily!"

AL NAHAROTH BROOKLYN.

While the whole of *Keneseth Israel* has celebrated with joy and thanksgiving the restoration of Palestine to the Jews, a small coterie of men, headed by DAVID PHILIPSON, LEO WISE, KAUFMAN KOHLER, LOUIS GROSSMAN, ISAAC LANDMAN, et al, sat around the rivers of Brooklyn and wept over the paled and faded glory of Reform Judaism. Thus the man made creed of GEIGER, EINHORN, ISAAC M. WISE and HOLDHEIM, has tumbled down to pieces, like NEBUCHADNEZZAR'S idol, to the dismay of the present leaders of the Reform wing in America. No wonder that the Book of Lamentation is a *vade mecum* in the American Reform camp to-day!

TORAH AND SCIENCE.

The series of articles published in these columns by distinguished authors demonstrate once more the fact that the Torah stand unassailable to this day from the result of scientific investigations. Our attention was lately drawn to a statement made recently by "one of the greatest authorities on tropical medicine," to wit, Sir JAMES CANTILE in relation to the Mosaic teachings. Sir JAMES writes:—

We had never upset one of Moses' laws in regard to hygiene, sanitation, or medical teaching. All that the scientists of to-day, with their microscopes and text books, did was to prove that the ancient Law-Giver was right. There was not one page of the Bible that did not teach us a hygienic fact. We had been trying hitherto to cure disease instead of preventing it, as Moses did.

It is as true to-day as when ISAIAH first proclaimed his great spiritual truth, that it is the grass that withereth, the flower that fadeth; but as for the "word of our God," the truth, that shall stand forever.

US.

ISRAEL'S MESSENGER, the official organ of the Shanghai (China) Zionist Association, of 7th April, contains an attack on the alumni of the H. U. C. and on its President Dr. Kaufman Kohler who is dubbed as Goy-Rabbi. Perfidious orthodoxy and Zionism are responsible for the ill-balanced mind of our Chinese contemporary.—*The American Israelite*.

What a serious contribution to a most serious subject! In another sheet published at Portland, the brother of the Editor of the *American Israelite*, Rev. JONAH B. WISE, criticises us in inelegant language unworthy of a Minister of a Reform Congregation. In these Awful Days when we are bidden to forgive each other we have no desire to indulge in a verbal duel with the Wise Brothers. May Allah grant them *Refuath Haneefah* in addition to the *Refuath Haguf*, which they seem to enjoy in abundance!

DR. CYRUS ADLER

Ever since the lamentable death of Dr. SOLOMON SCHECHTER, three years ago, the vacancy of the President of the Jewish Theological Seminary, New York, has remained unfilled, although Dr. CYRUS ADLER has been delegated as Acting President. The latter although not a professedly orthodox has taken advantage of creating schism in the Seminary by his fulmination on Zionism. It has given courage to the Reform wing in Cincinnati, who point out that the latter is not the only body that is hostile to the Zionist Ideal. Thus Dr. ADLER has succeeded in playing into the hands of the *American Israelite* and thereby creating a false notion abroad that he, as head of an Orthodox Seminary, is opposed to the Jewish National Movement. The late Dr. SCHECHTER, of revered memory, was an ardent Zionist and his influence on the students of the Seminary is still being reflected in more ways than one. The attitude of Dr. ADLER has been strongly questioned and resented by the whole body of students at the Seminary. One of the graduates took it upon himself to contradict Dr. ADLER in a letter to the *Jewish Exponent*, Philadelphia; which speaking for his fellow-graduates, he concludes as follows:—

"Every one of us is an affiliated Zionist. We take an active part in the Zionist work in the districts of New York City, as well as in the work of the Intercollegiate Zionist Association and of Young Judea. It is our hope and prayer that the Jews may build up in Palestine a national life, in which the ideals of our religion should be realized practically, so that our long suffering in the exile shall not have been in vain. We respectfully ask you to print this letter in your columns.—Solomon Grayzel, President of the Student Body.

Bravo SOLOMON GRAYZEL! We applaud you from far-off China and extend to you our heartfelt congratulations at the manner in which you have handled a delicate question. Men of the stamp of SOLOMON GRAYZEL will lead future Jewry and we are proud of the Student Body. Dr. CYRUS ADLER has the satisfaction of knowing that he is only lauded by the Reform Jews of Cincinnati and that the bulk of Jewry which stands for *Eretz Yisrael* will have none of his idiosyncracies.

ZION'S GREAT LOSS.

The murder of Dr. ISRAEL FRIEDLANDER and Dr. BERNARD CANTOR, members of the American Joint Distribution Committee by armed bandits at Ukraine, reported by Reuter from New York under date of July 13th, came as a great shock to Jews in far off China.

Dr. ISRAEL FRIEDLANDER is well-known here as an author and Professor at the Jewish Theological Seminary at New York. His latest collection of Jewish Essays published under the title, "Past and Present" has attracted considerable attention and great admiration for the author's scholarship and literary talent. His untimely death at the hands of the lowest scum of humanity has created horror and detestation at the dastardly deed.

Dr. FRIEDLANDER and Dr. CANTOR could ill be spared in these days when the very existence of our people is being threatened with extinction; in their untimely death Jewry throughout the world has suffered an irreparable loss which would be hard indeed to replace.

Dr. FRIEDLANDER who is well-known as an author was an embodiment of a great *Talmid Hacham*: his robust idealism was a challenge to the present tendency towards assimilation, and as an exponent of the best and noblest traditions of Judaism he was greatly admired and venerated by *Kol Yisrael*. This great star in Israel has shone in the great firmament of Jewish seat of learning and his noble idealism has inspired many followers to cling tenaciously to the old path,—the only path that secures for Israel a clean bill of spiritual health in the diaspora.

The American Hebrew, of New York, which has become notorious for its anti-Zionistic fulmination, has recently chided the Zionists for celebrating the restoration of Palestine to the Jews, while neglecting to look after the starving million souls in Eastern Europe! The murder of Dr. FRIEDLANDER and we may add that of Dr. CANTOR and their mission to Ukraine on behalf of the starving co-religionists, is a striking reply to that baseless calumny of that irresponsible sheet. A local British daily, *The Shanghai Times*, has summed up the death of the two murdered men, namely, Dr. FRIEDLANDER and Dr. CANTOR as "Zion's great loss." And so it is. Of this we know that, Dr. FRIEDLANDER was a great and ardent Zionist, a great fighter for our cause and his strong pen was ever dedicated for the vindication of Zionism. His vigorous reply to HERBERT ADAMS GIBBONS' article in the *Century Magazine* of January, 1919, has demonstrated clearly that we Zionists had a great leader in FRIEDLANDER and now we have every cause to deplore his untimely death. He and his colleague had died in harness. True martyrs they are to the Jewish cause. They have gone AKIBA-like to their eternal reward and as long as Israel lives their names will ever be remembered and cherished by *Kol Israel*. They are not dead to us, for as our

Sages taught, "Tsedikim be' mithatham Nikram Hayeem."

NATHAN STRAUS, THE PHILANTHROPIST.

It is our privilege to publish elsewhere in this issue a stirring address by Mr. STRAUS wherein he re-iterates his desire to contribute all his wealth for the need of suffering humanity. In other words, the noted philanthropist expresses a hope to die a poor man.

Meanwhile, Mr. STRAUS is living on gold basis. He is hailed as a benefactor without distinction of class, race, creed or colour. "I have given nine-tenths of my fortune to Christians, and only a tenth to those of my own faith." Herein is summed up the word "Tsedaka" which knows no barrier between Jews and non-Jews.

The life of such a truly good man is an example for many others to follow. We need many more recruits in the field of philanthropies: would that we had a plethora of them in these days of Zion's rehabilitation. If a few millionaires were to die poor in worldly possessions like Mr. STRAUS, the world would be infinitely better for their having lived in them. But NATHAN STRAUS will never die poor. Those who die poor are those who live for themselves and hesitate to beautify and enrich human lives. NATHAN STRAUS will ever remain rich in good deeds: and though he may give away all his worldly possessions they will simply add to his spiritual riches. It is the only form of happiness in the end that endures, the only true joy to which God adds no shadow, no sorrow, no regret.

JEWESSES GIVE JEWELS FOR PALESTINE.

Giving their jewels to the Palestine Restoration Fund being raised in Great Britain for the upbuilding of the Jewish National Homeland, prominent Jewish women of England, led by Lady HERBERT SAMUEL, wife of the High Commissioner of Palestine are organizing the movement throughout England.

The movement to give their jewels toward the restoration of Palestine is not limited to England, for according to another report received by the Zionist Organization, the Jewish women of Poland, Galicia and Lithuania, inspired by the Peace Conference's decision to make Palestine the Jewish National Homeland, are donating their jewels liberally for the restoration fund.

Reports received from every part of the world show that Jewish communities, no matter how hard they have been hit by war and its aftermath, hunger and disease, are making all kinds of sacrifices in order to contribute toward the rebuilding of the Jewry's homeland. Large sums are being raised everywhere, particularly in England, Germany, South American countries and other territories, not damaged by the war.

The Zionist Organization of Germany has been overwhelmed with offers of material help and has undertaken to contribute within the next 10 years, 200,000,000 marks. In America a Palestine

Restoration Fund of \$10,000,000 is being raised.

In addition to the large amounts of money being raised, communities throughout the world are organizing and preparing to leave for Palestine, now that the mandate has been granted and the restrictions against immigration are expected to be lifted. In many cases, these immigrants are forced to give up every bit of their cash and personal possessions in order to raise enough money to secure railroad and steamship transportation.

A typical example of this were the 644 South Russian Jews, who chartered a Russian boat to take them to Palestine and were forced to pay three million roubles for it, an average of 5,000 roubles per passenger. As many of the immigrants were poor and could pay hardly anything, wealthy passengers in many cases paid 20,000 and 30,000 roubles each. These immigrants stripped themselves of everything they owned in order to reach Palestine. Another group of 1200 immigrants was organized at Odessa, agreeing to pay 30,000,000 roubles for passage to Palestine, when changes in the political situation forced the cancelling of the trip. These immigrants sacrificed whatever money they had at 4,000 roubles for an English pound sterling, in order to secure the boat.

From Jaffa at a meeting celebrating the establishing of the Jewish National Homeland, teachers donated two weeks' salary and workmen one week's salary toward the restoration fund. Valuable gifts, precious jewels and mortgages were also contributed, while 6,000 pounds in cash was raised.

PALESTINE RESTORATION FUND

First Subscription List		Francs
Mr. and Mrs. Salem S. David	...	250.00
Mr. and Mrs. N. E. B. Ezra	...	200.00
		450.00

Further contributions will be gratefully received by the local Zionist Association and Palestine Association "Kadimah" in China, and duly acknowledged in ISRAEL'S MESSENGER.

THE RECENT ZIONIST CONVENTION IN LONDON.

"AN IMPOSING AND UNFORGETTABLE SIGHT," SAYS RABBI HIRSCH.

Rabbi W. Hirsch, our Minister, writes to us under date of 15th July, as follows:—

The great Zionist Demonstration which was held last Sunday in the Royal Albert Hall was an imposing, unforgettable, sight. There were many notable persons, and there were inspiring speeches, and words of wisdom, and words of counsel. But what was most impressive was the great mass of Jews representing over 20 countries, knitted together by one ideal, by one feeling of longing and of hope. And as their emotion struggling for expression burst out from time to time in rolling waves of assent or dissent, one could not but see that in spite of the multiform diversities which crossed and re-crossed this motley composition of Jews, one heart beat in them all. In the face of such a unity the arguments whether Jews are a nation or not become so petty, and those oppose Zionism on the ground of nationality shrink away like spectres that fly from reality. I could wish at least one of your community were present to carry the sacred contagion to our fellow Zionists in Shanghai.

THE BEAUTY CIGARETTE



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SHANGHAI.

Written for ISRAEL'S MESSENGER.

EDUCATION AND RELIGION.

BY DAVID S. GUBBAY, (HONGKONG)

As human knowledge is very limited and is mostly gained by observation and experience, it is emphatically urgent upon us to get a clear and certain perception of truth, act or anything that actually exists through education. We know, or perceive with our eyes by other senses, yet we have to learn how to instil into our mind the principles of arts, sciences, moral, religion and behaviour, so that we may be able to understand them thoroughly and apply them to our workaday life. There is no difficulty in achieving them, as education comprehends all that series of instruction and discipline which is intended to enlighten our understanding. The word Education comes from the Latin word "EDUCARE" e, and duca to lead which gives a perfect idea of what the word education means. In other words it means to guide in a similar manner as one leads a child to understand things, objects, which are presented to him or her to learn. As regards the adult, Education is the showing of a method of attaining an object. What is the object of Education? Its object is the training of the whole man or woman, young or old, spiritually, intellectually and physically so that they may derive the benefit of harmoniously developing the mind, body, and character. Spencer in his "Education Moral Intellectual and Physical" has entirely left out the spiritual, for the obvious reason that he treated it as an unknown factor, though he believed in a Power that guides the Univers and its inhabitants.

The Minister of Education, Mr. Fisher, in one of his essays assumes that, Education is one of the good things of life which should be more widely shared than hitherto has been the case among the children and young persons of the country. Mr. Fisher strongly confirms what the Psalmist declared "By the breath from the mouth of school children the world is sustained." Search all the fundamental laws of the various religion and you will always find, that preachers, counsellors exhort the lay people to acquire knowledge and especially religious science, and that can only be gained through Education. Mann the Great Hindu Lawgiver claims that wisdom is the first thing to be learnt which is rather vague for it consists of the knowledge of duties

prescribed by religion. Besides it indicates simply mere human erudition. Zarathustra who was more enlightened than his contemporaries said that it is not enough to read the precepts of religion but they must be studied and engraven in man's memory. But the doctrine of Judaism, regard study and education as positive precepts which contains the conditions of human progress. It makes no distinction between secular and religious education but proclaims instruction a sacred duty and declares ignorance a sin.

"AND THOU SHALT SHOW THY SON"
—Erodus. XIII. 8.

"AND TEACH THEM THY SONS AND THY SONS' SONS."—Deut. VI. 9

"AND THOU SHALT TEACH THEM DILIGENTLY UNTO THY CHILDREN"—Deut. VI. 7.

These are only simple words which Moses by the Lord's Command laid the foundation of the great law of Education.

Our revered Sages faithful to the spirit of the written Law were not content with recommending only, but they rigorously prescribed that IT IS a duty for a man to give his son instruction. And the fulfilment of that duty must begin early in the child's life.

Knowledge and wisdom according to our Sages are derived from the Torah, for the Bible is a book that contains all that pertains the religious and moral duties, apart from its moral and criminal ordinances, and its legislature on physical as well as in spiritual purity.

The Bible is a wonderful book, it is a book that has borne the brunt of a fiery criticism for the last 2000 years and yet its teachings, doctrine, and all that are taught in it are facts that are upheld by Christians, and others, despite the onslaught of the Higher Criticism. Even the Novelist derives his inspirations from it.

The Torah's hygienic and dietary laws are recognized as *par excellence*, for eminent Scientists who are advocating to-day for preventive measures against the onslaught of terrible diseases, declare that the Biblical laws are the safest method to guard its attacks. An eminent Doctor who was some time ago in our Colony, is to-day an upholder of these laws. TURN IT OVER AND OVER AND YOU WILL FIND EVERYTHING IN THE TORAH, SO SAY OUR

FATHERS." for it alone can give the understanding.

There is a nice little story in the Talmud Kiddushim which shows that no circumstances, no life can exempt a man from his duty of education and study. Moreover it makes it compulsory on the father to teach his children. An illustrious Sage was almost bareheaded taking his son to the Mishnah in a great hurry, met a friend of his and nearly knocked him over. Why? the friend said, such haste and where is your hat and cloak? Ah, said the sage to procure instruction for our children is the parent's first and all absorbing care. The friend thoughtfully pondered over the matter and then began zealously to teach his son before he ate anything in the morning. And the Sage would not touch any food till he had taken his children to the school.

Some of the Jewish Fathers resented secular teachings, and they looked at the Torah as the only fountain from which Israel can draw wisdom or knowledge. On the other hand their contemporaries, who were broad-minded Jews, welcomed every kind of knowledge which gives a clear perception of truth, and of facts. Later on, Shakespeare immortalized the declaration of our revered Sages in one of his works, the following stanza.

"Ignorance is the curse of God.
"Knowledge the wing wherewith we fly to Heaven."

Therefore it is compulsory to educate the masses and especially the children in order to fulfil the prophetic ideal of the future, "When the earth shall be full of knowledge of the Lord as the water covers the sea."

To trace the history of education in past ages would be a difficult and laborious task. Education was born with the birth of children and its beginnings coincide with the Dawn of the Day on which the parents of infancy first awoke to the perious blessings of a common and dependent offspring whether in the Adami period or in the times of successive Eastern nations such as the Assyrians, Babylonians, Chaldeans, and Egyptians. The earliest education is that of the family, and in the order of nature, the earliest teachers are the parents. Their laws were strict for they enjoin that when a child is born and arrived at a proper age the father was bound to teach him. These are the laws applicable to the youth of any station from the poorest to the richest in ancient times.

China is the only nation that boasts that her civilisation and education dates from time immemorial. She may be right as she claims that her children are the direct descendants of one of the sons of Noeh. The importance of the

diffusion of instruction amongst the masses was recognized at a period long to that of Confucius and a certain system of elementary education prevailed for generations before other generations had awakened to a consciousness of its political and social advantage.

As for the West, Greece claims the right of being the first to systemize the science of education and after her the Romans followed her footsteps. Prior to this, Europe was in a chaotic condition as regards civilization and education. In the centuries that followed the awakening of the West, both Rome and Greece rose to its highest condition. Then, when both of them fell under the grip of Western monasticism, education became not a necessity but a superfluity. The Monasteries ruled the day and included in their curriculum of Religious education the exclusion of secular learning. Then came the age of Renaissance, the Revival of Learning and Reformation—when the conception of a liberal education was greatly enlarged and gradually led to the great improvement and expansion of ideas of spreading education to the low and high in every corner of the world. Yet the people of those times were far behind the ideas of the Talmudical Sages for they advocated strenuously for a free education. Maimonides the Great, who led the van in medieval days and was the first in modern days to say that, "Teachers should not receive any reward for what they teach." Of course in modern days teaching has turned into a profession. Whatever it may be in these days, nevertheless, we Jews are immensely proud of our ancestors who were the pioneers of a free and liberal education.

Now let us turn to the theoretical and practical side of education. The term theory is opposed to practice as described in the Dictionary, and its exposition is distinguished from hypotheses. The theory of education therefore aims setting forth those scientific truths or principles which underlies the rule that followed by the practical Educator. It is evident that the theory of education though in a manner opposed to practice is organically and inseparably united with it. Therefore, theory is a necessary part of the preparation for education for carrying it out in practice. It is certainly manifest that both theory and education goes hand in hand. And it is the first duty of the parent to lead the child to prepare him or her for the greater knowledge that he or she is to receive later on, as the Proverb says:—"Train the child in the way he should go." The advantage of such preparations is immense for it slowly leads the child not only to grasp the ideas but to leave an impression which will be

of use in practice in his adult age. Let us now consider of what use is knowledge and education if they are not carried out in practice in the formation of a character which is not only beneficial to oneself but to the world at large. If knowledge is acquired for selfish purposes and utilising it to the detriment of another, then it is a vice, utterly at variance with the happiness of him who harbours it, and as such condemned by self-love.

Education can be achieved by two methods, the first is self education and the next is through a teacher. The first is not only an ideal method but it is the only method that a person can benefit by it thoroughly. With a dictionary, an Encyclopaedia and an Atlas, and with some perseverance he can surely find a solution of his difficult problems through the rules of "What," "Wherefore" and "Why." It is difficult at the beginning but where there is a will there is a way. The second method is rather elusive as you must have your attention riveted to the teacher's words, for once your mind goes wandering, then it is simply a case of passing from one ear and out through the other. If

Written for ISRAEL'S MESSENGER.

ISRAEL AMONG THE NATIONS

BY A JEWISH MYSTIC.

Israel is holy. Israel is venerable. He comes from beyond the pyramids. Scattered along his passage are the life-periods of empires, great upheavals, revolutions and cataclysms of history. In several of these he was involved and has emerged from their seething cauldron with but little change. Meanwhile the world has changed. The nations have taken great strides. The once superstitious have become enlightened by science. The heathens have become Christians and Moslems. The uncivilized, civilized. The reign of chaos has gradually receded before the reign of order like the darkness before the light. All have advanced, are advancing and are anxious to go forward. Himself but little affected, Israel, without any intention on his part, has been instrumental in effecting changes in the practical, intellectual, moral and spiritual natures of the nations, that may be fairly described as colossal. He alone is anxious to go back to his old life in Palestine if only allowed to do so. He considers it as the highest ideal and consequently as the goal towards which all the nations shall ultimately arrive spontaneously. This destiny of the nations has been long published

neither this nor the other, then it is a hopeless case. There is a very trite saying amongst the Arabs and that is: "Nakwa ma men alras, Mayyifa Kelam elhas" "If the spark of intelligence comes not from you

Then it is utterly futile to din the words into you." The first place of education is at home and then the School and the last but not the least is the University of the world, which Ryder Haggard immortalized in his work "Avestig", for after all experience is the greatest educator of all.

Religion is the only bulwark or a sort of security that brings the individual to his senses of obligation or duty which he was educated to practice. In many instances when the knowledge of our own facts and feelings as right or wrong fail us, then religion draw us back to yield obedience, and bind us to our sense of obligation. In our Daily Prayers education is expressed in the highest and best conceivable method of practical education in the following words:

"To hear, to learn, to teach, to retain, and to practice, thus are the ways education in its complete sense."

broadest by the songs of Isaiah and the other Prophets of Israel.

Israel's journey has been fraught with dangers. Frequently his money or his life has been the only alternative offered to him and not infrequently nothing but his life was demanded. He had to wade through untold sufferings, humiliations and hardship. At one step, exile. At another the rack or the stake. Here a pogrom, there a pious crusade and anon a gruesome edumny. It is known that Israel is scrupulous in excluding blood from his prescribed diet. It is known that his cleanest feast in life is that of the Passover. It is known that nothing can induce him to partake of a fluid dissolved in which are essences of ham, rabbit, lobsters, oysters and other, to him, abominations. It is known that two of the Ten Commandments delivered to him direct by God Himself require him not to rob and not to commit murder. It is known that Israel holds human life most sacred and its responsibility direct to its Author and Eternal Owner. But the Hercules of history must enter the arena with a veritable hydra and no cast has been spared to prepare this for him. The men that took the trouble to provide the

ritual hydra for our hero are men of a creed fairly ninety per cent. Israelitish, men who daily read, recite, sing and preach the Bible at home, at school, in church, in the streets, on land and on sea; men who have had it carefully translated into all the languages of the world and diffused its knowledge to its uttermost limits among civilized and uncivilized heathens; men than whom Israel could have no closer kinship and brotherhood by religion and humanity; men than whom Israel can have no greater defence in a cause like this—such is life!

And yet wars, tempests and plagues are the exception and calm sunshine and gentle rains are the normal conditions! "Be thankful" sing the sublime Psalmist of Israel, "that God is of absolute goodness so that His mercy pervades the Univers- in eternity." How true! But how often does the Superhuman speak by the tongue of Israel? Many books had their days and now their names and those of their authors are forgotten. But what libraries have not been edited on, for and against Israel's talisman andlixir of life which men have learned to call the Book of Books? But we must tear ourselves from this fascinating subject for the present.

The flowers that the tree of Christianity bears are among others, Humanity, Faith, Hope, Charity, Forgiveness, Justice, Meekness, Truthfulness. No daughter ever resembled her mother more closely, no daughter proclaimed her indebtedness and perpetual dependence on her mother more loudly; none more inseparably united. Yet Christianity seems to find it expedient to carve with iron hand the forehead of her mother, a mark more gruesome than that of Cain:—"Ghoul"! She seems to say to herself: "If I am to live my mother must die and bequeath to me her jewellery and all she is worth."

Israel regretfully and with a reluctant hand yields to the pressure on the door that he opens to proselytes and admits them into a cold and reception. Christianity and Mohammedanism started like whales swallowing and digesting the nations indiscriminately like shouls of fishes. Israel alone offered the indigestible Jonah! Centuries he passed in their bellies praying to his God and feeling not at all more comfortable than the Jonah of the Bible. Some men charmed with the books of Moses, proceeded to erect the Inquisition, others intoxicated with the sublime Psalms, gave expression to their feelings in pogroms; and others singing the Prophets, invented heartless, absurd diabolical cantanics. The Mohammedans celebrate *Nabi Moosa* by a pogrom on his people!

Result:—A heavy percentage of the clay of this planet now

consists of the dead bodies of Israel's martyrs: of its water, of his blood and tears; of its atmosphere, of his groans and sighs. And this percentage is daily increasing. The cause is not far to seek. All the phenomena of life have their respective causes and laws behind them. In the present instance the causes are selfishness and temporal power inflamed by fanaticism, envy and covetousness and armed with darkness and the facility of absolutism. How few stop to reflect on what the world owes this priest of the nations, this grand pilgrim of history, this Dreyfus of civilization, this torch-bearer and pioneer to the blessed abode of Divinity—the Kingdom of Heaven? Covered with scurs, sprinkled all over with fresh bleeding wounds under a sky threatening fresh dire calamities and terrible outbursts from all the points of the compass, the Lazarus of this planet "his eyes not dim and his natural force unabated" on the eve of New Year's Day stands in his synagogue and heaves the profoundest of sighs, a hot burning sigh that pervades the atmosphere of the Earth, as he repeats, "Oh that the closing year would end with its dire calamities and the dawning year unfold, in blessings and happiness!"

An ointment composed of a few selections from the unfailing Psalms and Prophets applied to his wounds proves a perfect balm and he looks again as bright and happy as ever. He then blows the Horn or Shofar which reminds him of the horn-tongued substitute of Isaac's sacrifice at a time in which Israel was as latent in Isaac as his Messiah is now latent in him. The Shofar enaurs solemn silence and attention in the midst of the most solemn part of his prayer. Then a solemn murmur like the voice of many waters pervades the atmosphere gently repeating the supplication peculiar to his occasion. It runs as follows:—

"On this day the Universe stands pregnant (with causes about to issue into effect for giving birth to the new life in a new world). On this day every creature is arraigned at the Tribunal of the Most High, to receive his judgement. We can only be regarded either as children (of our Creator) or as servants (carrying the order of our Master.) In the former aspect we invoke the tenderness and compassion of the Origin of Parenthood. In the latter our eyes are directed towards Thee to have mercy upon us and justify our cause before the world, Oh, One of Absolute Holiness!"

Short, pithy, rational, logical, simple, honest and to the point. It does not sound like the prayer of one in the habit of kidnapping innocent Christian children and drinking their blood by way of improving his appetite, even if such children were missing in abundance enough to justify such a suspicion. If Israel was travelling with no

other passport but that which he got from his enemy the black magician Balaam, he would not have been so frequently challenged. The Jew is envied. Something must be invented to dispossess him of what he has earned by his natural talents. If the ritual story becomes untenable some "Jewish Peril" or other diabolical accusation must be got up somehow. The subject is as vast and profound as it is interesting and we hope to have time to deal with it a little further in future. Let us conclude:—Man is not the few public feet of clay that his body represents him to be. Man dwells in his mind more than he does in his body and lives by principles more than he does by food. That portion of his mind which he can ever utilize in this life is a drop from a shoreless ocean of his subjective Cosmic consciousness, a fact now patent with many eminent scientific men and philosophers. Man is of God and in God is Eternity. Than man there is absolutely no other being in existence which represents God so intensely, so faithfully, so economically or with greater candour and simplicity in as far as the finite can reflect the Infinite and the relative, the Absolute. The Bible in its peasant-like simple language reveals while concealing great mysteries suitable for races of the Seventh Stage of Evolution and as the present humanity rises in illumination fresh truths will dawn upon their consciousness like the stars of heaven before the telescope of the astronomer. Man consequently is the real Holy of Holies in which God dwells, there being no temple greater than the human body. King Solomon has this for its prototype. Man is the tabernacle of Truth, Justice, Love, Hope, Charity, Beauty, Dignity, Peace, Faith, (perhaps the reader can exhaust all his principles of Spiritual realities), he is also the glorious home of Reason, Mathematics, Logic, Conscience and Discrimination. Love and not hatred should subsist between Judaism and Christianity. Harmony, sympathy, co-operation in the honest search for the Truth and promotion of Divine Humanity. Greater and more lasting ties than the Spiritual ties called blood ties there are none and almost all the personages of the New Testament are so tied to Israel, The broader form is called Humanity. How simple, how plain, how self-evident? "As I pass before them all My children recognize Me," says the poet regarding the Truth. Greater than any conceivable saintly man lies potentially latent in every one of us (be he the meanest among men) slowly and patiently unfolding. The Seven stages (each of sub-Seven) are symbolized by Jacob's ladder, King

Solomon's (Solomon in Hebrew means the Perfect Man) six-stepped throne and the dreams in the book of Daniel. The Prophets and Sages speak of it as the Messiah's Donkey—a witty play on the works of Homer and Hamore, the physical and donkey respectively and spelt by the same letters. Thus the Jewish Messiah is not expected to come riding on a real donkey but upon the animal nature under complete control. The Prophets and Sages are pioneers. Israel is the eldest brother of the Human Race. He is the First-born.

THE MESSAGE OF THE SHOFAR

"C. L." writes:—
Shofarim—means—Every individual Israelite anywhere.
Teruah means—must join and co-operate with all his brethren.
Tekeah means—until the whole nation shall think more and act as ONE MAN!

U. S. GOVERNMENT WILL HELP IN THE DEVELOPMENT OF JEWISH PALESTINE.

The Massachusetts House of Representatives has passed a unanimous resolution congratulating the Jewish people on the restoration of the Jewish National Homeland in Palestine and calling on the United States to facilitate the development of Palestine.

By a unanimous vote, the Massachusetts legislature yesterday passed a resolution, congratulating the Jewish people on the restoration of Palestine as the Jewish National Homeland, according to a report received by the Zionist Organization of America. Elihu D. Stone, a Jewish representative, introduced the resolution, which declared in part:

"The Massachusetts House of Representatives greets with profound satisfaction the official recognition by the powers of the right of the Jewish people to a national existence in Palestine and deeply rejoices to see the national liberation of the children of Israel, who will once more shed lustre on our civilization. It hails the Jewish National restoration to the ancestral soil as a triumph of justice for which all mankind should be grateful and it urges upon the government of the United States to use its best endeavors to facilitate the steady development of Palestine into a Jewish National Homeland, for only on its own soil can the Jewish people live its own life and make as it has made in the past, its characteristic and specific contribution to the spiritual treasure of humanity."

DONATES JEWELS TO ZIONISTS

Mrs. Nathan Straus, wife of America's most noted and beloved Jewish philanthropist, has given her entire collection of jewels to the Zionist Organization of America to be used in health and medical work in Palestine. Mrs. Straus made the gift at the same time that her husband gave the Zionist Organization \$100,000 for a Health and Medical Research department for the Hebrew University of Jerusalem, but at her request the gift was not made public until she had sailed for Europe.

Mrs. Nathan Straus has donated all her jewels, including many priceless heirlooms, to the Zionist Organization of America for the development of medical and health service in Palestine. Dr. Stephen S. Wise, vice-president of the Organization announced to-day.

In announcing the gift, Dr. Wise said that Mrs. Straus had given up all her jewels for the Jewish National Homeland in Palestine at the same time that her husband contributed \$100,000 as the first installment of a fund for the establishment of a Medical Research and Health Service department of the Hebrew University of Jerusalem, for the benefit of all races and creeds in the land. The gift, whose total value is \$18,500, was not made public, at the request of Mrs. Straus, until her husband and she had left for Europe to attend the World Zionist Conference, opening in London July fourth.

Dr. Wise issued this statement, in making public the gift: "It cannot have been an easy thing for Mrs. Straus to have parted with those jewels which are bound up with many of the most precious and holy memories of a life time. Mrs. Straus has not said this, but I am inclined to believe that her gift aims to indicate to Jewish women in all lands what ought to be the measure of their sacrifice on behalf of the cause of rebuilding the Jewish Homeland and of bringing peace and security and honour to those that are to dwell within its borders. Again Mrs. Straus has set a high example.

"This offering represents a peculiarly personal and loving sacrifice upon the altar of devotion to a great and holy cause. Long before this, Mrs. Straus' name has been linked with that of her honoured husband in the service of mankind. Everywhere Jews and non-Jews will greet this gift and its giver."

The sacrifice displayed by the wife of America's foremost Jewish philanthropist, in giving up the jewels handed down to her and collected during her lifetime is being emulated throughout the world, according to reports received by the Zionist Organization. Mrs. Herbert L.

Samuel, former Secretary of State for Home Affairs, has organized a movement urging Jewish women of give up their jewels toward the Palestine Restoration Fund. Jewish women throughout Poland and Palestine, following news of the San Remo decision of the Peace Conference, definitely establishing the Jewish National Homeland under Great Britain's mandate, gave up their jewels for a Redemption Fund.

IMMIGRATION TO PALESTINE TO BE CONTROLLED BY JEWS

CABLE RECEIVED FROM THE LONDON ZIONIST ORGANIZATION.

On the 13th August, the local Zionist Association has received a telegram from the London Zionist Organization saying that immigration to Palestine has started. The significance of this can hardly be over-estimated. It opens a new vista of vast possibilities for the future.

Immigration into Palestine will be controlled by a Jewish body on which the English government will be represented, Dr. Chaim Weizmann told in an exclusive interview to the Jewish Correspondence Bureau in London.

"Palestine can accommodate six million Jews and our first step will be to build at least 5,000 houses and go ahead developing the vast unutilized spaces of the country," he declared.

"We are going to settle in Palestine no less than a million Jews within the next six years, but to do this we must have huge funds. I am, however, confident that a response of the Jewish people will fully justify our expectations."

Dr. Weizmann said that the Arabs would not resent a large Jewish immigration, but that on the contrary, when the Zionists commenced the real development of Palestine, the Arabs will quickly realize that Zionism is a blessing to them no less than to the Jews and that it will bring new and genuine life to the whole East.

The mandate has no fixed period but will remain in force until the population of Palestine is ripe for self-government, the population, however, having the right at any time to appeal to the League of Nations, he explained. The Peace Conference will fix all details of the mandate during the next two months, but Dr. Weizmann expects no further difficulties or essential changes.

Dr. Weizmann believes a Jewish Legion necessary for the protection of Palestine, although the policing of the country and Jewish participation in its administration are left to Great Britain.

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CORRESPONDENCE

אלו ואלו נשפתי בבית הדין
TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—I have read with interest your trenchant criticism of "American Judaism" which was founded by the late Dr. Isaac M. Wise, of Cincinnati. "American Judaism" has in recent decade degenerated into extreme radicalism under the Presidency of Prof. Kaufman Kohler, who styles himself a Rabbi—*Morch Halacha*—and teacher in Israel! According to the latter the Bible is a man-made book and has ceased to be binding on us. Consequently, he rejects the Oral Law altogether which has brought in its strain desolation and chaos in America. This is nothing new in Judaism. We have had centuries ago the rise of Karaites, a sect which is fast diminishing. The latter believe in the divine inspiration of the Bible, but reject the Oral Law. Between Kohlerism and Karaitism, which is sounder? A reply will oblige.

I am, etc.,

ADAM KADMON.

Shanghai, July 25, 1920.

THE TITLE OF RABBI

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—From your recent issues I notice that you take exception to the alumni of the Hebrew Union College, at Cincinnati, assuming the title of "Rabbi" owing to the latter's colossal ignorance of Hebrew, Talmudic lore and their utter disregard of Rabbinic Judaism with which they tamper according to their whims and fancies. So far so good. But, what about certain medium types of Maggidim who because of their hazy knowledge of Talmud strut in the highways and byways as "Rabbis," although no College or Yeshiba had bestowed it upon them.

The other day at a local Jewish funeral the officiating Minister was heralded in the local Press as "Rabbi" and in this way an impression is being created that we have a plethora of Rabbis in Shanghai. Their names are legion. We have heard of "Rabbi" Whitgob, "Rabbi" Mayer and "Rabbi" Goodblatt. It is such practice that has done so much harm in America and lowered the value of proper qualifications.

Is it not high time, Mr. Editor, to take some steps in the matter?

I am, etc.,

GIBSON.

Shanghai, August 1, 1920.

We have great pleasure in giving publicity to the above interesting communication, if only to register our protest against the manner in which the title of "Rabbi," so sacred in Judaism, should be tampered with by all and sundry. We are as much opposed to

the title being used by, say, "Rabbi" Goodblatt as by Isaac Landman, of New York. Of late the title of "Rabbi" has been used quite indiscriminately by our Polish co-religionists hailing from Siberia, who, without any Diploma from a Jewish Seminary openly aspire to the honour which had never been conferred upon them, except, perchance, Nathan Rabinowitz, of New York, by the "printer."—Editor, ISRAEL'S MESSENGER.

A CONTRAST

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—In the dark middle ages and when thousands of Jews were exiled from Spain, the Grand Vizier of the Ottoman Empire said to them, "Come! Come one and all and share good-luck with us—you will remain to be our honoured guests, if you will behave yourselves." Thus you will readily admit that Turkey laid no restrictions whatsoever on those who had no means, and made no previous provisions for the reception of the vast numbers of the exiles. The Sublime Porte treated them with consideration, and in return the Jews did not abuse the hospitality offered to them. They quite patiently forged their way to success and did not, as sluggards, live on the fat of the land of their adoption, nor become a charge on the country.

Now our present Jewish Vizier—Dr. Ch. Weizman—one of our esteemed Zionist leaders, in his speech made at the English Zionist Federation Conference, remarked that "those who came to Palestine on their initiative would do so at their own risk, and if they become a burden to the country they might risk being deported." One would infer from this ill-conceived statement that all Jewish emigrants who wish to make Palestine their home, must hold a Zionist permit before they can land on the soil of their fatherland—the Jewish National Home guaranteed by the Allied Powers. I sincerely trust that Dr. Weizman was not serious about the matter and does not truly believe that a man can be expelled from his own country, and sent back to Poland or any other uncatholic countries for being poor or vagrant. On the other hand, the law can deport those who actually become a menace to the peace and safety of the country, to a place within the limits of the State.

Dr. Weizman, I notice from the London *Jewish Chronicle* of June 11 last, had, however, explained that the use of the word "deportation" in this connection, was unfortunate. It is most decidedly unfortunate, that such an unwarranted warning should fall out of the lips of a leader, who is a valuable asset to our race. "Waynta aynayn Israel al kol sarayhem" to ameliorate the wretched conditions of our less fortunate co-religionists, "Wayboath hakayl!" and the public-good.

There is really no pressing need to feel anxious over the fate of those who can afford to immigrate to Palestine "on their own hook," as our brethren are fully aware of the true conditions prevailing in the Holy Land, where death from privation is more preferable to them, than the horrible deaths daily doled out to the Jew, in Eastern and Central Europe—atrocities that "yem walaila lo yishbothu"—so long as there remains one 'ashair nikra bayshame ibree.'

I am, etc.,

M. MYERS

Shanghai, August 2nd 1920.

MAN'S INHUMANITY TO MAN

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—Mr. M. Myers' article in your last issue on the above subject reminds me of the following passage in one of Col. G. C. Ingersoll's lectures, headed "How to Reform Mankind":—

Men steal; they are sent to the penitentiary for a certain number of years, treated like wild beasts, frequently tortured. At the end of the term they are discharged, having only enough money to return to the place from which they were sent. They are thrown upon the world without means, without friends—they are convicts. They are shunned, suspected, and despised. If they obtain a place they are discharged as soon as it is found that they were in prison. They do the best they can to retain the respect of their fellow-men by denying their imprisonment and their identity. In a little while unable to gain a living by honest means, they resort to crime, they again appear in court, and again are taken within the dungeon walls. No reformation, no chance to reform, nothing to give them bread while making new friends. All this is infamous.

It is obvious from Mr. Myers' contribution that our civilization has remained at a standstill and that we are as we were!

I am, etc.,

PELONI.

Shanghai, 12th August, 1920.

SYNAGOGUE SHEARITH-ISRAEL, LOCAL ZIONIST ASSOCIATION AND OURSELVES

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—Very many thanks for the copy of the *Israel's Messenger* for June 4 last. There were many interesting articles in the paper the perusal of which I enjoyed.

I was grieved to read of the decision of the Committee of the Synagogue "Shearith-Israel" in passing the resolution "That henceforth only observers of the Sabbath, Kipur, and Holidays shall be called to the Law and taken in Minyan."

In the first place I must submit that the statement that a Jew shall not smoke, tear paper or some trivial need similar to these on a Saturday was ordained by God is a gross misapprehension. These sins are not particularised in the Ten Commandments nor anywhere in the Mosaic

Laws. Under the difficulties that existed in those days the Rabbi's who framed these ordinances were perfectly justified in as much the lighting of fire and such other acts were not simple matters of the nineteenth or twentieth centuries and I maintain that it is in the powers of the Rabba to-day to alter these laws of trivialities to suit the enlightened age we are privileged to live in. However, this is a matter of opinion and if the majority of the Jews would only give the matter a little thought from common sense point of view I am certain they would agree with my contentions.

The more important factor constitutes the working on a Saturday. With all due respect to the Committee of the "Shearith-Israel" may I ask what are the majority of the Jews to do for a living if they are to observe the Sabbath? The prospects to-day of work in a Jewish office is not very alluring and all the Jews cannot be employed in these offices, howsoever the Managements may like to employ them, then in these circumstances, since other offices will not allow them to stay away two days in the week, what are they to do? I ask any unfortunate co-religionist who is compelled, in order to respectably support his family and himself, to break the Sabbath, receives a fair treatment by being debarred from reading the Torah or being admitted to the Minyan. How can we say that this very man is not at heart of stronger faith than many who observe the Sabbath to the letter? If this resolution would be passed by every synagogue in the world there would be very few attendances, because over 60 per cent. of the Jews to-day are by force of circumstances debarred from observing the Sabbath. Again this is a policy that is not likely to bring about a unity so much desired to-day in view of the emigration of the Jews to Palestine; and I say it in all faith and confidence that God himself will not ratify such a course.

The sooner the heads of the Community realised their position and responsibility the better. Resolutions such as passed by the Committee of the "Shearith-Israel" Synagogue will not magnify the supporters of this synagogue either in the sight of God or man and the sooner they took up a more charitable view of the position and resisted to sit as judges over their less fortunate co-religionists the better it would be for both. This is the time to extend the hand of fellowship to such as are not placed in a sphere where they can act for themselves. A resolution such as that passed is unique in the annals of Jewish history, and specially in this enlightened age. I am certain if the Jews who are to-day compelled to work on a Sabbath were given opportunities

to earn an equal income in a place where it would not be necessary for them to work on a Saturday, they would gladly renounce their present positions for their new surroundings. The views taken are too wide and I deny the right of any member of the Committee of "Shearith-Israel" Synagogue to judge their brethren in a matter of breach of religious laws. This prerogative belongs to God alone and He is the best judge to know whether there breakers of the Law are worthy of punishment or not.

The Jewish Community are entering upon an era of Independence as a nation and those responsible for forming the Laws shall, I trust, not strictly adhere to a policy of "an eye for an eye and a tooth for a tooth." In the Right Honourable Sir Herbert Samuel as the first Commissioner in Palestine, the British Government have selected a statesman of wide experience and one who will be able competently to control the reins of Government at Palestine.

I earnestly hope that the Jews will justify the confidence of the many nations in their trust to them of the Government of Palestine and there need never be any fear of that so long there is a unity of effort and purpose.

I congratulate the Zionist Association of Shanghai in the part they have taken in this and also in the way they are able to keep the Jews together. I only hope that the Jews in Bombay, Calcutta and other parts of India could copy their examples. There has certainly been an effort made to form an Association in Bombay but so long the leaders of the Community are not supporting the Association by their active co-operation, I fear the results will be very poor, if they succeed at all.

I think I have encroached enough on your space and hope to have an opportunity to write you again at a later period.

I congratulate you on the able manner in which the "Israel's Messenger" is edited. I hope to see it appear more frequently than it does. Go on and continue your good work. The labour is arduous, but the results will be glorious and a sufficient reward for all that the Jews may be doing towards entering the Promised Land.

I am, etc.,

B. J. H. SOMAKE.

63, Watson's Admcke, Bombay, July 5, 1920.

We refer to the foregoing in our Editorial page elsewhere in this issue.—Editor, ISRAEL'S MESSENGER.

THE HEBREW UNIVERSITY

TO THE EDITOR OF ISRAEL'S MESSENGER

Sir: The other day I had occasion to step into the office of the Zionist Society of Engineers and Agriculturists. Mr. Haines was diligently working over an architectural plan.

Jestingly, I remarked: "Are you working on the plan of the University of Jerusalem?" He nodded and smiled, and I laughed at my own joke. Well, it turned out that it was no joke, and the next moment I was feasting my greedy eyes on the ground plan of a spacious structure on Mt. Scopus, remodelled by Prof. Geddes to make it serve as the first building of the great Hebrew University. The future functions of the different sections were distinctly indicated, and my eyes eagerly passed from one label to the other until they found what they were looking for, and rested on the word HASIFRIAT. This is a word that Hebrew scholars will seek in vain either in Bible or Talmud or even in later Hebrew literature; therefore, for the better understanding of such as I, who cannot boast of having kept their Hebrew up to the minute, the word was accompanied by its English equivalent: LIBRARY. And thereby hangs my tale. It's that library I want to talk about.

For over a year, the committee designated for the purpose, has waged a vigorous campaign for the collection of books in America for the Library of the Hebrew University of Jerusalem. In this campaign probably everyone of your readers has been reached in one way or another. And I suppose the results in actual acquisition of books may fairly be termed gratifying. But they are not nearly commensurate with what we had a right to expect after the tremendous enthusiasm evinced wherever it was possible to ascertain the reaction to our appeal, as in public meetings or personal solicitations.

The reasons why we are still far from that mark I conceive to be two. First, natural, innocent inertia. Second, the prevailing feeling that there was still plenty of time. For it must be admitted that in view of the manifold character of the huge task before the Zionist Commission the most sanguine among us did not dare hope that the University would be opened in less than a number of years. When New York high school students would ask me whether I thought the University of Jerusalem would open in time for them to do their collegiate work there, I couldn't give them an encouraging reply. But now comes the news that the Commission is actively preparing shortly to launch a number of definite courses; and as palpable evidence comes that diagram that I found Mr. Haines working over so diligently. If this isn't inspiring and stimulating I don't know what is.

Reason number two, therefore, goes promptly into the discard. Indeed, along with this startling news, comes a pressing call for books. Of course the books must be there before the University can be opened; for they are one of the two essentials

of the University—the other being the students. Faculty and buildings are decidedly of secondary importance. One can even conceive these dispensed with altogether (but I don't want to be understood as obstinately recommending such a policy). However, no time can now be lost in collecting the books, that's certain. Now how about reason one? That also must be promptly relegated to the discard. But that's more easily said than done. How to get it there?—that is the question. All must agree that it requires a good deal of moral courage to break in upon your daily routine sufficiently to step over to your more or less familiar book shelves, withdraw therefrom such volumes as you deem more useful to aspiring hosts beyond the seas and centuries than to your own immediate self, pack said volumes in a manner suitable for transportation, and finally get them transported. All this, I say, requires a good deal of moral courage. But without moral courage the Jews will never rebuild Palestine. So we may as well make up our minds to exercise it right now. And here is an opportunity.

Now, Mr. Editor, will you please step aside and let me have a direct word with your multitudinous readers? Thank you.

Dear Reader: I know that you have taken to heart the words of admonition uttered above, and that what you desire now is just a word of advice and information. You have a book (on any subject and in any language) that you want to give to the Library of the Hebrew University of Jerusalem. How shall you go about it? The mode of procedure is very simple. Wrap up the book in strong paper. Then write this address: Library Committee Palestine Supplies Department, 74 Fifth Avenue, New York City. Then slip on enough stamps to cover postage. Then drop the parcel into the post-box—and Uncle Sam will do the rest. Could anything be simpler? And this simple method works even if you have more than one book to give; for the parcel post will convey as much as fifty pounds for you from anywhere in the United States, and Uncle Sam is a reliable carrier. (Of course if you want to give a car-load of books that's another matter.) You see how much simpler that is than to have us come to you. You are so many and we are so few. Figure out how many ages it would take us to do what you can accomplish in one day. I can understand, however, that there may be circumstances that would render it unavoidable for us to come to you. If you have a special problem communicate with us and we will help you solve it.

Once the book reaches the Palestine Supplies Department it is acknowledged, recorded, stamped, labeled, catalogued, and in other ways got ready for a journey to Mt. Scopus, Jerusalem.

And don't forget to send your name along, for the Bezalel School of Arts in Jerusalem is going to design a beautiful bookplate, which, with your name inscribed on it, is going to be pasted into your book.

One word more—Do it now!

Now Mr. Editor, thank you again.

I am, etc.

DAVID KLEIN,

Acting Secretary, Library Comm.,
New York, 25th July, 1920.

ANTI-SEMITIC AGITATION IN AMERICA

TO THE EDITOR OF ISRAEL'S MESSENGER.

DEAR SIR AND BROTHER:—You are, no doubt, aware of the fact that for several weeks past, the *Dearborn Independent*, a newspaper of wide circulation owned by Mr. Henry Ford of automobile fame, has been publishing articles tending to convince the American public that Jews are a menace to the welfare of our beloved country.

Are you aware of the fact that a circular entitled "Jewry, Ueber Alles" has been sent out by a group of Europe anti-Jewish propagandists addressed to American publicists and men of affairs, charging the Jew with responsibility for the world war and with a vast conspiracy to control the economic world?

Are you aware of the fact that the same group which sent out the above circular has been distributing throughout the American Legion Posts a large amount of literature of the same general nature, urging ex-soldiers to arm themselves against the "Jewish Peril"?

Do you know that at the present time, the Chamber of Commerce of Sharon, Conn., is banding together all property owners in an agreement not to sell or rent any real estate in that town to a Jew?

Do you know that in Pinelhurst, N. C., every deed transferring property, and every lease, contains a covenant designed to prevent any Jew from settling in that community?

The Executive Committee of the Order voted unanimously that I should send to you the enclosed excerpts from some of the propaganda which is now circulating, and also extracts from my message to the Cleveland Convention of the Order which was written prior to the recent developments above mentioned. A plan of action for the extension of the activities of the Anti-Defamation League has been outlined by the Committee. Statements however

false and misleading must inevitably, if oft enough repeated and not refuted, be accepted as true. It is the League's duty and function to refute them. Truth is on our side, but we must bring that truth home to the public.

It is proposed to expand the League's campaign of education, which will be conducted in the same calm and moderate spirit which has always characterized the League's activities. We do not intend to call names or threaten our slanderers. Nothing can be gained by such a course. Should they, however, violate any of the federal or state laws we propose to bring them to justice. Our co-citizens desire to be fair and just; therefore, we intend to awaken their consciousness to the true worth of the Jew and to defeat, by every means within our power, all attempts to destroy the character which the Jew has deservedly acquired as a true, loyal and valuable factor in American civilization and in world economy. In our efforts to protect our good name, we do not propose to overlook the fact that it will be our duty to assist in the Americanization of new-comers to our shores.

To accomplish these ends, the funds at the disposal of the League are totally inadequate. Money must be raised in large amounts for the distribution of literature and for lecturers in the schools and colleges of the land.

You have contributed liberally in the past to the relief of our persecuted brethren in other lands. Do you not think that you ought to contribute just as liberally to a cause in which you and your children are personally affected?

Yours in B. B. L. and H.,

ABRAHAM KRAMS,

President.

CHICAGO, 28th July, 1920.

The anti-semitic agitation in the United States is growing in immensity and intensity, we are sorry to say. It would appear that our enemies will give us no respite to recover ourselves from the onslaughts of centuries to which our people in brightened lands were and are even now exposed. The ray of hope to rebuild our National Homeland is being darkened to-day by a virulent anti-semitic campaign in the heart of one of the greatest Democratic countries in the world. This "campaign" of vilification should not be ignored and we are glad to observe that the I. O. of B'nai B'rith is awakening to the realization of its duties to combat the ancient foe and to nip his mischief in the bud. To our mind it will serve as an incentive to arouse the anti-Zionists from their slumber that they are safely ensconced in their "stronghold" and that there is no need for a Jewish State to be revived. The "campaign" of the anti-Semites in America will be indeed an additional stimulant to redouble our forces to make our National Homeland—Palestine—a thorough success, a place where the Jew can be safe for all eternity. From messengers, outrage and persecution."—Editor, ISRAEL'S MESSENGER.

Written for ISRAEL'S MESSENGER.

THE STATUS OF THE JEW

BY S. SPURGEON MEDHURST, F.T.S. (PEKING)

After having for more than eight centuries been the football of the nations, the butt of criticisms, a focus of envy, and a victim for the club of malice the world has made a tardy and partial compensation to a people it could neither assimilate nor crush. The homeless Jew is once more a landed proprietor. Amid the startling plethora of amazing events during the last few years none is of greater significance. It should prove a fascinating field for romance. The debt the world owes the Jew has yet to be totalled. But although a Christian minister, I do not include Christianity as one of the items in the account. I mention this lest, writing as a Christian in a Jewish magazine, my silence should be misunderstood. Undoubtedly, Christianity owes much to Jewish history, Jewish philosophy, Jewish mysticism, but there is nothing in the process of science, nothing in modern psychology, which makes it essential that Christianity should have descended through Judaism. Had Jesus been born a Hindu, a Confucianist, or a Burmese priest, the authority which centers around his personality would have been the same. His teaching would have remained unaltered, although of course Christian theology would have assumed an entirely different hue. Aside then from all religious controversy there are five important truths which the Hebrew nation has taught the world, and which the world could have received in no other way than by means of the peculiar history and national characteristics of the Hebrew race.

(1) *The Jew has always been a practical illustration of the atonement derivable from resisting external influence.* During the Babylonian captivity and during the Dispersion, and since then during the Christian era, the Jewish nation successfully repelled all threatening alien influence. Although mingled among all races of mankind the Jew has never lost his individual soul, and to-day he is returning to Palestine because throughout the centuries, and in spite of every adverse circumstance he has preserved his soul pure. The Jews, while not the only people who have preserved this treasure, are the only people who have kept it safe in the midst of environments which from every point of view were absolutely damning. Their self-preservation, with their extraordinary

history as a background makes the Jew an unparalleled illustration of the immortality of the individual.

(2) *The Jews have always been the pioneers of liberty.* From the exodus out of Egypt to the present time the Hebrew has never been an oppressor, although, in the course of Jewish individuals, as in the case of that prophet priest Jeremiah, who lived in the days of Josiah, the last period of the Kingdom of Judah, have suffered for their tenacity when speaking out of the irresistible impulse of a spiritual vision, but, speaking generally, since their national settlement of a great economic problem by the dispossession of the Canaanites from the "promised land" in accordance with what was believed to be a divine command the Jew has always upheld the banner of liberty. It was the subject of the triumphant anthems of the prophets in the halcyon days of the nation's prosperity, it has been the inextinguishable hidden fire in every subsequent period of obliteration. This consciousness of spiritual freedom has always prevented the Jew from accepting a position of inferiority. It is doubtful if the Jewish Genius has ever, as has again and again happened elsewhere, succumbed to the inhibitory influences of the life of a bird in the cage. The history of the Jew proves that ambition and hope, if pure and sincere, are unconquerable, and that those who possess these never suffer degradation.

(3) *The Jews are a living example of the value of a religious authority.* The secret of the political victory of the Hebrew in Palestine is his continued and unshaken faith in the

promises of his scriptures. Religion has often failed because its devotees have thought weakness, have thought failure, have thought loss, but relying on the inspired utterances of his prophets, the mouth-pieces of the Almighty, the Jew has never thought himself into a position of final submergence in the ocean of humanity, the Holy Land permanently alienated from this forgotten race. Few have had their faith tested as the faith of the Jew has been tested, but the Jew has never lost sight of the divine intervention to which he owes his origin, and consequently has always anticipated an ultimate divine triumph over all enemies. Because "the law, the prophets, and the writings" gave assurance of final victory, victory was the national destiny. No other race has furnished such a monumental testimony to the might of a firm religious belief based on accepted authority which did not interfere with the growth of individuality.

(4) *The Jews have given the world an unexampled lesson of the power of will.* Palestine has not only been held up before every Jewish boy and girl as the national *ultima thule* but the nation has always willed that the land of their forefathers should be returned to them. This magnificent forecasting of events has been for the Jew more than a hope, it has been a spiritual fact only awaiting material realization. He has bent all his energies toward its accomplishment. He has willed it steadily through centuries of disappointment. For this he has acquired wealth. For this he has spent riches. He has been asking, asking, asking through the centuries, not with the lips, but with that consecrated psychic force known as Will, and therefore he has now drawn to himself what seemed to be the inaccessible. The world owes much to the Jew for this dramatic demonstration of the magnetic power of the WILL; and as the world has suffered in the past because of its

THE JAFFA HARBOR



wholesale oppressions of the Jew, so now it will benefit as in their own land the Hebrews are able to nurse into full efflorescence their mighty spiritual qualities. The greater calamity that could now happen would be for the Jews to neglect in their prosperity the graces they have cultivated in their adversity.

(5) *The Jewish people have given the world the clearest example of the theocratic ideal.* The national epic commences with the call of Abraham, it is continued in the deliverance from Egypt, it is established in the divine legislation of that most unique of men—Moses. From the body of laws he left behind him the student is led to infer that the holy sovereign of the nation is God, the Supreme Intelligence—obedience to whom ensures perfect harmony; that no political theories are safe which ignore the social; moral, and religious nature of man; that the family is a divine institution based on monogamy; and finally that love is the fundamental principle of all righteous law. The history of the Israelites, alone among the histories of humanity harmonizes the theocratic ideal with the practice of brotherhood. Scattered promiscuously among all people the Jew has never foresworn allegiance to his invisible Divine Ruler, and so stands for the ideal political economy.

This theme might of course have been expanded in several other directions, but I have purposely limited myself to instances in which the claim of the Jew to be the spiritual leader of mankind is indisputable. Some of the qualities I have attributed to the Hebrews may be found among other peoples but minus the necessary *mise en scene*, and hence lacking in dramatic force. The theocratic ideal is found in the literature of India, the British peoples have never lost their grip on themselves, the power of will is embedded in the Buddhist philosophy, Americans have been the champions of liberty, the history of all races has always been a more or less successful struggle against external influences, but it has been the Jew's special privilege to preserve his ideals and refuse to disintegrate amid the most powerful of dissimulating influences.

WAR BETTER THAN BAD PEACE

Tacitus, who lived through the last half of the first century, said that "Even war is better than a wretched peace," and he certainly knew, from personal experience, what he was talking about. After eighteen centuries of history we are just about where the old Roman historian was, and are getting no better very fast.

ARABS ARE PRO-ZIONISTS

Here is another example, showing that the Arab objections to Zionism are neither widespread nor deep. An Arab paper published in Haifa writes openly and fearlessly for Zionism and against the agitators attempting to stir up ill-feeling against it.

Declaring that the inhabitants of Palestine have nothing to fear from Zionism, *Anaf*, the Arab paper of Haifa, which has been writing fearlessly and openly against the Arab attacks on Jews in the Holy Land, states in its latest issue that a new era is opening up in Palestine now that Great Britain has been granted a mandate over it for the purpose of establishing the Jewish National Homeland there.

In defending Zionism against the attacks of Arab agitators the paper follows the example of 82 Arab villages, who, through their representatives, forwarded protests to the military commander of Palestine, Major General Sir Louis J. Bols, against the recent Jerusalem riots, declaring they were fomented by a few landholders, who did not represent the true feeling of the large majority of the Arabs.

Under the title "Speak the Truth and Fear Not," the Arab paper declares: "Some people complain against us because we have spoken the truth, but the public thanks us for having lifted the curtain to disclose a new era, an era of freedom, progress and liberation from tyranny. Let the people be calm and not fear Zionism. Let each man work and do his best for the development of agriculture, commerce and industry of our country. Let everyone know that the decision of San Remo is final and irrevocable. This decision decisively states that the mandate for Palestine has been handed over to England, that the rights of the inhabitants will not be violated and that in Palestine a Jewish Homeland will be established."



Synagogue
ZICHRON JACOB, Jerusalem

"ISRAEL'S MESSENGER"

We are glad to observe that the excellent publication, "ISRAEL'S MESSENGER," is appearing with greater regularity than during the war years, when it suffered a temporary eclipse. We have before us the "Reconstruction Number" of the MESSENGER which gives evidence of the same thought and care devoted to its production as its predecessors. Among the outstanding contributions to the present number are an article entitled "Some Analysis of Life" by a Jewish mystic and one from the pen of Mr. M. Myers entitled "Man's Inhumanity to Man" in which the writer derives some of the eternal verities of life with his accustomed virility. A wealth of other matter completes an interesting number.—*The Shanghai Times.*

SECRETARY BAKER CONGRATULATES ZIONISTS

According to a bulletin issued by the Publicity Department of the Zionist Organization of America, Secretary of War Newton D. Baker has written a letter to Dr. Stephen S. Wise, Vice President of the Zionist Organization of America confessing that one of his dreams is that some day he can go to Palestine and see there a prosperous and happy Jewish State. Secretary Baker's letter, which was written in response to one from Dr. Wise thanking him for his earnest co-operation with the Zionists in all of their undertakings, is as follows:

War Department, Washington,
May 1, 1920.

My Dear Rabbi Wise:—I do rejoice with you upon the mandate which has been given to Great Britain by the San Remo Council and which apparently places beyond further peril the great enterprise for which you have worked so long and in which so many devoted people have an abiding interest. I can not permit myself to feel that I have been very helpful, largely because my opportunities have not been many, but the fact that I have had an interest with the Jewish people has made them have even the least place in their memory for me, I shall always be grateful.

"I suppose men are always dreaming dreams and planning plans. One of my dreams is that some day I can go to Palestine and see there the Jewish State, prosperous, happy and useful. If I do have such good fortune, it will be an added pleasure to feel that I am but viewing the realization of hopes in which I had great confidence, even when clouds seemed to obscure the prospect. Cordially yours,

"NEWTON D. BAKER,"

OUR LONDON LETTER.

BY DAVID DAINOW.

(OUR RESIDENT CORRESPONDENT)

LONDON, 13th July, 1920.

The Zionist Conference

Over 300 delegates from various parts of the world gathered at the Memorial Hall in Farringdon Street on Wednesday last, for the opening of the International Zionist Conference. This was the first large conference of this nature that has been held since 1914, and the same babel of tongues and languages was heard, which have made these gatherings somewhat famous. Mr. N. Sokolow, the Zionist co-leader, opened the proceedings with a stirring address in Hebrew, calling attention to the vision of Dr. Herzl, which had led to the present development of the Zionist idea. "In a world in which nation after nation," he said, "insists on its right to present itself in its national character as a family superior to mere political combinations, and at a period when the map of the world has been reshaped by the application of this great principle, nothing should have appeared to be simpler, more entirely natural and inevitable than the right of the Jewish people to have its national home in Palestine. Nevertheless, the moral victory of Zionism could never have been dreamed or imagined, except in the barest prophetic outlines. Two millenniums have passed since we have lost the land of our forefathers. We have been told a thousand times that whatever our other moral and intellectual gifts, we lack those which make of men a nation and enable them to construct their own home. All this is now at an end, and we hope for ever."

No British Loan

In the address which was given by Dr. Weizmann, he gave vent to this important expression of the financial position, with reference to Zionist work in Palestine.

"I desire to make quite clear to you what is the attitude towards us of the British Government and, I think, of the world-opinion. They have set up all the necessary political conditions for the making of the Jewish National Home. They regard us as being free henceforth to make of Palestine as Jewish a country as we are capable. Men have disputed the meaning of the Balfour Declaration. The public opinion of the world understands the Balfour Declaration to mean as much or as

little as the Jewish people can make of it, and, by make of it, I do not mean by words or phrases, but by deeds, the actual constructive, solid work in Palestine. The task is ours and nobody else's. The financial resources, the material resources, and the intellectual resources for the making of a Jewish Palestine must come from the Jewish people, and the Jewish people only. Anybody who may harbour the idea of financial assistance for us specifically Jewish work in Palestine, whether in the form of a loan or otherwise, from the British Government or any other Government, must put that idea out of his head. Ours and ours alone is the task and the responsibility."

The American Delegation

The delegation from the United States is quite large, it numbers 39 elected representatives. Justice Louis Brandeis is head of the Delegation, and undoubtedly the most prominent. He was unanimously elected President of the Conference, and it is no slight compliment to here record that his gentlemanship of the Conference proceedings was excellent. It is probable that no other man could have so wisely governed a gathering in which so many conflicting elements were found. The respect shown to Justice Brandeis is due to the absolute faith which Zionists of all opinions seem to have in his wisdom and impartiality. The general feeling here amongst many delegates with whom I have spoken is that, if the Judge could resign from his position in the Supreme Court of the United States, he would be elected as leader of the Modern Zionist Movement. There has undoubtedly developed an opposition camp to the present Zionist leaders and executive, and it is of interest to know that Dr. Max Nordau has joined the opposition, and insists, that the Zionist leaders did not go far enough at the Peace Conference, and that the privileges granted to the Jewish people in Palestine are only of a limited nature, and will not in any way solve the great Jewish problem.

United Synagogue Jubilee

Fifty years ago, a number of German and Polish Jews in London established the United Synagogue. It has grown since then into a mighty organisation, with constituent con-

gregations in almost every part of London and the provinces. The foundation laid for the holding of services according to the German and Polish Jewish ritual has been faithfully adhered to. In the gradual evolution of conceptions of religious customs, the attendance at these places of worship have gradually diminished. The building of the synagogues, however, did not decrease, and to-day the United Synagogue is an institution, the property alone of which is of great value. To celebrate the fifty years of its existence a garden fête was held in the grounds of the Rothschild family in Gunnersbury, and thither, on a certain evening, there travelled a few thousand Jews and Jewesses, amongst whom I also found myself a humble attendant. I must confess that the delegation from the East End of London were tremendously attracted by the beautiful and luxurious garden growth surrounding them, and I, too, admired the horticultural ability of the Rothschild corps of gardeners. But what it all had to do with the celebration of the foundation of the United Synagogue I could not discover. Everybody agreed, however, that the few hours spent in Gunnersbury were interesting, and not a few families will be able to proudly declare in the years to come that "I visited the Rothschilds in 1920."

The Chief Rabbi's Tour

A dinner will shortly be given to the Chief Rabbi, Dr. Hertz, who is about to undertake a postural tour of the British Empire. He will visit South Africa, New Zealand, Australia, and Canada. It is possible, too, that he might be invited to pay a friendly visit to the United States. The purpose of the tour is to give an opportunity for the communities in the British Colonies and Possessions to become acquainted with the incumbent of the Chief Rabbinate office, and also to afford an opportunity to the Chief Rabbi himself to study the conditions and needs of the congregations in these parts. It is really of course a courtesy visit, but at the same time there will travel with Dr. Hertz a gentleman who is connected with the Jewish War Memorial scheme, a Mr. Albert M. Woolf, and it is possible that some other link will be organised for the gathering of money for this scheme, which is out to raise one million pounds, as the memorial to Jewish soldiers who were killed fighting in the British ranks; the intention is to organise a great centre for Jewish education, by which the benefits will spread throughout Jewish communities, in the whole of the British Empire. I understand from Dr. Hertz that he is looking forward with interest to his coming visit.

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TORAH AND SCIENCE

BY RABBI DR. MAURICE FLUEGEL, BALTIMORE.

The Supreme Intelligence

Of the many testimonies to the existence of God, let us first look at the common sense one; that being the most undubitable, salient, convincing, and easily accessible one to the average Biblical reader: Here I hold a piece of paper, a tiny, humble trifle, of small utility and no ascertainable value; nevertheless you will at once concede, that it has a cause, a maker, it did not come into existence by mere chance, or by self-creation, but that somebody must have made it. Now here this house, this city, this country, this continent, this globe, this solar system in boundless space, with its fixed stars, each a world of its own—all this is the creation of hazard, says materialism! Is that not unreasonable? Again see: This same, small, humble leaf of paper, bears some black marks, characters, symbols, letters, making out words and ideas, conveying to you and me, some logical thoughts, apparently entertained by some one who wrote down these lines? Or would you rather assume that these characters, signifying solid ideas, are the effect of blind accident, mere chance? Would you assume that an inkstand was turned over this blank leaf and by mere hazard it produced—signs, letters, words, rational ideas? Would not such an assumption be most irrational? Seeing here lines of characters spread out in ink as symbols of logical sentences, you are logically constrained to assume, as self-evident, that here, being design, there must be here a designer? Being effect, there must be an adequate cause, viz: a being with reason and will, which intently made these conventional marks, in order to impart to you what he thought? Now look, materialism denies this plain argument. It assumes that ink turned over and by mere chance, turned into logical ideas! Nay, more: Materialism claims that this universe, with its million of worlds, with their eternally fixed laws, their grandeur, beauty, fitness, and wonderful design, this infinity of means converging towards one object, one illimitable harmony, all that came into existence without a designer, by mere, blind accident! Consider: this small written leaf: must have an intentional, rational maker, but this wonderful, boundless universe sprang into existence by accident? all these grand means for

their sublime end—are chance? Everything has its maker, every effect presupposes its corresponding cause, the universe alone has no maker and no Cause? Here alone, this marvellous design has no designer?

Design In Nature

Wherever you look, you find design, from the blades of grass to the solar system; and Science discovers daily more and more wonderful design, adaptation of means to ends. Must this not make the Great Designer self-evident? "Behold the lilies of the field more gorgeously dressed than Solomon in all his glory." Contemplate this blade of grass, this stalk of corn, with the tiny organs of nutrition, secretion, growth, development, propagation; or examine the human hand: what fine tool for action and work, for defense and offense, to attract and repel, to hold, take and execute whatever your desire dictates; a house, a picture, a pen, a lock, a bit, a cresset. Consider the ear, its external and internal parts to receive the finest shades of sound, to recognize among a hundred voices that of a friend, a foe, a stranger, if of joy or of distress. Look to the eye, a compound of mirrors, wonderfully reflecting the world in miniature pictures, with an exact estimate of their real dimensions and proportions. Guess at the brain, a mass of nerves producing sensations and thoughts, out of the rough material brought in by the senses, with the aid of some mysterious higher sense, reason or mind—just as the piano produces the music intently alive in the pianist. That mysterious, wonderful function of the brain develops or distills rational ideas out of crude sensuous perceptions, constructs new ideas, concepts and conclusions, one on the top of the other. It weighs and measures and counts the globe, planets, sun and fixed stars, embraces the universe and fathoms the Creator's thoughts and objects. Analyze this water drop by the help of a microscope, and see its millions of infusoria struggling for existence, just as we, men on earth do, busily running and fighting, triumphing and falling—a world in a waterdrop! Now leave the microscope, take up the telescope, and examine the vast expanse of heaven, or the boundless space of the

Milky Way, with its myriads of stars, fixed stars, dependent planets, trabsants, rings, trains, all converging in prescribed orbits, world-wide apart, requiring aeons of years to reach one another, scattered as our flowers, in the boundless universal space; each fixed star a complete world, with its own solar system, its eternal fixed laws, each world a harmonious part of the totality of the universe; the molecule, the planet, the sun, well fitting in the whole. As the microscope show us a world in a drop of water, even so the telescope points to the infinity of worlds in the boundless firmament of the universe. See yonder shining speck in the blue sky; it is a fixed star, as vast as our own Sun-globe with all its planets and trabsants. This ray of light you now meet, has been a million of years on its journey to reach your eye! Ponder over this universe with its myriads of worlds, all following one plan, one grand scheme, one primordial design, calculated to meet one, to us, uncalculable object, the order, the harmony, the collusion and the correspondence of all as one grand totality, making up together the Universe, nature, existence, the final object of that one-world scheme. Contemplate here what a plan, what a grand design, what divine harmony, what exact order, what sublime beauty! Here is nowhere any friction, any break, wrangling, pulling, pinching, squeezing of star or planet or molecule: no struggle for existence among these huge heavenly bodies; no encroaching upon the neighbour, no grasping and hoarding for self and starving of others, as with men. No, all is peace, order, amity, harmony. There is room, light, life, space and provision for all; for this fly, that atom of dust, and yonder Solar System. Does this not prove design, divine Providence, Providential Wisdom? Can we doubt Supreme Intelligence? When such an infinity of means corresponds to such an infinite object, does that not prove design? Now, when there is design in the universe, in nature, must there not be a Designer? When we see such a mighty effect, nature; must there not be its adequate Cause, God? Closely contemplate nature, open its folios and read: what is there ineffaceably engraved? "I am the Eternal thy God." God is the All-Power, the All-Intelligence, the All-Benignity, the All-Holiness, the Cause, Creator, Designer and Providence of nature. Nature is his visible embodiment: its every page, all proclaim: God is!

Science On The God-Conception

Positive Science declares the God-idea as beyond and above its sphere. Exact Science deals with experiences and their conclusions. It discusses the data of our five senses; God is

beyond and above the senses, hence is he not to be reached by science. Therefore it can neither prove nor disprove; nor define, nor analyze the God-being; still we shall see, it bows its head in reverence for that idea, that necessary and universal human assumption; since the universe exists, man believed that God, its Maker, must exist, and this he assumed as self evident. Only ignorance and presumption are atheistic.

Positive science deals with matter and force. Our experiences thereof come in by the avenues of the five senses. Hence is the God-existence out of their reach. But moral science justly guesses the first Cause and the final Cause, the Reality behind the oscillating, fluctuating-appearance, the Eternal Essence of the phenomenal, changeable and decaying infinity of bodies. That Essence it cannot define, but calls it Spirit, Mind, Universal Soul. Thus physical sciences denies not, and moral sciences affirms that God is!

But when asked: What is God? What is the plain definition? Man cannot answer; and just so the Bible, "I am thy God;" still it is emphasized: "You saw no similitude on Horch." "No man saw Me and lives." "Thou wilt see My back but My face is not visible." We know not what God is. We cannot raise the veil of nature, nor look behind its abyssal screen. How could we? Man, an atom, cannot embrace God, the All; a body he cannot define mind; a creature, he cannot explore the Creator. Will you ask the watch to explain the watchmaker? or ask the water-drop to fathom the ocean? Nevertheless the watch proves the watchmaker, and the drop points to the ocean. Even so, since man is, God must be, too. Man knows little of matter and less of mind. The ancient sages forbade to speculate on metaphysics as barren and misleading. But Bible and Talmud, moralists and rational men, all coincide in the existence of the Supreme Mind-Power. Any trial at definition leads to superstition and idolatry. The Jewish philosophers, from the Talmud and Qabbala to Maimonides, declined all attributes, all names, all descriptions and attempts at the definition of the Deity. Even so do Emanuel Kant, Herbert Spencer, Tindall, Alexander von Humboldt, Darwin, decline any and all attributes of Deity, any vulgar definition, any official theology. Still they all acquiesce and converge in this: that behind the screen of nature, there abides the mysterious, yet, unknown, almighty Lord of nature. Kant as Herbert Spencer show at great length that nothing metaphysical is in the sphere of exact knowledge; that atheism, pantheism and theism are equally transcendental, all being beyond our senses. (Herbert Spencer? Pure Reason, First Principles, P. 30).

They assent to the logical category of a Supreme Cause; but how, and what? That is unknowable.... And just so the Bible: "I am thy God. Thou canst see My back, not My face...You can see nature, not the First Cause of nature nor know its final aim, for God's thoughts are not man's thoughts."

God And Creation

As we cannot tell what God is, even so can we not say how He made the universe: God and creation, both are beyond our ken. Mosaism is silent on this. Genesis simply affirms: "God said, 'Let there be,' and it was." The philosophers guess creation came on by divine thought, the Verb, or emanation, viz: that the Deity irradiated the universe. Mind bore matter, just as the sun streams forth its light-rays. Such divine rays condensed, hardened, and dimmed the light until 't became body! Scientifically we can say and prove nothing. Emanation is just as unintelligible to our human reason and our experiences as is creation, miraculous! making something out of nothing. As little can explain in what mode inert matter evolves life, or how the brain ganglia produce thought, how spirit unites with the body and induces mental and moral activities. We see in man matter united to mind, but how this is effected, we know not. Genesis, 1, 2, answers: "By the will or word of God." The same say Gabirol, Maimonides, Qabbala, the Talmud, Malebranche and Geulinx say: "As an artist watch-maker will manufacture two clocks so exactly identical that, without any connection and without any reciprocal influence, they will go exactly alike and even point to exactly the same time, even such is the harmony between body and mind. They call that occasionalism. That is ingenious, but the Biblical mode is less pretentious and more to the point. It does not claim to pry into the divine laboratory of creation; it teaches us what is useful and leaves alone what is to us unknowable. Jewish philosophers generally, imitate that discretion. God is definite spirit, wisdom, power, goodness, holiness, perfection. He has no shape, or name and unites his definite attributes in a perfect unity. That Supreme Mind created, emanated or brought forth matter, the bodily universe, in a way not intelligible to us. Buchner, Huxley, Hakei, as once La Mettrie and Holbach, say: "There is no mind there is but matter and forces." Does this better explain than the Biblical modus? Is the materialistic dogmatism more lucid? The exaggerative followers of Darwin's evolution theory, believe that the matter, impinged and actuated by its ever inherent force, evolved the universe, i.e., that matter develop-

ed mind, brain secreted thought! That is tantamount to the claim that, ink spilt upon paper, will create an intelligent book! The Biblical, wise discretion answers best; God created the universe, mind evolved matter. God, the Supreme Cause, the Intellectus Activus, Goodness and Perfection, made the universe wise, good, befitting.

TALMUDISTIC ARABS

In "Current Events," published in a recent issue of the "B'nai B'rith News," Dr. Gottward Deutsch says:

The Talmudic law of Hazakah, corresponding to the Roman law of Usucapio, stipulates undisturbed possession for three years as a legal title claim to real estate. The Arabs seem to claim it for their benefit.

This concerns the possession of Palestine. In our opinion, the Arabs must have forgotten the Talmud, if they ever studied it. True it is, that undisturbed possession of real estate for three years gives title to the possessor, yet there is a stipulation that if the possessor of the land is known to be a murderer of his ancestry from whom he claims to have inherited the land, were murderers. The law of chusaklah—usucapio—does not hold, because the lawful owners must have relinquished their rights to the land because of the fear of being murdered. (Baba Bathra, 47a, Shulchan Aruch Choshen Mishpat, chapter 149, sect. 16).

Just this is what happened to Israel: he has not relinquished his title to his country, but was driven from it by the sword, hence in his case, according to the Talmudic law, he has not lost his title to that country. Apparently the Arabs must have become dulled in Talmudic lore.—The Jewish Tribune, (New York.)

HOW JEWS WILL GO TO PALESTINE

VIEWS OF THE LEADING JEWISH JOURNAL

We Jews must go back to the land from which in body we have been exiled, but in which in spirit as a people we have continued unceasingly to dwell, not, as has been said, sneaking into it like a spying thief or a Tactonic bughman, or crawling in upon our bellies as if we were native Indians under General Dyer. We will go with uplifted heads, "not in the darkness of the night but in the full light of the open day."—The Jewish Chronicle, (London).

"THE CHINA ADVERTISER" ON THE ZIONIST MOVEMENT

Views Of A Japanese Contemporary

The China Advertiser, a Japanese daily published in English at Tientsin, North China, has again devoted a leaderette on Zionism wherein the Editor discusses impartially the Jewish Question. The journal in question is edited by Mr. T. O. Matsumura, an able Japanese publicist well-known throughout China and Japan. In its issue of the 20th July last, The China Advertiser says:

The World Zionist Conference is now sitting in London. It is no exaggeration to state that this is the most important meeting of the kind yet held. The large Conference has been called to discuss a number of questions, but outstandingly prominent amongst them, are the Colonization of Palestine and the rapid organization of immigration. Somehow, amongst the nations of the world it has always been acknowledged that Palestine should revert to the Jews. It is accepted that it belongs by right to them, and it was always thought that there would dawn a day when they would indeed come into their own. Thus, when the British won Palestine from the Turks during the recent war there was a general outburst of enthusiasm as well as rejecting at the same prospect, which the capture of the land denoted, of its being handed over to its original owners.

Palestine, under the Turkish regime was never considered right. The Crusades were fought for the express purpose of taking the Holy Land from the Turks. Those wars, which involved great loss of life and in which the knights of Europe gallantly laid down their lives, were not successful in wresting the district from the hands of those into whose possession it had fallen. While it was not thought that arms would again have to be resorted to if it was to be given again to the Jews, yet it was always hoped that one day the Jews would come into their own. There is little doubt that the Allies would be only too pleased to see the Jews again in possession of Palestine; but the

difficulty at the present time is to know whether they can really be responsible for its management. To-day Palestine is not merely inhabited by Jews. Turks and Arabs live there, and they are neither desirous of moving out nor prepared to do so. Neither would it be right for the Allied Governments to insist upon their expulsion. The question therefore arises whether the Jews can indeed be given sole possession, or whether this step should not be delayed for some little time. There is nothing to be gained by undue haste: the Allies have probably learned the wisdom of moving cautiously. They cannot afford to make mistakes, because the future of Palestine is something for which they are now responsible. They do not want the country on their hands, unless, indeed, it can be demonstrated that there is no other method of government likely to prove satisfactory.

At present there are no indications that this is the case, and the Conference at London should throw light upon the subject. If the Jews can undertake the management of this country, so much the better; but, unless they can make a success of it, they had better leave it alone altogether. Jews have proved in numbers of cases that they are clever, industrious and capable of undertaking responsibility. Their ability to acquire wealth and to hoard it, marked characteristics of the Jew, denote ability above the average. The fact, too, that so many of them have risen to eminent positions in the countries to which they have been admitted as equal citizens enjoying the privileges and rights of the lands to which they have gone, clearly proves that they can be entrusted with positions of great responsibility. Perhaps, then, the time has come for them to have a land of their own, and the suggestion of handing over Palestine to them is an excellent one if only its practicability can be demonstrated. First, the Allies have got to be shown that the Jews desire it. This is by no means so certain as some people have been led to think. We are informed that there is a very large percentage of Jews, who are not in any way enamoured of the proposal for the handing over to

them of Palestine; that they would far rather it were controlled by one of the Allies, and that they themselves would remain as citizens of the respective countries in which they have settled so happily. It is of little use, then, harping back Palestine to the Jews, if the race as a whole does not care to accept it and guarantee to undertake the responsibilities attaching to its possession. The Allies must see that the minority, especially the non-Jewish portion of the population remaining, are guaranteed liberty, etc. There must be no expulsion, no coercion and no oppression of any kind.

Whilst we are heartily in sympathy with the movement, there seems to be more or less difficulty in its practical operation. If the Jews decide that they can undertake the government of the country and are prepared to accept its management from the Allies, it will be no easy matter bringing their fellow countrymen from all parts of the world. Numbers of them will probably desire to remain where they are, but others again are sure to wish to try living in their own land. It will be interesting to see what progress the movement makes, and to follow closely the development of the country entirely managed by the Jews. However, it is of little use attempting to forecast, until the results of the World Zionist Conference are declared to the public. Whatever the outcome of the gigantic convention, there can be no question but that it will do good. It will reveal Jewish feeling upon the subject, and will show to the world what is the real strength of the movement amongst the Jews for the handing back to them of the country, which in the early days of the history of the universe, was evidently intended for their perpetual possession.

The following letter in reply to the foregoing was published in The China Advertiser of the 5th August:—

Shanghai, China, 1st Aug. 1920.

EDITOR,

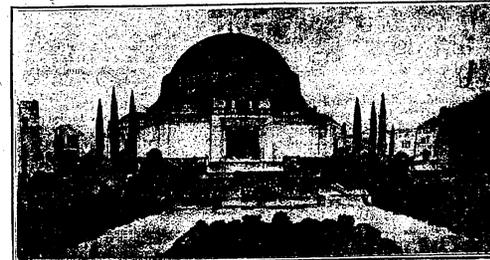
THE CHINA ADVERTISER.

TIENTSIN.

Dear Sir,—I have read with intense interest your excellent leading article headed "The Zionist Movement" in your issue of the 26th July, and hasten to congratulate you on the wealth of knowledge and sympathy which you have displayed in regard to our problem. To us Jews, it is a matter of infinite pride that Japan has of oftentimes shown her goodwill and warm interest in the Zionist Movement, and your recent editorial justifies the assumption that you reflect the views of your Nation in your favourable criticism of our National Movement.

There is however, one point raised in your leading article, to which I beg leave to offer some comments. You say, "We are informed that there is a very large percentage of Jews, who are not in any way enamoured of the proposal for the handing over to them of Palestine.... Permit me to say that the contrary is the case. The Zionist Movement embraces every section of the Jewish people throughout the world. The American Jewish Congress, representing three million Jews of the United States, enthusiastically passed a resolution in favour of the establishment of a Jewish Commonwealth in Palestine under the Trusteeship of Great Britain. That was in December, 1918." Since then the Jewish Congress, besides representing the Zionist Organization has been represented officially at the Peace Conference at Paris.

True, there are certain hard-shelled opponents of Zionism in our camp, who, for purely selfish motives, continue to counteract the Movement, but these men who are regarded as "National apostates" have never represented the masses, nor have they any right or mandate to speak



THIS IS HOW THE HEBREW UNIVERSITY AT JERUSALEM WILL LOOK WHEN IT IS COMPLETED

in their names. On the other hand, the London Zionist Organization which has a mandate from the Jewish people throughout the whole world has presented a Petition to the Peace Conference signed by 77,000 adult Jews in the British Empire, while the Zionist Organization of America has succeeded in securing within a short interval over half a million signatures from the masses of the Jewish people in the United States, asking for an endorsement of the Balfour Declaration.

The opposition of a certain class of rich assimilated Jewish magnates to Jewish Nationalism should not be taken as a criterion that "a very large percentage of Jews" are against a Jewish Palestine. In the noble words of Federal Judge Julian W. Mack, the President of the Zionist Organization of America, "In these democratic days social rank and wealth have ceased to outweigh numbers."

I am, etc.
N. E. B. EZRA.

A JEWISH EDITH CAVELL

King George Honors Brother Of Heroic Jewish Girl

King George, at Buckingham Palace, on June 8, invested Captain Alexander Aaronsohn with the Distinguished Service Order. The story of the exploit of this gallant Jew, and the martyrdom of his plucky sister Sarah, is re-told again, an epic of Jewish pluck.

In September, 1918, Aaronsohn penetrated the enemy lines in Palestine, bringing back with him valuable information which made possible the British "push" against the Turks to the north of Jaffa. This, however, was but one of many occasions upon which Aaronsohn misled the Turks, in whose army he was originally a sergeant.

The King warmly congratulated the young officer,—he is still on the right side of thirty,—and the reception accorded him at the close of the investiture was of an enthusiastic character.

To a press representative, Captain Aaronsohn, who is attached to the Intelligence Division, G. H. Q., Palestine, narrated the stirring events that led up to his action:

"At Athlit, close to Haifa, near the foot of Mount Carmel, my sister Sarah, in the early days of the war, established a secret service headquarters which baffled the Turks. By this means we knew their plans almost as quickly as they know them themselves.

"My share was very little. I can speak seven languages, and at times I have worked with Syrians, Christians, and Jews in the labour gangs. Practically all my family, including my father, my brother, and sister, were members of our organization, which embraced in the end nearly all parts of Palestine and Mesopotamia.

"We were fighting for an ideal, as the Jews of Palestine felt that if the

Turks and the Germans won the war it would be a tremendous blow to Zionism.

"In August 1917, when the Turks were preparing a big offensive on the other side of Beersheba, we got to know of it a few hours beforehand. My sister was arrested a month later. She was beaten on the soles of her feet with a green twig, her teeth were pulled out, and hot bricks were placed under her arms to make her speak. She refused, and was taken to Damascus, where she shot herself. I tracked down the man who approved of this torture, Major-General Hassan Beg, chief of the Turkish medical service (he had also allowed my father, a man of 72, to be tortured), and he was tried and sentenced to 10 years' penal servitude. My sister's last words to her captors were: 'You may spill all the blood you want, you may torture us, but you cannot prevent the British Army from coming here.'"

Sarah Aaronsohn was practically Israel's Edith Cavell. As a mark of gratitude the British Government is erecting a monument at Athlit to perpetuate her fearless action.—*The American Hebrew* (New York).

OBITUARY

THE LATE MR. H. FINKELSTEIN.

We regret to chronicle the death of Mr. H. Finkelstein, a prominent figure in the local Jewish community. The deceased was 39 years of age and leaves a widow and two daughters to mourn his loss. While at Tsingtau on business, the deceased, after a short illness, expired on the 20th July, the burial taking place in Shanghai at the Jewish cemetery on the 25th July.

Mr. Finkelstein's death will be felt by the various local Jewish societies and organizations of which he was an active member and a great supporter. He was Hon. Treasurer and later was elected President of the 'Oheil Moische' Synagogue. He was also Hon. Treasurer of the Shanghai Hebrew Relief Society and Shelter House, and took an active part in the local Kadimah. In business circles Mr. Finkelstein was known as a conscientious and straightforward man.

As stated above, the funeral took place on the 25th July, the officiating cantor being Mr. Joseph Mayer; the chief mourners were Mrs. Finkelstein and daughter, and the pallbearers, Messrs. Topas, Nobleston, Kammerling, Stone, Aronovsky, Shainin, Pein and Lishtinsky. Wreaths were sent by the Oheil Moische Synagogue, the Shanghai Hebrew Relief Society, the Palestine Association Kadimah, Mr. and Mrs. Katz, Messrs. B. A. Topas, R. S. Poliak, D. Aronovsky,

M. S. Holzman, F. Largo and Co., Mr. Leon Friedman, Mr. and Mrs. C. R. Greenberg, Mr. and Mrs. A. L. Zelenksky, Mr. C. Hauer, Mr. and Mrs. H. Marco, Messrs. I. Shainin and Co., Mr. and Mrs. V. Krell and family, Mr. and Mrs. O. Landau, Mr. and Mrs. James B. Katz.

Mr. T. Toledano spoke of the work and interest deceased took in relieving the sufferings of the poor particularly his good work in connection with the Hebrew Relief Society and Shelter House, and an eloquent oration was given by Mr. Tsibin, member of the Central Bureau of the Zionist Association of Siberia, who spoke of the loss the community sustained in the death of Mr. Finkelstein; he was a worthy son of Israel.

Mr. Joseph Meyer concluded the service with an address in which he dwelt on the philanthropic and active part deceased took in everything that tended to better the condition of his co-religionists.

The heartfelt sympathy of the whole Jewish community is extended to the deceased's wife and children.

THE LION OF JUDAH

A correspondent writes:—

A glorious dawn is upon Israel this New Year. Good old John Bull is occupied in dressing his wounds and leading him Home. The British Lion is cleaning away the wounds of the Lion of Judah with his healing tongue. It takes a lion to appreciate a lion and lions must have a language of their own.

PRINCE DEVAWNGSE RETURNS THANKS FOR "ISRAEL'S MESSENGER"

We are in receipt of the following interesting letter from the Foreign Office of the Siamese Government, at Bangkok, dated 6th July, 1920:—
I am directed to acknowledge receipt of your letter addressed to H. R. H. the Minister for Foreign Affairs, under date of 3rd ultimo, in which you kindly stated that a copy of ISRAEL'S MESSENGER issued on the same day was being mailed to him. Prince Devawngse has duly received the journal in question and I am instructed to convey to you His Royal Highness' appreciation and thanks for the journal and your interesting communication.

Yours faithfully,
LUANO MITRA,
Secretary.

Lord Allenby has contributed £1,000 to the Palestine Restoration Fund.

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TO DIE POOR AMBITION OF WEALTHY PHILANTHROPIST

"It is my ambition to die a poor man, for then I shall be rich in happiness and in good works." Thus Nathan Straus, seventy-two years old and retired millionaire philanthropist, told of his philosophy of life when interviewed the other day at Driewood, his country estate. "Religion has never made any difference in my giving," continued Mr. Straus, "for the brotherhood of man is greater than creed or sect. I have given my fortune away once over, but I have given nine-tenths of this money to Christians, and only a tenth to those of my own faith. Where there is suffering, Jew and Christian are alike, and I have given irrespective of faith. I only hope that by so doing I may set an example to other men who are rich, that they may give also. Making money, you know, is a game, but money itself is of no value. I am now rich, but I have been very poor, for my family, whose home was in Georgia, lost all their money in the civil war, and I began at the very bottom. When a man has acquired a certain sum, however, he cannot help but grow rich. Once you have more money than you need to live on, it begins to pile up, to accumulate. Then it is time to begin giving."

"There is no satisfaction in money alone. Food and a home, work and play—they are for rich and poor alike. And I find that the only lasting satisfaction is in what you can



Hon. Mr. NATHAN STRAUS.

do for the world. There is an old Hebrew saying, 'What you give in health is gold; what you give in sickness is silver; and what you give after death is iron.' You see," Mr. Straus smiled, "I am trying to live on a gold basis. I believe it is a disgrace for a man to die rich. It is criminal for him not to share with those who are poor and suffering. Since I believe this you cannot blame me for trying to get rid of my money. Of course, I want to help the Jews, my own people, and I am greatly interested in the Zionist movement to restore Palestine. I have just given \$100,000 toward the general fund of the movement, and another \$100,000 toward the medical research and health service department of the University in Jerusalem. With my wife who helps me in all my charities, I shall sail on June 12 to visit Palestine, where we shall spend a few months, sitting in the work there. It is a wonderful thing, the plans for irrigation and upbuilding that shall restore the old land. In Europe Baron Rothschild is supporting the movement; here in America the Rockefeller Foundation is planning to investigate and hopes to aid in the medical work. There is a rich man who is truly great. I believe there is no man who is doing more good for the world than John D. Rockefeller and his son. They understand the responsibility of wealth and know their duty to humanity. And with them, creed or religion made no difference. It cannot make any difference. Those who suffer, suffer alike. And it is my greatest wish that I may aid them, giving my riches. You see, I am now trying to get rid of my properties."

"Each year of the past six years, since I retired from active business I have given away sums far larger than my income. Even now I shall have to sell property to raise the money for these pledged sums that I have made. It is not much, but it is the best that I can do. And I hope that other rich men do likewise. For then when they die they will be poor in the world's goods but rich, very rich, in happiness. I believe firmly in another life and another world, and the riches that we give to those who suffer are the only riches that we may have there. To me the man who dies with worldly riches has failed in the greatest thing in life—his duty to the world."

THE NEW ERA IN JEWISH LIFE

A very interesting, cleverly written editorial on this subject, from the pen of Rabbi A. E. Abramowitz, Fort Worth, Texas, was printed in a recent issue of "The Jewish Monitor," from which we are reproducing a few passages for the readers of ISRAEL'S MESSENGER:—

"We are all 'Exile Jews.' From the day that we started to understand the words our mothers have spoken to us, we were given to understand that we were 'stray sheep,' a fatherless, motherless and homeless people. The only talisman given to us when we set out on our life journey was the prayer book. The only bequest that the preceding generations left to those following it, was the Book of Prayers."

"Our national homeland, Palestine, our capital city, Jerusalem, our house of worship, the Beth Hamikdash, were only living in our prayer books. From now on, our prayers become less, but our real

possessions become immeasurably more. Once more in the history of the world the Jew is considered equal to all other races on earth, and once more we are given a place where we can rest after the thousands of years of tiring and weary wanderings.

"Is it possible that a Jew should not appreciate these facts? It is possible that there is in existence a Jew who will not rejoice to hear these glad tidings? If there are such Jews that do not see the bright future before us and they do not hear the glad tidings, it is because they are unconscious. Let us hope that sooner or later, they will revive. They will wake up from their lethargy as the hibernating animal wakes up from its winter sleep and will at last, with wonderful amazement, open their eyes and see the great miracles wrought in Israel, and with throbbing hearts will receive the glad tidings and rejoice over the redemption of Israel.

"We have become to-day a nation once more. Let us assume the

responsibilities of a nation once more. Like the children of the two and one half tribes of Israel who established their homes on the other side of the Jordan, and who have nevertheless not forgotten their oath to the children of Israel who were destined to make their home in the land of Israel, so we, who have found rest and peace in this benign country should nevertheless not forget our oath to the millions of our brothers who stand, with drooping heads, outstretched arms, bending knees, begging us to redeem them out of the house of bondage and lead them into the land flowing with milk and honey.

"We shall not forget our duty. 'Armed shall you go before your brethren,' was the command of Moses. Armed shall we go before them the plagues of malaria, pestilence and drought, and this we shall do by the weapons of charity. Let us contribute to the Restoration Fund and thus help to restore the land of Israel to the people of Israel, thus fulfilling our oath."

FINE MESSAGE FROM RABBI W. HIRSCH

COMMENDS LOCAL COMMUNITY FOR PAST ACHIEVEMENTS

WILL TRAVEL WITH MRS. HIRSCH TO PALESTINE ENROUTE TO SHANGHAI

We are in receipt of an inspiring message from Rabbi W. Hirsch, our new Minister, who is at present staying in London completing all the necessary preparations for the Rabbinical Diploma, and expecting to finish his work this month. Both Rabbi and Mrs. Hirsch will travel via Suez on the P and O steamer *Demantia* and as they contemplate spending some weeks in Palestine, they should arrive in Shanghai in December next, just in time to take part in the consecration service of the sacred edifice, "Ohel Rachel."

The letter from Rabbi Hirsch is dated 1st June last, and is as follows:—

You ask me to send you a message for your congregation. I can speak at present only as an outsider, for the inner life of your community is as yet but faintly visible to me. But let me say this.

The Shanghai Jewish congregation has already attracted the attention not only of Anglo-Jewry but of many Jewries of the world. The fine public spirit you have shown in its raising of ISRAEL'S MESSENGER which does not allow you to become isolated—a danger which a Jewish community in so remote a part of the world must

dread and avoid, and the passion for Zion which moves you mightily, aroused in us expectations which must not go unfulfilled. We look to the Jews of Shanghai to organise themselves into a modern, vigorous Jewish community, and build in their midst a safe home for traditional Judaism. But more than this. We hope that your community become a centre from which Jewish life will irradiate and quicken the smaller congregations that will spring up, that are springing up already, near and around you. The great Jewries of Eastern Europe are prostrate. Many strongholds of Judaism have been broken up or destroyed, and thousands of our people were forced from a state of comparative security into

NEW RECRUIT FOR ZIONISM

Atop the Caucasus mountains, practically cut off from the rest of the world because of vast distances and difficulties of travel, Zionism has made remarkable progress, practically everyone of the picturesque, almost legendary mountain Jews of this region being an ardent Zionist, prepared to leave for Palestine, according to a report received by the Zionist Organization of America.

A new government toward Palestine of these ardent Sephardic Jews is now being organized and agricultural training, based on Pal-

estian conditions, is being given, the report tells. Two thousand of the younger Mountain Jews volunteered for service in the Jewish Legion in Palestine.

Zionism was practically unknown in the Caucasus until 1907, and did not win a real ardent convert among these backward, deeply religious people until 1912. This convert, a hardy mountain Jew named Annisov, did not see his efforts blossom into success until after the Russian Revolution, when Zionism began sweeping over the entire country. Now

a state of panic. Soon they will take up the wanderer's staff again, and the hospitable shores of the East may see many of them. We look to the Jewish community of Shanghai to become an outpost of Judaism in the Far East, which will extend the influences of the spirit far and beyond its commercial boundaries, and gather and preserve every particle of Jewish life that may be cast in its way. It was this prospect that moved me to give up a comfortable position in England, and wander to what well appears the end of the world, and live under conditions that fill me with apprehension. But I expect every Jew of Shanghai to do his duty and play his part manfully in the great constructive work that lies before you.

Now for myself. I am, as you suggest, completing my preparation for the Rabbinical Diploma, and hope to come to you at the end of this year. If it is at all possible, I should like to break my voyage at Port Said and proceed to Palestine for a week or two. It will be rather hard for me to pass the door of the Holy Land without entering it, at least for a while, and it may be gratifying to the Zionists of your town if I bring them a personal account of the prevailing conditions in Palestine.

When you write to me again, and I hope you will do this soon, please acquaint me somewhat with your congregation. I regard the Religion School as the corner stone of your community. I should like to know more about it. I dare say the difficulty of securing efficient teachers must be a very serious problem. In connection with your school it will be necessary to establish a small library for young readers, if you have not one already. That is essential. Most of the available books come from America and can be ordered direct from Shanghai. But it will save time and expense, and obviate many difficulties, if such books as can be obtained in England be selected and despatched where I leave this country.

About £30 or 40 would be sufficient for that. The condition of the Kaifang Jews is a matter for very serious attention. We Jews do not missionize. We do not try to wean others from their faith. But we shall be discredited in the eyes of the world, if we allow the remnant of an ancient Jewish community to be absorbed and lost to Judaism. It may not be impossible to enlist the support of the Anglo-Jewish Association. But for this I should require very definite information as to the present condition of the Jews in Kaifang, and I hope you will be good enough to supply it to me at your early convenience.

Mrs. W. Hirsch.

With kind regards and best wishes,
Yours sincerely,
W. Hirsch.

there is a strong Zionist organization, whole business is conducted entirely in Hebrew. While four Zionist newspapers are published in the fastness of the mountains.

Including the Jews of Turkestan, Mountain Jews who trace their ancestry back to the Jew exiled to Caucasasia after the destruction of the Second Temple, number about 50,000. Recently a group, unwilling to wait until Palestine was officially opened to them, arrived in Jerusalem after months of toilsome hiking, fraught with many dangers, over the mountains.



JUSTICE LOUIS D. BRANDEIS, PRESIDENT
OF THE INTERNATIONAL ZIONIST
CONFERENCE.

**"MUST DEVELOP A NEW JEWISH CIVILIZATION
WORTHY OF THE JEWISH PAST,"—SAYS
JUDGE LOUIS BRANDEIS.**

Louis D. Brandeis, Associate Justice of the United States Supreme Court, was elected President of the International Zionist Conference which was convened in London on July 7th, as the first Zionist gathering in seven years, to formulate a political programme which will be urged for Palestine. Judge Brandeis said—

A great opportunity has come to the Jewish people. We, its representatives, are gathered here to consider and to determine how that opportunity may best be availed of. The work of the great Herzl was completed at San Remo. The effort to acquire the public recognition of the Jewish Homeland in Palestine for which he lived and died has been crowned with success. The nations of the world have made that recognition. They have done all that they could do. The rest lies with us. The task before us is the Jewish settlement of Palestine. It is the task of reconstruction. We must approve plans on which the reconstruction shall proceed. We must create the executive and administrative machinery adapted to the work before us. We must select men of the training, the experience, and the character fitted to conduct that work. And, finally, we must devise ways and means to raise the huge sums which the undertaking demands. For, without these funds, the best of plans, perfect machinery, the most capable of devoted men, will avail us nought and the noble purpose which we have set ourselves would be defeated. The task is heavy. The problems are many. The difficulties are serious. But the problem can be solved, the difficulties can be overcome. And they will be. Of this we have assurance in notable achievements wrought by determination and self-sacrifice throughout the long centuries of adversity. This new task will be different. Though the burden is heavy it will be joyously borne. For we shall be buoyed up by the spiritual appeal and the irresistible beauty of Palestine. We shall toil on content, and with the eager impulse for justice for all there will be developed a new Jewish civilization worthy of the Jewish past, worthy of the aspirations for the future, and from the old home, restored in fulfilment of prayers and of strivings there will go out again to the world in all its trouble the light for which nations will bless Israel again. Now is the time for action, for service, and for sacrifice—service and sacrifice directed by understanding—and in that service and sacrifice every Jew must be made to bear his part. Now let us proceed, for the time is urgent. (Cheers).

J. SPUNT & CO.

Written for ISRAEL'S MESSENGER.

THE LEAGUE OF NATIONS

BY N. S. BURSTEIN, CARDIFF



Mr. N. S. BURSTEIN.

The ancient prophet, Isaiah, points out for us the solution of the problem of modern history, when he says: "Bring forth the blind people that have eyes and the deaf that have ears. Let all the nations be gathered together and let the people be assembled who among them can declare this, and show us former things. Let them bring forth their witnesses, that they may be justified; or let them hear and say it is truth."

There are still two important points I should like to mention and these are:—(1) It should be thoroughly understood and fully expected that an established, world-wide, supreme Peace Council should not only look after and guide the democratic behaviour of one nation towards another, but should also exercise a disciplined skill over all nations, great and small alike, to stem the turbulent forces within their respective states and to see that the equality and personal independence of all their citizens, irrespective of race or religion, should be protected. It must always be borne in mind that every person in one country is, directly or indirectly affected by the conduct of any other country towards its citizens. A rupture in the peace of one part of the world inevitably disturbs the equilibrium of peace in another part of the world. That is the law of life! (2) Now as the idea of a League of Free Nations, which is the inspiration of the great political leaders of to-day and has evidently taken complete possession of the mind of the world, is on the point of realisation, the question arises: where is the right place for the creation of a "Temple of Peace"?—My answer is, without fear of contradic-

tion, Palestine—not the Hague! The two conferences of Arbitration held at the Hague, in 1899 and 1907 respectively, were spent in regulating the laws of war, but not even a few hours were spent in trying to prevent war. Palestine is the one spot on the face of the earth for an International Court, because Palestine is the cradle of three dominant religions of the world and the laws passed there will therefore be far more apt to have a co-operative view of the International Society of Nations and, moreover, a sort of a religious sanction, and this is a great disciplinary power in itself.

It has been well said that we are now fighting a religious war. We are fighting for the re-establishment of the moral code founded on the Ten Commandments. Surely the call on which the Prophets preached the doctrines of benevolence and love for all men without distinction of race, or religion is the place to build a Temple of Peace! There in the re-established land of Israel will the peoples of the world be introduced into a laboratory of thought, for "from Zion shall go forth the Law, and the word of the Lord from Jerusalem!"

CHIEF RABBI'S TOUR

**FORTHCOMING VISIT TO
SHANGHAI**

Reliable information is to hand that the Very Rev. Dr. Joseph H. Hertz, Chief Rabbi of the United Hebrew Congregations of the British Empire, who is about to make a pastoral tour of the British Empire, will include Shanghai in his itinerary. Dr. Hertz hopes to be here in January next.

We feel convinced that this courtesy visit of the Chief Rabbi will be keenly appreciated by the entire local Jewish Community which will do everything in its power to render his stay here as memorable as possible. We hope to publish further details in connexion therewith in our next issue.

REVERIE.

Sweet Fancy roams the hills and
dales,
Once more our halcyon days
we live
And once again in thought
revive
Strange memories of far-off tales—
Of realms no searching may
display,
Of azure skies and emerald
seas
Of crystal barques that ride
the breeze
And vanish at the break of day.

In that dear Land of dream and
trance
Faint shadows of our former
selves
With iridescent gnomes and
elves
And pixies in the moonbeams
dance.

What harmonies the Bluebells
peal!
The courtesing stars tepey
And awning melodies ring
high

Adown the hillside gently steal.
(The music of the cliff spher
These silent strains from
fair, rings
The which no mortal void of
wings
Can ever conceive nor list'ning
heart.)

Around, around on tireless toes
A thousand fairy footsteps
tread
Fantastic measures on the
mead

In mystic circles, lines and rows.
Dissolving here and forming
there
Kaleidoscopic patterns blend
With myriad-tinted blooms
that lend
A mellow fragrance to the air.

Midst zephyrs redolent of musk
They rest at last and sipping
up

The nectar in the buttercup
Distilled by glow-worms in the
dusk.

When in no alien eyes intrude
Betake themselves to shadowed
nooks

In sheltered dells with rippling
brooks

That simulate the ghostly wood.
And ere the Queen of Night
departs

And sunrises gild the topmost
hill

They melt into the silvery rill
And vacant leave our aching
hearts.

The Dog-days, 1920. S.S.

The End of a Great Wandering

A
Thanks-
giving
Offering.

UPON the ancient soil of Palestine there will shortly be reared great buildings and institutions and homes for many thousands of Jews. A national centre of great dimensions is being created as the result of concentrated Jewish effort. The dream of two thousand years is about to be realised. No longer will the Jew be driven from place to place and journey with bent back in strange and unfriendly surroundings. The opportunity will be his, if he so desires, to live on the ancient soil of his Fathers, but in modern surroundings—a member of a happy and proud people. The everlasting spectre of *Goluth* will no longer deal its death blow to Jewish happiness and advancement. The sacrifices of the Jews to-day will bear fruit in the successful Jewish National life which will flourish in Palestine in the coming generations. The future of a Jewish nation in the Holy Land under the protection of Great Britain opens up hopes which make a unique appeal to Jewish idealism. The opportunity to help in the preparatory work of building this new homeland is now offered to every Jew and Jewess by the establishment of the Palestine Restoration Fund.

"Let us rise up and build"

(NEHEMIAH II. 14)

Send a willing Thanksgiving Offering to
PALESTINE RESTORATION FUND,
S. LIPTON, Esq., Secretary.
75, GREAT RUSSELL STREET, W.C.1,
London.

CENTRAL CAMPAIGN COMMITTEE:

Dr. Ch. WEIZMANN, President.
S. GOLDBREICH, Esq., Chairman.
M. SHIRE, Esq., Treasurer.
London



DR. CHAIM WEIZMANN

"We have not only to continue this preparatory work, but also to inaugurate the work of actual restoration. We have to begin building on a large scale in Palestine and to provide the Organisation in the *Goluth* with effective machinery. A systematic and carefully planned scheme for the rehabilitation of our ancient land has to be carried out. We must maintain the cultural institutions already in existence and endow them with fresh energy by the creation of new institutions."



NAHUM SOKOLOV

"We call upon every Jew, who desires the renaissance of the Jewish Nation to make that effort for which the hour calls. In view of the declarations given by the World's Powers and of the favourable reception accorded to our demands we are confident that the fateful decision when it is taken will be such as to place Palestine under a free and progressive regime and to give full opportunity for the realisation of our aims."



JUSTICE BRANDEIS.

"In mobilizing our forces it will not be for war. We need, not arms, but men; men with those qualities for which Jews should be peculiarly fitted by reason of their religion and life; men of courage, of high intelligence, of faith and public spirit, of indomitable will and ready self-sacrifice; men who both think and do; who will devote high abilities to shaping our course and to overcoming the many obstacles which must from time to time arise. And we need many, many other men officers, commissioned, and common soldiers in the cause of liberty who will give of their efforts and resources, as occasion may demand, in unflinching and ever-strengthening support of the measures which may be adopted. Organization, thorough and complete, can alone develop such leaders and the necessary support."

This space is donated by Mr. WILLIAM KATZ.

THE JEWISH NATIONAL FUND DRIVE

HALF A MILLION FRANCS TO BE RAISED IN CHINA, JAPAN AND STRAITS SETTLEMENTS

WHAT IS THE JEWISH NATIONAL FUND?

BY ISRAEL COHEN

It is a Fund which is raised by the Jewish people for the Jewish people. Its object is to acquire land in Palestine and the neighbouring countries, which shall be the permanent and inalienable property of the Jewish people.

If you are a Jew you must know that the longing of our people has always been to renew its life in the land of its forefathers. The realization of this longing has now become possible, and thence every Jew should support the Jewish National Fund, which is the most potent instrument for the purpose.

If you have read Jewish history you must know that the most glorious period in our history was that which was spent in the Holy Land; the period of psalmists and prophets, enshrined for ever in the Book of Books. Have you no desire that our people should again be brought into intimate touch with the land from which it draws its dearest traditions and noblest ideals? If you support the Jewish National Fund you will help to bring Israel back to Palestine and thus open up a new chapter in Jewish history.

If you are proud of being a Jew you should take part in the work which will justify the pride of the Jew still further. Our pride is largely based upon the achievements of the past. Help to regain for our people a land of its own, and our pride will then be based upon the achievements of the present.

If you pray for the restoration of Zion you should also work for the attainment of this ideal. You can do this most effectively by helping to increase the J. N. F. and persuading all your friends to do likewise. You will thus be able to carry out the ancient Jewish precept concerning "the redemption of the Land."

Are you aware of the sufferings of your people who are forced to wander forth from their homes in Eastern Europe in hundreds of thousands every year in search of a new home? Are you aware that this search is becoming more and more difficult every year, because the countries which

were formerly the lands of liberty have harried their shores with anti-alien acts? If you know this, you must strive your utmost to rescue our brethren from their distress and find them a safe and permanent refuge.

The most welcome refuge is home. Palestine was the home of the Jewish past and should be the home of the Jewish future. The J. N. F. is endeavouring to convert this wish into a reality, and it will succeed, because it represents a movement of the people, because it is based on the principle of self-help. The land which is bought by the Fund will be merely leased to Jewish farmers; but the ownership and the increment in value will belong to the Jewish people for ever.

The Jews of China, Japan and the Straits Settlements are pledged to raise half a million Francs this year. This quota is by no means large, considering the wealth we possess. It is gratifying to note the response thus made. Singapore has added materially to the list since our last issue, thanks to the indefatigable support given by Messrs Edward M. Nathan, M. Meyer, J. Levy and others. In a letter dated July 28, Mr. Edward M. Nathan, of Singapore, writes to us:—

"I should have written you earlier informing you of the result of our second meeting, which took place at Mr. M. Meyer's residence. It was very largely attended and it was unanimously decided to establish a Zionist Association and to form a Committee consisting of the following:—Messrs. Menasseh Meyer, President; I. Meyer, Hon. Treasurer; C. R. Ginsburg, Hon. Secretary. Committee, Messrs. J. Levy, V. Clumeeck, M. E. Elias, Edward M. Nathan and A. Frankel.

"The following resolutions were unanimously adopted:—
"That the Singapore Jewish Community form Zionist Association for the purpose of assisting in the establishment of a Jewish National Homeland in Palestine.

"That all members of the Singapore Jewish Community be invited to join the Association and that the membership fee be fixed at \$2.00 per month.

"That the Association will enter into immediate communication with the London Zionist Organization to obtain copies of their rules and bye-laws with a view to affiliation with the latter."
"I am pleased to say that the subscription list for the Jewish National Fund was kept open and considerable sums were raised in the interval. The total amount collected stands at \$18,690.00 as per list following."

Mr. Menasseh Meyer	.....\$ 5000.00
Mr. A. Frankel	..... 3000.00
Mr. J. Levy	..... 1000.00
Mr. V. Clumeeck	..... 500.00
Mr. I. Meyer	..... 500.00
Mr. J. Meyer	..... 500.00
Mr. R. Meyer	..... 500.00
Mr. E. M. Nathan	..... 250.00
Mr. C. R. Ginsburg	..... 250.00
Mr. M. E. Elias	..... 500.00
Mr. J. Ethin	..... 100.00
Mr. B. Ethin	..... 200.00
Mr. A. Montor	..... 100.00
Mr. N. Grunstein	..... 25.00
Mr. W. Woelz	..... 150.00
Mr. I. A. Brisk	..... 50.00
Mr. D. K. Khenman	..... 100.00
Mr. S. R. Sassoon	..... 100.00
Mr. S. J. Judah	..... 200.00
Mr. E. M. Elias	..... 100.00
Mr. E. M. Elias	..... 50.00
Mr. S. I. Saul	..... 25.00
Mr. I. J. Goldberg	..... 100.00
Mr. I. Flinter	..... 200.00
Mr. A. Flinter	..... 100.00
Mr. M. A. Gareh	..... 200.00
Mr. M. J. Khatenah	..... 100.00
Mr. J. J. Khatenah	..... 100.00
Mr. M. Ezekiel	..... 25.00
Mr. V. Blumenthal	..... 100.00
Mr. J. I. Sassoon	..... 50.00
Mr. M. David	..... 10.00
Mr. M. Zerner	..... 100.00
Mr. A. B. David	..... 300.00
Mr. J. B. David	..... 1005.00
Mr. E. J. Nathan	..... 500.00
Mr. E. S. Isaac	..... 500.00
Mr. M. Survers	..... 200.00
Mr. J. H. Elias	..... 100.00
Mr. B. Joseph	..... 100.00
Mr. J. Izraelzki	..... 100.00
Anonymous	..... 15.00
Messrs. Frankels Limited.	..... 500.00
Mr. J. Ellison	..... 100.00
Mr. A. Joseph	..... 50.00
Mr. S. J. Manasseh	..... 25.00
Mr. Stone	..... 1000.00
	\$ 18,690.00

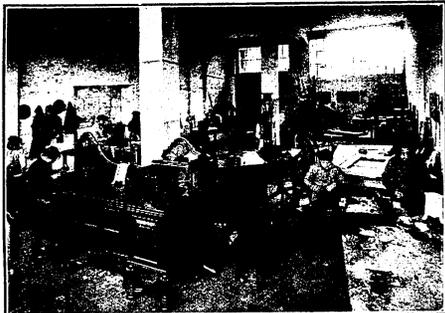
Third Local Subscription List

Amount already acknowledged	..... 8,784.40
J. S. Gubbay, Esq.	..... 100.00
Mathew Beralah, Esq.	..... 100.00
	Tls. 8,804.40

On the 8th September a draft for £94,12.6 in favor of the Jewish Colonial Trust, Ltd., London, was forwarded with a request to place the amount to the credit of the Jewish National Fund.

Further contributions will be gladly received by Mr. D. E. J. Abraham, 36 Peking Road, and duly acknowledged in ISRAEL'S MESSENGER.

Amount already acknowledged 5,325.00
J. E. 50.00
Mr. Rachel Roth 100.00
	Francs 5,475.00



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ED. E. PARSONS,
Far Eastern Manager.

Written for ISRAEL'S MESSENGER.

REFLECTIONS ON YOM KIPUR AND SUCCOTH

BY MIZMOR LE'ASAPH

It was 4 o'clock in the morning. The night was warm and oppressive but I have passed it in the arms of good health and on the lap of "Nature's" soft nurse." A soothing breeze was just stirring and I was taking my breathing exercise. The streets were submerged in the ocean of silence and the atmosphere was enveloped in one darkness' black robes and stood before me as a black mountain. Within this like a vision of a huge cave, a glorious golden dawn was gradually unfolding. It revealed a sublime landscape resplendent with magnificence and beauty. Mountains, valleys, rivers, gardens, edifices and forests soon grew well defined. What a panoramic scenery! It must be the Holy mother.—Land of Israel! Verily: "this is the City that men say is the synthesis of glorious beauty and the source of joy for all the inhabitants of the earth," as Jeremiah describes it. Its solid ground is firm Faith. Its atmosphere, incense of the Harmony of Love and Peace. Its golden Light, the Truth. The stars, the virtues. The planets, the sciences on the Tree of Knowledge. The sky gently whispered the name of the Serene Uniform Eternal. The air pervaded with the music of the Prophets and Psalmists played upon the Harp of the Immortal Psyche. In the center sat the queenly Jeru (the Abode of) Shalem (the Perfect One) the City of the King of absolute greatness—the abode of Peace. What a faithful reflection of the spiritual upon the canvas of the physical!!

In one of the valleys an innumerable army was parading. It was an army of Jews, Christians, Mohammedans and other creeds moving together in perfect health, harmony and brotherhood. For arms they carried implements of agriculture and instruments of science together with branches bearing green leaves, flowers and fruits, so that they looked like a huge forest in motion. The foremost man carried the Zionists' flag with the central Star made up of two contrary triangles eternally interlaced, the upright triangle representing the Spiritual, Moral and Intellectual planes of the Spirit and the lower inverted one—matter, Energy and Intelligence of its Life. It was the Shield of David the King of Israel. On the present occasion a Hebrew word seemed to flash out in scarlet rays from the center. "It was the word "Golah" which means

exile or dispersion. The first and second letters seemed to be separated in such a way as to leave space for one more letter which was in gold and stood suspended above the space for it so that when inserted in the word it would read—Goolah, i.e. redemption, salvation or release. This letter in gold was Aleph the first letter of our Alphabets. It is the emblem of Unity and its shape expresses equilibrium or harmonious balancing of All, that is, Above with all that is Below, the macrocosm with the microcosm. It proclaims the occult spiritual fact that by Unity Israel dwells in God and God dwells in Israel. Discord, therefore, must mean for Israel:—

1. His Achilles's Ankle.
2. The spark that when fanned can develop into a conflagration that will consume the house of Jacob.
3. The wolf hidden in the flock of the Great Shepherd.
4. The rock upon which the ship of the prosperity and safety of Israel can be wrecked.
5. The mine which when it explodes would shatter all our hope and happiness.
6. The wall that can separate the hosts of Israel from their Man of War. *Adonai Ish Milhama.*
7. The bell that can ring out the death-knell of the oldest living youthful nation.
8. The breach that can flood and sweep away nation and territory unawares.
9. The weapon that no enemy of Israel can use any other with greater effect.
10. The treacherous venom of Satan's very own—a cancer in the core.

Secure for me only the Unity of Israel, or guarantee me but this single immunity of my people from discord and strife, galvanize Israel into his Single Life and our best aspirations will transpire and materialize in spite of all impediments, oppositions and all adverse manifestations. The inner is the architect of the outer, the realm of cause is the factory of what is born in the realm of effect, the substance determines the phenomenon of its reflection, the ideal is the mother of the real and there exists no greater atonement, no nobler Sulah, no more glorious Holy Land, no holier Temple than the Unity of God pervading Israel. May

He spread His Sucah Shalome (His Tabernacle of Peace) upon us—His own people Israel.

"Right! Right, left! Right called out the Leader of the above army of peace in the Holy Land described above. It was the voice of *Shemo-El* within the voice of his Excellency Sir Herbert Samuel, and he called out for Right before Left.

**NEW PLANS TO PROMOTE
INDUSTRIES IN PALESTINE—
EMPLOYMENT FOR 35,000 TO
BE PROVIDED**

Mr. Max Manischewitz, of Cincinnati, Ohio, was an interested visitor at the Second Jewish Congress, which convened at Philadelphia, Pa., May 30 and 31. Mr. Manischewitz, as is well known, takes an interest in Zionism and all things pertaining to Palestine and its development, for various reasons, one of which is that he was reared there and holds dear everything relating to our ancestral traditions.

Since the new development in Palestine emanating from the now historic San Remo declaration has become enthusiastic in the formulation of a new and novel plan to form an industrial organization, in order to make Palestine an industrial center for the production of as many articles which can be manufactured and exported from that country. The plan is not the speculation of a dreamer or a theorist, for Mr. Manischewitz has shown himself to be a thorough business man who has achieved success in many business enterprises.

Mr. Manischewitz is at present engaged in organizing a staff of efficient engineers preparatory to his sailing for Palestine, where he will immediately engage upon the work. Mr. Manischewitz is in conference with Zionist leaders, who will take up the details of his plans, which will soon be made public and which no doubt will be of interest to all Zionists and to the Jewish public in general. Inasmuch as Mr. Manischewitz's plans are thoroughly practical there is no doubt that they will receive the approval of the leaders, and as an evidence of his own belief in his plan he is investing a large sum of his own money in the project.

To an interviewer Mr. Manischewitz stated that he has already taken up the plan with some American financiers who have expressed their willingness to back it up and provide all the necessary working capital. The magnitude of the enterprise may easily be gauged when it is known that it will provide employment for not less than 35,000 persons.

EVERY JEW

BY DR. EMANUEL J. JACK,
OF TEMPLE ISRAEL,
STOCKTON, CAL.

I am born wonderfully rich. I number among my renowned ancestors Abraham, the father of Monotheism; Moses, the divinely inspired lawgiver and the world's first champion of liberty and advocate for human rights.

I am spiritual heir to a past surpassed by none. I am descended from a people that has since the dawn of creation graced the world with beneficence. I am of the chosen people who presented unto mankind its greatest spiritual treasure, the Bible, and who through the ages despite persecution and prejudice persisted and persevered, and preserved the holy writings for this and unborn generations.

I pray to the same God to whom my co-religionist, King David, dedicated his inspiring psalms. I uphold the same truths that his son, Solomon, voiced in his instructive proverbs. I believe that I am possessed of a blood, richer and purer because of my lineal kinship with such and similar serious-souled beings whose orisons and religious poems are chanted and uttered not only in every synagogue but in all places of prayer, be they churches, cathedrals, temples, or mosques.

I am the offspring of a stock that has unceasingly waged war against the forces of darkness. I am of that unique religious group that holds it a duty to ally itself to every forward movement.

I am of that race that deems it a privilege to array itself with the powers of light, and to occupy the most dangerous and exposed positions in the everlasting struggles for truth and progress.

I am catholic in my views yet I am not an adherent to the doctrines of Roman Catholicism. I am unyieldingly Protestant against wrong or the least infringement of anyone's rights and liberties, regardless of class or colour, yet I am not an adherent to the doctrines of Christian Protestantism. I am one of a minority with a wonderful past, a dutiful present, and a promise-full future.

I am blessed beyond measure. I am splendidly endowed with a precious heredity. I am the possessor and transmitter of a priceless inheritance. I am to use it unselfishly and to guard it most carefully. I am called to an unlimited service unto mankind. I am sacredly bound by unnumbered duties and obligations. I am more handicapped than helped. I am more suppressed than

supported. I am more envied than craved. I am more damned than deared. I am more loathed than loved. I am in the service of the God of my fathers. I am the servant of humanity. I am every Jew.—*The American Israelite* (Cincinnati, O.)

LETTER FROM DR. SALIS DAICHES, OF EDINBURGH

Hails With Satisfaction Our Choice of Rabbi W. Hirsch.

We are in receipt of an interesting letter from Rabbi Dr. Salis S. Daiches, of Edinburgh. It is always a pleasure to hear from this Nestor of Anglo-Jewish Rabbinate, hailing as he does from a descendant of distinguished Rabbis who have been the shining stars and brilliant luminaries in the galaxy of Gaonim. Rabbi Israel Hayim Daiches, 6 Brunswick St., Leeds, the father of Dr. Daiches referred to in the opening lines, has just published a book of Sermons in Hebrew containing Halachic and Aggadic Discourses. This by the way.

Dr. Daiches, of Edinburgh, it will be remembered, was at one time very near to be given a "Call" by our Community when the Edinburgh Jewish Community had forestalled us, and it was too late to take any further step in connection therewith. It is, however, gratifying to learn that Dr. Daiches welcomes with enthusiasm our choice of Rabbi W. Hirsch and the good wishes that accompany his letter will be read with interest and appreciation by our readers:—

I thank you for sending me a copy of the newly revised ISRAEL'S MESSENGER, the contents of which I have read with much interest and pleasure. I think your production is very creditable to you and your co-workers in the cause of Zionism in the Far East, and testifies to the high state of general and Jewish culture which the Shanghai Jewish Community has obtained under the influence of its present leaders.

I was glad to learn from the column of your paper that you have at last succeeded in filling the post of spiritual leader of your Community by the appointment of the Rev. W. Hirsch, B.A., of Millersburgh, as your Rabbi and Minister. Mr. Hirsch is a friend and former neighbour of mine, and I know a good deal about the zeal, earnestness and untiring activity which he displayed in the congregation to which he ministered while I was Rabbi in Sunderland.

I am sure that when fortified by the Rabbinic Diploma and strengthened by the good-will and support of the leaders of your Community, Mr.

Hirsch will succeed in commanding the respect and attentions of all sections of Shanghai Jewry, and will become a great power for good in Eastern China. Kindly convey my congratulations on the successful issue of your search for a religious guide to the Executive Committee of your Congregation, and accept my felicitations for yourself (who seems to be the *Ravah hakayy haqaninim*).

I should be glad to be kept informed of the progress of your Community and to receive regularly your splendid paper.

With Zion's greetings and with best wishes for the further success of your work.

I am,

Yours very truly,

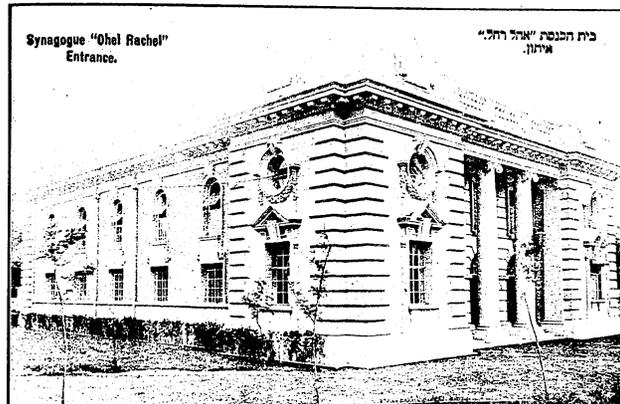
SALIS DAICHES.
Edinburgh, 6th June, 1920,
6 Millerfield Place.

ARABS AND ZIONISM

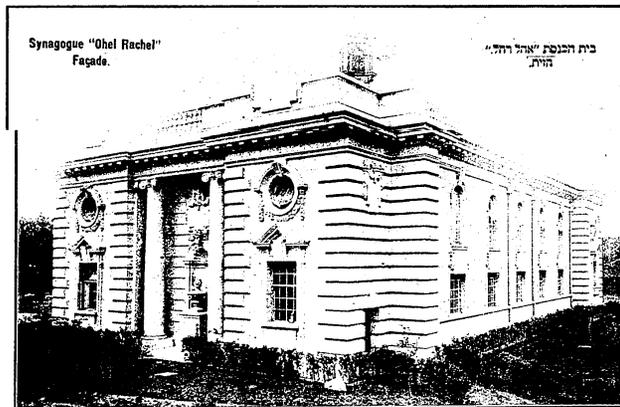
Views Of The Leading British Organ In China

The programme of constructing a Jewish national home in Palestine in accordance with the decision of the Allied Powers, while eagerly acclaimed by the Jews themselves, is a source of much heartburning on the part of Christian and Moslem Arabs in the land. The slogan "Landesterritorium" is now being raised, not on religious grounds but on economic and national considerations. In the view of some of the Arabic newspapers Zionism has consolidated the Moslem and Christian natives to a degree undreamed of before, while the demonstrations against the proposal—in which Moslems and Christians unite—is significant of the feelings of the natives towards Zionism. The argument that the Jews should not be allowed to return to their native land because of prolonged absence from it is weak in the extreme. It does not make Palestine any less their home and as people without a country—whereas the Arabs already have theirs—their claims to a share in the soil are unquestionably strong. If the Jews have in them that national spirit which is claimed for them—and undoubtedly they do—the fulfilment of their yearnings is one of the good things to come out of the war. They will return to a realization of their hopes and the Arabs already there will find their rights and sacred places equally as safe as if no Zion'st movement had ever been heard of. The fact is that it would be difficult to settle any people anywhere without hurting somebody's feelings.—*North-China Daily News*. (Shanghai.)

SYNAGOGUE "OHEL-RACHEL"



Exterior view leading to the entrance.



Exterior view showing the corner-stone.

Opening Words from the Consecration Address of Rabbi Hirsch:—

I cannot be with you to-day in person, but my spirit joins you in closest sympathy. For the consecration of a new religious centre in these days is an event that transcends in importance the immediate confines of a single community. In the terrible conditions which the war produced many synagogues were destroyed and entire Jewish communities devastated. Respite and fire and fury. It seems like the design of Providence that while in Europe great centres of religion which were veritable life streams to the Jews in the diaspora have gone down, a new home for Judaism has been built on the distant shores of China, and is lovingly dedicated to its sacred use. The whole House of Israel watches you to-day with vibrant interest and derives hope and comfort from you. It felicitates you on the work you have accomplished, and blesses the memory of your benefactor whose generosity enriched your community with this stately edifice.

We regret to say that the sacred edifice which was confidently expected to be ready for consecration service on the eve of Rosh Hashana, is still far from being ready for delivery. Owing to the replaced broken column not having been completed the Ark could not be made ready for use for service. However, we are pleased to say that the central platform, and the Reader's desk are being placed in position together with the seating accommodation for use during the ensuing High Holidays.

Under the circumstances, the Committee of the Synagogue could not decide for the consecration service as was anticipated, and it is hoped that within the next few weeks the Ark will be quite ready and a date for the final opening service will be announced.

ONWARD ISRAEL!

Bar-Mitzvah Address Delivered by Master Reuben Noblston
On Sunday, the 5th September, 1920.

About four thousand years ago, the word of the Lord came to Abraham our father, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house into a land that I will show thee, and I will make of thee a great nation." This is the first mention of the destined Jewish race, the race that was founded by the son of a Chaldean idol-maker, the race which was to play such an important part in the World's history, and which was to make itself so deeply felt everywhere. Little did the son of Terah think of what he was setting out upon, when he left Chaldea with his wife Sarah, and a band of about three hundred servants; little did he dream that he was to be the father of such a people, a people, who would look upon him with such respect and reverence as long as they existed, a people, from whom they will draw all its spiritual light, Abraham blindly obeyed and we all know the fruit of his faith. I need not dwell on how the Lord kept His promise, for we all are familiar with our very early history. From Abraham's two sons have sprung mighty races, we look upon Isaac as our ancestor, the Mohammedans look upon Ishmael as theirs. How we developed into a nation, how Jacob procured for us our blessed birthright, we all know. Others may say what they please when they hint at foul play in the latter transaction, God knew best, and the incident, was no game of chance. The descendants of Jacob were destined to become great, and therefore this event came to pass.

From the time of Jacob we really became known and powerful, and as years went on, became more so, until we were regarded by the other nations as a formidable rival in the supremacy of the East. In the reign of Solomon we reached the zenith of our power, and would have continued so for a long time, had it not been for the great schism. Union is strength, when the tribes were bound together by brotherly love, nothing was impossible for them to overcome, but as soon as dissension and jealous rivalry arose, we were weakened, and our aspirations star began to sink, and thus became a prey to the greedy and avaricious nations. Our star is now rising, and let us pray and hope that it will continue in its ascendancy.

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.

Our hope and patient waiting for 2000 years is now to be realized.—Palestine our old historic home will be ours, the home that has been taken from us in turn, by the Babylonians, Assyrians, Greeks, Romans and Turks, the land covered by the Crusaders, yes, the Holy Land, our rightful home will soon be ours, and the uphill struggle will recommence, and we Jews will make ourselves more felt and heard than ever. Judaism will rise to its highest power, and Palestine will again be a formidable country.

By no means do I mean a menacing country, a country that would be regarded by others with fear and trembling, no; in the struggle for civilization, Palestine will take the lead. In the great arts, literature, music and invention will she excel. In spirituality will she be regarded as superior to the Western countries, who will draw again, as they have already done, from her store of divine wisdom.

The blood of the East is in us, and by coming in constant contact with the West, we are familiar with it, therefore, we will become a sort of link between the Orient and the Occident. By experience we have learnt more than any other nation. Persecutions have strengthened us, and have made us uphold our faith more zealously than ever, Crusades, Inquisitions, and all sorts of oppressions, have been of no avail. We are God's chosen people, and as such will continue to be so and brave all storms, and all trials, and when the ordeals are over will emerge from the fire of afflictment, brighter, more glorious, and more superior than before. The nations have seen that we are indeed a "stiff-necked" people, that we will maintain our views under any circumstances. With all this experience, we are sure to become great once again, and in time to come it will be the Jew who will be looked upon with admiration, as he had been heretofore looked upon with hate and jealousy.

We have never been a pugnacious people and it is not likely that we will now become one. When we did fight, it was not we, that were the aggressors. We are by nature a peaceful people and like to live quietly with our families and flocks. But once attacked, was beside the invaders! for when we fought, we did so whole-heartedly. As soon as there was any sign of battle, up arose the call, "To your tents, O Israel!" the dreaded battle-cry, which was the precursor of many a warm reception which usually greeted our opponents.

Historians say that we have produced no fighters,—yes, no blood-thirsty tigers like Assur-bani-pal and Nebuchadnezzor, no hand-grabbers like the so-called heroes of ancient and modern history, but we have always been true-hearted soldiers,—soldiers with the cause of liberty at heart, soldiers who did not rush to the fray eager for blood. What better soldiers can country boast of than Joshua the Courageous, Gideon the Strategist, Jephthah the Bold, Samson the Mighty and the Maccabees! Our pages of history are illuminated with the deeds of such heroes, but though we take pride in them, we reverence the memory of a more peaceful type of patriot.—Moses our Law-giver, Samuel, dear to us as priest and father, Beloved Elijah,—fiery, impetuous, zealous, no one knows whence he came and whither he disappeared. He appeared

in a time of storm, and vanished in a whirlwind of fire. What more majestic figure can any nation boast and be proud of? Then we have Meek and Gentle Elisha, and patient Job, prophets like Isaiah and Jeremiah, kings like David, Solomon and Josiah. And even in those centuries of bigotry, intolerance and persecution, the World is full of our Statesmen, Generals and Scientists.

Yes, we have had a glorious past my countrymen, but what about the future? Look at the centuries and centuries to come, are we going to sleep content with dreaming of our past heroes? No, awake O Israel! Arise and once installed in our home,—continue to produce Davids, and Jehus, Daniels and Jobs, Deborahs and Esthers, or even beings greater than they.

All light has come from the East, and we are of the East; our teachings have spread all over the world, and many faiths have borrowed truths from our religion, the religion which has bound us for four thousand years, and for the upholding of which, we have endured so much. We will continue to pour light on the West, and contribute our divine truths for the welfare of mankind.

Our motto should be "Onward Israel!" Proceed to make yourself as mighty as before! Stop saying the Glory has departed from Israel, say it is returning with a brighter and more powerful radiance! Do not think of the past with regret, think of the future and try to make it far better. "Onward Israel" show the world that you have not been sleeping, and that the lessons we learned from oppression have not been in vain, arise and take your place among the nations! Strike the word "impossible" from your dictionaries, for with God nothing is impossible for us His chosen people to overcome.

Yes, a new era is dawning upon us, and a period brightened by the enlightening truths of the East is on us. "Onward Israel" and may the Lord aid us in our resolutions, as He has always done in times of famine, strife and persecutions.

He will be on our side, leading us victorious through all trials, as He had done before. "Onward Israel" and glory be to the name of the Lord, Who has chosen us among all peoples, to be His People.

OUR NEXT ISSUE

THE NEXT ISSUE OF
ISRAEL'S MESSENGER
WILL APPEAR ON THE
29th OCTOBER, 1920.

Dr. OKS.

M.D.

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and operations of eyes.
ears, throat and nose.

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SHANGHAI JEWISH SCHOOL LOSES ITS HEADMASTER.

We regret to record the death of Mr. M. C. Clare, M.A., Head Master of the local Jewish School which took place on the 2nd instant at the General Hospital after a brief illness. The deceased joined the School about three years ago where he proved a conscientious tutor and became very popular with the pupils by his geniality and kindness of disposition.

At the funeral which took place on the 3rd instant, the Committee of the School were represented by Messrs. R. D. Abraham and L. A. Levy. Wreaths were sent by the staffs and the pupil of the school as a mark of esteem in which the deceased was held.

Successor to Mr. Clare

The vacancy created by the passing away of Mr. Clare is hard to fill locally. It is further accentuated by the fact that most of the members of the Committee of the School are summering in Europe, Canada and the United States. For instance, Mr. E. S. Kaloorie is in Canada, Mr. Simon A. Levy in London, Mr. Edward Nissim in Vancouver, Mr. Edward I. Ezra in San Francisco, and Mr. Evelyn David in New York. We strongly urge upon the local Committee the advisability of cabling forthwith to the above-named gentlemen with a request to secure an ideal successor to the late Mr. Clare from one of the chief centres of the countries referred to above, so that no precious time may be lost in filling the vacancy which has been created by the lamentable death of the late popular Head Master, Mr. Clare.

Another alternative would be to cable to Rabbi W. Hirsch to secure an ideal tutor from London and we have no doubt this would be the most expeditious solution of the problem, besetting the local community in its search for the right man in the right place. We hope that the local Committee will lose no time in giving effect to our proposal.

SIBERIAN ZIONIST LEADER DEPARTS FOR PALESTINE.

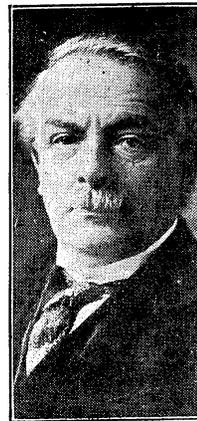
Mr. A. Novomejsky, President of the Jewish National Council in Siberia and Oral, and Representative of the American Joint Distribution Committee for Jewish War Sufferers for Siberia and Oral, paid Shanghai a flying visit a fortnight ago and delivered several addresses under the auspices of the local Kadimah. Mr.

Novomejsky strongly advocated the establishment of a Far Eastern Zionist Federation.

Mr. Novomejsky left for Palestine on the 31st ultimo accompanied by fifty co-religionists from Siberia who will make their home in Eretz Yisrael. The latter are all professional men and intend to take active part in the development of Palestine. Mr. Novomejsky is a Mining Engineer of world-wide fame, a young man of great enthusiasm and abilities. His future career in Palestine will be watched with great interest by all those who are interested in the awakening of Palestine.

THE MAN WHO WON JEWISH PALESTINE.

CABLES MESSAGE TO THE INTERNATIONAL ZIONIST CONFERENCE.



REYNOLDS PRESS ILLUSTRATING SERVICE, N.Y.

Mr. Lloyd George, the Prime Minister of England, has cabled the following message to Dr. Chaim W. Itzmann from Spa:—

I send my heartiest congratulations to the first World Congress of Zionists since the war on the restoration to the Jewish people of their National Home. I am confident too that the Jewish people will display those qualities of energy and determination and of tolerance, wisdom, and consideration for their fellow-citizens of Palestine which are necessary to their success. If they do I believe that the Jewish people will once more make a great and beneficent contribution to human progress.

LLOYD GEORGE.

THE ZIONIST SITUATION

DR. WEIZMANN AND SIR ALFRED MOND TO VISIT AMERICA

"The Good Faith Of Great Britain."

An American delegate to the recent Zionist Conference, at London writes to us from New York, under date of August 11th, as follows:—

Notwithstanding all that you may have read regarding the Zionist Conference in London, I want you to know that I have returned in an extremely optimistic mood. The Economic Council is an assurance that great work is to be done. Dr. Weizmann will shortly be able to announce land grants in Palestine by the British Government. These grants will be so large as to serve, firstly, as a guarantee of the good faith of Great Britain, and secondly, as an impetus for the raising of vast sums of money by the Zionist Organization of America. Dr. Weizmann is coming to America and will most likely be accompanied by Sir Alfred Mond. They will have a concrete proposition. Zionism has reached the realistic stage and this concrete proposition will elicit that response which is expected of American Jewry.

THE STATUS OF THE JEW.

We would direct the attention of our readers to the special contribution written for ISRAEL'S MESSENGER by Mr. C. Spurgeon Medhurst, Peking, on the above subject. Mr. Medhurst is the leader of the Theosophist Movement in China and his contributions on the subject have proved abundantly helpful to the cause. We hope to publish further contributions from the pen of Mr. Medhurst whom we have great pleasure in introducing to our readers for the first time.

By an oversight his name appears under his excellent contribution elsewhere in this issue, as S. Spurgeon Medhurst, which should be C. Spurgeon Medhurst.

MY HUMBLE VERSE.

BY CONRAD LEVY.

This, folks, for when I've
crossed the bar;
Inscribed on granite stone
Which neither men nor time
could mar;
This verse of mine alone—

Here lies
A man, alas! who knew
What every thing he turned
his back
Somebody whispered
"Dirty Jew"
"Why, he's got everything
we lack."

"THE CAUSE OF WORLD UNREST"

ANTI-SEMITIC FALSEHOOD

For the past fortnight or so, the readers of the *North-China Daily News* were feasted daily by the reproduction of a series of articles from the *Morning Post*, London, accusing the Jews and Judaism and Free Masonry for plotting and scheming to dominate the Christian world and to subjugate all the races. We have no desire, nor are we in a mood, to discuss the merits or demerits of the articles in question; able hands than ours have already tackled the subject and given the quietus to it in a manner that has completely subjugated the enemy whose efforts to sow enmity against us must have fallen flat.

However, much regret and astonishment has been expressed that so broad-minded a journal as the *North-China Daily News* should stoop to give further publicity to the lies and forgeries of the writers of the articles in the *Morning Post* and, thereby, fill the air with poisonous gas to the detriment of a people which has suffered and is still suffering untold martyrdoms in benighted "Christian" countries of the world. We wonder whether our valued contemporary has ever read the heartrending report of the massacre of Jews in Poland by Sir Stuart M. Samuel, who was deputed by the British Government to investigate the conditions of the Jews in that unhappy country and to report thereon. We wonder whether our contemporary would find space for the report in question in its columns, where the world would know the amount of miseries which our own people have suffered and are now suffering in Eastern Europe, compared to which the persecutions in the Middle Ages fade into insignificance. The utility of the Press to disseminate the truth and to dispel the dark cloud of ignorance has never been greater than in these days of frolic storm.

We are, however, pleased to observe that our local contemporary has opened readily its columns for the purpose of countering the mischievous and scurrilous contributions of the *Morning Post*, but even then we are afraid that the virus of poison which the latter has diffused everywhere will germinate and blossom somehow to the detriment of humanity in general.

The motive which has animated the *North-China Daily News* to lend its powerful support in the matter may have been sincere and above board, but we cannot help remarking that a little serious reflexion on its part would have convinced our contemporary that the man who supplies

the poison and the one who puts it—albeit innocently—before an unconscious being is just as much to be blamed as the real culprit.

It is, therefore, to be regretted that so good a journal as the *North-China Daily News* should have fallen into the trap of unconsciously aiding and abetting the machinations of anti-Semitism.

"LLOYD'S WEEKLY."

In the last issue of this weekly which is edited by Mr. G. T. Lloyd, a noted journalist of repute in China, there appears an article headed "Jews is Jews" by Sidney P. Wilkinson (presumably, a fictitious name) in which the Jews are assailed indiscriminately and their present miseries in benighted Christian countries minimised to nothingness. The writer of that screech poses himself as a religious and pious Christian, a paragon of virtue, proud of the unique privilege of reading the Jewish Bible from page to page and even knowing the ways and thoughts of the Almighty. What the Almighty will do for us and what He will not do in the near future has been revealed to Wilkinson when he was in Bethlehem, and we are therefore left at his mercy to be disposed of as he deems best in his eyes.

"Wilkinson" after reading daily the Jewish Psalms in the Jewish Bible and deriving therefrom the most soul-stirring inspirations, proceeds to attack the people to whom he owes the very duty whom he worships daily. He says:—

Imagine a Jew in your great-grandfather's time as a Minister or Ambassador, or Senator, or M.P., or Chief Judge, or at the head of a public concern. To-day the whole world is Jew-infested, Jew-ridden, Jew-run, and Jew-owned. The role is reversed. To-day the Jew rides in limousines, while as the saying goes the honest poor man tramps in the dust.

It does not appear to this most pious bigot that the Jew has been promoted not because of his being a Jew but because of his exceptional merits. It does not appear to this most pious "Christian" that to stir up racial prejudice and hatred is subordination to the teachings of true Christianity. It does not appear to this "representative" of God on earth that what true Christianity teaches and inculcates in the minds of her devotees, is not hatred of one another, but love of one another. It does not appear to this follower of Rabbi Jesus that all men are children of one Father and that he who discriminates between man and man is the greatest hypocrite on earth and his whole existence constitutes a denial of Him whom he worships daily. It does not appear, —well, let us stop here and express our astonishment that our friend Mr.

Lloyd should open his columns for an anti-Semitic screed. Our astonishment is great and we believe our readers share it equally with us.

ARABS WANT BRITISH TO RULE OVER THEM

Jerusalem, August 24.

Since the French occupation of Damascus, the principal Sheikhs from the territory east of the Jordan have communicated with Sir Herbert Samuel, the High Commissioner requesting British occupation of their country.

Sir Herbert Samuel, in the course of a tour, met a very representative gathering of Arabs at Es Salt to whom he announced that the French Government had renewed its assurance that it did not wish to interfere with the affairs of the Eastern Jordan.

He added, however, that as the French had fully established their influence at Damascus, it would be necessary to separate the district from the administration at Damascus.—Reuter.

Describing the nature of British help to the districts east of the Jordan, Sir Herbert Samuel said that it was proposed to establish a separate administration to assist the Arabs to govern themselves through a number of very experienced British political officers, who would help the population to organise defence and local police, promote peace and commerce and see justice carried out. The population would be consulted with regard to expenditure from taxes and there would also be complete freedom of trade with Palestine, but there was no question of compulsory military service or disarmament.

The principal instructions to the political officers. Sir Herbert Samuel concluded, would be to help the people to govern themselves.—Reuter.

AMERICAN JEWISH RELIEF WORKERS MURDERED BY UKRAINE BANDITS

New York, July 13.

A telegram from Warsaw states that Dr. Israel Friedlander and Dr. Bernard Cantor, members of the American Joint Distribution Committee, have been murdered in the Ukraine by armed bandits, wearing Bolshevik uniform.

It is understood that the murdered men were carrying \$400,000 when they were killed.—Reuter.

ISRAEL WON THE LAST AND THE GREATEST OF THE BATTLES.

Address delivered by Rabbi Abba Hillel Silver, of Cleveland, at the Extraordinary Zionist Conference in New York City, on May 9th, 1920.

I really feel as though it were somewhat presumptuous on my part—a younger man in the service of the Cause—to speak at this convention. I should rather like to hear those men who have grown old in this holy service. I feel that theirs is this festive occasion, and that they are entitled to all the honour that the grateful House of Israel is anxious and eager to bestow upon them. —I say anything at all now, it is to express the feeling of the younger men who are in the ranks of the Movement. It is to make you feel—you, the men who have worked and toiled loyally and faithfully for more than one decade—that we, the younger men, are in the cause to stay, to labour, to give of our devotion and our consecration into the last moment of ultimate triumph. (Applause.) We shall take over some of the burdens which you have carried so willingly, and we shall carry on from strength to strength.

When I first heard the glad tidings that were cabled across the sea, I felt in a mood somewhat akin to the mood that I was in in November, B. I. R., when the Armistice was signed—Only much more so! For the War, tremendous, momentous as it was, was swift. It began in my lifetime and ended in my lifetime. I was privileged to see the beginning and the consummation of it. But this Armistice marks the end of a War in which Israel ostensibly lost every battle, but in reality won the last and the greatest of the battles. This war began, Oh, so long ago—the day when the Shechinah began to sob among the ruins of the destroyed sanctuary, and for twenty centuries the tragedy passed from the drab to the dark, and from the dark to the Stygian gloom; heart-breaking, soul-travelling, crushing; and then, suddenly, suddenly, the glad tidings, the glorious tidings!

I felt in the mood of holiness. I experienced a sensation such as I had never experienced before, and I thanked God that it was my privilege to be among those who could say—"Blessed art Thou Lord our God, King of the Universe, who hast caused us to live to see this day."

I felt as though I would like to toast the silent dead, the mighty heroes of my people, who had hoped and hoped in vain, and had fought

without being able to see the glorious consummation of their struggles and their sacrifices; the souls who waited and waited through the long, dreadful night of the Golan, from Ben Zaccai to Halevi, from Halevi to the deathless Herzl!

I felt as though I would wish to summon their spirits now, so that they too might rejoice with us. Perhaps they are rejoicing. Perhaps it is they who look through our tear-dimmed eyes. Perhaps it is they who speak through our trembling lips! For was it not their indomitable spirit that prompted us and guided us and moved us though the trying days and the wearying years.

There is one thing which this remarkable event has confirmed within me. I have always been a believer! I have always believed implicitly that we were "an eternal people." Even through the last years, when darkness settled over Israel, when all our hopes seemed to be crashing in wreckage; I hoped, I hoped! But at no time was my faith so justified as when this thing took place. Then I knew in faith triumphant, that neither the hosts of Babylon and Assyria, the furious messengers of Memphis, the greaved hoplites of Greece, nor the iron legions of Rome, the Cross and the Crescent, yea, not even Democracy, and Freedom itself, could destroy us. WE ARE AN ETERNAL PEOPLE! (Great and prolonged applause, the audience rising).

What, what can I say to you men and women who know much more about this movement than I do—who have given much more to it of effort and labor than I have? All I can say at this moment is that we are seeing the footsteps of the Messiah.

We are enjoying that moment for which your forefathers and mine longed and prayed for centuries. Let us not prove wanting. Let us not fail in this critical moment. What you and I do at this moment may determine the course of Jewish history for a thousand years.

Life to-day is wonderfully plastic and yielding and susceptible to influences. Every fine soul imprint, every contribution in soul, in effort, in devotion, in consecration, will tell ultimately upon the destiny of Israel! Let us prove true and strong to the occasion. Let us stand united, everyone; those who had been opposed to us and those who have always been with us, the indifferent, the devoted, everyone!

"When God looks with favor upon the works of a man, even his enemies make friends with him." We need them all; we need unity, unity! We need an all-embracing, holy devotion to this cause. Let us stand as one and fight as one, until the dawn that is now breaking over Palestine will brighten into the full noontide of a free, prosperous, blessed Jewish life in Palestine! (Great applause).

MR. ISRAEL COHEN AT MELBOURNE.

A valued correspondent writes to us from Melbourne, Australia, under date of 10th ultimo, as follows:—

At the request of Mr. Israel Cohen, the Zionist emissary I am forwarding you by this post the current Number of the *Melbourne Jewish Herald*. You will notice that Mr. Cohen has already commenced his campaign in Australia and at date of writing this has received promised contributions amounting to £30,000. This will no doubt be doubled before he leaves here. Mr. Cohen is very convincing, he has a charming personality and the cause which he so eloquently advocates has touched the sympathies of every class of Jew in this city. Your interesting and well-edited *ISRAEL'S MESSENGER* should be a potent factor in disseminating the propaganda of Mr. Cohen's mission in the Far East.

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GEO. H. LAWRENCE (Secretary), Cross Keys House, 56 Moorgate St., E.C. 2

Written for ISRAEL'S MESSENGER.

SHOULDER ARMS!

BY M. MYERS

Field-Marshal Sir Henry Wilson, speaking at the annual meeting of the Union Jack Club, London, held some time ago, in part said: "We have been told that the war was to end, but it did not and it could not. I hope you men; to whatever branch of service you belong, will do all you can to keep fit and ready for the time that is coming."

This statement obviously implies that a greater war than the one we have just survived is in store for us, and that the eminent Marshal also feels apprehension for the future—not unlike the late Field-Marshal Earl Roberts who was better known in Great Britain as "Lord Bob"—and exhorts his countrymen to be in readiness for another deadly struggle. "Forewarned is forearmed" is a sober saying; but Sir Henry's predictive warnings should not gravely disturb the equanimity of the British people. "Bobs" was a great man and the ideal soldier of Britain, so is Sir Henry. Great Britain's statesmen did not correctly give a listening ear to Earl Roberts' timely representation for a greater army, nor realize the true import of it until their country was actually engaged in a death-grip with the "entonic hosts, but since, the scene is changed—it has given the case quite a different complexion. Great Britain's might and resources have been tried during the recent war, and were found *not wanting*. Her enemies are completely beaten—the aggressors vanquished. They would never again embark upon another hazardous gamble—nor fields of hostile activities—to seriously challenge her power, but in order to uphold her world-position and dignity, she must maintain an efficient standing-army, navy and air-force strong enough to guard her shores. Such an expenditure, however, should not be based upon a gigantic magnitude to cripple her financial standing and economic condition, nor become a heavy impost on her nation—already crushed with taxes and threats of levies. The late sacrifice has been tremendous and only those nations who took an active part in the last war can figure out how much would another modern war cost in lives and money. The world is sick and tired of human destruction and agonies and badly in need of a practical and tranquil peace to restore its pre-war conditions and stability, and not anxious for more devastations. No, there

must not be more wars and calamities. The world's women can decree that wars should be staid unitedly together. There will not be war so long as war-dogs are safely secured in their kennels under strict observation, but should more rabid dogs break loose to disturb the peace of the world, they will soon have the dog-catchers with a stout noose after them, and would decidedly meet a fate not dissimilar to that of their predecessors. Ill-advised demonstrations may crop up off and on by fits and starts, but such disaffected mobs can be pacified and won over, by a sound and good diplomacy, and not by force of arms. "Wayomair Etoheem mausy Adam baysullmaynu kilmoothaynu." for man was made in God's own image and after His likeness. The sixth commandment also enjoins us "Lo tirah"—"Thou shalt not kill."

Humanity asks for peace—not a war peace, succeeded by an aftermath that yields thousands of war-orphan and war-babies to be exported in boat-loads anywhere they are wanted,—practically speaking given away to farmers and other labour-classes, for want of proper nourishment and care, lacking within the borders of their birthplaces. A drab outlook and an inhumane provision for those innocent babies, whose brave fathers sacrificed their lives for their country and the comfort of others! Such hard facts dull the spirit of mankind. The position in Eastern Europe is appalling and that in Central Europe is still more terrible and dreadful. Children are dropping dead in the streets of the capitals from hunger, we are told—a case that miserably reflects on the ex-German Emperor's despotic rule and militarism that had systematically organised the late humanitarian which annihilated nobilities and left an endless chain of sorrow in its trail, but as a blessing in disguise, caused militarism to be throttled, autocracy sunk in a dung-hill, the chief criminals humiliated and fallen with their faces to the earth hitting the dust, and minorities freed from their oppressors, through the messengers of God—the mighty and irrefragable Allied nations.

It is sad enough to sit and reflect upon the innumerable families that were once-happy and comfortable, it is not prosperous, before the de-

mocratic drums throbbed, and the blast of right and justice sounded and called their men out to save civilization from autocratic rule in the summer of 1914. Since, battles were fought and won, the armistice came and gone, conferences convened and held, many treaties ratified, and an ultimate peace with the enemies has been proclaimed and signed, but in countless once-happy homes where children's playful voices rang out with glee, darkness, poverty, the empty chair—in many cases several empty chairs—and not peace prevail. "Kee ain bayith ashar, ain boe maith." "For there was not a house where there was not a dead." We have peace but also mourning that will last until the mourners hear the humming of the wings of "Mullaakh Hamawath—the Angel of Death. The graves in France. Yes. The graves in Belgium and France stand today to reproach militarism and warn fire-eaters against future encroachment.

Should ever another conflict be forecasted by Sir Henry break out, it would entirely denude the world of its inhabitants, and positively will not attract large numbers of volunteers to gladly don a military uniform as they did in August 1914, nor parents and sweethearts with kisses send off their boys and bread-earners to fight the battles of their country, when the call "To arms" is heralded, unless their homes and hearths are really menaced by formidable foes, to make conditions extremely critical.

If the League of Nations' ideals can be honestly accomplished, it will become one of the things essential to the future peace and security of the world. "Walo yishama ode hamas, shode washaybare bigh-boshalikh wacharath yeshuakh homothalikh wusharalikh teyhillah." "And violence shall no more be heard in the land, wasting and destruction within thy borders, but thou shalt call thy walls salvation, and thy gates Praise."

SATURDAY—REST DAY IN THE HOLY LAND**Sir Samuel Makes Official Declaration**

Sir Herbert Samuel has attended a garden party given in his honour by Colonel Norman Bentwich. In the course of his speech the new British High Commissioner declared that neither he nor any other Jew connected with the Zionist administration in Palestine would ever work on Saturday. The Jewish Correspondence Bureau is also informed that the impression left by the new High Commissioner on Christians, Moslems and Jews alike is of the most favourable kind.

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Third Anniversary of the British Palestine Declaration

SHANGHAI (CHINA), FRIDAY, OCT. 29th, 1920

17th Heshwan, 5681.

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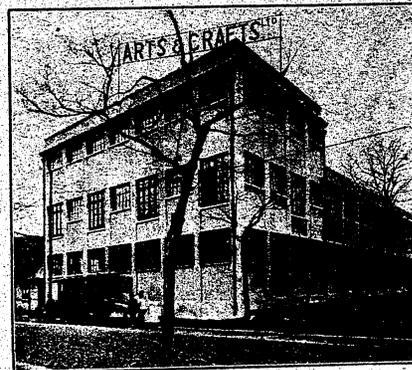
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How beautiful are upon the Mountains the feet of the MESSENGER of
good tidings, that publisheth peace, that announceth tidings of happiness, that
publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52:7



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Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, (CHINA) 29TH OCTOBER, 1920. 17TH HESHWAN, 5681.

OUR "SECOND" ANNIVERSARY

The "first" issue of ISRAEL'S MESSENGER has synchronized with the first anniversary of the famous BALFOUR Declaration. That memorable occasion had impelled us to revive our organ which first made its bow on the 22nd April, 1904, and ran till the 4th February, 1910. Happily, the third anniversary of the British Palestine Declaration finds us still existing and serving Israel's cause in the way we would wish. ISRAEL'S MESSENGER has, happily come to stay. It is growing in popularity both locally and elsewhere. Its Editor and a host of friends are pledged to persevere with the good work which serves to enlighten the world anent Jewish Ideals and Jewish aspirations.

ISRAEL'S MESSENGER has yet a long journey to make. It has to keep a watch over the insidious plot of certain enemies within the gate and to expose their specious reasonings and hysterical rantings. It has to bring the message of Judaism and Zionism before a sceptic world. It has to furnish irrefutable evidence that Zionism means a peaceful movement for the revival of Israel's culture and ancient civilization in the land which King DAVID trod and where ISAIAH and all the other prophets had dreamed dreams and seen visions. ISRAEL'S MESSENGER has both friends and critics and we welcome both. We fear more our friends than our critics. As SCHILLER says, "Dear is my friend—yet from my foe, as from my friend, comes good; my friend shows what I can do, and my foe what I should."

The future that lies before us bristles with difficulties and optimism. It will be our incumbent duty to keep before our readers the great danger besetting us and to warn one and all not to lull themselves against false hopes and false prophets. The latter are making frantic efforts to beguile Israel from marching Zionward. "Let us not escape to Palestine" has been dinner in our ears just lately. Against such false

prophets, ISRAEL'S MESSENGER will in future wage a relentless war until the whole force surrenders unconditionally and sue for *Shalom* on our terms. Jewish democracy must not be sacrificed on the altar of autocracy. The reactionaries in our midst must be conquered and subdued. We must spurn all their invitations to interpret Judaism from their own angle of vision. Judaism must be interpreted from its Traditional standpoint. To Sinai we owe the birth of our cherished faith; not to Cincinnati. The duty before is plain and simple. ISRAEL'S MESSENGER with the aid of its friends will carry out consistently the programme as outlined above. We look to a golden future for Israel and all mankind. We do not want to remain downtrodden under the heel of the strong. RENAN has pointed out that while all other ancient peoples thought of the golden age in the remote past, the Jew projected the golden age into the future. The Jew hoped for a future when Righteousness would rule the world, when Happiness would be universal, when Truth and Peace would bind together all of God's children in one common fellowship. To such a purpose ISRAEL'S MESSENGER dedicates itself from which we shall falter neither to the right nor to the left. The future of mankind is upward and forward. Onward, onward is our motto, and "d'ne he who first cries: Hold! Enough!"

THIRD ANNIVERSARY OF THE BRITISH PALESTINE DECLARATION

November 2nd, 1917, was made memorable for Ancient Israel. It remains so to-day and will remain so for generations to come. It is one of the best days in Israel's calendar. It is the Independence day of All Israel. It signifies the re-birth of our nation in every sense of the word.

(Continued on Page 7).

THIRD ANNIVERSARY OF THE BRITISH PALESTINE DECLARATION



Lord Curzon



H. M. KING GEORGE V.



Hon. Mr. Lloyd George

Mr. Lloyd George will go down in history as the man who conquered Jewish Palestine. The debt which we Jews owe to him is incalculable. Foreign Statesmen have co-operated with the British and the names of M. Millerand and Signor Nitti will be forever associated with Jewish Palestine.

"Palestine," says:—
"Mr. Lloyd George is perhaps the second in time of English Statesmen to have taken up the Jewish cause, and perhaps the first in time to have noted and enforced the identity of Jewish and British interests. Without Mr. Lloyd George there would have been no Declaration and perhaps no possibility of executing the Declaration."

Soon after the San Remo decision, His Majesty the King sent the following telegram to the Chief Rabbi of Jerusalem:—

"Your message of congratulation on the occasion of the confirming of the mandate of Palestine on Great Britain was received with great satisfaction. The creation of a national home for the Jewish people and at the same time to safeguard the interests of other communities has always been our aim. The government of the country will be in accordance with the national liberty and justice of the British Empire. I am confident that you and your co-religionists will collaborate with us in raising that great fabric."

Sir Herbert is about to take up amid general approval one of the most difficult and delicate, but at the same time honourable, tasks that could at this moment be placed upon the shoulders of an Englishman. He will require all the support of his fellow religionists and fellow countrymen, as well as the resources of his own great ability and the experience. There is no one who does not wish him success in the undertaking, and none among those who know him who doubt that he will attain it.

BALFOUR DESIRES TO RECEIVE THE FIRST HONORARY DEGREE GIVEN BY THE HEBREW UNIVERSITY AT JERUSALEM.



The Right Honourable Arthur James Balfour, author of the memorable Balfour Declaration, which gave the first political recognition to Zionism, whose name is so closely associated with the Zionist movement, has expressed the desire to be the first to receive an honorary degree from the Hebrew University at Jerusalem, according to the *Daily Mail*, a Hebrew daily of Jerusalem.

Speaking at a Zionist Demonstration held in London in July last, Mr. Balfour who received a tremendous ovation on rising to address the meeting, closed his remarkable address as follows:—

I speak as a man who is not a Jew and necessarily therefore looks at the Jewish question from outside; but I should say that perhaps the danger that besets the Jewish race is not that they lack high idealism, not that they are reluctant to sacrifice everything, to life itself, to see that ideal carried into effect, but that they are carried away by the vehemence of their own views, the depth and strength of their own convictions, and are unwilling to do that without which this and any other great movement cannot succeed, are unwilling to give that whole-hearted trust and confidence in their chosen leaders which, believe me, is necessary. You are drawn from every nation under heaven. You come to London, or to any other great centre, with ideas absorbed from the populations among whom you have sojourned; you come, therefore, with many different mentalities; to use a familiar phrase; you come with many different theories as to the methods by which your common objects can be carried out. It only becomes dangerous by their insistence that the object should be carried out precisely in the fashion which commends itself to them. Beware of that danger! I am sure it is the greatest danger which will beset you in the future. Now, I have done with the gloomy task of enumerating difficulties.

I have only one more word to say. We are embarked on a great adventure. And I say "we" advisedly, and by "we" I mean on one side the Jewish people, and on the other side the Mandatory Power for Palestine. We are partners in this great enterprise. If we fail you, you cannot succeed; if you fail us, you cannot succeed. But I feel sure that we shall not fail you, and that you will not fail us. And if I am right—and I am assured I am—in this prophecy of hope and confidence, then surely we may look forward with hope, and gaze on a future in which Palestine will, indeed, and in the fullest measure and degree of success be made a home for the Jewish people.

FOUR LEADING JEWS WHO TOOK PROMINENT PARTS IN SECURING THE BALFOUR DECLARATION.

"*Palestine*," the organ of the British Palestine Committee in a recent issue says:—

The Jewish part is, of course, the part of the whole Jewish people, and millions of obscure men and women whose name history will never record have laboured to achieve this result, which has come about because it is a response to the expressed will of the Jewish people. Of individuals, four will, of course, have pride of place—Dr. Weizmann, Mr. Sokolow,

Mr. Brandeis, and Sir Herbert Samuel. We are not going to attempt to analyse the contribution made by each of them, with their different temperaments, their different talents, and their different opportunities. That would require much space; but this may be said—all four have established themselves forever on the roll of their people's history and for all four what has been done is only a beginning, and for all four there lies ahead a vast work of construction.



DR. CHAIM WEIZMANN



MR. NAHUM SOKOLOV



MR. JUSTICE LOUIS BRANDEIS



H. E. SIR HERBERT SAMUEL,
High Commissioner of Palestine

REMEMBER THE HISTORIC NOTE

On November 2nd, 1917, Arthur James Balfour, British Secretary of State for Foreign Affairs, addressed a note to Lord Rothschild, Vice-President of the English Zionist Federation, officially declaring that:—

"His Majesty's Government wish to favour the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights and political status enjoyed by Jews in any other country."

It is to be hoped that on the 2nd November which falls on Tuesday next, every local Jewish residence will be decorated with the Zionist and the Allies flag. Remember the HISTORIC DAY AND THE HISTORIC NOTE! Remember! Remember!! If you have no Zionist flag order one at once.

Remember the Jewish National Fund on the Historic day!

(Continued from Page 4.)

That day has given us new life and new energy of which Israel was bereft for centuries. It is, therefore, meet and proper that the anniversary of the famous BALFOUR Declaration should be observed by the whole House of Israel as a day on which a great Power has recognized the validity of our claims to our historic land—Palestine. Since that memorable day in November, 1917, Israel has made great strides towards her march to Zion. Another great day has dawned for us and will remain a red-letter day in our calendar. We refer to 24th April, 1920, when the Supreme Council decided to incorporate the famous BALFOUR Declaration in the Peace Treaty with Turkey. Great Britain being the mandatory Power. That day to us is greater than November 2nd, 1917. It reminds us of the following discourse in the Talmud, tractate Berakhoth p. 12b:—

BEN ZOMI asked the learned Rabbis will the leaving of Egypt by our forefathers be related after the coming of the Messiah? because it is already stated that "Days will come when they will no more say by the name of God who took the sons of Israel from Egypt, but by the name of God who brought the seeds of the House of Israel from the North and from all the lands where I have scattered them." The learned Rabbis replied to him: "The coming out of Egypt will not be entirely up-rotted but the last captivity will be the principal one to be thought of and the coming out of Egypt will be given a secondary thought."

And so to-day on the third anniversary of the BALFOUR Declaration, we dare not uproot from our memory that memorable day, albeit the 24th April, of this year, becomes the principal day in our calendar. We value it indeed all the more for the good it has accomplished, for the influence it has exercised, for the lessons it has taught, and still may teach, serving, on the one hand, as a reminder to the assimilationists, who are basking in royalties, that there are thousands, and hundreds of thousands, still pining in bondage, still yearning to revive their ancient nationality which has been in abeyance for two thousand years; and, on the other hand, serving as an annual comforter to the persecuted and oppressed, as the annual harbinger of the joyous message of Zion redeemed and her ancient glory destined to be revived. Such a day in the Jewish calendar will never be obliterated from the annals of the Jewish history and will may Israel rejoice at the final restoration which brought in its train the fulfilment of all his cherished ideals.

RABBI W. HIRSCH, B.A.

On the 8th instant, Rabbi W. Hirsch accompanied by his wife left London on the steamer *Dzwanha* for Shanghai to assume charge as a spiritual leader, guide and friend of the local Jewish Community. That day means much for us. Thanks to the good offices of Chief Rabbi Hertz, we were able to secure a qualified Rabbi for our Congregation, one, who according to the cable received from the latter on the 21st ultimo, had

been duly ordained as Rabbi in Israel. We are thus in a position to look upon him as a worthy exponent of the ideals of Judaism, one who will interpret it authoritatively and in accordance with the recognized authorities in Keneseth Israel. It is indeed a great triumph for Judaism in China to be ministered by one who will unfold to us week after week the beauties of our ancient, but ever refreshing faith, and to enrich our minds with its lofty and noble ideals which unfortunately do not dominate the greater portion of the members of our Community.

Rabbi Hirsch will, undoubtedly, throw himself heart and soul into his future ministrations amongst us. He will not, we hope, feel embarrassed if at the outset the progress of his work would be less noticeable. As a matter of fact, we wish to be frank with him and tell him right now that he must be prepared to face disappointments: he must be prepared to preach before "empty benches," in short, he must be prepared to face "trials" which usually try men's souls until the seed will germinate and will produce some day, sheaves full of healthy grain to make the Jewish heart glad. We believe the "harvest" will amply repay the labour and the labourer: it is a real Jewish endeavour to *Judaize* the *born* Jewish youth! We sincerely hope that his ministrations in China will redound to the glory of Judaism and the weal of Israel. "Great men" EMERSON has said, "are they who see that spiritual life is stronger than any material force, that thoughts rule the world." It is such "thought" that will inspire Rabbi Hirsch in his future work amongst us: it is such "thought" that will impel him to possess his soul in patience until the "harvest" would yield an abundant supply.

We join with our readers in extending to Rabbi Hirsch and his wife a hearty welcome in their future home and express a sincere hope that their stay in Shanghai will be crowded and blessed with many happy incidents in their lives which will fill our hearts with joy, awe, spiritual joy and solace and happiness.

THE LATE MR. JACOB H. SCHIFF

The death of Mr. JACOB H. SCHIFF which took place in New York last month will be sincerely mourned by Jewry throughout the world. Elsewhere in this issue we publish a brief sketch of the career of the deceased philanthropist who lived and died as an exemplary Jew, whose noble deeds will be echoed and re-echoed for generations to come. Jewry at the present day could ill afford to lose such a great and towering personality; in these days when Israel is passing through fire and fury, even in civilized countries, the death of Mr. SCHIFF will be felt and lamented far and wide. We lost a truly great man, a great and noble champion of our cause, the only cause which we Jews hold dear and to which we cling tenaciously with every fibre

of our being. The deceased philanthropist was an ardent lover of his people; he mixed freely with them and his beautiful life was an example for many of us to emulate. A great Jewish heart, overflowing with love of God and humanity; a noble mind richly stored with secular and sacred knowledge has ceased to exist. As the Talmud says, "A lost jewel remains a jewel still, but the owner may well deplore its loss." Mr. SCHIFF was a devoted and earnest devotee of Judaism; Dr. MENDEL SILBER, the brilliant Editor of *The Jewish Ledger*, New Orleans, pays the following tribute to the deceased philanthropist in its issue dated 27th August, just to hand:—

Mr. JACOB H. SCHIFF does not use his ear on Sabbaths and some time ago he attended a service at the ultra-orthodox synagogue Anshe Volozhansk, allowing himself to be called to the Torah with covered head and tallith, and donating one hundred dollars towards the maintenance of that synagogue."

"The strength and the weakness of a man" an eminent English critic once said. "are rooted in his religious belief. It presides over the beginning and the end of his days; it hallows his going out and his coming in." Such was the life of him whose death we are called upon to deplore. He lived that others might live. He strove to make others less fortunate to live happily. In the words of BROWNING, whose writings reflect much of Hebraic influence: "He slept, and dreamt that life was Beauty: He woke, and found that life was Duty."

The leadership of JACOB SCHIFF in American Israel was due to no chance of circumstance. It was due to his ability to see things largely. He was no figure-head. He took active part in all affairs communal and his speeches whether before the school boys or graduates of Universities were all inspiring and uplifting. Life to him was duty and well may the poem of HENRY VICTOR MORGAN be applied to him:—

"I hold that man alone succeeds
Whose life is crowned with noble deeds,
Who cares not for the world's applause
But scorns vain custom's outgrown laws;
Who, battling against each seeming wrong,
Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet;
Who only lives the world to bless,
Can never fail—he is success."

EDITORIAL NOTES

WORDS OF CHEER

An esteemed friend of ISRAEL'S MESSENGER who has recently left Canada for *Eretz Israel*, has sent us the following words of cheer which we treasure exceedingly:—

Fight for the right, and right will be your lot,
Help to heal the sick—the sick Jews inoculated with assimilation—help to drive it out of the system, and your reward will be exceedingly great. We have not too many earnest valiant men among us, who have a clear idea as to what they want, and know how

to go about it—men who will lose their "self" in the cause, and work for the nation from a disinterested love which is fascinating and inspiring."

"WORDS OF HIGH HEART."

At the great Zionist Demonstration meeting held in London in July last, Dr. J. H. HERTZ, the Chief Rabbi of England, said:—"The great hour had arrived when any Jew who did not join in the rebuilding of the new Jerusalem was as if he helped in its destruction." Golden words, worthy of a silver setting! May they sink deep into the heart of *Kol Yisrael* scattered throughout the globe!

A CONTEMPORARY IN DISTRESS

After giving its own version of the BALFOUR Declaration, the *American Israelite*, of Cincinnati, in its issue dated 26th August, gives vent to its depressed feeling in the following manner:—"Nobody seems to get mad about it except the editor of the *Jewish World*, in London, and his esteemed contemporary of ISRAEL'S MESSENGER, in Shanghai." Well, if the founder of "American Judaism" went "mad" over the artificial Zion which he had located in Berlin and Washington, why should we not get "drunk" with joy when the REAL Zion, *Beth Hayenu*, is restored to us? That heart must be irrevocably dead if it fails to respond to the joy that permeates the whole House of Israel in *Eretz Israel* restoration. We pity the *Israelite* for having been born in Sin—cincinnati!

JOURNALISTIC WEDDING

A marriage was recently solemnised in Itoland, the contracting parties being the *Jewish Guardian*, London and the *American Israelite*, Cincinnati. The wedding ceremony and the wedding gift were simple. The *Kallah* from London offered a splendid bouquet of words to her hubby at Cincinnati. Acknowledging with grace an attack on Zionism made by the latter, the former gracefully added: "We signal across the Atlantic our cordial concurrence with these views, which have been expressed consistently by the *Jewish Guardian*."

However, both are doing well. Both try to console each other over the overwhelming calamity which has recently overtaken Reform Judaism. Both manage to quote each other every week in their anti-Zionistic campaign. For the time being they manage somehow to live in peace. There is no indication of any dissolution of the sacred tie which binds them together. "Those whom God put together, no man must put asunder." Both are loving chums. Both are doing well. Both expect to live *Ad Me'ah Shanah!*

DR. GOTTHARD DEUTSCH, OF CINCINNATI

Repeatedly the question has been asked of me within the past few weeks, whether it was permitted to solemnize a wedding between Rosh Hashanah and Yom Kippur. Upon my affirmative answer I was told,

a few days afterward, that some prominent rabbi had refused to officiate at a wedding on those days. I can merely repeat that there is no law or a custom recorded anywhere (see *Orah Hayim*, (32403), making the "Days of Re-ponance" a tie of mourning, and I remember even such a case in an orthodox community. Of course, such cases were rare, not because it was against law or religious sentiment, but because it was an inconvenient time, just as people would not marry on or a few days before Passover or on Saturday night, because it was an inconvenient time for social and domestic reasons.—G. DEUTSCH in *The American Israelite*.

The foregoing interesting letter appeared in our Cincinnati contemporary, to which Dr. DEUTSCH is now a regular contributor. Dr. DEUTSCH is undoubtedly one of the greatest living historians we possess in modern times and his scholarly contributions in the Jewish Press stamp him as one of the greatest men we have in this age. He enjoys the unique distinction amongst the Reform Jewry as the only one who can expound Jewish *dinim* on the basis of Traditional Judaism. It should be remembered that the graduates of the H. U. C. are thorough *Ammal Ha-Aratzoth* (we maintain we are not "abusive" in saying so) in matters appertaining to Jewish *Dinim*, and no wonder the latter always appeal to Dr. DEUTSCH when they find themselves in a dilemma. Dr. DEUTSCH has occupied this unofficial position of "Dayan" in the American Reform Jewry for several years; Reform Judaism without Dr. DEUTSCH would be shorn of a genuine *Talmid Hacham* and appear thoroughly naked in Rabbinical world.

Dr. DEUTSCH was trained in an orthodox Yeshiba in Russia from which country he emigrated to America where he found a lucrative position in the Hebrew Union College. He holds quite "liberal" views; we have no idea since when the good Dr. DEUTSCH seceded from orthodoxy. (in orthodox circles he is regarded as the modern Rabbi YONATHAN BEN HARKINASS. Vide Tractate *Yebamoth*, fol. 16a) but this we do know from his voluminous contributions in the American Jewish Press that he is a great Talmudic scholar, a prolific writer and a staunch upholder of Reform Judaism. In recent years when the latter was subjected to a great "fire" by the present Chief Rabbi of England, Mr. CLAUDE G. MONTEFIORE of London could not appeal to a better man than Dr. DEUTSCH to reply to the criticism in question. Dr. DEUTSCH is a great *Talmid Hacham*; he owes much to the Yeshiba under whose influence he was reared and from whose fountain he drank deeply.

And now a word regarding the letter of Dr. DEUTSCH referred to above. In this we see the futility of consulting any Jewish authority regarding a matter which does not stand *Bairamü Shel Olam*. After the manner in which our "Reform" co-religionists regard the Jewish marriage laws, as described elsewhere in this issue, we consider it a mockery to be strict as to whether it is permissible by Law to perform marriages between Rosh Hashana and Yom

Kippur. This reminds us of a Rabbinic phrase, *Maddakdekin beaykha Wumdallegin bekriyath Shemah*. "They are particular when reading Lamentation, but very careless when reading Shemah." Dr. DEUTSCH surely knows this, and we wonder why he does not rebuke his friends for worrying him over bagatelles when the fundamental principles of the laws of *Shulhan Arakh* relating to marriages have been entirely abrogated and thrown overboard. We are deeply puzzled over it and our puzzle will remain a puzzle until Dr. DEUTSCH, who owes too much to his Yeshiba, will help us to solve this puzzle!

MUZZLING THE MINISTER

Dr. MAX HELLER, of New Orleans, is a vigorous exponent of Zionism. As a Reform Minister, graduate of the H. U. C. of Cincinnati, he bewails the shortsightedness of his *Alma mater* and the Zionist Ideal and spares no efforts in exposing its hypocrisies and specious reasonings. In an exceedingly interesting article which appears under his strong and flexible pen, in the *Maccabean*, under the caption "San Remo and the Reform Rabbis," Dr. HELLER writes, *inter alia*, as follows:—

It is an unpalatable task to relate, even without going into details, the methods and procedures of the Zionist debate at the Rochester convention, even though, despite deceiving appearances, the victory rested, in the main, with the Zionist minority. It is the old story of one Pyrrhic victory after another for anti-Zionism. The authorities, in both the principal seminaries, may be, more or less blatantly, anti-Zionistic; yet, by a significant coincidence, at about the same time, the Hebrew Union College *Monthly* publishes an article by one of this year's graduates: "How I became a Zionist at the Hebrew Union College" (in this year's graduating class of ten there are seven Zionists, two sympathizers and one anti); while, at the Theological Seminary, the students, in a published statement, tell the Jewish world, through the president of their student body, that every one of them is an affiliated Zionist and takes an active part in the work of one or the other of the Zionist organizations.

The frantic efforts of Dr. KAUFMAN KOHLER, President of H. U. C. to strangle Zionism has produced, happily, just the opposite effect. It is an open secret that the students of the College do not sympathise with the fantastic views of their President regarding Zionism and they are determined to preach the Zionist Ideal from their pulpits in future. It is, therefore, no wonder that the mouthpiece of the College, *The American Israelite*, has sounded a note of serious warning in one of its recent issues. It urges upon each American Jewish Reform Congregation never to "stultify" itself by the selection of a man to fill its pulpit who is "tainted" with the doctrines of the "insidious campaign for political Zionism." It is palpably evident that the *American Israelite* aims to muzzle the Minister, and strike a fundamental blow at pulpit freedom. We are glad to observe that a recent graduate of the College, Rev. LOUIS I. NEWMAN, has taken our conten-

porary to task for its bigoted and narrow-minded views which are bound to create schism, discord and strife and rift the Reform wing into two hostile camps. In view of the further inroads of Zionism in the reform wing the clash is bound to come sooner than later and the earlier it does the better it will be for Zionism. We await future developments with great interest.

FIRST ZION VINTAGE

The latest news from Palestine to hand gives a vivid account of the vintage festival at Richon-le-Zion. Surrounded by high officials, His Excellency Sir HERBERT SAMUEL, the High Commissioner accepted from the hands of the oldest Jewish farmers a basket of grapes, which he emptied into a wine press, thus inaugurating the first Jewish vintage since the British occupation.

In spite of the fact that the agitation against King Alcohol is spreading far and wide, we Jews have practically no sympathy with the movement, knowing as we do that we are well fortified by our sacred literature to regard "wine as a delight that charms the heart." The cultivation of the grape flourished especially in Israel, and the different wines made therefrom were highly cherished. MOSES names the wine among the choicest offerings to be brought to God, JOTHAM speaks of it as "rejoicing God and man," the PSALMIST speaks of it as "rejoicing the heart of man," and KOHELETH speaks of it as "making life happy." The prophet MICAH predicts: "they shall sit every man under his vine" as one of the blessings of the Messianic Age. BEN SIRACH sings its praises in these words: "Wine is as life to men, if it be drunk in its measure," and the Talmudists recommend it "as the best of medicines." (Baba Bethra 58 b), "where wine is wanting physicians thrive;" "where wine flows not freely there is no blessing," Midr. Yalkut 60.

There is a pretty legend in our Midrash which is worth reproducing. When the flood had subsided, NOAH had begun to resume his former toil. One morn, while in the field turning up the soil, SATAN appeared, and asked: "What fruit art thou about to plant?" "The grape," NOAH replied. "a proud plant, a luscious fruit, a joy and a delight to man." "Let me assist thee," SATAN urged. Permission being granted, he went and caught a lamb, slaughtered it, and poured its blood over the clods. "What meaneth this?" NOAH asked. And SATAN replied: "They that shall partake of the juice of the grape, in moderation, shall be as gentle as the lamb." He then caught a lion, slew it, and moistened the clods with its blood. "What meaneth this?" again NOAH asked. And SATAN answered: "They that shall partake of it, more freely, shall be as strong and courageous as the lion." He then seized a pig, slaughtered it, and with its blood he drenched the up-turned soil. "And what meaneth this?" a third time NOAH asked, to which (SATAN made reply): "They that shall partake of it, in excess, shall become filthy,

degraded, bestial, as the swine." (Midrash Tanchuma, Noah 14, b. Abridged.)

The foregoing is a beautiful legend and requires no further comments. Instead of urging Prohibition let us educate the public to use King Alcohol in moderation instead of partaking of it in excess and by this means the people's rights for liberty and freedom will remain intact. To quote a famous preacher: "We shall no longer hear of Prohibitions which prohibit not, Moderation will prevail. There will be Temperance with all, Total Abstinence with none."

SYNAGOGUE "OHEL-RACHEL" Consecration Service On The Eve Of Hanukkah Rabbi Hirsch Will Deliver Installation And Consecration Address. MEMORABLE DAY FOR THE LOCAL JEWISH COMMUNITY.

At last! We are on the eve of dedicating the new house of prayer, "Ohel-Rachel" which has been endowed by the late Sir Jacob Slessman, Bart. The Committee of Management are preparing an elaborate programme for the occasion and the event which is unique in the history of the local Community will be worthily celebrated and commemorated. It is most probable that the dedication service will be fixed on the eve of Hanukkah, which falls on Sunday, the 26th December next. It is noteworthy, that Rabbi Hirsch will take the leading part in the consecration service, on which occasion he will be induced as well. By a curious coincidence, Mr. Israel Cohen, B.A., the Zionist Envoy, will be in Shanghai and an invitation will be extended to him to address the Congregation on the memorable occasion. The delay occasioned in the consecration service owing to causes over which none could have any control, has unfortunately, created deep resentment and animosity in certain circles. However, let the latter remember an old saying of our wise men and be reconciled: "Everything depends on the caprice of Fate, even the Scroll of the Law in the Temple."

運啟者接准本年六月六日
函稱上年十二月二日
貴會英國協會接奉英外務大臣巴爾福氏
函稱英國政府贊成猶太人在巴勒士登建
設猶太民族聚居地之願望云云函請贊助
等因本國政府對於
貴會之此種願望與英國政府取一致之態
度相應函復即希

Facsimile Copy of China's Endorsement of the Balfour Declaration Addressed to the President of the Local Zionist Association in December 1918

GREAT BRITAIN AND ZIONISM

Great Britain is not merely going to act in a supervisory capacity in the establishment of the Jewish National Home in Palestine, to which it is pledged by the terms of the mandate over the Holy Land conferred upon it by the Supreme Council in its San Remo decision, but it is also going to engage actively in the creative work necessary to its upbuilding.

This favourable disposition of the British government to aid in the reconstruction of Palestine into the Jewish Homeland, was emphasized by Louis Lipsky, secretary of the Zionist Organization of America, as one of the outstanding developments of the World Zionist Conference in London, from which he has just returned.

At first it was thought that the policy of Great Britain towards the building up of the Jewish Homeland, for which it gave the first public indorsement in the memorable Balfour Declaration, would be merely as a supervisory governmental or administrative agency," said Mr. Lipsky. "But it was made clear at the conference that the British government is going to work along with the Zionists in all the fundamental construction work that has to be done, with the object at all times in view of making Palestine the Homeland of the Jewish people."

The conference, marking the first world Zionist gathering in seven years, made great forward strides toward the establishment of the Jewish Homeland, according to Mr. Lipsky. Differences of opinion and policy were aired by the delegates who came from all parts of the world and a definiteness of purpose came out of the various discussions, culminating in the programme to combine the resources of the entire Jewish world toward a \$125,000,000 fund for the restoration of Palestine, he said.

"Owing to the economic conditions of the countries in Eastern Europe, which are still in a state of war and whose money is practically worthless outside their own national boundaries, the greatest responsibilities for the creation of the Jewish Homeland will rest upon American Jews, until such time as Europe reverts to more normal conditions," he continued.

"The conference strengthened the financial supervision over Zionist funds, principally by the adhesion of new forces to aid in this direction. It gave powers as trustees over Zionist funds and expenditures to men of ability and prominence like Sir Alfred Mond, Lord Walter

Rothschild, and Bernard Flexner of New York, who will co-operate with the Economic Council to the World Zionist Organization, to be created through which all reconstruction work in Palestine will be carried on.

"The British Government will naturally exercise complete authority over all immigration into Palestine. The policy of the government has not yet been announced, but it is obvious that it will be guided by the interests of the whole country. The influx of new citizens will depend upon the numbers who can be taken care of through the creative works of the Zionist Organization and the British government."

PALESTINE THE WORLD'S GREAT HEALTH RESORT

Palestine has natural possibilities of becoming one of the world's great health resorts, according to Dr. Henry Keller, New York physician, former member of the American Zionist Medical Unit, which has been waging war on disease in the Holy Land for over two years.

"Palestine, owing to its topography, its variegated climate, its mountainous regions of various altitudes and its eight months of continuous sunshine, together with its beautiful landscapes and picturesque environment, is destined to become the mecca for health seekers as well as pleasure seekers," he said.

Sunbaths or heliotherapy, which was used with great success by physicians in the Alps in treating tuberculosis, especially of the bones and joints, could be practiced ideally on the Mount of Olives at Jerusalem, Mount Carmel at Haifa and in Safed, according to Dr. Keller. He said he was particularly impressed with the small number of tuberculosis cases in Palestine despite starvation and other sufferings to which the poor were exposed during the five years of the war.

There are a number of sulphur springs along the valley of the Jordan or the Ghor, only in need of some attention to make them worthy to compete with the best sulphur springs of the modern world," he continued.

"With the appointment of Sir Herbert Samuel as High Commissioner of Palestine, we hope to have the co-operation of the government in our antimalarial campaign so that our sanitarians might reach the entire population. With the drainage of swamps, with the terracing of the mountains and hills of Judea, so that the rain water should have a chance to be partially retained and in that way diminish the number of pest-ran swamps, together with the planting of eucalyptus trees throughout the

regions now infested with malaria, dread malaria is bound to become a thing of the past in the Holy Land. "Once the Holy Land is cleared of all these diseases which are now a menace to the normal growth of a country, there is no more beautiful nor healthier country than Palestine."

"ISRAEL'S MESSENGER"

Somehow, we have been accustomed to associate everything Chinese with slowness and backwardness. This may account for the admiration one cannot help feeling at the sight of the Jewish Palestine number of "Israel's Messenger", official organ of the Shanghai Zionist Association, so ably edited by N. E. B. Ezra.

Indeed, not only is it a splendid issue as judged by Chinese standards, but many Jewish-American periodicals could well afford to take it for a sample of a well-edited, representative Jewish magazine.

Besides a number of highly interesting articles on Zionist questions and editorial notes, the issue contains also contributions by Nathan Strauss, Dr. Sun Yat-sen, Viscount Chidya, etc., etc.

The only defect one may find in the issue is the lack of Jewish news from China, but it is to be hoped that this will be remedied in the forthcoming issues of this highly useful Jewish organ in the Far East. —ELMER ANDLER-TROMMER, in The Jewish Tribune (New York.)

JERUSALEM A WOOL CENTER

Sheep-raising, introduced into Palestine by Jewish agricultural colonists, has now become a profitable industry, large quantities of wool being obtainable around Jerusalem, according to a report on the wool industry in Palestine, received by the Zionist Organization of America.

Most of the wool was exported to the United States and France before the war, but efforts are now being made to hold it in Palestine for manufacturing purposes. One hundred and fifty weavers are now kept busy in Jerusalem, where there are splendid opportunities for the development of a great industry, the report says.

"Machinery and exports are required to develop this trade, but it will justify the money on effort expended," according to the report. "Besides the possibilities of developing the weaving industry, raw materials would be provided for other industries which would employ many thousands of men and women."

THE ITINERARY OF THE ZIONIST ENVOY

AUSTRALIAN JEWRY'S EXEMPLARY DEVOTION TO THE ZIONIST IDEAL.

ACCORDED CIVIC RECEPTION AT AUCKLAND.

The mission of Mr. Israel Cohen on behalf of the World Zionist Organization has been crowned with success. The Zionist Envoy would have been with us by now but owing to the phenomenal success of his trip he had to remain a month longer judging from a news

Mr. Cohen, who was received with loud applause by his audience, said that he had pleased to see that they realized the significance of the grand opportunity which had been placed at their disposal. They realised the immensity of the task before them. He expressed his very sincere gratitude for the excellent response to his appeal, which, when added to the general fund, would

ISRAEL COHEN'S MESSAGE

Without any flourish of trumpets, or, rather, if we give precedence to his mission, we should say without any loud sound of timbrel, Mr. Israel Cohen has called in upon Australia on a wide world tour which is fraught with possibilities that are too far-reaching almost to be realised by human hands. Mr. Cohen's mission is the first step in the great forward movement, the goal of which will be attained in the long and arduous years to come. It is an all-Jewish embracing one that appeals to every element that constitutes the fabric of universal Jewry. To the British Jew it offers a special appeal, for it stimulates his pride as a citizen of the Empire which constitutes within itself the staunchest principles of democracy, of liberty and of the sandest humanity.

The consummation of the famous Balfour Declaration, the mandate accepted by Great Britain, and the appointment of a Jew as the first High Commissioner of Palestine are forward movements which have come in miraculously quick succession, and have brought the ideals of Zionism right into the arena of practical politics. They have given zest to action, and given a concrete foundation whereon to build the superstructure that will be an abiding monument of good government and of unrestricted effort in the elevating of humanity, and a toleration that will give scope to progress in every field of human activity.

It is with this programme to be fulfilled, and much more that appertains more directly to the welfare and protection of our poor, hurried con-

Palestine was the centre where they should establish their national home, and to attain high ideals they must raise their ancient land to the highest pinnacle of civilization. Mr. Cohen made a strong appeal to his countrymen to support his mission in finding a home for the millions of Jewish refugees.

On the motion of Mr. E. Casper, seconded by Mr. A. Masel, the visitor was accorded a hearty vote of thanks for his impressive address.

The Rev. F. E. Harry, in supporting the motion, said that it gave them profound joy to think that Palestine had been released from the hands of the unrepentable Turk.

Arrival in Melbourne

Mr. Cohen arrived in Melbourne by the Adelaide express on Tuesday last, and was received by prominent Zionists and others. Mr. Cohen subsequently received a number of Jewish citizens in his rooms at Menzies' Hotel.

religionists, that Mr. ISRAEL COHEN has come to us for help. Sentiment, too, allied to his message which he brings to Australian Jewry. We are moved by the same spirit that strengthened the unhappy lot of our ancestors through their age-long weary pilgrimages. With the substance of death, the vital spark fanned by hope—hope eternal—was kept bright and luminous in the darkest of dark days, waiting long for that renaissance—that rebirth—which was to atone in a measure for the long period of gloom. The moment has arrived. The People of Israel have reached their climax of agony, and their sadness will be dispelled within the safe harbourage of a sanctuary over which the mightiest of all nations spreads its protecting wings.—*The Jewish Herald*, (Melbourne).

Mr. Cohen in Adelaide

On Saturday evening, 21st July, Mr. Israel Cohen, the accredited representative from the Zionist organization to Australia, arrived in Adelaide by the East-West train. He was met at the railway station by the President of the Adelaide Hebrew Congregation (Mr. M. J. Solomon), the Treasurer (Mr. Finkel Phillips), the Minister (Rev. L. A. Bernstein), the Executive of the Synagogue, Major J. Daniels, and several members of the Congregation.

From the station they proceeded to the South Australian Hotel, where Mr. Cohen stayed, and in a short, chatty address, he explained the object of his visit, and arrangements were made by which Mr. Cohen would be enabled to address a full gathering of the Jewish Community on the following evening. Mr. Cohen carried a letter of introduction from the British Government to His Excellency the Governor.

At a largely attended meeting on Sunday, 1st August, at the Synagogue rooms, Mr. Cohen delivered his address

Mr. M. J. Solomon (president), introduced the visitor, and said that they all hailed with delight the fact that Great Britain had been granted a Mandate over Palestine.

Mr. Cohen said it was the first time in the history of the Jewish community that a representative of a great Jewish organisation had come from the mother country to expand the great cause which was now interesting the entire Jewish world, and to obtain the active co-operation of sympathisers in the work in which all Jews were earnestly engaged. The Anzac troops had been largely responsible for wresting Palestine from the Turks, and therefore, Australia had a particular interest in the future of the country. The decision of the Peace Conference meant that Great Britain had been given a mandate for the administration of Palestine on the understanding that it would be developed as the Jewish national home. Great Britain's function would be to administer and develop the country until it was able to look after and govern itself. The present conditions of Palestine necessitated careful government. Sir Samuel Herbert, as High Commissioner, would be assisted by a Council of representatives of the Moslems, Jews, and Christians of the country, in order to remove the evil which had grown up under Turkish rule. The Hebrew language was to play an important part in the country, English and Arabic. Within the past eighteen months he had paid two visits to Eastern Europe to enquire into the outrages perpetrated upon the Jews, and he could speak from personal experience of the shocking manner in which Jews were treated. Only a few weeks ago he was in Hungary, where he found there was no longer any liberty, except for those who committed terrorism against the Jews. Terrible tragedies had been perpetrated in the South of Russia, where, in twelve months, 100,000 Jews had been murdered and Jewish communities devastated. Those atrocities in the Ukraine were worse any committed on Jews during the last 2000 years. The lot of the Jews in Poland was now likely to be worse than before, owing to the advances of the Bolsheviks. Therefore, it was necessary to have a national home for those Jews who were waiting impatiently to get into the Promised Land at the earliest possible moment. Unfortunately, adequate preparations had not yet been made for the reception of the Jews. Great Britain had done what she could, but the success of the settlement of Palestine depended upon the labour, capital, and resources which could be brought into the land, and entirely upon the Jewish people themselves. During the first year, 20,000 selected immigrants would have to be introduced to the country, and land bought for many of them, and their comfort and welfare attended to in every direction. Above the interest in Palestine for the Jews and for Great Britain, there was the larger interest of civilisation, and it devolved on all to assist in the great movement. (Applause.)

Rabbi Bernstein made a moving appeal for contributions to the movement. It was stated by the president that the executive of the congregation had voted £100 to the fund, and many donations, ranging up to 100 guineas, were made by members of the congregation, about £1,000 in all, being promised. A branch of the English Zionist Association was formed, with the Rabbi as organiser, to raise further funds.

Mr. Cohen left Adelaide by the Melbourne express on Monday, 29th August

PALESTINE RESTORATION FUND

Wellington, Sept. 16.

Mr. Israel Cohen, the emissary of the Zionist World Organisation, has completed a three weeks' tour of New Zealand, where he has raised £20,000 for the Palestine Restoration Fund. Mr. Cohen was accorded a civic reception at Auckland. The acting Governor-General and the Premier, speaking at a demonstration at Wellington Town Hall, strongly endorsed the aims of the Zionist movement. Mr. Cohen will return to Australia for a month's additional tour before sailing for China.—*Reuter*.

THE BEE INDUSTRY IN PALESTINE

To study American methods of bee culture and honey production in order to introduce them into Palestine, Alexander Livshitz, of the Association of Palestine Beekeepers, has just arrived in America. He plans to spend four months in California, studying modern agriculture, principally bee culture.

"The Arabs are friendly to the Jews and both live peacefully together," he said. "There would be absolute harmony between them but for those Arabs who have made politics a profession and agitation a means of livelihood."

Mr. Livshitz, who is the leading bee cultivator in Palestine, heads a finely-developed co-operative association, which has increased the number of bee hives in Palestine from 100 eight years ago to 4,000 today. With the machinery he intends purchasing here, together with the new ideas he will take back with him, Mr. Livshitz declares their association will possess 20,000 bee hives within several years.

He expects to disseminate the information he will secure here by publishing agricultural texts in Hebrew, based on his California investigations, which will be distributed throughout Palestine by means of travelling libraries. Mr. Livshitz is in order to establish himself in Palestine and aid in developing it into the Jewish National Homeland.

PALESTINE WELCOMES TOURISTS

Egypt and Palestine, closed to tourists since the beginning of the war, are about to be opened to travellers by the British government, the *Jerusalem Daily Mail* reports. In Egypt the tourist season starts in October and the Egyptian public is preparing to receive thousands of visitors, according to the report, which declares that Palestine should also prepare to receive many thousand tourists this winter.

With the Jewish National Homeland established in Palestine under Great Britain's mandate, the Holy Land, always one of the most visited countries in the world, will be even more attractive to tourists, it is predicted. Jerusalem now boasts of a newly remodelled hotel, the Hotel Alenby named in honour of the conqueror of the Holy Land, while the proposed construction of several hotels is reported in Haifa and Jaffa.

Before the war the tourist industry was one of the chief trades in Palestine, as the stream of visitors brought thousands of dollars to the Holy Land. As the country develops under the mandate of Great Britain as the Jewish National Homeland, it is considered as a foregone conclusion that the tourist business will be even more lucrative.

The housing shortage will be the chief drawback to any large immediate influx of tourists. The immediate building of several thousand houses to provide for the first Jewish immigrants to come into the country was advocated strongly at the World Zionist Conference and will probably be carried out as one of the first constructive measures the Zionists are to undertake there.

"THE JEWISH PEOPLE MUST HELP ITSELF"

The *Sunday Sun* of Newcastle writes in an article on Zionism the following statements, *inter alia*,—

Consider the gigantic task which faces those who embark upon such a policy of reconstruction. Before Palestine is once again a place flowing with milk and honey, its frontiers will have to be extended, responsibly government introduced, the vast tracts of desert thoroughly cultivated, and an adequate supply of water and lighting provided. New towns and colonies will have to be planned, houses and shops built, factories and workshops erected, and seaports and railways revised.

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Written for ISRAEL'S MESSENGER.

THE JEWISH NATIONAL FUND ITS PRINCIPLES AND PROPOSALS.

BY ISRAEL COHEN.

THE ITINERARY OF THE ZIONIST ENVOY

Melbourne, 15th October, 1920
Editor, Israel's Messenger.
Sailing November first per
steamer Tango Maru from
Brisbane arriving Hongkong on
the nineteenth November.
Shanghai a week later.
ISRAEL COHEN.

The present position of the Jewish people is probably without parallel in its history for the widespread suffering and peril to which it is exposed. It has been left by the war in a much graver plight than that which has overtaken any other people. The condition of the Jews in the countries west of the Rhine has, on the whole, been affected comparatively little by the war, but that of their brethren east of that river has undergone a very profound and fundamental change for the worse, for they have been made to experience in a much greater degree than their fellow-citizens, at the disastrous and devastating consequences of four years' desperate carnage. Throughout Central and Eastern Europe the Jews have to suffer not only from the political unrest and the economic distress that prevail, but even much more from a violent upheaval of racial hatred. In some countries this outbreak of intolerance has assumed the barbarous form of massacres, in others it finds vent in bureaucratic oppression or mob assaults, and in others again it manifests itself in systematic abuse, incendiary agitation, or threatening demonstrations. In the various territories that once made up the Russian Empire tens of thousands of innocent Jews—men, women, and children—have been slaughtered, hundreds of thousands have been injured, and homes without number have been laid waste, whilst those who survive the periodic blood-baths are exposed to an unceasing panic. In the lands of the once mighty Central Empires the Anti-Semitic fury has not been so devastating in its effects, although there have been numerous fatal excesses, but, not since the middle ages were Jewish lives held so cheap there or subject-

ed to ill-treatment with such impunity.

A concerted campaign seems to have been organised against the Jews, deliberate in design and virulent in method, not only by the nations that have been defeated in the Great War, but even by some small nation that have emerged triumphant. The first year of peace has found the Jews suffering more severely than in any year of war. After the countless sacrifices they have borne in fighting for their native lands, they might well have expected to be allowed to enjoy not only civil rights in all their fulness and reality, but, above all, peace and security. In the newly-constituted States they have, indeed, been guaranteed civil equality, and in a limited measure, even the rights of a national minority, but in their daily lives they are constantly hampered and harassed by the intolerance that necessitated these legal safeguards. Incomparably worse is the plight of the Jews who still live—or are suffered to live—in those vast portions of Russia, where there is neither stable government nor security, and where there are recurrent outbreaks of race-hatred. How long it will take before peace and order are restored and the proper functioning of society is resumed in these lands, it is impossible to predict. And it is therefore easy to understand the eagerness, nay the anxiety, with which the Jews in Eastern Europe—the greater half of the Jewish people—are yearning to hasten forth to a land of liberty where they can live once more healthy, useful lives. But all countries are now closed to them except one—the Land of Israel, to which all their thoughts and hopes are now directed. And it is to that self-same land that the thoughts of countless Jews in the western world are likewise turned, for the ideal of the national restoration has its adherents in the scattered tents of Israel over the face of the whole earth; although for most of those living in lands of freedom the ideal has not assumed the strong and irresistible urgency which it possesses in the East. For to the Jew languishing in the regions of oppression the return to Zion means not only national self-realisation or self-determination, but also, and in the most

literal sense of the term, personal salvation.

The movement in favour of the return of the Jews to Palestine has passed through a number of phases and stages. It began as a prayer; it continued for centuries as a pious aspiration; and only forty years ago did it first assume concrete shape in some small and struggling agricultural settlements. But it was not until the Zionist Organisation was founded in 1897 that the first practical steps were taken towards the re-making of Palestine as the home of the Jewish people. The difficulties, however, that were encountered by those who undertook the stupendous task, and who prosecuted it with untiring industry and unparalleled self-sacrifice, proved insuperable; and the results that were achieved up to the outbreak of the war, although gratifying in the circumstances, afforded little prospect of developing within a measurable period into anything like the ideal of Jewish hopes. A certain amount of colonisation, both rural and urban, had been carried out, the beginnings of domestic industries had been created, modern schools had been established, communal organisations had been improved, and the gradual Hebrewisation of Palestinian Jewry had become manifest; yet all these developments had taken place not with the encouragement or goodwill of the Government, but despite its indifference and occasional opposition.

But a profound and far-reaching change in the destiny of Palestine has been wrought by the war. The land has been wrested from the yoke of the Turk by British troops, with the co-operation of Jewish battalions, and it is at length to be restored to its former possessors. The British Government has repeatedly affirmed that it will use its best endeavours to facilitate the establishment therein of a Jewish National Home, and this declaration of policy has been endorsed by the Allied Powers. The fulfilment of this promise will be accomplished under the most favourable auspices, for Palestine will be placed under the administration of England as mandatory of the League of Nations, and it would be impossible for the Jews to undertake the great work of the reconstruction of their ancient home under a more friendly and sympathetic Power or under one possessed of wider experience in colonial administration. Thus, that which for nearly two thousand years had been merely a prayer or a pious aspiration has been brought within the realm of practical politics. The historic significance of this event must be pointed even to the least reflective, while the marvellous potentialities which it involves must be evident to all who are acquainted with the industry, the enterprise, and the genius of the

Jewish people. One is impressed above all by the opportuneness of the event, for it forms the only source of consolation and hope amid all the overwhelming suffering that has overtaken the communities of Israel; and if the restoration to Zion had never been a national ideal, if no prayer had ever been uttered or no sacrifices ever made on its behalf, the relentless march of events would have compelled us now to conceive it afresh as the only worthy and adequate way out of a tragic impasse. But the real value of an ideal consists, paradoxically enough, in the measure in which it can be realised in practice; and, hence, if we are to reap the full advantage of England's benevolent intentions, if we are to enjoy all the blessings implied by a National Home, we must take all the requisite thought and care and put forth all the necessary efforts. Jews have helped to build up many a State with their brains, their money, and their toil; they should do for their own people at least as much as they have done for so many others.

The task of reconverting Palestine into a Jewish land is one calling for the highest powers of organisation and the astute gifts of administration, for the country has suffered for centuries from the blight of neglect and stagnation, and the Jewish inhabitants from at present little more than a tenth of the total population. The task will involve problems not only of political readjustment and intellectual fertilisation, but also those of economic reconstruction, such as immigration and housing, finance and public works, the creation of industries and the fostering of commerce. Sound principles and approved methods will have to be adopted in all these directions in order to ensure the success of what is intended to be not a social experiment but a National Home, for whatever the temporary political status of this Home, the very meaning of the term implies and demands the ultimate enjoyment of self-government.

But important as sound principles are in regard to all other questions, they are particularly important in regard to the land policy upon which the New Palestine is to be built up. For, in the first place, Palestine is essentially an agricultural country, whose economic prosperity will mainly depend upon the extent and the success of the cultivation of its soil; and secondly, Palestine can be made really and truly a Jewish land only if the Jews become rooted to its soil. No matter what hosts of artisans, merchants, manufacturers and members of the liberal professions may settle in the towns, unless there are Jews in adequate number who are prepared to settle on the land

and are able to make it productive, Palestine cannot become fully Jewish. The denizens of the towns will, of course, constitute an essential and important element in the Jewish Commonwealth, but, like the denizens of all towns, they will form a mobile and fluctuating factor.

But it is the peasantry that forms the constant factor in a national society, and hence the progress of the new Judaism will depend upon the constant growth of a numerous, industrious, and contented Jewish peasantry. And simultaneously with the growth of this Jewish peasantry, there must also be an increase of Jewish land, that is, of land in Jewish ownership. The amount of Palestinian territory at present in Jewish possession forms a very small percentage indeed; and a Jewish Palestine will, strictly speaking, remain a sorry paradox until the bulk of the soil is in Jewish hands. Thus, the main objective of a Jewish land policy must be, to acquire as large a stock of Jewish land, both rural and urban, as possible, and to foster as numerous a Jewish peasantry as possible, in the shortest possible space of time. How may, are these ends to be achieved?

The importance, nay, the necessity of acquiring large areas of land in Palestine is so obvious that it was immediately appreciated at the very birth of the Zionist Organisation. At the First Zionist Congress held in 1897, at Basle, Professor Hermann Schapiro, of the Heidelberg University, proposed that donations should be obtained from Jews in all parts of the world to form a "General Jewish Fund," two-thirds of which should be devoted exclusively to the purchase of territory and the remaining third to its maintenance and cultivation. The land once acquired should not be sold but should be let only to Jews upon terms of a lease. This idea of Professor Schapiro matured four years later at the Fifth Congress, which was held in December, 1903, at Basle, when the establishment of the Jewish National Fund was resolved upon. The Fund was registered in London as a Limited Liability Company, but it was distinguished from all other limited liability companies in being founded without share capital, and not for the purpose of distributing profits among shareholders but solely for the promotion of Jewish national interests in Palestine. The control of the Jewish National Fund was vested primarily in the Zionist Congress, which elects an Executive Committee, out of whose midst are appointed the directors and governors of the Fund. The Jewish National Fund was thus created as the instrument of the Zionist Organisation for the specific purpose of land-

purchase. Its capital was to be obtained wholly and solely by means of voluntary contributions from people of all classes, and the modest mite of the poor was to be as welcome as the magnificent donation of the rich. The popularity of the Fund was not slow in manifesting itself, especially among the so-called masses, whose gifts formed the major portion of its steadily increasing revenue.

The fundamental idea of the Jewish National Fund was that of national self-help. A people's treasury was to be slowly and steadily accumulated against the great day when it would be needed for the purchase of the land which should form the basis of the people's settlement. It was to be applied for the benefit not of any particular individual, not even of its most generous donors, but of the nation as a whole. Hence it was distinctly provided that its money should be devoted to the purchase of land as the collective property of the Jewish people, which should remain in its permanent and inalienable possession. Its end could only be leased, but it might never be sold outright. These principles are not only in harmony with the demands of modern agrarian reformers, but also carry on the beneficent tradition of the mosaic legislation, which provided for the return of the land in the Jubilee year to the original owner. They find their justification not only in the reasonable doctrine that the land bought by means of the people's donations should remain the property of the people, but also in the assurance that the social and economic evils resulting from private land-ownership will be eliminated. So much discontent and distress are prevalent in the old world in consequence of the private ownership of land, and of its unequal distribution, that the founders of the future Jewish Commonwealth are naturally anxious to avoid any cause of grievance or danger and to build up their edifice upon the canons of social justice and progress. History reveals many cases in which States and provinces have declined through the unchecked growth of private ownership of landed property; it was a serious factor in the decay of the Roman Empire, and it has affected East Prussia, parts of Hungary, and Sicily. The evil consists in the big land-owners replacing independent farmers by badly-paid labourers, who ultimately drift into the towns, leaving large tracts uninhabited. The great practical advantage of the principle of the Jewish National Fund consists in its preventing an artificial rise in the price of the land. The growth of the population, whether in town or country, means an increasing demand for land and a consequent advance in its price, and

this, whilst it makes for the enrichment of the land-owners or house-owners, involves a continuous increase of rent. The financial burden of the general community is thus made heavier for the benefit of the land monopolists. What has happened in this respect in all other countries has happened in Palestine too. The increased demand has led to the buying and selling of land for speculation, and many small colonists, who had been established on their farms with the aid of some philanthropic society, were afterwards tempted to sell them in order to profit by their enhanced value, and thus by surrendering their holdings, they frustrated the very purpose for which they had been established in them. The increase in the price of land in Palestine before the war was due not only to the great demand by would-be Jewish purchasers and to the economic progress of the country, but also to the very limited supply of small plots with secure titles ready for cultivation. The great influx of Jews into Palestine which is inevitable in the near future is bound to enhance the price of land still further, if no measures are taken to prevent unrestricted transactions in the open market. It was for this reason that the British authorities, immediately after their military occupation of the country, placed an embargo upon land transfers. The increased price of land would make it difficult for new arrivals to engage in farming, and as they would require a large capital to complete their settlement—since comparatively few will have enough money to buy the land, provide stock and implements, and cultivate the soil until it yields a profit—they would be saddled with a heavy debt from the very outset. It is in the prevention, or at least in the minimising, of such difficulties and dangers that one of the important functions of the Jewish National Fund will consist.

There are two special reasons that may be urged against the private ownership of land in connection with the Jewish resettlement in Palestine. One is the danger that land acquired with much trouble may fall again into non-Jewish hands. In practice this danger is not likely to be great, as there will always be a sufficient number of prospective Jewish purchasers; and besides, the strong feeling of national solidarity will act as a potent deterrent. The second reason is that the private owner is bent upon deriving profits from his estate, and will thus be inclined to employ the cheapest form of labour, which, in the case of Palestine, is non-Jewish labour. The consequence of this tendency would be to prejudice very seriously the Jewish character of the country, for experience has shown in various parts of Europe that it is not the owner but

the tiller of the soil who nationalises the country. Thus, if Jews contented themselves merely with owning land and allowing Arabs to cultivate it for them, they would be unable to obtain a secure footing in the country, or to impose a specific Jewish impress upon it. It is, moreover, of the utmost importance that the Jews themselves should raise at least the fact fully necessary for their own existence, not to speak of supplies for the purpose of export and besides. "To get no would be unable to accommodate the masses who wish to flock to it unless very large numbers are prepared to settle upon the land and work it with their own hands. That the Jews can practice and exist by agriculture requires no demonstra-

tion nowadays, after the farm-colonies they have established during the last forty years in Palestine, and especially after the numerous and flourishing rural settlements they have founded and carried on in Southern Russia, Canada, the United States, and Argentina. Nor need there be any fear that the influx of large numbers of Jews into "Eretz Israel" will cause any displacement of the domiciled Arabs or affect their material position adversely, since, on the one hand, experts have calculated that the country can accommodate some 5 million inhabitants, and on the other hand, the Arabs will profit by the manifold up-to-date methods and technical improvements which the Jewish settlers will bring in their train.

(To be Continued.)

THE JEWISH NATIONAL FUND DRIVE

HALF A MILLION FRANCS TO BE RAISED IN CHINA, JAPAN AND STRAITS SETTLEMENTS.

We are in receipt of the annual report issued by the Head Office of the Jewish National Fund, which was submitted to the Annual Conference of the Zionist World Organization held in London in July last. The report is a bulky document and needs tabulation, giving the reader a comprehensive view of the activities of the JNF conducted in Eretz Israel. The total amount raised from 1901 to end of 1919 stands at Francs. 17,435,218.00; the following sums being contributed by Shanghai, though in these sums are included small amounts remitted from other towns in the Far East. Up to the year, 1917, the JNF gave receipts in Marks, reckoned at the normal rate of exchange of 20.40 a pound sterling. For the last three years the amounts have been calculated in Francs, at the rate of exchange prevailing at the end of the year in question. Shanghai's contributions follow:—

In the year 1909	Mk.	300.67
.....	1910	294.00
.....	1911	917.30
.....	1912	2,918.85
.....	1913	2,846.01
.....	1914	1,102.22
.....	1915	224.10
.....	1916	2,050.51
	Mk.	10,882.12
.....	1917	Fr. 550.50
.....	1918	2,065.37
.....	1919	6,397.19
	Fr.	9,013.06

To the foregoing must be added

the sum of £10,000.00 remitted for the Laura Kadoorie Colony to be founded in Palestine. The total amount raised this year stands at £1,081,500 or its equivalent in Taels \$,824,191; Frs. 33,745.00 while Singapore raised \$18,000.00 to date. In a letter dated 26th August last, the Jewish Colonial Trust, Ltd., London, write to the local Zionist Association as follows:—

"We are in receipt of your letter of the 1st ultimo, with draft for £1,890.12 6 which amount we have placed to the credit of the Jewish National Fund under advice to their Head Office, in the Hague."

Mr. Ezra S. E. Sassoon of Bagdad has remitted the JNF a sum of £10,000. The amount is to be employed for planting an agricultural colony in Palestine in the name of his late brother, Hosko Sassoon Schayek.

Further local contributions have, since our last issue, been received and stand as follows:—

	Fr.	
Amount already acknowledged		5,075.00
M. Simons, Esq.		25,000.00
T. Fedelano, Esq.		3,000.00
M. M. Nissim, Esq.		50.00
N. M. Nissim, Esq.		20.00
	Fr.	33,745.00

Further contributions will be gladly received by Mrs. D. E. J. Abraham, 36 Peking Road, and duly acknowledged in ISRAEL'S MESSENGER.

Funds are urgently needed and we hope that our co-religionists in the whole of China, Japan and the Straits Settlements will not fail to

contribute from time to time their share so that the good work in *Eretz Israel* may not be hampered by lack of means. We take the following extracts from a recent report issued by the Head Office of the JNF, The Hague.

The results of collecting-work in 1920 do not by far correspond to the estimates made by the JNF Administration of the amount needed to meet the demands which it is expected will be made upon it in Palestine this year. This was estimated at the end of last year at £500,000, and the quota to be contributed by each country fixed. The Action Committee, through Dr. Weiz-

mann, had even declared that double this sum, i.e. a million pounds, was requisite. In reality the receipts of the JNF up to August 1st amounted to only £35,370, about 12 per cent. of the sum expected for the whole year.

The JNF Central Administration has now addressed an urgent appeal to the commissioners in all countries to do everything in their power to ensure as soon as they can the sum of £500,000 to be raised during the current year, pointing out at the same time the present great possibilities. Since emigration and the unlocking of Erez Israel have already begun this appeal ought not to fall on deaf ears where Jews are languishing waiting for *Eretz Israel*.

OUR LONDON LETTER

(OUR RESIDENT CORRESPONDENT)

BY DAVID DAINOW.

ALBERT HALL MEETING

There can be no doubt about the remarkable success of the great meeting held at the Albert Hall. Both the Zionists and non-Zionists who were present were impressed by the occasion. Imagine a compact audience of 12,000 Jewish men and women all intensely awaiting the appearance of the Rt. Hon. Arthur J. Balfour, author of the famous British Declaration in regard to a Jewish Palestine. And then when Balfour appears on the platform in the company of Weizmann and Sokolow the whole audience rises *en masse* and shouts itself hoarse for a few minutes. An American Jewish lady next to me is not satisfied. She explains that if the meeting was held in New York, the cheering would last at least 12 to 15 minutes. This lady, to whom I am not a stranger, is however so carried away by the occasion, as to confide to me that she has come over specially from France in order to attend the meeting and is leaving England the following morning. She is wearing a magnificent shawl of many brilliant colours and tells me that she has bought this shawl for the special occasion of the meeting and will then put it away as a memento for all time. She is sentimental, a Zionist and an American, but in this great audience there are Jews from practically every country in the globe. I noticed near me a man and a woman apparently brother and sister who are black Jews from some part of India. Not far from them is the Chief Rabbi of Alexandria in a beautifully coloured flowing robe and wonderful cap. It is a great-sight to see this well-behaved magnificent audience of Jews and to hear the galaxy of great British statesmen praising the Jewish

aspirations. As the resolution of the evening was put to the vote by Lord Rothschild, the enormous gathering showed its consent by a tremendous roar which it seemed to me must have reached you in Shanghai.

SIR STUART SAMUEL'S REPORT

The report of Sir Stuart Samuel on the pogroms in Poland have been read here with great interest, and it is indicative of the desire of the British Government to get at the truth of the recent unfortunate happenings without in any way spoiling the friendly relations between Poland and Britain, that other reports besides that of Sir Stuart's were incorporated in the White Book issued by the Government. The work of Sir Stuart Samuel is deeply appreciated by the Jewish community and it is felt that even if no great results ensue as a direct result of the report, it will have a powerful effect in stopping further pogroms in Poland, when as it is now realised the British Government has shown a readiness to take a deep interest in such proceedings. It is encouraging to note that in the recent military misfortunes of Poland which created similar conditions as those which led to the pogroms, no reports of any excesses have reached this country. The Poles realise that their friends the Britons are watching them and that in itself is a tremendous advantage.

THE ZIONIST CONFERENCE.

After a lengthy sitting in London, the International Zionist Conference has closed with the election of Justice Brandeis as Hon. President of the Organisation, Dr. Weizmann President, and Nahum Sokolow

Chairman of the Executive Committee which is to consist, as I understand, of these three gentlemen. The proceedings of the Conference were at times turbulent which is excusable when it is realised that a number of languages were spoken in the open sessions of the Conference. A good deal of amusement was caused at one session when Yiddish was being spoken, and the Chief Rabbi of Alexandria rose and protested against the use of English at the Conference. The joke was that the learned Rabbi did not understand Yiddish and only spoke a wonderfully pure Hebrew.

An interesting side-light was the large number of Mizrahi delegates; there were about 40 of them, the majority of whom were Babonia. It was an interesting sight to see these young-old Jewish divines with their beards and *paus* wearing their velvet caps. They were a solid phalanx for certain definite planks in Zionist policy. They were out to incorporate the old traditions of Judaism in the new Jewish life that is to be built in Palestine. On the other extreme there were the Socialist and Labour element and it was interesting to note that a number of working men delegates had travelled from Palestine to be present at the Conference. A note worthy of announcement was made that Sir Alfred Mond would be associated with the financial workings of the Zionist Organisation.

Written for ISRAEL'S MESSENGER.

PUZZLED

BY CONARD LEVY.

Both maidenly, both sweet—
A crowning maze of burnish'd gold

And eyes, though neither blue
nor grey, —

Yet tend best as they greet
Me with a smile that seems to hold

Soft words her timid lips don't
say.

Both maidenly, both sweet—
Preening all the day of night,
Her tress as dusk her flashing
eyes.

Dare mine when'er they meet.
An eldish armful of delight
Who loves a kiss, then kiss'd,
who cries!

Both maidenly, both sweet—
How can I choose, if choosing
one,

My longing for another grows?
I know 'tis ingisrect,
Love I the twin, or love I none,
Which love I most? God only
knows.

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THE JEWISH PRAYER BOOK

BY A. L. EMANUEL.

THE Prayer Book of the Church of England is a classic, endeared to its readers by its antiquity, its grace and weight of language, its solemn associations; but few Christians are perhaps aware that the Hebrew Prayer Book, after some hundred and fifty years of unauthorized renderings, has received since twenty-five years an authorized English version, published in a neat, accessible and inexpensive volume, the study of which will remove much of the misconception, in some cases even the suspicion, with which Hebrew religious writings were formerly regarded—perhaps are still often regarded. The Jewish Prayer Book cannot lay claim to all the literary beauty of the Anglican breviary; the English, good though it is, has not the fascination and the dignity of slightly archaic phraseology, nor perhaps does a rigidly monotheistic religion lend itself to that variety of appeal and that richness of imagery which a Trinitarian belief enjoys, but the original Hebrew, at any rate, dates back to ages long before the Tudors, and is the work of generations of devotees and martyrs in many countries, from Moses and David to our day and through Western Asia and Eastern and Moorish and Spanish Europe to these islands. In the light of this past the wonder, perhaps, is that the collection has retained so little that is merely romantic and curious in feeling, and never departs any great distance from the dominating theme of praise and supplication to the One God.

Apart from the Psalms of David, which in various settings fill a large part of all the services, the Jewish Prayer Book has little to show of the nature of the Christian hymnology; but the Morning Service opens with two hymns which are very dear to Jewish congregations. Yigdal ("magnificatur") a versified paraphrase of Malachi's "Thirteen Articles of the Faith (belief in the attributes of God, in the prophets, in the Resurrection); and Adon Olam ("Lord of the Universe") a likewise rhymed and metrical hymn of praise and trust, ending: "And he is my banner, and my refuge, the portion of my cup on the day when I call. Into his hand I commend my spirit, when I sleep, and when I wake; and with my spirit my body also: The Lord is with me, and I will not fear." In most synagogues the music of these songs is of a moving, swinging, almost triumph-

ant quality, which captivates the congregation more, perhaps, than any other part of the service except the *En Khelehu* ("None like our God"), with which, the Sabbath Addition Service usually concludes.

In the Morning Service the following typical prayer breathes a very deep faith, even if the metaphysics be somewhat obscure: "O my God, the soul which thou gavest me is pure; thou didst create it, thou didst form it, thou didst breathe it within me; and thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto thee, O Lord my God and God of my fathers. Sovereign of all works, Lord of all Souls! Blessed art thou, O Lord, who restorest souls unto dead bodies."

Shortly after comes a prayer of a type common in the Jewish ritual, a prayer for purity of heart and mind: "O lead us not into the power of sin, or of transgression or iniquity, or of temptation, or of scorn; let not the evil inclination have sway over us; keep us from a bad man and a bad companion." Compare the frequent-ly repeated: "O Lord, open thou my lips, and my mouth shall declare thy praise," and "O my God! guard my tongue from evil and my lips from speaking guile; and to such a curse me let my soul be dumb, yea, let my soul be unto all as the dust." And again: "Let the words of my mouth and the meditations of my heart be acceptable before thee, O Lord, my rock and my redeemer."

The Jewish worshipper throws over his shoulders the Tallith, a white scarf of silk or cotton (in the East of lace) with blue borders, for literal fulfillment of the command in Numbers (xv. 37): "That they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue.....that ye may look upon it, and remember all the commandments of the Lord, and do them." As this "praying-shawl" is donned, the words are uttered: "Even as I cover myself with the tallith in this world, so may my soul deserve to be clothed with a beautiful spiritual robe in the world to come, in the Garden of Eden. Amen."

Every Sabbath morning a portion of the Pentateuch and of the Prophets is read, like the lesson in church, with some ceremonial. The

great parchment scroll in use is brought in procession in its velvet and gilt-crowned covering from the "ark" at the eastern end of the synagogue, where it is kept, to the reader's platform, and selected members of the congregation are called upon one by one to hear at close quarters the recital by the minister. Probably they were themselves once the reciters, as is now the thirteen-year-old boy (*barmitzva*) on his confirmation day. When the reading is finished, the scroll is held up on high, and exhibited to right and left, while the minister and congregation sing: "And this is the Law which Moses set before the children of Israel..... it is a tree of life to them that grasp it, and of men that uphold it every one is rendered happy. Its ways are ways of pleasantness, and all its paths are peace." This idealization almost, constantly reiterated in the Prayer Book, of the Pentateuch, dates back to times when, so often, Jewish morality was the one living standard of right living in a blatant land.

Later in the Morning Service occurs a prayer "Alenu ("our duty"), which at one time drew enmity on the Jews, being believed to be an execration of Gentiles. It contains nothing more bitter than the following: "It is our duty to praise the Lord of all things, to ascribe greatness to him who formed the world in the beginning, since he hath not made us like the nations of other lands, and hath not placed us like other families of the earth. . . . We therefore hope in thee, O Lord our God, that we may speedily behold the glory of thy might, when thou wilt remove the abominations from the earth, and the idols will be utterly cut off, when the world will be perfected under the kingdom of the Almighty, and all the children of flesh will call on thy name, when thou wilt turn unto thyself all the wicked of the earth."

Here is a veritable trumpet-note to a scattered nation: "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. Blessed art thou, O Lord, who gatherest the banished ones of thy people Israel."

Here is an example of rich pictorial imagery: "Though our mountains were full of song as the sea, and our tongues of exultation as the multitude of its waves, and our lips of praise as the wide-extended firmament; though our eyes shone with light like the sun and moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one-thousandth or one ten-thou-

sandth part of the bounties which thou hast bestowed upon our fathers and upon us."

In the Evening Service occurs the beautiful benediction: "Blessed art thou, O Lord our God, King of the Universe, who at thy word bringest on the evening twilight, with wisdom openest the gates of the heavens, and with understanding changeth times and variest the seasons, and arranges the stars in the watches in the sky according to thy will. Though all the gloom and the crowding of the ghetto the Jewish Prayer Book, like the obligatory covering of the worshippers' head, never ceases to refer back to a climate and a time of open-air ceremonial and agricultural life, when man was in direct and intimate touch with the changes of the seasons, and the movements of the heavenly bodies.

The Sabbath Eve Service includes a famous poem (actually an acrostic) by Rabbi Shelomo Halevi, a Palestinian of the sixteenth century. Glorifying the Sabbath in the language of a bridegroom. The poem was once translated by Heinrich Heine, but the English version of it is not very impressive: "Come in peace," it concludes, "thou crown of thy husband, with rejoicing and with faithful of the chosen people: come, O bride, come, O bride (Lecha Dodi). Come, my friend, to meet the bride; let us welcome the presence of the Sabbath."

The inauguration of the Sabbath on Friday evening, in orthodox households, is the occasion of joyous lighting of the evening lamp, with a ceremonial drinking of wine and the chanting of appropriate hymns. The rite is a consecration of home life; the family gathers together, outside appointments being rigorously avoided, and the verses in praise of the good housewife (Proverbs xxi., 10-31) are recited.

The end of the Prayer is largely taken up with special prayers for the festivals of Passover, Tabernacles, Pentecost and New Year, and the Feast of Atonement. At Tabernacles the community still makes believe to live in "tabernacles" or tents, as in the desert—for the celebration doubles commemorates nomadic life, and not only the later period when a certain season would, as in India, see the farmer living in straw sheds among his ripening crops. The synagogue is gay with flowers, and householders appear in it holding in their hands each a piece of palm, like the sun and moon, and our hands were spread forth like the eagles of heaven, and our feet were swift as hinds, we should still be unable to thank thee and to bless thy name, O Lord our God and God of our fathers, for one-thousandth or one ten-thou-

reasons), the minister solemnly blows a ram's horn three times in the synagogue. "Who is not visited on this day?" For the remembrance of every creature cometh before Thee, each man's deeds and destiny, his works and ways, his thoughts and schemes, his imaginings and achievements. Happy is the man who forgetteth thee not, and the son of man who strengtheneth himself in thee; for they that seek thee shall never stumble, neither shall any be put to shame who trust in thee."

Ten days after New Year, the "Day of Atonement" is celebrated with service all day long in the synagogue. Among other solemn prayers then said not the least noteworthy is the several times repeated recitation of sins: "We have transgressed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies," and so on through a long catalogue, to "we have gone astray and we have led astray." May it then be thy will, O Lord our God, and God of our fathers, to forgive us of all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions." The tautology reflects the richness of the Hebrew in all words bearing an ethical or mental import. The day of supplication and confession concludes with tremendous solemnity by the minister proclaiming the sacred motto of Israel, the "Shema," the congregation repeating it: "Hear O Israel, the Lord our God, the Lord is one." ("The Lord" here is the substitute for the name of the once tribal god, Jehovah, which is never pronounced). The minister and congregation three times repeat: "Blessed be His name, whose glorious kingdom is for ever and ever"; then seven times: "The Lord, he is God." Then the shofar (ram's horn) is sounded, and the congregation disperses to their homes and sup.

At the end of the volume are ancient and authorized forms of prayer for various occasions. The Grace after Meals in its full version is formidably long, but contains much curious and high thought as thus: Reader—"Let us say grace."

Response—"Blessed be the name of the Lord from this time forth and for ever." Reader—"With the sanction of those present we will bless our God, of whose bounty we have partaken." Response—"Blessed be our God, of whose bounty we have partaken, and through whose goodness we live. . . . Reader—"Thou openest thy hand and satisfiest every living thing with

favour. . . . I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging for bread. The Lord will give strength unto His people; the Lord will bless His people with peace."

The occasion for benedictions include such as "on smelling fragrant woods or bark," when the Jew says: "Blessed art thou, O Lord our God, King of the Universe, who createst fragrant woods." "On witnessing lightning, or on seeing falling stars, lofty mountains, or great deserts," the benediction ends: "Who has made the creation"; at the sight of the sea: "Who hast made the great sea"; on seeing beautiful trees or animals: "Who hast made such as these in thy world"; on seeing wise men: "Who hast given of thy wisdom to flesh and blood"; on seeing a King and his court: "Who hast given of thy glory to flesh and blood."

The Jew's Confession on a Death Bed is as follows: "I acknowledge unto thee, O Lord my God and God of my fathers, that both my cure and my death are in thy hands. May it be thy will to send me a perfect healing. Yet if my death be fully determined by thee, I will in love accept it at thy hand. O may my death be an atonement for all the sins, iniquities and transgressions of which I have been guilty against thee. Vouchsafe unto me of the abounding happiness that is treasured up for the righteous. Make known to me the path of life." (The Hebrew for a cemetery, by the way, is "House of Life.") "In thy presence is fulness of joy; at Thy right hand are pleasure for evermore. Thou who art the father of the fatherless, and judge of the widow, protect my beloved kindred with whose soul my own is knit. Into thy hand I commend my spirit: Thou has redeemed me, O Lord God of truth. Amen and Amen." And "when the end is approaching: "The Lord reigneth; the Lord hath reigned; the Lord shall reign for ever and ever" (to be said three times). "Blessed be His name, whose glorious kingdom is for ever and ever. The Lord He is God" (to be said seven times.) And then the Shema: "Hear, O Israel: the Lord our God, the Lord is One."

The Burial Service and Prayer in the House of Mourning are hardly less moving, but space will not allow of further extracts, which might draw from a rich storehouse, gems of devotion and lofty feeling more notable even than those which have been instanced.

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Written for ISRAEL'S MESSENGER.

THE HISTORIC RELATIONS BETWEEN THE JEWS AND THE ARABS.

BY PAUL GOODMAN, (LONDON)

The relation between the Jews and the Arabs are characterized by the fact that both by blood and by spiritual affinity the Jews are nearest to the Arabs among all the races of mankind.

The Jews and Arabs not only belong to the so-called Semites, but are the only two Semitic races that have survived in full vigour and stand out prominently in the world of to-day.

From the earliest period of their history, the Israelites were in close relations with their Arab neighbours. Jewish tradition makes Abraham the father of both Isaac, the patriarch of the Jews, and of Ishmael, the ancestor of the Arabs. Jews and Arabs mingled freely in their early history, Arabs being found in Palestine among the Jews, who, in their turn, are known to have had important settlements in Arabia at the beginning of the Christian era. The kinship of blood and the similarity of language between both nations proved of far-reaching influence on the history of civilization.

From the time of Mohammad, when the military conquests and spiritual genius of the Arabs gave a new direction to the development of the human race from the confines of India to the frontiers of France, the Jews took a prominent share in the triumphal progress of the new culture that followed in the wake of the Arab conquerors. The most important part played by Judaism in the early history and theology of Islam is well known. The Moslem faith regards Abraham (Ibrahim) as the friend of God, the first of the true prophets, who, together with Ishmael, was instrumental in laying the sacred foundations of the Kaaba, in Mecca. Ishmael, too, is regarded as a prophet of the true faith who was buried near the Mecca, and his son Kedar was an ancestor of Mohammed. Mohammed recognized the sanctity of the Jewish Torah and the divine inspiration of Moses and of the other Jewish prophets who preceded and followed him in proclaiming the unity of God.

The Jews in Arabia, who settled there before the loss of Jewish independence, adopted the language and customs of the land, and already in pre-Islamic times produced the beginnings of an Arabic-Jewish literature.

They had a number of notable poets, such as Al-Samua' al ben Adiya, of Taima, and Al-Rabi' ibn Abu Al-Hukaik, of Medina. The Jew Al-Hussain, who took the name of Abdullah ibn Salam on his conversion in the life-time of Mohammed, was among the first writers who contributed to the Moslem Hadith. With the spread of Arabic influence, all the Jews who came under its sway adopted Arabic as their vernacular and even introduced it into their religious life and liturgy. There is nothing so characteristic of the intimate association of the two races than the extraordinary development which Arabic assumed over what was then not only the most numerous but intellectually also the most flourishing part of the Jewish nation. There is no branch of human thought which the Jews during the Middle Ages did not enrich by their writings in the Arabic language. Dr. M. Steinschneider, in his "Arabic Literature of the Jews," has set out the almost overwhelming literary output of Arabic-Jewish thought, but a still more valuable part played by the Jews was their transmission of Arab philosophy and science between East and West, as is evidenced by his remarkable volume on "The Hebrew Translations in the Middle Ages." In this the Jews fulfilled a special rôle, such as was given to no other people, by interpreting the Arab mind to the Occidental world, the Moslem to the Christian.

But even more significant of the kinship between the Jews and the Arabs is the fact that the most important religious writings of Judaism during the Middle Ages appeared in Arabic. Sa'adya ben Joseph (Seid al Fayumi), of Fayum, Egypt, translated the Bible into Arabic, and this "Targum" has remained authoritative for the Jews of this whole Arabic-speaking world. Sa'adya's philosophical treatise "Kitab al-Amanat wal I'tikadat" (Creeds and Beliefs)—the first important philosophical exposition of Judaism—was largely due to Arabic influence and was written in that language. Moses ben Maimon (Abu Inram Musa ben Maimun ibn Abdullah), the greatest of Jewish philosophers and theologians, who flourished at Fostat, wrote most of his works in Arabic, particularly his

famous "Dalat al Hairin" (The Guide of the Perplexed), the standard work of Jewish religious philosophy. The most popular book in ethics is even now "Kitab al-hidayat ila faraidh al-Kulub" (Duties of the Hearts) by Bahya ibn Pakuda, of Saragossa, Spain, and Judah ha-Levi (Abu al Hasan al-Levi), of Toledo, Spain, the greatest Jewish poet since Bible times, also wrote his famous "Kitab al-Khazar" (The Khazars) in the language of Arabia.

It is obvious that the individuality of the Jews could only have adapted itself so completely to that of the Arabs because of the close spiritual affinity between them. As was conclusively proved during the conquests of the Arabs, and as it is stated in the Talmud (Shabbath 11A), the Jews in Asia or in Spain preferred the "Ishmaelites" to the Byzantines or to the Goths. To the present day Arabic has retained its firm hold on the Jews all over the vast stretch of territory that is comprised between Bagdad and Morocco. They not only use it in their everyday life but even in their religious functions. It only requires a revival of Jewish thought in its native Palestine, coinciding as it would with the renaissance of the Arabs, to produce that fruitful development of human thought of which the kindred races have shown themselves capable in so brilliant a manner.

Assuredly this revival would not alone manifest itself in the cognate Hebrew and Arabic literatures but would extend to the material sphere. The two races that have not only given Judaism and Islam to the world but produced in Spain one of the most brilliant epochs of human culture, possess in themselves all the elements that go to the making of the highest civilization. Each of these races, by their interdependence, would complement the other by their special qualities. The Arabs, who, from immemorial times, have maintained their individuality on their own soil free from alien influences, will strengthen in the Jews the native sense of their ancestral land. The Jews, schooled in the wide world for thousands of years, would bring back to the Arabs not only the accumulated wisdom of the ages but also the material and moral achievements of modern civilization, and once more they would become the interpreters between the rising Arab race and the mind of the Western world.

If the mission of Islam is to spread the faith of the Prophet far and wide, it is the peculiar feature of Judaism that it possesses an inherent sense of social justice (Zedekah) and a religious tolerance towards all other

fath's. Trained under oppression and persecution, the link between many nations, the Jews have developed, more than any other people, the conception of the brotherhood of men, and they would, therefore, find again in the kindred Arabs a fraternal race that is nearest to their hearts and minds.

ZIONISM INFLUENCING EMANCIPATION OF ARAB WOMEN

Newspaper accounts some time ago prophesied the gradual disappearance from Palestine of the picturesque water vendor, for thousands of years a familiar characteristic of the landscape of the Holy Land. The reasons advanced for the elimination of this graceful Arab woman, who glides along with an earthen jug balanced so carelessly on her veiled head, were that improvements made in the water supply systems in Palestine, particularly in Jerusalem, by the British army engineers and the Zionist Commission, together with future improvements planned in the Zionist reconstruction of the Holy Land, would give the water vendor nothing to sell.

But something else has happened in the meantime, which has hastened the disappearance of this typical Eastern figure. For the water vendor has not waited for modern improvements to force her to seek other fields of earning a living. Together with other Arab women of Palestine, she's beginning to object to carrying a heavy earthen jug of water around the hot streets, at the same time that others of her sex are refusing to serve as oxen in the fields or as other beasts of burden for their husbands, a role they have faithfully enacted for these many thousand years.

For while furnishing the motive power for her husband's wooden plow or trudging to market with his sack of grain on her shoulder, the Arab woman learned something this Spring, which caused her to stop and think, something the customs of the race haven't permitted her in some time. She made the almost unbelievable discovery that Jewish women had been granted equal rights in the government of Jewish Palestine, that not only were women given the right to vote for representatives to an elective assembly, which was to provide laws for the government of the Jewish communities of the land, but that these very same women could be candidates for representatives, and I elected, 34 in the assembly numbers with the same power and rights as the men. And then to impress the equality of sex further upon the minds of the long timorous and

plodding Arab woman, five Jewesses were chosen members of this first popular assembly in Palestine in the first popular election ever held in the country.

Whereupon, according to reports received in this country, Arab women took stock of themselves, and breaking away from traditions and customs which have made them slaves of the basest sort, they proceeded to lay down the law to their husbands, much to the latter's surprise and discomfort. For wives being much cheaper for the Arabs of Palestine than horses and oxen, they looked at marriage purely from the economic point of view.

Dr. Rosa Strauss, long prominent in philanthropic work in New York, in Palestine for over a year, where she has been engaged in various communal enterprises for the uplift of women, reports that many an Arab wife is refusing to put up with the treatment which for centuries custom has decreed for the women of their race. They are courageously defying their husbands and the customs behind which their husbands have lived a comparatively restful life, and are now striving to improve their conditions, according to Dr. Strauss.

Equality for all sexes, races and religions is one of the basic principles of the Zionist programme in their National Homeland in Palestine. For a long while the extreme Orthodox group held out flatly against granting women full suffrage, but the work of English women Zionists finally prevailed and in the Holy Land found women voting and campaigning as spiritedly as the men and just as successfully for those elected five representatives.

Arabs, who have been voicing opposition to Zionism, mostly because the new Jewish National Homeland will bring enlightenment, progress and prosperity to all the peoples of the land, have another grievance against the Zionists now, because the equal suffrage movement in Palestine will lose them their absolute exorbitance over the home, and worse yet, according to their way of thinking, transportation power for their ploughs and crops.

An Equal Rights' Association in Palestine already has branches in Jerusalem, Jaffa, Haifa and Tiberias, although members so far include mostly Jewish women. Arab women will soon flock to it in great numbers. It is predicted, as the suffrage movement is progressing steadily throughout the land.

Another phase of the Zionist work which will influence the gradual emancipation of Arab women is the fact that the Jewish women engaged in agricultural colonization and in

other work toward the reclaiming of the lost industrial and commercial life of the Holy Land are practically all from well educated families in Eastern Europe. They engage actively in the pioneer work of re-creating the ancient land on the same basis as the men, an example which too has made a deep impression upon the Arabs. Zionist schools, too, together with the University of Jerusalem, all of which will give Arabs their first real chance at an education, will help in raising the Arab women to the standards customs have left from her so many hundreds of years.

ARAB SHEIK SUPPORTS ZIONISM

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

Following the protest of representatives of 82 Arab villages against the anti-Zionist demonstrations in Jerusalem last April, as misrepresenting the true attitude of the mass of Arabs, who are friendly to Zionism, Sheikh Ahmad Ibrahim Abu Gosh, chief of the sheiks of the villages around Jerusalem, in an open letter in a recent issue of *Barid al Yom* Arab newspaper in Jerusalem, declared:

"Zionism is the great school which the British government has prepared for us, that the fellah (peasant), may in it learn the art of agriculture and husbandry and the source of economic power. Welcome Zionism with smiling faces for it is the cornerstone of your future prosperity and guide to that good path wherein you shall walk."

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

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

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Written for ISRAEL'S MESSENGER.

THE FINANCING OF PALESTINE IMMIGRATION

BY HILLEL SLATOPOLSKY, (LONDON)

The adoption by the Zionist Organisation of a scheme for the raising of Twenty-Five Million Pounds, is a matter of vital importance, especially from the point of view of the problems of immigration. In this connection, it is essential that an institution must be established whose business it will be to assist those Jews whose present position is unbearable to immigrate to Palestine. This work will begin, at first, on a large scale and later with wider developments, as soon as the civil administration in Palestine is established.

Of course, this immigration demands preparatory work. It is necessary to create in Palestine the conditions which will be best adapted to receive the immigrants, and to assist them in building up their new life under the new conditions which prevail in the country. The immigrants themselves must fully realise that they will be required to work and to maintain an independent subsistence, and that by no means can we allow the creation of anything akin to a new Chalkin organisation. Such a contingency must be avoided at all costs, and prepare the intending immigrants accordingly.

The pecuniary means for all these necessary preparations will be drawn from the Twenty-Five Million Pound Fund. The very determination on our part to adopt the scheme has met with such a response as to enable us to begin the preparatory work at once.

During the Polish persecutions in 1649 in the time of Chmielnicki all Jews undertook to sacrifice one quarter of their possessions for the homeless, and now once more the world will witness with amazement the hearty echo which our appeal will call forth from Jews in all countries.

The work which we shall undertake with regard to immigration, will not limit itself to the transportation of the immigrants from the Golith countries to Palestine, but it will also be concerned with rendering them assistance in establishing their own individual and peculiar life there. The Golith, with its oppressions, has not only had its physical effect upon our race, but it has also influenced us mentally. We have lost the traditions of a nation of prophets and sages; we have ceased to understand how agricultural

work refines a man, how the attachment to the Palestinian soil consecrates our whole race; we have ceased to understand and to love nature. Our whole education has been based on abstract totems, with an almost entire absence of professional and technical schools, even in Palestine itself, and we must now strive to direct again our whole national life and psychology towards those channels which enraptured previous generations and gave to us our prophets, shepherds, gardeners and artisan-sages. We must see to it that the very first of those who will enter the country under our guidance shall have a clear vision of how and what the new life should be, and realise vividly the manner of existence to which they will be called upon to adapt themselves. Our duty will be to create for them such channels of livelihood and activity as will not lead them to slavery. They will obtain national work. There must not be masters and slaves; one class will undertake the cultivation of the national soil in one form or another, and this class will be respected and revered, as a paragon for future generations. We believe in our nation. Many an old man will regret those physical deficiencies which disable him from enlisting himself in the ranks of these pioneers, who will have cast off all jobbery, and the problems of brokers and middlemen, all the uncertainties of their former life, to take up a new, free and natural life. We shall once more develop the psychology which produced our prophets and our sages in old times. A tremendous propaganda of ideals must be undertaken, not only by the Zionei Zion from their point of view, but also by the generality of Zionists, and by all national communal workers. They should see that this point of view is inculcated into the minds of every immigrant, and they should endeavour to make use of the field of Palestine for the reconstruction of their national life. All those Jews who appreciate the importance of a physical and intellectual rejuvenation of the Jewish people, will admit that only in Palestine, on the national soil, where there are no chimneys and no smoke, no tumult, nor the bustle and the roar of machinery which makes man slaves, only there is it possible for the Jewish people to turn to nature and to regain to the

full their national glory.

Such is the purpose of the Twenty-Five Million Pounds Fund, and the Jews must realise it. Such an appeal to a nation consisting of fourteen millions of people who cherish a Messianic ideal, who have a Bible, and who play an important part in affairs all over the world, must of necessity evoke from them tremendous enthusiasm. We have been waiting for this moment for two thousand years, and now everything depends on our understanding of the problem and the extent of our willingness to make sacrifices. It must be clearly realised by everyone that what we ask of them is but the tithe of their possessions or income—the sacrifice is not therefore so great. What is the essential difference between nine parts and ten? If one has a great capital—then nine parts will be quite a largesum, if one has but little, then, of course, a sacrifice of one tenth means a great deal. But how great will be the significance if it can be said that the Jewish people scattered all over the world, acted homogeneously and with organised strength, showing their power as a great cultural people fully conscious of the moral and national interests involved, and when the moment arrived, all these fourteen million Jews mobilised themselves for the sacrifice like one man, and came forward and did their duty. Palestine has set us the example already. The colonies have come forward—Richard Letzian has contributed seven thousand Egyptian pounds, Jafa twenty-three thousand pounds, the other colonies and towns have already collected thirty thousand pounds. Palestine, which does not possess any great capitalists, and has still a legacy of a large percentage of Chalkin Jews, has done its duty admirably. Should not this fact in itself call forth a warm response from these countries inhabited by Jews who are in more affluent circumstances, and who are used to giving large voluntary contributions to many less important and less memorable national causes than this of the Twenty-Five Million Pound Fund, which has so great a national and moral object in view?

OUR NEXT ISSUE WILL APPEAR ON THE 17th DECEMBER, 1920. ALL CORRESPONDENTS ARE KINDLY REQUESTED TO SEND IN THEIR CONTRIBUTIONS ON OR BEFORE THE 10th DECEMBER NEXT.

WHAT IS "HONESTY"?

BY REV. EZEKIEL JACOBSON.

The shortest and surest way to live with honour in the world is to be in reality what we would appear to be. And if we observe, we shall find that all human virtues increase and strengthen themselves by the practice and experience of them, and all other knowledge is hurtful to him who has not honesty and good nature; and he who says there is no such thing as an honest man is himself a knave. True honesty takes as well as those of man; it renders to God the things that are God's, as well as to man that are man's. Therefore, let honesty be the breath of thy soul; then shalt thou reach the point of thy happiness, and independence shall be thy shield and buckler, thy helmet and crown; then shall thy soul walk upright, nor stoop to the sullen wretch because he hath riches, nor pocket an abuse because the hand which offers it wears a ring set with diamonds. It is with honesty in one particular as with wealth: those that have the thing care less about the credit of it than those who have it not. What passes as open-faced honesty is often masked malignity. When anyone complains, as Hogenes did, that he has to hunt the streets with candle at noonday to find an honest man, we are apt to think that his nearest neighbour would have quite as much difficulty as himself in making the discovery. If you think there isn't an honest man living, you would better, to appearance sake, put off saying it until you are dead yourself. Honesty is the best policy, but those who do honest things merely because they think it good policy are not honest. No man has ever been too honest. (Cicero) believed that nothing is useful that is not honest. He that walketh uprightly walketh surely, but he that perverteth his ways shall be known.

There is an alchemy in a high heart which transmutes other things to its own quality. Honesty is the best policy. But no man can be upright amid the various temptations of life unless he is honest for the right's sake. You should not be honest from the low motive of policy, but because you feel the better for being honest. The latter will hold you fast, let the element set as it will, let storms blow, ever so fiercely; the former is but a cable of pack thread, which will snap apart. In the long run, character is better than capital. Most of the great merchants whose revenues outrank those of princes

owe their colossal fortunes principally to a character for integrity and ability. Lay the foundations of a character broad and deep. Build them on a rock and not on sand. The rains may then descend, the floods rise and the winds blow, but your house will stand. But establish a character for loose dealings, and by some great tempest will sweep it away. The religious tradesman complains that his honesty is a hindrance to his success; that the tide of custom pours into the doors of his less scrupulous neighbours in the same street, while he himself waits for hours idle. My brother, do you think that God is going to reward honour, integrity and high-mindedness with this world's coin? Do you fancy that He will pay spiritual excellence with plenty of custom? Now consider the price that man has paid for his success. Perhaps mental degradation and inward dishonour. His advertisements are all deceptive; his treatment of his workmen tyrannical; his cheap prices made possible by inferior articles. Sow that man's seed and you will reap that man's harvest. Cheat, lie, advertise, be unscrupulous in your assertions, custom will come to you; but if the price be too dear, let him have his harvest, and take yours. Yours is a clear conscience, a pure mind, rectitude within and without. Will you part with that for his? Then why do you complain? He has paid his price; you do not choose to pay it.

Sane in their passion for sudden accumulation practice secret frauds, and imagine there is no harm in it, so they be not detected. But in vain will they cover up their transgressions, for God sees it to the bottom, and let them not hope to keep it always from man. The birds of the air sometimes carry the tale abroad. In the long web of events be sure your sin will find you out. He who is carrying on a course of latent corruption and dishonesty, be he president of some mammoth corporation, or engaged only in private transactions, is sailing in a ship like that fabled one of old, which ever comes neither land nor water to a magnetic mountain that will at last draw every nail out of it. All faith in God and all trust in man will eventually be lost and he will get no reward for his guilt. The very winds will sigh forth his iniquity, and like a partridge hatching what it had not laid, he that getteth riches and not by right he shall leave them in the

midst of the days, and at his end shall be base (Jeremiah 16:11).

Strict honesty is the crown of one's early days. "Your son will not do for me," was once said to a friend of mine. "He took pains the other day to tell a customer of a small blemish in a piece of goods." The sales boy is sometimes virtually taught to declare that goods cost such or such a sum; that they are strong, fashionable, perfect, when the whole story is false. So is the Bloomington brushed from the cheek of our simple-hearted children. We hope and trust these cases are rare, but even one of such houses as we allude to may ruin the integrity and the fair fame of many a youth. God grant our young men to feel that "an honest man is the noblest work of God" and under all temptations to live as they feel. The possession of the principle of honesty is a matter known most intimately to the man and his God and fully only to the latter. Rabiah said: "When one stands at the judgment seat of God the first question asked is, 'Hast thou been honest in all thy dealings?'" On the great day of account it will be found that men have erred more in judging of honesty of others than in any one thing else, not even religion excepted. Many who have been condemned and had the stigma of dishonesty fixed upon them, because misfortune disabled them from paying their just debts will stand acquitted by the Judge of quick and dead, whilst others cover dishonest hearts and actions, undetected by man. No man knows the extent and strength of his own honesty until he has passed the fiery ordeal of temptation. Men who shudder at the dishonesty of others at one time in life, then sailing before the favourable wind of prosperity, when adversity overtakes them, their honesty too often flies away on the same winds with their riches, and what they once viewed with great horror, they now practice with shameless impunity. Others at the commencement of a prosperous career are quite above any tricks in trade, but their love of money increases with their wealth their honesty relaxes, they become hard, honest men, then hardly honest, and are finally confined in dishonesty. It is a sad state of things when the squibbling are laughing at their simplicity, and overreached because they are not adepts in the tricks of trade. To say that these arts have become necessary to justify an evil on the ground of its prevalence. For all the purposes of general trade they are useless, for while they may impose on some, their very existence puts most men on their guard, and thus they defeat themselves. Let all remember that the curse of God rests on dishonest gains; they are often blasted in this

world, and bring an everlasting blight on the soul. How can a man be profited in gaining the world at such an expense? The truth of the good old maxim that "Honesty is the best policy" is upheld by the daily experience of life. Uprightness and integrity being found as successful in business as in everything else. As Hugh Miller's worthy uncle used to advise him. "In all your dealings give your neighbour the best of the bank—good measure, heaped up, and running over"—and you will not lose by it in the end."

God only looks to the pure, not to the full hands.—Liberius.

THE HEBREW UNIVERSITY AT JERUSALEM

One of the most romantic outgrowths of the Zionist movement is the Hebrew University, to be constructed on the Mount of Olives. A report on its plans submitted at the World Zionist Conference, urges a slow beginning gradually enlarging its scope, until it takes its place with the best universities in the world. The University will open in 1922 with research institutes in various sciences and the Hebrew language and a department of Jewish learning.

During 1922 the Hebrew University of Jerusalem will modestly open its doors atop the Mount of Olives, gradually expanding until it assumes the size and scope of any regular University and becomes truly what the plans of the Zionists mean it to be—the world center for Jewish culture and education, according to plans submitted to the World Zionist Conference at London by the Educational Department of the International Zionist Organization.

Utilizing present buildings now located on the Mount of Olives, together with others near by, the plans for the Hebrew University call for an unpretentious beginning with research institutes in physics, chemistry and micro-biology, together with a department of Jewish learning and a research institute in the Hebrew language, which will form the basis for future Colleges of Science, Medicine and Arts, as the University grows into its larger sphere.

By establishing institutes instead of departments, the plan points out that smaller numbers of students, but of a much higher academic standing, will be attracted to the University in its beginning, post-graduate students, who will be available for junior posts in the University and its extension courses, as well as students who will be avail-

able in solving many of the scientific problems, arising out of the development of the country under Zionist immigration.

"The greatest and most important task of the University will be in strengthening the bonds between Palestine and world Jewry and in making Palestine the real spiritual centre of Judaism," says the report.

"The Department of Jewish learning would help the Jewish renaissance in Palestine by encouraging a really scientific study of the creation of the Jewish genius in the past and license such an institution established in Palestine itself, could be made unique among the universities of the world, it would attract pupils from all quarters. It could send them back as teachers for Jewish schools and training colleges in large Jewish settlements.

Collection of books all over the world is now being made to augment the old Beth-Neeman library, containing 40,000 volumes, which will form the nucleus of the National and University library. Dr. Hugo Bergmann, formerly of the Library of the University of Prague, has already arrived in Jerusalem, to take charge of the development of the library.

The report emphasizes how necessary it is to go slow in developing the University and gradually increasing its size, until fully equipped University buildings with all the faculties of a first-class University,

are in use. Prof. Patrick Geddes, one of the world-famous town planners, formerly professor of sociology at the University of Edinburgh, now at the University of Bombay, has drawn up ambitious plans for a modern Hebrew University on the Mount of Olives, which have been submitted to the Zionist organization. Prof. Geddes went to Jerusalem on commission from the Zionist organization to design the Hebrew University and to devise plans for modernizing Jerusalem and the other cities of Palestine, without destroying their ancient historical and sacred back grounds.

The famous Haifa Technical College, which was acquired by the Zionist Organization last February, through Jacob H. Schiff who contributed 640,000 marks for its purchase, will be reopened in the fall of 1921, after being closed throughout the war, according to the report. In connection with the college, a technical Hebrew dictionary is being prepared, containing all present Hebrew scientific terms, as well as new terms, where it was necessary to create them. This monumental work is planned to be completed in a year with five Hebrew Scholars collaborating on it.

EMIR FEISAL APPEALS TO ZIONIST LEADERS

*Attributes His Downfall To
Pan-Arabic Extremists.*

Emir Feisal, deposed King of Syria, now on his way to England, has appealed to the Zionist leaders in London to aid him in preventing Arabia from losing its independence, according to an interview he gave to the Arabic newspaper *Nafir*, published in Cairo, just received by the Zionist Organization of America.

Feisal, who declares in the interview that the rabid pan-Arabs, whom he was powerless to resist are responsible for all the agitation against Zionism. He says that the opposition of Arab extremists to Great Britain's Zionist policy, is responsible for the downfall of the Arab government at Damascus. The Emir expresses the hope that the Zionist leaders in London will intervene on behalf of Arabia, so that it will not lose its independence.

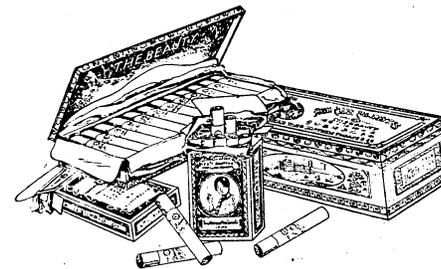
The interview clarifies publicly a situation which Zionist leaders have known for some time, that Emir Feisal who publicly expressed his friendship for Zionism at the Peace Conference, particularly to American Zionists there, was not expressing his real views in his recent opposition to the movement, but that his hand was being forced by Arab extremists, who do not represent the views of the mass of Arabs in Palestine.

Zionist leaders here emphasize that the great majority of Arabs in Palestine are friendly to Zionism and welcome it in Palestine, because it means an improvement in their economic and political condition. The anti-Zionist feeling in Palestine, they point out, is engendered by a few agitators, representing not the mass of the people, but the rich, absentee landlords, whose exploitation of the Arab peasant would naturally cease with the establishment of the Jewish National Homeland in Palestine. Now that Emir Feisal, who is very popular with the Arab people and their recognized leader, has virtually thrown himself upon the good offices of Zionist leaders in England and has publicly admitted that the pan-Arabic agitation against Zionism has caused the downfall of his government and threatens its independence, it is expected here in Zionist circles that much if not all of this inspired anti-Zionism will cease in circles in Palestine.

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PALESTINE HIGH COMMISSIONER TOURS JEWISH COLONIES

*Sir Herbert Samuel Opens Vintage At Rishon-Le-Zion And
Participates In Commencement Exercises At Herzlia.*

The Jewish colonies of Palestine have recently been the hosts of Sir Herbert L. Samuel, British High Commissioner. Among these are Rishon-Le-Zion, where, on July 27th, he participated in the ceremony of opening the vintage.

This ceremony which owing to the exigencies of the war was not celebrated in seven years, presented a brilliant spectacle. There were assembled the farmers and pioneers of the Judean colonies, members and staff of the Zionist Commission, Dr. Shammaia Levin and a large interested crowd of spectators.

Sir Herbert, accompanied by the acting Civil Secretary, A.D.C. and assistant Private Secretary were met by the representatives at the Rishon Synagogue where the crowd had collected to greet him. Several buildings were draped with British and Jewish colours. Mr. Freeman, the oldest resident, welcomed the High Commissioner. Sir Herbert, replying, expressed his gratification at having been met by the first man in First of Zion, uttering these last words in Hebrew. Inspecting the guard of honour composed of Maccabees and Boy and Girl Scouts, the Commissioner proceeded to the famous wine-cellar by way of the great "Baron's Grove." Mounting with Mr. Gluckin the draped platform improvised on the lower floor of the Cellar, Sir Herbert, after replying to the greetings, was accorded the honour of blessing the wine cup. He then threw three large baskets of grapes into the Press and the huge machines of the Rishon Wine-Cellar commenced grinding. He was followed by Mr. Brill of the I.C.A., Sheikh Tufik El Hajani who brought the greetings of the Arab inhabitants, Mr. Krause of Mikveh Israel, Mr. Isenberg, and Mr. Grasovsky, Mr. Ronald Storrs, acting Civil Secretary and Mr. Postelwaito, Governor of Jaffa. Sir Herbert said he was glad that the guard of honour was composed of children of Palestine. The intertwining of the British flag and the Zionist banner—he continued—is symbolic of the future of this country, but do not forget that you must work in the interest of all the inhabitants without distinction of race or creed.

The High Commissioner then proceeded to Jaffa where he was received by the Mayor, Ashu Bey El Said and members of the Jaffa Municipality

in the Municipal offices. After this visit he paid a short visit to the office of the Wafk Administration where he was welcomed by the Kadi, Abdul Raman Effendi Aziz, the Director of the Wakfs, Yacob Eff. Abu El Huda, Sheikh Issa Abu, El Fihaim and others.

At Tel-Aviv where a festive spirit prevailed all day in anticipation of the High Commissioner's visit, Sir Herbert was received with loud cheers by a great crowd as he made his way to the Municipal office. There he was received by the Mayor, Mr. Dizingoff and members of the Tel-Aviv Council who presented an address containing several requests and suggestions.

The principal function of the day were the graduation exercises of the eighth class at the Herzlia Gymnasium. A large audience consisting of graduates of former years, the faculty this year's graduates and their parents and distinguished members of the Yishub filled to its capacity the assembly hall of the Gymnasium Building which was tastefully draped. A large portrait of the High Commissioner in uniform was suspended from the wall facing the entrance. The Jewish and British colours were everywhere in evidence. As the hall began to fill Mr. Jabotinsky entered and was accorded a stirring ovation. Sir Herbert, at the request of the Director, was received by an impressive silence, the whole audience rising and remaining standing until he indicated his wish for them to be seated. The pupils' chorus sang out a welcome as the High Commissioner and Staff proceeded to the front of the hall where the school faculty, the members of the Zionist Commission, Aaad Hazamani and Tel-Aviv Council were seated.

Replying to the speech of Dr. Bogachow, the vice-principal of the Gymnasium, the High Commissioner said:—

"Shortly before I left London I had the honour of being entertained at a Zionist Dinner. On that occasion I observed that there were three groups of people who were responsible for the success of the great cause—first, the illustrious Herzl and his successors Weizmann and Sokolow and Lord Rothschild; second, the British Government with the statesmen Lloyd George and Mr. Balfour, and its great soldier Lord Allenby.

As I told the great audience—and that audience received it with applause—there was a third group, the group of pioneers, who came to Palestine and at great sacrifices laboured in order to build the Jewish National Home.

"The hearts of the whole Jewry are with the Yishub, of which Tel-Aviv with the Herzlia Gymnasium is one of the cultural centres. That being so, we are really poor at the very heart of things. If you could accomplish all this, without the help, often struggling against hindrances of the Government, what can you not hope to accomplish with the sympathetic and sincere help of the Government? With work and good relations between all the inhabitants we need not put a limit to the hopes on Prez Israel.

"You have asked me not to forget the millions of suffering Jews, but it must be remembered that the capacity of Palestine for admitting them is limited to the amount of work available here. I hope no one will be driven to Palestine in order to escape the sufferings, but will come with the same will to build an august state conceived in the spirit of the first pioneers. The future of Palestine is dependent upon the youth of the country and I am therefore happy to be with the youth to present them with their testimonials upon commencement day."

This brief address which was interpreted into Hebrew by Mr. Nurock, the Assistant Private Secretary, was followed by addresses to the graduates by Dr. Zifroni and Mr. Dizingoff. Sir Herbert presented the testimonials to the graduates and cordially shook hands with each of them as they filed past to receive the certificates and the Bibles, the gift of the Tel-Aviv Council.

JEWISH RECREATION CLUB

The Annual General Meeting of the Jewish Recreation Club was held on the 14th inst. at the Shanghai Jewish School, a large attendance, including many new members, being present.

Mr. H. J. Smith, who was asked to preside, gave a detailed report on last year's business sheet and referred to the Club's financial policy for the coming season.

The ballot for the new Committee was very animated, the following members being elected to serve:—

Captain, J. B. Katz.
Vice-Captain, H. J. Smith.
Hon. Secretary, Conrad Levy.
Hon. Treasurer, D. Abraham.

Committee, Messrs. G. Fuxman, R. A. Komaroff and H. Whitgob.
It was decided to again enter the second league this year. All communications relative to games, etc., must be addressed to the Hon. Secretary, 11 Siling Road.

Written for ISRAEL'S MESSENGER.

MAKING A WORLD

BY RICHARD KOMAROFF.



Mr. RICHARD KOMAROFF.

Our life is what we choose to make it. We get out of life only what we put into it in the form of energy. We lose no energy, nor create new

energy, according to the great law of science, as we can only receive what we give. If we have will-power, we can control our thoughts, actions and eliminate the baser elements extant in us. We can banish away petty fears, strive for popularity, attain a position of respect and take supreme command of whatever situation may crop up, by simply mastering our inner world, i.e. the mind. This great law of science applies more to Zionism than any other physical law. Progressive and ardent workers, men with a will, who think only of making this world a place of happiness, prosperity and peace, there is a just reward of wealth to their minds invigorated with the love of living and of doing service for others. Men with slow, tranquil minds, content with little work, there is little in Zionism, to my mind, except, perhaps, that they accept things as they come.

I recall a story once told me by

a worthy friend. He was traveling in a mountainous region and paused to watch the beautiful sunset, a characteristic of the place, and while looking on with pleasure, he was approached by a native from the valley below who remarked, "Isn't this a beautiful place in which we live?" "Yes, indeed," answered my friend, "it is a beautiful and most wonderful world, and what a pleasure to live in it." "But," said the native, "aren't you glad that it is not yet finished and that we may have the joy of completing it ourselves?"

It is true, that we live in an unfinished world, but one which we ourselves as citizens and workers must finish with our own efforts, however difficult the task may be, and in such a manner as we may see fit. The man who takes pains to study to make this world a more fit place to live in is the man who deserves the most recognition, it matters not national may be. Perhaps I may say that Zionism recognises no earthly wealth.

It is a sad state of affairs that out in the Far East, especially among the younger set of the *Ashkanazee* who are born out here, that many of them are ignorant of their own mother tongue—Hebrew. You will find them attending synagogues regularly once a year, on Yom Kippur,

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and yet they are unable to recite a few lines from a daily prayer-book. As contrasts, I have in mind one man, approaching his forties, who had studied to a high degree in his youth, but who hasn't visited a synagogue for many years past, although he lives a few hours ride from one. Yet on the other hand, I know a young man not yet 21 years old, who only learnt to know his God at the age of 17. He was ashamed of his ignorance of his religion and studied consistently for three years. When he is called up to read a portion of the law, he does so with a feeling of pride. He is now gaining a knowledge of the works leading to a higher nature. And, besides he strives to serve others, to aid Zionism, and is the least selfish of persons. Surely it is the latter and not the former class of man who is preparing the world for the future generations by making it a better place to live in.

The end of the war brought us new vistas to think about. The return of our oppressed and destitute co-religionists to Palestine as a Jewish national State creates heavy responsibilities upon our shoulders. The vast problems of reconstruction and the preservation of equilibrium point out the path we must follow in order to achieve our aim—the Definite Object. We must all take a share in the common burden and strive to win a front place with the higher destinies in the giant and superhuman struggle against adversities which have followed the war. We must all join in a great fervor of untiring and relentless work to place the world back to normal, and at the same time to make our National Home a place worthy for our great race.

"God give us man! The time demands strong minds, great hearts, truth, and willing hands."

Men whom the spoils of office cannot buy;

Men who possess opinions and a will; Men who have honor; men who will not lie!

Men who can stand before a denagogue And damn his treacherous flatteries without winking; Tall men, sun-crowned, who live above the fog

In public duty and in private thinking."

We are asked to state that at the funeral of the late Mr. Chare reported in our last issue, Mr. E. Salmon, represented the local Jewish School and not Mr. R. D. Abraham, who was present in his own capacity. Mr. Salmon is the Honorary Secretary of the School, and while on the subject, we may mention that under his kind care, since four years ago, the School has been worthily conducted and many useful innovations were introduced and excellently maintained.

CORRESPONDENCE

RABBI HIRSCH'S APPOINTMENT

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—I have read with profound interest the thrilling message of Rabbi W. Hirsch, our new Minister, published in your last issue. I feel convinced that we all feel proud of having such a strong personality and such a strong accession to our force in our midst. Rabbi Hirsch will have undoubtedly a difficult task before him at the outset, but I hope he will not be daunted nor discouraged if progress were to be slow. No one will deny that he has to tackle with a problem which has been neglected for almost a quarter of a century in Shanghai. The present generation possesses a lamentably meagre knowledge of Judaism and its lofty tenets; few could read Hebrew and the daily prayers intelligently, while others manifest little or no interest in things Jewish. All this and other ills from which we have suffered and are still suffering will have to be faced and solved by Rabbi Hirsch and I hope he will receive the loyal and enthusiastic support of the local Jewish Community. Herein lies the secret of the success of the new Minister whose advent we all hope will create a new era for Judaism in China. It is our burden duty to give him our unstinted support in his ministerial duties which are bound to be heavy and inexhaustible. A word of praise is also due to the Trustees of the Synagogue 'Ohel-Rachel' for inviting Rabbi Hirsch to Shanghai, a step which is bound to have far-reaching effects in our communal life and history.

I am, etc.,

BEN-AMITAI.

Shanghai, 10th October, 1920.

[We have great pleasure in publishing the above interesting communication and feel convinced that all our readers share the views of our correspondent. It only remains for us to say that we would be pleased to receive some constructive criticism and suggestions regarding our communal problems for publication in our journal, so that the task of our new spiritual leader will be rendered easier and lighter in his efforts to reconstruct our communal and religious affairs in all their phases.—Editor, ISRAEL'S MESSENGER.]

ADVOCATES A NEW SYNAGOGUE IN HONGKOW DISTRICT

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—Permit me some space in your columns for the following few lines. For some years past it was noticed that the Synagogue 'Shearith Israel' could not provide ample accommodation for the throng of worshippers during the New Year and Yom Kippur holidays. This year

there was hardly "standing room" for the new-comers, who, for obvious reasons could not travel a long distance in order to attend services at the 'Ohel-Rachel' Synagogue. To my mind there can be no question that a large Synagogue is needed in Hongkew district and I certainly think that the Committee of Management should not delay matters in connection therewith, but proceed forthwith to devise ways and means to build a new place of worship worthy of our faith and worthy of our Community. There would be ample accommodation for the construction of a new edifice, if the present dilapidated structure were to be demolished and a new one erected in its place. The ground belongs to a wealthy member of our race, who if he were approached by the Committee of Management would surely entertain favourably the proposition as outlined above and thus solve for us a knotty problem. Now is the time to act. The laissez faire policy will act and react most detrimentally to our interest. We have no reason to doubt of our inability to surmount the difficulties in our path. I would suggest that a meeting of members of the 'Shearith Israel' Synagogue be convened forthwith in order to arrive at a most convenient solution of the problem besetting us.

I am, etc.,

A MEMBER OF 'SHEARITH ISRAEL' SYNAGOGUE.

Shanghai, 14th October, 1920.

[In publishing the above, we have no hesitation in saying that our correspondent voices the sentiments of an overwhelming portion of the members of our Community, who realise that it is our incumbent duty to erect a decent house of worship in the Hongkew district, for those who are unable, and would not for obvious reasons, attend the 'Ohel-Rachel' Synagogue. At one time there was a reliable rumour that a wealthy member of our Community, whose name we are not authorized to disclose as yet, has promised to donate a large sum for the purpose of erecting a Synagogue and School in the Hongkew district, and it is to be hoped that on his return to Shanghai next month, the proposed scheme will be brought to the fore once more, so that the growing desire of the thickly populated Jewish districts in Hongkew to have a decent house of worship may be met and satisfied worthily before very long.—Editor, ISRAEL'S MESSENGER.]

A QUESTION OF DIN

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—A case of unusual interest cropped up lately, which baffled some of the local Community who see to the correct performance of the religious rites. A co-religionist was wedded a few years ago in San Francisco according to the State Law; the religious ceremony being performed by a so-called Rabbi of a Reform Synagogue in California on a Saturday in the presence of two witnesses, one of whom being a gentile. This looked like a farce, there being

no Kidushim, no Edim as prescribed by the Mosiac Law, nor Kethuba, (marriage contract) and no Shebba (serkathoth). After a couple of years the marriage was dissolved and a bill of divorce has been granted also by a Reform Rabbi (sic) and endorsed by the Registrar in San Francisco, and there the matter ended. No *Get* was given to the married lady in accordance with the Jewish Law.

Lately the young man visited this port and became engaged to a girl of a well-known local Jewish family. Both insisted to have a proper wedding according to the orthodox ritual. The question as to whether the previous wife was entitled to a Jewish *Get* was warmly discussed and the matter has not yet received the final judgment of a properly constituted Beth Din. The consensus of opinion is that the marriage solemnised by a so-called Rabbi of a Reform Synagogue is absolutely un-Jewish and is therefore null and void, while some think that a *Get* is necessary, which I believe the gentleman in question intends giving his former wife on going back to the United States.

What do you think Mr. Editor?

I am, etc.,

SHULMAN ANKIN.

Shanghai, 12th October, 1920.

ISRAEL'S MESSENGER has an authority to decide questions of Dinim. Happy, Rabbi Hirsch will soon be with us and we shall, therefore, have a qualified leader to enlighten us on matters such as were not dreamt of by Rabbi BORN CANO. We cannot help saying that the "American Judaism" founded by Dr. ISAAC M. WISE has brought chaos and anarchy in the Jewish camp. We wonder what that right-able champion of Reform Judaism, to wit, Dr. GORTHAU DEUTSCH, of Cincinnati, would think of such a case before us. We hope he will be kind enough to answer our correspondent AL PI HATORAH.—Editor, ISRAEL'S MESSENGER.]

THE PET THEORIES OF AMERICAN REFORM "RABBIS"

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—Lately I came across a lecture delivered by Dr. Samuel Schulman, of Temple Beth-El, New York, (Reform "Rabbis" do not deliver sermons but lectures on mundane matters) wherein he inveighs Zionism and declares that any Jew who seeks to escape ("escape" is the word) to Palestine is a coward and a deserter to the Jewish cause! This pet theory of Dr. Schulman and his satellites has been drilled in our ears ever since the modern Zionist movement was launched by Dr. Herzl, of revered memory. It would appear that Dr. Schulman has not become wiser by the recent phases in Jewish life and history but remained completely at a standstill. While others who held his fantastic views had changed them to suit the present direst needs of Jewry, Dr. Schulman who, by the way, draws a princely

salary from his congregation, which also gave him Liberty Bonds of several thousand dollars as a gift for his 25 years' services, continues to preach his *Sheer Hashitim* from his pulpit and disseminating them broadcast through the medium of Jewish Weeklies in America. Dr. Schulman is, no doubt, aware that pogrom after pogrom is the order of the day in Central Europe and that the "seven circles of hell" continue to face our hapless co-religionists, in those benighted countries. I am not inclined to wish evil to anyone, but in this case I am disposed to express a hope that some day Dr. Schulman and his satellites may be deported to Ukraine and Galicia and other centres of "hell" in order that THEY may taste the cup of sorrow and bitterness to which only orthodox Jews are subjected and exposed daily. It would be interesting to know if the same 'Rav' Shemuel would keep on branding his co-religionists as cowards for 'escaping' to Palestine or sending frantic appeals to the Zionist Organization of America to give him a chance to settle in *Eretz Israel*, as the only country where the Jew can be safe for all eternity, from massacre, outrage and persecution!

Here is a real chance for the votaries of Reform Judaism. American Reform Judaism has not yet produced a single martyr for her cause; we have not yet been told that a Reform Jew has mounted the scaffold with *Shema Israel* on his lip. One is almost inclined to be heartless! But those who preach fine-spun theories must be made to pay for them; and until Reform Judaism can produce a martyr for her cause there can be no future for this new cult in Israel.

I am, etc.,

A JEWISH JEW.

Shanghai, 17th October, 1920.

[We doubt very much whether Dr. SAMUEL SCHULMAN would pay any heed to our correspondent's invitation to prove himself a martyr to the cause of which he is such a great champion. There is no indication that the votaries of Reform Judaism are sincere in the advocacy of their views; to them Zionism is anathema and something must be said somehow to denounce the Movement. The time has come when, to adapt the words of Dr. MAX NORDAU, all that is living in Israel must be within our camp and those outside it will remain mere ruins that have accidentally survived the vicissitudes of the ages.—Editor, ISRAEL'S MESSENGER.]

A GRAVE MISTAKE

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—Mr. Asher Saphir was born in Jerusalem, and is a Palestinian through and through to the fourth generation. On the outbreak of the last war, while he was in Paris, he, with the help of several friends, organised the Jewish Legion of 6,000 volunteers, who served under the Zionists' colours

that formed a part of the French Foreign Legion, and Mr. Saphir himself enlisted as a private. He saw some very severe fighting in France and was mentioned in despatches for bravery at the battle of Crency and decorated with the Croix de Guerre. This bright officer has lately indignantly complained to a representative of the London *Jewish Chronicle*, according to the latter's issue of August 27 last, that "the Palestinians are practically boycotted by official circles in the Zionist Organisation

whose policy has been hitherto to exclude the co-operation of those born in the country. He further alleges that the Palestinians are looked down upon as 'natives' in the contemptuous sense of the word, being passed over in favour of newcomers, mostly Russians, who are ignorant of the language and conditions of the country, and no one who does not belong to a particular group is considered. Thousands of pounds have been spent on experimental work inspired by the theoretic idealism of unpractical people." There is no doubt about Mr. Saphir's statement being authentic and such vexatious and ill-advised policy of the Zionist administration in Palestine is not commendable. They are assuredly not based on Zionist principles but amply justify the natives—Arabs, Christians and Jews alike—to vehemently protest to the world's Jewry against a *republique des camarades* which by all means any enlightened community would greatly resent and those who are responsible for those charges would do well to rectify matters—the earlier the better. They must clearly understand that an able native has the first right on the soil of his country

—The emigrants come after. The action of those young men who left their country because they were denied office in the reconstruction of their birth-place is indeed patriotic and, from a political standpoint, unwise—their departure did not do their country any good and is not consistent. On the contrary, their hurried exit gave those who are in power to-day better opportunities to bestow on their *confreres* more "cashy" jobs, in their absence. The Citizens of a democratic country should bear in mind that they have unchallenged power in their own hands to utilize during an election, and by virtue of that power they can and undo any system of Government if they stand unitedly and peacefully together on their own ground and bear time until the hour strikes when no one can tell what is in the lap of the gods.

I am, etc.,

M. MYERS.

"MY VISIT TO PALESTINE"

SPECIAL INTERVIEW FOR "ISRAEL'S MESSENGER."

To a representative of ISRAEL'S MESSENGER, Mr. S. Landman of the London Zionist Organisation upon his recent experiences in Palestine, where he was sent on a special official mission. The visitor was much impressed by the enthusiasm of the population for the new regime now being established. There was a good deal of hope prevalent throughout the Jewish population, and it is felt that as soon as the necessary funds are gathered, work will be started, and that a large immigration of Jews will flow into the country.

"In the course of my mission," said Mr. Landman, "it was my duty to travel all over the country. I took an opportunity of getting into contact with the Jewish population, and I found them all extremely satisfied with the new regime which Mr. Herbert Samuel's arrival indicated. The orthodox Jews almost without exception talked about the finger of God in the close following of the pogrom by the San Remo decision and the sending out of Sir Herbert as High Commissioner. They all think the one led directly to the other.

"The Jewish population generally is enthusiastic over the mere fact that a Jew should be High Commissioner, not that they expect him to give privileges to Jews. All they ask for is justice and feel sure they will get it at the hands of the High Commissioner. I may say that they still feel sore over the treatment meted out to them by the recent military administration, but are willing to let bygones be bygones.

"I visited Jabotinsky in his prison and found him in excellent health and spirits, although naturally impatient at the delay in securing his release. I was struck with the sense of latent energy in the man, and am convinced he will play an important part in our National movement. Jabotinsky will probably be coming to England to ask for a revision of his trial.

Jewish Regiment

"The whole of Palestine Jewry is keenly desirous that the Jewish regiment should continue, and if possible increase in size. The Jews in the outlying districts are most grateful for the English and Hindoo soldiers who are encamped in the neighbourhood, and in many cases have pickets stationed within their settlements. A Jewish volunteer force was organised in the North and ren-

dered valuable services in the disturbed area.

"When I was there the situation was practically peaceful. I went to Jericho to visit the Jewish regiment which had been sent there to prevent raiders crossing the Jordan, close to the point where it runs into the Dead Sea. The boys were disappointed because the raiders kept at respectable distance. The character of the men can be gauged from two facts: one is that the amount spent on literature is in excess of any other regiment, and secondly that the regiment forewent one month's pay for the Restoration Fund. It is interesting to note that 90 per cent. of the men speak nothing but Hebrew.

"I visited the pickets stationed by the Dead Sea and we all bathed together, making the Dead Sea very much alive by the high spirits of the men. I was considerably impressed by the personality of Col. Hargolin, who is in command and who is respected and beloved by all the men. In the march from Jerusalem to Jericho, he led the way or foot in the hot sun. His example was an inspiration to all the men.

Housing And Prices

"The general conversation in Palestine is very much on the same two subjects which interest us in England, namely the high cost of living and the lack of housing accommodation. Much is expected from the new regime in the easing of the situation in these respects. New immigrants will probably be accommodated in large tents in the first months, while houses are being built.

"I visited a group of new settlers at Dilly about two hours walk from Jerusalem on the road to Jaffa. Most of the workmen were new arrivals from Galicia, and Czechoslovakia. They were accommodated in tents and seemed very comfortable. Frankly I never saw a happier set of people. Three young women were also among these *Haluzim* (pioneers) and they took turns in catering for the domestic needs of the workmen. The men were engaged in clearing away stones from the soil, in planting trees, pines and acacias. I was invited to share their very modest meal and afterwards participated in a Hebrew sing-song which was most enjoyable. It is characteristic of the Jew in Palestine that they are always singing Hebrew songs. A few of the men who had arrived without

knowing Hebrew were being taught by their comrades.

Sir Herbert

"I had the great privilege of attending the receptions both at Jaffa and Jerusalem in honour of the coming of the High Commissioner, and later was received by His Excellency at Government House. This is a very palatial building, formerly a German Sanatorium situated on the Mount of Olives and having, probably the finest outlook in Palestine. From Jericho I could see the top of the tower of Government House, from which heliographic wires were exchanged with the camp.

"In conversation with Sir Herbert Samuel he told me quite frankly that providing the necessary funds were forthcoming, he could see no reason why the Zionists should not realise their programme in a very few years. The High Commissioner is very much occupied with the change from Military to Civil Government which will necessitate the overhauling of nearly every department. New stations, new coinage will be introduced in due course, in which the Hebrew language will at last receive adequate recognition. The land registers have to be opened, immigration laws have to be drafted, and so on.

Immigration And Tourists

"His Excellency hoped that the new regime would not be long delayed. Tourists have hitherto been frightened away from the country by the difficulty to obtain permits to enter, this will not be the case in the future. As for permanent settlers, it is intended to admit them up to the capacity of the land, to absorb them. If the Zionist Organisation undertakes that they shall find employment, they will have no difficulty in receiving the necessary facilities. It is evident that the Zionist Organisation will not be in a position to guarantee employment unless it has sufficient funds to purchase and prepare the land for immigration and create a demand for labour. At the present time there is practically no prospects for employment in the country.

"Permits will of course be granted by British Consuls as the country is under a British Mandate. It is a mistake to think that applications must be made to the Zionist Organisation for permits. This only applies to those who wish to settle permanently and require the assistance of the Organisation in some form or another.

"A large influx of wealthy tourists is expected in time for next summer and they will probably have difficulty in finding satisfactory Hotel accommodation, with the exception of Jerusalem, which already contains two first class hotels."

"Mr. Landman is much impressed

HAIL, JERUSALEM, HAIL!

BY. B. J. H. SOMAKE,
(Bombay, India.)

Hail, Jerusalem, hail!
One more thy gates open wide
To admit God's chosen
And bid them there abide.
For centuries have we
Long'd for the Promised Land;
At last do our people
On its Holy soil stand!

Nations with one accord
Have help'd our entry there.
There's work for one and all,
Each his burden must bear.
Work then in harmony,
Prove worthy of your trust:
Raise a mighty city
From Jerusalem's dust.

By determined efforts
You'll establish power.
People of Israel know
This Land is your dowry.
Raise your voice to Heaven,
Thank your God up above:
Ask Him to guide ye all
To live in Peace and Love.

THE BLIND MAN'S BLESSING

Rabbi Hosaya employed a blind man, who was very clever, to teach his children, and held him in such estimation that he made it a rule to bring him his meals daily with his own hands. One day, however, the rabbi was engaged upon some very urgent business, and was thereby unavoidably prevented from bringing the blind teacher his dinner at the usual hour. But when he at length brought the food he overcame the recipient of his bounty with the most humble apologies for the delay, and, with tears in his eyes, entreated him to forgive his apparent neglect.

The blind man was much affected, and replied, "Thou hast begged and obtained pardon of one whom thou canst see, but who sees not. Oh, mayest thou ever obtain the pardon of Him who is all-seeing, but whom thou canst not see!"—Talmud, Shabbat, fol. 32.

Jewish travelers in Persia have come upon a group of five thousand Jewish families residing in Meshed who have been converted to Mohammedanism by force. These converts, however, secretly still adhere to their Jewish religion and gather in underground synagogues to observe the rituals and customs of their faith.

by his visit to Palestine, and urges upon all those who can do so, to take an early opportunity of visiting the country. He states that the general impression in Palestine is that there is ample room for a large number of new inhabitants, and that as far as the present Government of the country is concerned, every sympathy and facility will be offered for the spreading of Zionist activity. It depends absolutely upon the Zionists themselves as to how they will take advantage of the present excellent situation.

D.D.

JEWISH MEDICAL JOURNAL PUBLISHED IN PALESTINE

Palestine's first medical journal, *Harefoah*, (Medicine), has just made its appearance, published by the Jewish Medical Association of Palestine. The journal is a quarterly and its first issue is dedicated to the memory of the Jewish physicians and nurses, who laid down their lives in the years of upheaval in the Holy Land."

The objects of the medical association, as outlined in the quarterly are to strengthen and co-ordinate the medical forces of the country and to collaborate with doctors outside Palestine; to give the medical work a national as well as a humane value; to prepare a native soil for Jewish scientists; and to help in the creation of the Hebrew University.

Medical work in Palestine has advanced rapidly during the past two years, stimulated by the American physicians and nurses with the American Zionist Medical Unit, who have taught the native members of the profession, all the latest ideas in medical work and sanitation. Clinics are held by the American doctors, to demonstrate to the Palestine doctors, the most modern methods, and lectures are given at regular intervals.

N. LAZARUS

QUALIFIED OPTICIAN

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

N. LAZARUS,

17 Nanking Road.

"ISRAEL'S MESSENGER"

The Jewish New Year (Rosh Hashana) number of "Israel's Messenger" is just out of the press. Optimism is the keynote of the present number—a very appropriate sentiment for a wonderful year which at the head of the publication before us is aptly termed "Annus Mirabilis"—a year that will go down as one of the most pregnant periods in Jewish history. Among the contributors to the present number is Mr. David S. Gubbay of Hongkong, who writes on education and religion. "The Status of the Jew" is a thoughtful analysis from the pen of Mr. Spurgeon Medhurst, F.R.S. Poking the least interesting and readable contribution comes from the pen of Mr. M. Myers, who sounds a note of sanity which comes as a wholesome corrective to those fire-eaters who would fain keep up in this bruised old world of ours a state of perpetual strife. With our congratulations to the editor on an admirable number, we would couple sincere good wishes to our Jewish friends for a Happy New Year.—*The Shanghai Times*.

EMIGRATION TO PALESTINE

Over 1,000 ardent young Zionist settlers have arrived in Jerusalem during the past two months from various parts of Eastern Europe, where they have been training themselves in agriculture to establish themselves in the Jewish colonies of Palestine, according to a report received by the Zionist Organization of America.

Throughout Poland, Galicia and other parts of Eastern Europe, young Zionists have organized themselves into pioneer groups, receiving instruction in agriculture and various industries, which can be started in the Holy Land. As soon as immigration is permitted on a large scale, which Sir Herbert L. Samuel, High Commissioner to Palestine announces will be soon, these organized groups will begin a mass emigration to their national homeland. The thousand pioneer who have already arrived in Palestine came in spite of restrictions against immigration, which indicates, the report points out, the intense desire of these people to leave Eastern Europe and settle in Palestine.

Many of the pioneers went to a new Jewish colony established outside Jerusalem and others joined the "Ha-Shomerim" or Jewish mounted constabulary in the north of Palestine, whose members have for years been leading a romantic and adventurous life guarding the Jewish colonies against the attacks of robber Bedouin bands.

Written for ISRAEL'S MESSENGER.

THE POSTMAN

BY M. MYERS.

ADAM KADMON, Shanghai.—"Which is sounder, 'Kohlerism' or 'Karaitism'?"

A man can faithfully serve God in his own way and style, so long as his daily actions are guileless tempered with love, mercy and justice, and he discriminates between right and wrong.

GIBSON, Shanghai.—"Title of Rabbi!" Manifestly your equilibrium is unnecessarily slightly perturbed because certain individuals elect to confer upon themselves the distinguished title of "Rabbi." Don't you worry mate, the Sephardi section of our community is also not immune from "Mushroom-Hakhamem." The title Hakham, I may tell, you, is exceedingly superior to that of a 'Rab' and the best course for you would be to reconcile yourself by not giving such "divinities" the financial shake of your hand, but please strictly observe, the axiom, "Live and let live."

D. S. GUNRAY, Hongkong.—Dear Vegetarian, I wish we had more men like you.

B. J. H. SOMAKE, Bombay.—"Shearith Israel Synagogue, Shanghai." Go ahead comrade, "I am here to give you cheer."

ADOLF KRAUS, Chicago.—The strong will is there brother, but sorry our purse is not long enough to reach Chicago.

PELOMI, Shanghai.—"Has civilization remained at a standstill?" No, sir! Civilization has not been dormant. It has steadily enhanced the world's status, but so far not completely conquered man's savage instincts. In its wake it has left numerous deadly inventions that has wrought havoc during the past six years in the world, and are still in their destructive mood. It has yielded an abundant harvest of crimes that would shock the susceptibilities of the ancient cut-throats, and knock Ali Baba's forty thieves off their feet. The dweller of the woolen tent, the independent Bedouin, who has no other worldly care to occupy his peaceful mind, than to adore his family, love his steed, and tend to his only cross-breed, the sheep-herd, or attend to an agricultural avocation, is by far, happier than the civilized man who has woven a web of work and worry for himself and lives in modern houses in the very heart of the city. The Bedouin returns home with his charge after a day's roving in coun-

pany with his animals, and there ends his daily pursuit. After having had his ablution, he indulges in smoking a clay-pipe and little quantities of coffee-essence prepared for him by his help-mate, served at short intervals, in a wee china-cup. His desire having been satiated, he spreads his *ubba* outer garment on the ground and there extols ALLAH for His unceasing care and beneficence. After the *saffra*, or *asia* dinner you will hear him singing *Attaba or Ya La!* escorted by a twang stringed violin similar to that which enslaves the Celestials. The rest-ful civilized man, on the other hand, can only be happy if all has gone well with him during the day, but if his schemes have failed, he resorts to the club, where he orders a "whisky soda" and blows out rings of smoke from his cigar. He leaves the club in a depressed mood and arrives home and freely helps himself to more stimulants which ultimately actuate the language he can command to impugn the inmates of his house, who have innocently corrected him, the chair that seems uncomfortable, and the hassock irritable. Everything looks bad, and the dinner is awful. He then vents his temper on the nearest glass-ware and retires dinnerless, quite exhausted and sick like a dog. Come what may the Bedouin would shelter and protect a fugitive who reaches the limits of the "woolen tent" and says *dakheel* "I am in difficulties and seekly in need of your hospitality and protection," and thus he becomes the guest and *patroge* of the Sheikh, until all danger is over, and he is ready to be escorted home. In the case of a beggar or an imbecile who knocks at the door of the comfortable home of the civilized man, and appeals for assistance or "something to bite," he is refused the measly pittance, and more often than not handed over to the police, who subsequently brings him unfed before a tribunal, and charges him with having disturbed the peace of the company and sumptuous dinner of the Zamindar who has also been gravely wronged.—his soup-appetite was interrupted by the leathsome and unwelcome visitor. After a short hearing, the indictment is whittled down to that of vagrancy or destitution which the law cannot countenance, and therefore, the hungry man is sentenced to gaol, where, who

knows, that during the silent and ominous hours of his imprisonment, he does not mentally pray to God to forgive the Zamindar, who is responsible for his unhappy position. Civilization did not greatly mitigate the tribulations of humanity in the past but introduced an immense amount of wretchedness to the present. The last war has provided us with various and multiple examples of violence and the infringements of God's sacred laws. The present rabid and sporadic Anti-Semitic agitations that are pervading Europe and gradually desecrating the fair name of "the land of freedom and liberty" is a glaring and tangible evidence that civilization has still many a stormy wind to overcome. The Jews are hourly slandered with faked crimes repugnant to God and creation. Our enemies recently deemed it fit to drag from its tomb the exploded myth—a lie which had been naited down time and again since Monsieur Noilus crowned the "Jewi-horrid" an evil intention on the part of the Jews to revolutionize the world and subjugate its inhabitants, concocted by Noilus hundreds of years ago, and in consequence of which the Jews suffered terrible massacres and indignities in Holy Russia. Freemasonry had also been clothed with anarchy by the said Noilus. What say you brethren, has your Lodge been built on insurrectionary or charitable principles?" What other infernal machination in antithesis to our doctrines may not be hurled at the doors of the Jews by sarcasm of the Noilus brand? *Ud mathai adhonai anni-coshe aith shayloman wayhaor yinaitoo wayyagghozoo.* "How long, Oh Lord, are we to pray for the welfare of those who rebel against and fear us?" Do those who decry us with untold falsehood honestly believe that a handful of defenceless Jews can dominate the world? This is all bunnam and childish nonsense. If it is at all imaginable and the Jews can accomplish such an impossibility, then our accusers should admit that we Jews have "a move on," on the mighty nations of the world, and if therefore believes them to espouse our friendship in order to secure peace and harmony for our bruised world, and not obstruct the immigration of the Jews to Palestine at this hour of the day. Let the Jew have his few miles of arid ground and watch him there. The Teutonic tribes also did not hesitate to march the Jew to the efficient agent of the late world's break-up and ascribe their defeat and misfortune to the son of Jacob who was *mein lieber bruder* when the Teutons were at the height of their intoxication. The hospitable and freeman of the desert—the Arab our cousin, who had nothing but sympathy and affection for us in the past, is now in-

fluenced by the example of the so-called civilized countries to study "pogromism" the pet-child of Eastern and Central Europe. But I believe the Arab will not prove to be a good scholar of any "Satanic Kufism" nor "Ileesic rabelhellism" as he is fully alive to the truth that "blood is thicker than water." Even the appointment of Sir Herbert Samuel, as High Commissioner for Palestine, has been severely criticized in "Good old England" as he had set foot on the soil of the Holy Land and his abilities given sufficient time to display their qualities. The same coveted post has induced attacks from press and people upon the other Jewish high officials of Great Britain. Have these dregs of the liberal Britons, the lingering idea that a Jew is good enough to die for their cause, but does not merit and is not eligible to officiate in the administration of the state? Such has not all along been the policy and character of Britannia. *Yarcom wayyaghibirah kolhab maarukhta.* "May the King of the Jews exalt and aggrandize them."

THE AMRITSAR INCIDENT. "John Bull," of the 7th August last, tells us that a memorial to the Prime Minister asking for the removal of Mr. Montagu from the India Office is being signed by members of Parliament. Whereas Dr. Rabin-drana-the Tagore, during an interview with a diplomatic correspondent said "We all respect Mr. Montagu, but we know the men on whom will depend the execution of his progressive ideas. I: only Mr. Montagu could come to India as Viceroy when the reform Bill comes into practice all might be well, for he could then see what the actual obstacles are and take steps to remove them." "If this memorial has eventually been successful and handed to the High Authorities it must have given birth to a still-born mouse, as the news supplied to us lately by Reuter is that India wants 'Eddie' back. Could these politicians not truly perceive that a serious insurrection had been averted by the impeachment of the gallant officer General Dyer, even though he may have, unfortunately, exceeded his duties? *Aynayim lahane waylo yiron.*

with the exhortations of the Haftara they read on the morning of that day. "Is not this rather the fast which I will choose? . . . that ye should break asunder every yoke? Is it not to distribute thy bread to the hungry? And to bring the afflicted poor to thy house? When thou seest the naked, that thou clothe him, and that thou hide not thyself from thy own flesh?" Were they going to do their duty to their brethren who passed through the whole gamut of suffering, confinement, sickness, lack of food and clothing, the terrors of the white, red and green armies in turn?

In the discussion that followed Messrs. A. and Ellis Hayim, R. D. Abraham, Wm. Katz, J. L. Friend, N. E. B. Ezra, H. Kammerling, and M. J. Nathan took part.

Several pledges were made to respond to the appeal of the Chairman for funds, and the meeting terminated with a vote of thanks to the latter for presiding at the meeting.

ENTERTAINMENT BY THE LOCAL JEWISH COMMUNAL ASSOCIATION

Under the auspices of the local Jewish Communal Association, the prisoners of war on the M. M. steamer Scharnhorst were entertained to tea on the 10th instant, at the local Jewish School at Whangpoo Road. From ten in the morning till four in the afternoon the guests were entertained by the Standing Committee without discrimination and provided with clothing and refreshments.

By the courtesy of the officers, the gypsy orchestra of the detachment, discoursed delightful music at intervals during the day.

In the afternoon, Mincha service was held at the Shearith Israel Synagogue. One of the returning men happened to be a very efficient cantor. He recited the prayers with great feeling, expression and melody.

Major Uhlig in a few well-chosen words expressed the thanks of all those present to the Jewish Communal Association and assured them that the latter would carry with them an excellent impression at the hospitable manner in which they were treated in Shanghai.

In responding, Mr. J. E. Salmon warmly thanked Major Uhlig for his kind remarks assuring him that on that occasion they received more happiness than they gave. He hoped that their sufferings were at an end and they would soon take up again in their respective countries the threads of their lives where they dropped them on the declaration of war, and that an era of peace and tranquility in the midst of their families awaited them.

Mr. Salmon called for three cheers for Major Uhlig and the passengers

JEWISH REFUGEES FROM SIBERIA

ENTERTAINED BY THE LOCAL JEWISH COMMUNAL ASSOCIATION.

Major Uhlig Profoundly Impressed.

MR. ROSENBLUTH THANKS LOCAL JEWISH COMMUNITY FOR THEIR LIBERALITY.

A meeting of the local Jewish Communal Association was held on Thursday, at No. 8 Jinking Road, for the purpose of making collections and distributing the proceeds to the Jewish War prisoners from Siberia who are expected to arrive here on the M. M. S. Scharnhorst on their way to their native countries.

Mr. D. M. David, the President of the Association presided and was supported by Messrs. J. E. Salmon and Arthur Sopher, hon. secretary and hon. treasurer respectively.

The chairman dwelt on the importance of the meeting and urged that immediate support be given to their repatriated co-religionists who were bereft of all the necessities of life.

The Chairman proposed that a standing committee consisting of the undermentioned persons with power to add to their number be formed for the purpose of making collections and distributing the same to the Jewish War Prisoners as and when

they pass through Shanghai on their way to their native countries:—

D. M. David, D. E. J. Abraham, Mrs. D. E. J. Abraham, Mr. and Mrs. R. D. Abraham, D. Aronovsky, D. H. Benjamin, M. Cohen, F. Elias, J. H. Ezekiel, Mrs. E. M. Ezra, N. E. B. Ezra, J. Friend, Mrs. Hayim, Mrs. Ellis Hayim, Albert Hayim, J. I. Jacob, Mrs. S. Joseph, H. Kammerling, Wm. Katz, A. E. Moses, M. J. Nathan, Miss Rachel Nathan, Miss Perry, A. B. Rosenfeld, J. E. Salmon, S. J. Solomon, A. Sopher and Ezra Shalmon.

Mr. J. E. Salmon, seconded the resolution after reading a letter from Mr. Robert Rosenbluth, the representative of the Joint Distribution Committee for the relief of Jewish refugees, appealing for help for these destitute prisoners of war, and vividly depicting their sad plight. He (Mr. Salmon) reminded those present that in the previous week they observed Yom Kippur by fasting—that is, abstaining from food and drink. But now a fast more acceptable to the Lord presented itself to them in accordance

from the Scharnhorst which were heartily responded to.

The playing of the Hatikvah and God save the King by the orchestra brought the very pleasant and successful proceedings to a close.

Another detachment of prisoners will shortly leave Vladivostok by the M. M. S. Meinan but as this steamer will not touch this port, the standing committee are making arrangements to send cigarettes and other comforts for the men with Mr. Rosenbluth who is proceeding to Vladivostok to supervise their embarkation. We understand that steps have been taken to enlist the co-operation of Hongkong and Singapore Jewish Communities in this good work.

A LETTER OF APPRECIATION AND THANKS

The following letter was addressed by Mr. Rosenbluth to the Hon. Secretary of the local Jewish Communal Association, expressing his appreciation at the manner in which the latter has co-operated with him in organising the local entertainment for the Jewish refugees:—

GRAND HOTEL KALEE,
SHANGHAI, 12TH OCTOBER, 1920.
Mr. J. E. SALMON, Hon. Secretary,
Jewish Communal Association, Shang-
hai.

Dear Mr. SALMON:—Aside from an expression of my own personal appreciation of your wonderful—and wonderfully successful—spirit and works for the war prisoners on the Scharnhorst, I can best sum up the results in the words of Major Uhlig (the command-

ing officer of the returning men) as the steamer was about to leave.—It was profoundly impressive to us that after six years of imprisonment we find that at our first contact with the outside world we were treated like men—white men. And further, we are deeply conscious and will never forget, that it was mainly due to the Jewish people that we have had these opportunities and these benefits.

When you consider that the question of the return of the prisoners of war from Siberia is of most intense interest in Hungary, where Major Uhlig and most of the men come from, you can hardly measure the benefit entirely likely to follow from your so generous treatment to the 2,200 men of the Scharnhorst. That it will at least tend to make more durable the lot of the millions of our fellow Jews in Hungary who can deny?

Will you not thank, individually and collectively, the men and women of your Committee who so thoroughly played their parts—in this in the name of the Joint Distribution Committee of America, and of myself personally.

May I also hope that the success of this first joint undertaking will lead not merely to further effort on behalf of war prisoners, but with our splendid local committee, particularly at Vladivostok, which is financially unable to keep up with the increasing number of Jewish refugees there; but even more, directly with our main New York Committee (Joint Distribution Committee, Mr. Felix Warburg, Chairman, 20 Exchange Place, New York City) in their general European relief—for which they are thoroughly organized, but always in need of every bit of help to meet the tremendous crisis of our people.

Sincerely yours,
ROBERT ROSENBLUTH,
Representative, Joint Distribution
Committee.

Shechinah comes to the synagogue with the throng of pious worshippers. What indeed is more inspiring and suggestive of divine glory than a sanctuary where men and women, young and old, fill its space, and in harmonious voice pour out their soul to God, lay their thanks—offering on His altar in the day of joy, and dis-burden their hearts in time of tribulation? There where the Shekina rings out morning and night, and the hollowness of God is proclaimed on earth with the same enthusiasm as is pronounced by the angels in heaven, there will be the glory of God, there will His Divine Presence sanctify sanctuary and worshipper alike.

Consecrate your synagogue not only to-day, but regularly and continuously. Let each day, each Sabbath, and each Festival bear witness to the sanctity of this house. No man can invoke the Divine Presence for you but yourselves. For it is the congregation that bring the Shechinah into the synagogue, and not with their presence alone, but with their prayerful spirit, with their decorous and reverent attitude, with the awe and veneration which the place and the purpose of their visit inspire them.

The work is not yet complete, and the task not yet done. Let this sacred fire, like the perpetual lamp which has been kindled, continue to burn with undimmed brightness till this sanctuary become a real centre of life and light, a pledge to the deathlessness of our people, a living witness to the watching influence that guides and direct our destiny, that maintains and assures our continuity.

Can anyone say that this is a vain hope, that because you are remotely situated, and cut off from the greater and active centres of Judaism you may not therefore foster a vigorous and fruitful Jewish life among you? Even before the first sanctuary had been built in Israel God vouchsafed the assurance that His presence and His blessing would not be withdrawn from any place, from any land, or clime.—"In any place where I record my name there I shall come and bless thee." The Rabbis further extended and amplified this idea when they said that God did not reveal Himself in the land of Canaan, for then the nations might have said: "We could not accept the God of Israel because He made Himself known only in the land of the Israelites. Therefore God manifested Himself in the free and open desert where all could seek and know Him, where all could come and claim Him. This wide, universal, conception of God saved our people from dissolution when their religious and national centre was destroyed, and they were cast away and driven to the four corners of the earth. Was there any land

where they did not seek the presence and blessing of God? Was there any place which they did not hallow with their schools and their synagogues, with their learning and their benevolence? Geographical distance raised no barriers in Judaism. In the East or in the West, in the North or in the South, the Jew, when he so willed, maintained contact with his source of inspiration. For it was part of his belief that the world was not too large for God, nor the human heart too small.

You have yourselves demonstrated the fact. Your community is creating a happy exception to that melancholy rule which obtains with many of our faith who find a home far away from the haunts of Judaism. They fall into belief that because their body is isolated so must be their spirit, and as a minimum of religion, and a vanishing quantity of Jewish sympathy cannot long nourish the soul, they sink gradually into a state of stagnation and conscious spiritual atrophy. These are indeed guilty of flagrant ingratitude. They ought to ask themselves the question which Moses put to the self-seeking Reubenites and Gadites.—"Shall your brothers go to the war while you stay here?"

Shall your brothers struggle for the maintenance of Judaism amid famine, and disease, and poverty, and desolation, while you sit idly on grass-growing territories, esconced in ease, and comfort, and the bland allurements of prosperity. Your

community, on the other hand, has striven hard so far not to fall away from the House of Israel. The vast space that divides you you have bridged by many connection and associations. You joyed and sorrowed with the rest of your people. You are thrilled with their hopes, animated by their aspirations. And you have reaped your reward, for you have thereby saved yourselves from isolation, the greatest danger that can befall a community. The sympathy and interest you have given to your people you receive back doubled and trebled, and you move steadily onward, buoyant, confident, hopeful of the future.

The future! This is the fixed star of Judaism. To it attention must firmly be riveted. Infinitely sadder and more pathetic would have been the fate of the Jew if he could not rise from the small things of the present to the unseen glories of the future. While other creeds found their Golden Age in the past, the Jew looks to the future for the consummation of human hope and human endeavour. This steady, hopeful, onward-looking is the centrifugal force of Judaism, its undying impulse to move and advance, the secret of its progress. Was there any time when Jews were looking to the future more thrillingly hopeful than now? The restoration of Palestine to our people breathed new life into aged, time worn, Israel, and his rejuvenated spirit moves from one end of the world to the other with might and power. It pursues the drifters and

stragglers and brings them back to the camp with a strong hand. And across the black, sombre, background which dimmed our eyes so long shines the bright, cheerful, outlook of a people reborn and re-united.

JEWISH EFFORTS IN AID OF CHINA FAMINE RELIEF FUND.

Mrs. S. L. and L. Skidelsky, Harbin merchants who are actively interested in the famine relief work in the north, and have recently sent several carloads of grain and other foodstuffs to the famine areas, have recently engaged the services of one of the most famous musical organizations that has come out of Russia, to go on a tour of Japan, China and the Philippine Islands, giving concerts in aid of the North China Famine Relief Fund. The entire expenses of this tour are borne by the Messrs. Skidelsky, so that all the receipts from their concerts go into the Famine Fund.

Mr. Esselevitch, the Messrs. Skidelsky's representative, has just arrived in Shanghai and concluded arrangements for a concert to be given in the Town Hall on Wednesday evening, November 3. The full programme will be published later. Tickets will be the usual prices, \$3.00, \$2.00 and \$1.00.

The following gentlemen comprise the quintet:

First Violin, A. Gilersberg; Second Violin, A. Koghester; Viola, T. Podushka; Cello, T. Shevtzoff; Piano, T. Gilersberg.

Written for ISRAEL'S MESSENGER.

THE FUNCTION OF THE SYNAGOGUE

BY RABBI W. HIRSCH, B.A.



Rabbi W. Hirsch, B.A.

The erection of a new synagogue, raises a new landmark on which one can read the distance we have advanced and the distance we have yet to travel. Bricks and mortar do not make yet a sanctuary, however tastefully they are arrayed. When

the Israelites travelled in the Wilderness they were called upon to build a sanctuary. And there was much enthusiasm and willing generosity. Men and women brought their gifts freely, and the artisans offered their labour unstintingly. And the work prospered in the hands of the zealous and devoted workers, so that before long the tabernacle with its intricate workmanship and quaint decorations was ready for its sacred use. Everything was finished. There was the altar, and the holy ark, and the golden candlestick shed its luminous light across the glittering walls. Yet was the sanctuary incomplete. And Moses stood up and prayed:—"May it be the Will of God that the Divine Presence dwell within this work of your hands."

The Shechinah, the Divine Presence, makes the sanctuary. And this cannot be drawn by art, or beauty, or song, or eloquence. The



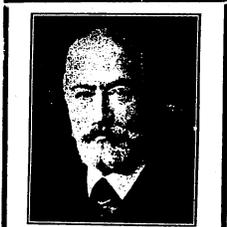
Photo from Underwood & Underwood
THOSE WHO DECIDED THAT PALESTINE SHALL BE JEWISH
Photo of Supreme Council of Peace Conference at San Remo, Italy. Premier Millerand of France is on the extreme left; Lloyd George, Premier of Great Britain, and Signor Nitti, Italian Premier, is seated in centre, with Lord Curzon of Great Britain on the right of the photo.

THE LATE OF MR. JACOB SCHIFF

"SAR GADOL NAFAL BE'YISRAEL"

Local Jewish Community Cables Condolence To Mrs. Jacob Schiff

JAPAN'S TRIBUTE—SOME MEMORIES



The Late Mr. Jacob Schiff.

An American Wireless dated 29th September carried a news item from New York according to which Jacob Schiff, one of the world's most eminent financiers, died of arteriosclerosis, from which he had suffered for six months. His wife, daughter and son were at his bedside when he passed away.

Another telegram by Reuter dated New York, 4th October reads thus:—
The will of the late Mr. Jacob Schiff, the well-known banker, which has just been filed, discloses charitable bequests amounting to \$1,300,000.—Reuter.

The news of Mr. Schiff's death came as a great shock to the local Jewish Community where the deceased was well-known and admired for his many sterling and noble qualities. At a meeting of the local Jewish Communal Association, held on the 30th September, at No. 8 Jinkee Road, for the purpose of making collections for the repatriation of Jewish War prisoners from Siberia, feeling references were made to the late famous Jewish philanthropist, by Mr. N. E. B. Ezra who extolled the virtuous life of Jacob Schiff and referred to his loss as the greatest calamity that could befall to the whole House of Israel in these days. He suggested that a cable be sent forthwith to Mrs. Jacob Schiff by the Association expressing the local Jewish Community's sympathy and condolence at the great loss sustained by the whole House of Israel.

Mr. Albert Hayim seconded and the following telegram was immediately despatched:—
"Shanghai Jewish Community grieves with you and Jewry's great

loss. Accept condolence. D. M. David, President."

As a mark of respect to the deceased the audience remained standing and the resolution was carried in silence.

Mr. Schiff was 74 years of age at the time of his death. He devoted practically his whole life for the amelioration of the lot of his hapless co-religionists in whose welfare he never ceased to identify himself. On the occasion of his 70th birthday on January 10th, 1917, New York Jewry had desired to demonstrate in a tangible manner the affection in which it held Jacob Schiff, but the latter had modestly declined any demonstration in his honor. In a letter to a leading member of New York Jewry, to wit, Mr. Herman Bernstein, he wrote as follows:—

"I cannot accept any demonstrations on the occasion of my seventieth birthday. I do not feel that I have done anything for which I should be honored. I am one of the fortunate men of our race. With the aid of God I have acquired the means which enable me to be of service to those of my fellow-men who are less fortunate than I am, and what is more, I am happy that I derive pleasure from such service. Indeed, I am grateful to the Jewish people for the opportunity I have had to be of service."

Mr. Schiff did not belong to New York Jewry alone; he belonged to Kol Yisrael. He kept up a wide range of correspondence with his co-religionists abroad. No letter sent to him for any worthy cause had remained unanswered. When in November 1918, the Editor of ISRAEL'S MESSENGER had beset him self in favour of the Orphan Colony at Kaifengtu it was to Mr. Schiff he first addressed himself. The following reply, although unfavourable to the cause, breathes a loving sympathy for the welfare of all humanity and is characteristic of the man who will go down in history as a great benefactor of the human race. Under date of December 11th, 1918 Mr. Schiff wrote as follows:—

"Acknowledging receipt of your letter of the 7th ultimo, with enclosure, I have read this with attention and interest and thank you for having written me."

"However, to my regret, I cannot see my way to act upon your proposition to contribute the sum of \$50,000 for the erection of a hospital at Kaifengtu. I got from Bishop White's letter that his request is addressed to the

Jews of Shanghai whom, as well as in other parts of China—such as Hongkong in particular—there must be quite a number of well-to-do co-religionists, upon whom the pressure of relieving the existing misery among the Jews in the European war zones, as well as in Palestine, etc., is nothing to compare with the burdens which American Jewry has had to assume in this respect and which has, thus far, cost it, for this purpose, upward of \$25,000,000, aside from our American co-religionists' very large contributions to the Red Cross and Welfare Work of the War Activities Organizations, etc.

"I believe what Bishop White suggested is very much in order and it would be really a reflection upon the Jews in China, if they permitted the privilege, which is thus offered them, to go unutilized."

On the 29th April, 1919, Mr. Schiff wrote again to us thus:—

"Acknowledging receipt of your communication of March 28th, I have already fully explained to you why I cannot see my way to furnish the funds with which to construct a hospital in China and I regret that I find myself unable to change my conclusions."

Another letter dated 10th June, 1919, was received and couched as follows:—

"Acknowledging receipt of your letter of May 31st, it is really not possible for me to heed your request to furnish funds for building a hospital at Kaifengtu, China, when the necessities and consequent demands upon me for relief—not only in our own city and country, but even more so, in the European war zones, are so enormous that I cannot begin to do full justice to urgent demands."

Mr. Schiff was a keen reader of ISRAEL'S MESSENGER. Almost every issue of our publication brought us a note from him. Writing under date of December 6th, 1918, Mr. Schiff wrote as follows:—

"The October 27th Number of your paper, which you have been good enough to send, has reached me, and I beg to thank you for your courtesy in transmitting this. I have gone over its pages with interest."

Taking this opportunity to send you the compliments of the New Year season, I am,

Yours very truly,

JACOB H. SCHIFF.

Amidst the issue of ISRAEL'S MESSENGER dated 4th June last, Mr. Schiff wrote under date of June 30th last, as follows:—

"I have duly received the June number of your periodical, which you have been good enough to send me, and for which please accept my thanks."

"The life of such a truly great man may be interpreted in one word, 'Duty.' It is the most ambitious and the most sanctifying programme of a man."

"Wordsworth in 'The Excursion' sings:—
"Possessions vanish, and opinions change."

"And passions hold a fluctuating seat: But by the storms of circumstance unshaken."

"And subject neither to eclipse nor want."

"Duty exists."
The foregoing epitaph may well be placed on the tomb of him whose death the whole House of Israel mourn to-day. He has gone to his

eternal reward amid the homage of a world which he tried to make better and happier for others.

Assistance To Japan In Time Of Need; Some Memories

Tokyo, September 29.
The news of the death of Mr. Jacob Schiff came as a shock to Baron Kuroki Takahashi, Minister of Finance, who was silent at first and then later recommenced on his acquaintance with the American banker, in an interview with the "Jiji." He told what great service Mr. Schiff rendered to the so-Japanese War and he explained some misunderstanding which appears to be entertained in some quarters as to the part played by the banker at the time the first loan of Japan was arranged.

Every Japanese recognized that Mr. Schiff rendered valuable service at the time of the Russian war in securing loans for Japan. But there is one misunderstanding which has not yet been cleared up," said Baron Takahashi. Before this misunderstanding could be taken up, the Finance minister found it necessary to tell the circumstances in which he, as Japan's financial agent in Europe and America, was enabled to obtain loans for the Japanese government. He went to New York with a view to raising loans and opened negotiations with Spier Brothers, the First National Bank, and others. But he could not bring the negotiations to a head. He then returned to London. In those days, both in England and America great uncertainty was entertained about little Japan's ability to fight big Russia successfully. The Japanese 4 per cent. sterling bond had fallen then.

Had Dinner With Mr. Schiff

"One evening, I dined with Mr. Hill of the spier Brothers and as Mr. Schiff was in London on a pleasure trip and was Mr. Hill's friend he was invited to join us. That was the first time I met Mr. Schiff." Then the next day, Mr. Schiff made a proposition to Baron Takahashi that he would undertake to raise ¥50,000,000, as he had heard ¥50,000,000 was to be raised in New York on the same terms as in London. Mr. Schiff was very glad to hear that and at once wired his government and received instructions to go ahead with negotiations with Mr. Schiff. On the day before the issuing of the bonds the Japanese army under General Kuroki crossed the Yalu River. When the news was reported in England and America, the loans were subscribed for very favourably.

"That was where the misunderstanding arose. Some people have the mistaken impression that the contract for the first loan of 6 per cent. was made because of the victory at the Yalu River. But as a matter of fact, Mr. Schiff undertook to raise the loan a few days before the news reached Europe." But Baron Takahashi does not think that Mr. Schiff decided to undertake to raise the loan just because he met Baron Takahashi once at the dinner Mr. Schiff having been of German-Jewish stock, sympathized with the Jewish people of Russia who were maltreated by the Russian government just before the war. The Russian government borrowed money from the Rothschilds and other Jewish bankers on conditions that the Jewish people were not to be maltreated. But the attitude toward the maltreated people did not change. Mr. Schiff decided to take up the Japanese loan both because of his public indignation against the Russian government and because he thought that if Japan won

the Russian government might reform. At any rate, Mr. Schiff's service should be properly recognized, the Baron told the "Jiji."

Entertained By Late Emperor

Baron Takahashi went on to tell how King Edward of England entertained Mr. Schiff at a dinner to thank him for the part he was playing. The reason why the king did so was that although England was an ally of Japan, the war was one between a white race and an Asiatic race and then the British Royal family was related to the Russian Imperial family by marriage. England was perplexed with the necessity of raising the war loan for Japan and was hesitating to do it alone. But when Mr. Schiff came forth to take it up, it was very convenient for England, indeed, Mr. Schiff, the Baron added, was really entertained by the late Emperor Meiji because of that service, when he visited Japan.

But Mr. Schiff's service was not confined to the raising of the first war loan. Much depended upon Mr. Schiff's efforts in raising the second loan of 4 1/2 per cent. amounting to ¥300,000,000. Baron Takahashi was returning from London in March, 1915, after the loan of ¥200,000,000 was successfully raised. He arrived in New York in May, when he received a telegraphic instruction from his government to stay a little while longer. Later another telegram said "Raise ¥300,000,000 more." But that time, the peace conference at Port-au-Prince was in session to be opened and the late Marquis Komura and Count Witte were soon coming to America. It was before the last payment on the first 4 1/2 per cent. loan had been made. Baron Takahashi thought that it would be a difficult matter to raise so much more money. So he went to his friend in need, Mr. Schiff, and obtained his consent to help raise it. Mr. Schiff not only consented to help, but he proposed to raise a loan from German banks. Baron Takahashi negotiated with British bankers too.

Gave Further Help

As a result of conversations with Mr. Schiff, Baron Takahashi was enabled to raise ¥100,000,000 in America, ¥100,000,000 from German banks and to make up the total of ¥100,000,000 required by the Japanese government. Baron Takahashi was very glad to hear that and at once wired his government and received instructions to go ahead with negotiations with Mr. Schiff. On the day before the issuing of the bonds the Japanese army under General Kuroki crossed the Yalu River. When the news was reported in England and America, the loans were subscribed for very favourably.

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Baron Takahashi in closing his inter-

view reiterated how great was the service of Mr. Schiff in raising the loans. "Had it not been for Mr. Schiff, the 4 1/2 per cent. loan of the second issue as well as the first one might not have been obtained. I have been communicating with Mr. Schiff ever since I met him first, writing one or two letters every month. This photograph," the Baron pointed to the photograph of Mr. Schiff which he had before him, "and his letter were only recently received by me from Mr. Schiff."

Mr. Schiff was decorated by the Emperor Meiji with the second order of the Rising Sun medal, in 1906.

Mr. Veigo Fukai, one of the directors of the Bank of Japan, who was with Baron Takahashi when the latter was in Europe and America to raise the war loans, also spoke feebly of the death of Mr. Schiff.—Japan Advertiser. (Yokohama.)

U. S. AMBASSADOR TO JAPAN



Copyright Clarendon, Washington

Mr. Roland S. Morris, of Philadelphia, American Ambassador to Japan, who recently returned to the United States on leave and is sitting at the right hand of Mr. Bainbridge Colby, Secretary of State, more or less incessantly until pending Japanese questions are cleared up.

Mr. Morris hails from a notable Jewish family in Philadelphia, and takes great interest in the welfare of his people.

Mr. S. Skledesky, a leading Russian merchant of Harbin who is now a visitor to Peking, has contributed thirty thousand dollars to the famine relief funds in addition to a large quantity of flour which he has already distributed among the sufferers.

Written for ISRAEL'S MESSENGER.

THE MATERIALIST JEW

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

The appearance of the materialist on the Jewish stage is not of recent date; the type has existed from time immemorial. The history of Israel presents the curious phenomenon of the high-t idealism and the basest materialism flowing side by side in parallel streams thought by no means of equal size. Honking after despots by a people who were taught that it was not by bread alone that man could live but by all that proceeded from the mouth of the Lord, so puzzled the Rabbis that they ascribed it to the influence of the Ephraim or the 'mixed multitudes' who accompanied the children of Israel in their exodus from Egypt. No pure blooded member of the chosen race could so far degrade himself as to sell his birthright for a mess of pottage. Burke once said that a few grasshoppers scattered about a field tenanted by noble and beautiful animals and birds could by their din make it appear that the whole field belonged to them. This simile very aptly sums up the situation of the Jews. It lies in the power of a small minority—a mere handful in fact—to bring discredit and ridicule on the whole race. The reason is obvious: the votaries of the cult of materialism are continually in the limelight attracting unfavourable attention. They sport diamonds and motor-cars, occupy the most conspicuous places in theatres and restaurants with their women folk overdressed or underdressed according to the latest fashions, and generally by their loud self-assertiveness and vulgar ostentation create an atmosphere of prejudice and ill-will about them. What earthly chance have the vast majority of Jews, leading lives retired from observation, with such living and walking propaganda working against them? Such parasites usually excite among the gentiles a feeling of envy—that most unreasonable but most common failing—and all Jews have to suffer the consequences. The wretched who bring about such a state of things are either too dense to see the mischief they cause or too selfish to care—having arrived on top, they could afford to spurn criticism and go their sweet way. It is not suggested for a moment that anti-Semitism has no other or deeper causes, nevertheless foolish conduct on the part of any fraction of Jews helps to fan the flame already burning. As a rule

these Jews are only so in name. They have succeeded in shedding the last vestige of spiritualism being quite of the earth earthy, "changing their glory into the similitude of an ox that eateth grass." At the same time, it cannot be too strongly emphasized that the Jewish religion by no means encourages asceticism. No vows of celibacy or renunciation of anything are exacted of its adherents. The gifts of the Creator are spread before all, and none of His gifts are to be spurned. Only in partaking of them due restraint is enjoined and every art must be done in its due season. Of course, there is a comic side to the picture of the materialist Jew but as the laugh generally turns against the Jew with pronounced Jewish features but labouring under the delusion that he could pass off otherwise. This man kept up a continuous clamour for his "am and begs" which for some reason were not forthcoming speedily enough. The whole table was annoyed till the muscular party above referred to shouted "Waiter, why don't you give this Jew his ham and eggs and finish with it." Surveying the determined manner and preparations of the intervenor, the piggish gentleman thought discretion the better part of valour and left the company in peace for the rest of the morning. It will perhaps be within the recollection of readers that a money-lender by the name of Cohen received the censure of a judge in England some time ago for adopting the aristocratic name of Montgomery for his trade. If this man who longed for an aristocratic name, was blest with a particle of imagination, he would have had no need to give up his own. What Montgomery or Chalmers would do for that matter any king or emperor would not have given anything to be able to boast of his descent in an unbroken line from Aaron the High Priest! Perhaps we have been too severe on this class of Jews. They can very well retaliate that like conditions produced like characters, and every-

body else was doing it. Be that as it may, the position of the Jew is peculiar; he is a trustee of the good name of the whole race and should not in his person by word or deed be guilty of anything to tarnish it. Charles Dickens in "Our Mutual Friend" makes one of his characters exclaim—

"But it is not in Christian countries with the Jews as with other peoples. Men say 'This is a bad Greek, but there are good Greeks. This is a bad Turk, but there are good Turks.' Not so with Jews. Men find the bad among us easily enough—among what peoples are the bad not easily found—but they take the worst of us as samples of the best; they take the lowest of us as representatives of the highest; and they say 'All Jews are alike.' Doing what I was content to do here, I could not choose but compromise the Jews of all conditions and countries."

WEDDING

Naftaly—Komaroff

A very interesting wedding was solemnized on the 25th instant, at the Masonic Hall, when Mr. Harry Naftaly, son of Mr. and Mrs. M. Naftaly, of Oakland, California, was married to Miss Elizabeth Komaroff, youngest daughter of Mrs. L. Komaroff of Shanghai. The bride, having been educated here and having a host of friends, and the bridegroom, during his short stay here, having made himself very popular, there was a large attendance of relatives and friends at the ceremony. The civil ceremony took place on October 21, at the American Consulate, the religious rites being performed by the Maggid, the Rev. Zilberberg.

Shortly after 4.30, the bride and bridegroom were led to the canopy by Mr. and Mrs. D. G. M. Aronovsky and Mr. and Mrs. Philip Naftaly. Mr. H. Naftaly, Sir, cousin of the bridegroom and local agent of Messrs. Arkell and Douglas, Inc., was "best man," while the canopy-bearers were Messrs. A and R. Komaroff, brothers of the bride, and Messrs. Arthur Shliss and Henry Sherrick. The bridesmaids were Miss Freda Horne, Miss Rebecca Berbrayer and Miss Eva Ithar.

A reception followed the ceremony and dancing continued from 9 p.m. till the early hours of the morning. Numerous presents were sent and many telegrams of congratulations were received from Tientsin, Hongkong, Hankow and Dairen, where the bride has a host of friends.

After a few days, spent in the surrounding country, the happy couple will start on their honeymoon on November 4, leaving by the steamer Nanking for California.

JEWISH WAR PRISONERS' FUND.

Local Subscriptions.

- D. E. J. Abraham \$ 25.00
Mrs. D. E. J. Abraham 10.00
R. D. Abraham 10.00
Mrs. Abraham 5.00
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Miss Azra Abraham 5.00
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S. S. Sonekh 15.00
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Sidney Levy 5.00
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Mrs. A. E. Raymond (Bhay) 25.00
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Master Simmons 10.00
Miss Sallie Ezra 10.00
M. J. Moses 5.00
Shazzan (Ezra Shalmoon) 5.00
H. Tobias 10.00
M. J. Nathan 5.00
Mr. Hertzberg 5.00
Mrs. M. J. Moses (In Memory of Mrs. Flora Ezra) 20.00
Mr. Cohen 20.00
Mr. and Mrs. Maurice Benjamin 20.00
(Collected by Mrs. F. M. Ezra):
(Arthur Israel 50.00
(E. M. Ezra 25.00
Collected by Mr. Kammerling:
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Charity 10.00
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- Edward Raymond (of Hong-kong) 25.00
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Various (per D. H. Benjamin) 4.00
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E. Salva 10.00
Wm. Katz 25.00
Mr. and Mrs. Albert M. Sopher 25.00
A. Sopher 10.00
\$ 1,251.65

Extra Donations.

- Ezra Shalmoon 150.00
A. J. Hayim 100.00
Ellis Hayim 100.00
D. H. Benjamin 50.00
M. Simmons 50.00
Joseph Bros. 50.00
\$ 1,751.66

Other Donations

M. J. Moses, about \$20, in small change spent on richness, and train fares for the returned soldiers.
Frederick Ezra, 2 doz. 1-lb. tins cocoa, cigarettes and tobacco.
Mrs. S. Joseph, Cigarettes.
Mr. J. Friend, a quantity of soap.
Mr. Isaacs, Tea.
A large quantity of clothing, hats, shoes, etc.

THE SHANGHAI JEWISH SCHOOL

During the year 1919-1920 Mr. J. L. Friend was giving voluntary lessons on "Jewish History" to the upper classes (form III, IV, and V) and Stories from Jewish History and Literature (Bible, Talmud, Mishnah, etc.) to the lower classes (form I and II) of the local Jewish School once a week on Sundays, which proved to be an unqualified success. The lessons were in shape of lectures—as books of Jewish History were not yet available, and were accompanied by scientific illustrations, special reference being made to Jewish science. Many out-of-school children were attending the lectures. The courses this year were resumed on the 10th instant. The following voluntary teachers are co-operating twice weekly giving lessons on general subjects, namely, Miss Allyn Moses, Miss Sybil Moses and Miss Kitty David, while Mr. Friend is giving lessons on Algebra, Geometry to those going for Senior Examination.

PALESTINE RESTORATION FUND

The Palestine Association "Kadimah" in China, has arranged services during the recent High Holidays (Rosh Hashanah and Yom Kippur) at the Royal Asiatic Society's Hall. The net proceeds of the "Mitzwoths" were devoted for the above Fund, the net sum realized being \$235.00. Mr. J. L. Friend acted as Baal Koraeh, rendered his services voluntarily, for which the thanks of the "Kadimah" are due to him.

PALESTINE RESTORATION FUND

Table with columns: Amount already acknowledged, Mr. and Mrs. N. E. D. Ezra (second instalment), Franes 650.00, Mex. \$, and list of donors including Mr. I. L. Grohman, Mr. E. P. Gubernik, etc.

Collected in Tsingtao

Table listing donors in Tsingtao such as Mrs. A. Ravikovich, Mrs. B. Zimmerman, Mrs. P. Kroll, etc., with amounts in Yen.

Further contributions will be gratefully received by the local Zionist Association and Palestine Association "Kadimah" in China, and duly acknowledged in ISRAEL'S MESSENGER.

Written for ISRAEL'S MESSENGER.

"To those who are always
in trouble"

BY DAVID L. ELIAS.

My heart bleeds for those who
have sorrows and troubles,
Who are blindly and harshly
treated by fate;
Whose life seems full of misfor-
tune and woe,
And whose luck turns a good
many years too late.

To those who are always con-
tented and happy,
I wish them good luck and eter-
nal joy;
But to the one, to whom life
seems a burden,
I say "Faith in God. He is
Great, my boy."

And some day when in misery
you pray unto Him,
He, who is merciful will hear
your voice;
For He is a King compassionate
and just,
And loves to see His subjects
rejoice.

Therefore when in trouble ap-
peal unto Him,
And I am sure your voice He
will hear;
For are we not one and all His
subject?
And doesn't He hold us all just
as dear?

What do you think He created
us for?
Only to suffer did He give us
birth?
Or did He mean us all to be
happy?
And to live in contentment on
this Earth?

I think that with honesty I can
say,
That He meant us all to be
happy and gay,
Therefore ye trouble souls unto
Him pray,
And on you will dawn a better
day.

A day which to you will be full
of light
When your life will seem most
gloriously bright,
And all your sorrows and care
will be gone
And happiness in their place
shine anon!

SOVIET RUSSIA

Despite the fact that pogroms are not tolerated in Soviet Russia, and every attempt to incite one portion of the population against the other is strongly suppressed, the Jewish problem in that country has never been so acute, according to an official bulletin of the World-Zionist Organization. It asserts that Jewish party leaders of the Left who at first approved of the Soviet regime now say openly that for Jews there is practically no room in Russia.

"The stringency of the economic condition has created an ugly wave of anti-semitism" declares this bulletin, a copy of which has been received by the Zionist Organization of America.

"The Jewish population was the only section which was ruined almost completely by the nationalisation of commerce. The Soviet Government, as is well known, passed measures suppressing all private trade; and the effect of these on the Jews may easily be estimated when it is remembered that before the war about 66 per cent. of the Jewish population was engaged in trade and commerce, while the remaining 34 per cent. made a living as artisans and factory workers. The greater part of the ruined non-Jewish commercial classes were easily able to find a livelihood in the field of agriculture, but to the Jews this path was completely closed. Every attempt to settle the Jews as farmers in the villages came to grief owing to the opposition of the peasants. It must be remembered that even the Soviet Government has not introduced the nationalisation of the soil, that on the contrary the right of property in land has been declared to be still existent for the peasants. These latter, who are jealous of every foot of ground, refuse under any circumstances to admit new settlers, especially Jews. The Soviet Government thought it best not to enter into any arguments with the peasants about the Jews.

"Last March the decree regarding compulsory labour was issued. All so-called "unproductive" persons without a definite occupation were declared liable to compulsory labour. The neglect of this duty was proclaimed as desertion, punishable with death. Almost all Jews were inscribed in the category of those without occupation, irrespective of whether they knew a trade or not. A terrible hunt began for the Jewish masses, carried out by military groups of the Red Army, with the willing help of all the anti-Semitic mob.

"The only hope of the Jews is now emigration to Palestine. Even in the Jewish Socialist circles, which were always indifferent to the

Palestine idea, it is now generally recognised that a solution of the Jewish problem in Russia without a Jewish Palestine is quite impossible. The San Remo resolution consequently was received with the deepest joy and gratitude by the whole of Russian Jewry, which gave expression to these feelings, in spite of all prohibitions and at serious risk in public manifestations.

"The only reference to Jews in the Bolshevik Press is in the perpetual charges brought against Zionists.

"The Zionists are commonly stigmatised as "British agents," whose function it is to sympathize for England among the Jews."

DEATH OF MR. A. L. ZELLENSKY

On the 26th instant Mr. A. L. Zellensky passed away at the age of 55. Mr. Zellensky's health was impaired during the last year, but his sudden death, due to heart failure, came as a great shock to his many friends.

A large gathering had assembled in the little cemetery long before the appointed hour in feeling tribute to their departed friend, and after the last rites had been performed a most impressive Service was held at the graveside.

Deceased came to Shanghai in 1905, and during all these years, he was a keen business man, for, besides attending to his own duties, he was also able to undertake heavy Contract Work for the Russian Far Eastern Navy, travelling all over China for that purpose.

For his courage and bravery in the siege of Port Arthur, he received Silver and Bronze medals from the Russian Government, besides several Decorations, the principal being St. George's Cross, which ranks the highest of all. He was also presented with medals from General Lee Hung-yung for valuable services to the Chinese Government, during the Revolution in 1911, in Hankow. Mr. Zellensky was a man of kindly, lovable disposition, and most sympathetic, and he and his dear wife have rendered invaluable assistance in Charity Work in Shanghai, especially among the poor and destitute of the Russian community during the late war, and not a few at the grave-side could testify to many deeds of kindness received at the hands of the bereaved. Deceased was for many years a member of the Saltoun Lodge of Freemasons in Shanghai, and their high respect and esteem for their departed brother were shown by the wreath sent.

Deceased leaves a widow, three sons and a daughter, to mourn his loss; they have the loving, heartfelt sympathy of the community in their sad bereavement.



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Will be given on **MONDAY, 3rd JANUARY, 1921**

At the **ASTOR HOUSE, 9 p.m.**

MR. ISRAEL COHEN, THE
ZIONIST ENVOY, WILL GIVE
HIS LAST AND FAREWELL
ADDRESS HE WILL SPEAK
ON HIS ITINERARY TO PALES-
TINE, AUSTRALASIA, CHINA,
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TERN SLIDES DEPICTING
JEWISH COLONIES AND OTHER
SCENERIES IN PALESTINE
WILL BE EXHIBITED ON
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DO NOT FAIL TO VISIT THE CONCERT.
IT WILL BE AN HISTORIC NIGHT.
"EAL SHIMMURIM" IN THE ANNALS
OF THE HISTORY OF THE LOCAL
JEWISH COMMUNITY. FOR THE
FIRST TIME IN TWO THOUSAND
YEARS, A JEWISH ENVOY, CLOTHED
WITH AUTHORITY FROM THE JEWISH
NATION HAS MADE A WORLD-WIDE
TOUR. LET US RISE UP AND GIVE
HIM A HEARTY WELCOME AND A
HEARTY SEND OFF. IN HIS HONOUR
EVERY JEW AND JEWESS WHO IS
WORTHY PROUD OF THE REJUVEN-
ATION OF OUR NATION IN EREZ
ISRAEL SHOULD MAKE IT A POINT TO
VISIT THE CONCERT. IT WILL BE AN
EVENT WELLY WORTHY OF THE
OCCASION, ONE WHICH WILL BE
REMEMBERED AND TREASURED FOR
MANY YEARS TO COME.

*A varied and interesting programme is being arranged. Several local
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Official Organ of
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The Manager, *Shanghai*.....192...

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Service! Service! Service!

“Boost for Good Roads in China.”

Israel's Messenger

Official Organ of the Shanghai Zionist Association

Edited by N. E. B. Ezra.

SHANGHAI, (CHINA) 17TH DECEMBER, 1920. 6TH TEBET, 5681.

The Jewish Palestine and Justice Brandeis' Reconstruction Programme

The Zionist Organization of America has favoured us with a comprehensive memorandum by MR. JUSTICE LOTIS D. BRANDEIS, Honorary President of the International Zionist Executive Committee, a perusal of which gives an excellent indication of the future colossal task which the whole House of Israel are called upon to undertake in the development of Jewish Palestine. MR. BRANDEIS' memorandum is, to our mind, a state paper of a magnitude equal to those written by our lamented HERZL and really marks the dawn of a new era in the Zionist work. In his opinion, the time has come to open the doors to all who will help in the development of Jewish Palestine; and he is also of the opinion that the time has come for practical, constructive work. He outlines his ideas as to the practical, constructive work in this memorandum.

"We are compelled," he says in one part of the plan, "by the present conditions of the country and political requirements, to create ourselves these new conditions under which self-support can alone become possible, but in doing so, we must be careful to go no step further, otherwise we shall demoralize our settlers and make success not only impossible but also develop a population of undesirable. Our care must, therefore, be to determine in what respect aid may be given without sapping independence and preventing or destroying the prevalence of manly self-reliance on the part of the individual settlers. To me it seems that we may go so far as to provide the new conditions and facilities above outlined, but not a hair's breadth further. That is we may supply land, water, health afforestation, credit facilities, some dwellings, institutions for necessary research and a limited amount of education, without necessarily debilitating and demoralizing the inhabitants. We cannot obtain our objective of a manly, self-supporting population unless the settlers are made to realize that they must and unless they actually do incur, in some form, hardships equivalent to those incurred by hardy pioneers in other lands. These hardships will be of a different character, but must be equally severe if we are to succeed. The slogan must be, "No easy money in Palestine," and "No easy living," for any human being. And the Zionist official must set the example in simple living, high thinking and hard work."

It is up to the Jewish people in the Diaspora to invest money in its national home, to invest it without the hope of any tangible returns for many years to come. While the money is to be invested in a strictly business enterprise, "the contribution must not," says Judge Brandeis, "take the form of investment or bonds bearing interest—because interest cannot be earned for a long time to come and could be paid only from new contributions. We must not make any representations, expressed or implied, that any return by way of dividends may be expected soon on the stock to be issued. The obligation assumed must be limited to the assumption of the duty to expend the money wisely and efficiently, in the best possible manner and with the greatest possible economy. If such an expenditure of the funds is made, the outlay will be a good investment, that is, one from which the Jewish people and eventually individual owners of the shares of stock also, may hope to receive a proper return."

The plan winds up with the hope that "we never lose sight of the fact that our plans should be such as to elicit the full cooperation of all Jews," and especially of "those who do not want to build up the Zionist Organization, but who do want to share in the upbuilding of Palestine."

These are stirring days into which the whole House of Israel are passing. Such an opportunity to work for the development of *Eretz Israel* has never been presented to us ever since the downfall of the Jewish State, 2,000 years ago, and we hail once more the new era that has dawned on us and trust that the Jewish people will accept JUSTICE BRANDEIS' plan as the most vital factor in the development of our future national homeland. Such a constructive programme as "simple living, high thinking and hard work," to use the words of the eminent leader in Israel, calls for no carping criticism and petty feelings, except that of strengthening the very plan which JUSTICE BRANDEIS has formulated for the Jewish people. As stated already, it is a state paper equal to those written by the late DR. HERZL and constitutes the dawn of a new era in the Zionist work in Jewish Palestine.

ORTHODOXY AND REFORM

The differences between Orthodoxy and Reform have been too often debated and contested in the past. The heat they engendered had threatened to form a permanent gulf of cleavage between the two wings in America. Not until lately has Reform Judaism realized the death-rate speed at which she marched from her moorings. It has been well said that when Law is disregarded, liberty becomes license. Reform Judaism in America started with moderate innovations but gradually they assumed radical departures from Traditional Judaism. As our Sages say, "Sin is at first a beggar, then becomes a guest, finally ends by being masters of the household." In recent times, the best minds of the American Reform "Rabbinat" began to see the errors of their ways and are now harking backward. DR. JOSEPH SILVERMAN, of Temple Emanu-El, New York (whose address on Jewish Idealism is published elsewhere in this issue) utters a serious warning which are not likely to be ignored by some of the level-headed and sober-minded alumni of the Hebrew Union College. Says DR. SILVERMAN:—"The danger of reform begins when it has nothing more to reform in doctrine or ritual or practice, when it realizes that it has reached the end of progress." These words are pregnant with meaning. Coming as they do from the citadel of *fin-de-siecle* Reform Judaism in America they virtually mean that "American Judaism" which was founded by the late DR. ISAAC M. WISE has been weighed in the balance and found wanting and that the division in Israel consequent upon the secession from the "old path" is not likely to remain a permanent fixture in American Jewry. We have always cherished the hope that the radical departures of American Reform from orthodoxy will soon be checked by the very element that had been strong in advocating it. Mighty forces are at work to-day to checkmate the further inroads of radicalism in our camp, and we are, therefore, not surprised to see that the eminent leader of Temple Emanu-El, New York, has delivered the funeral *Hesped* over the zeal for excessive reform in American Judaism.

On the other hand, ISRAEL'S MESSENGER has never contended that the need for progressive development of Judaism does not call for vigorous action and immediate attention. We do not wish to go on record that we are satisfied with the present impossible situation which tends to foster a most unhealthy system of rearing our young ones in the tenets of Judaism. There is need for considerable healthy innovations in our present backward state and men of stout heart are needed to grapple with the problem. Our greatest need to-day is men of large visions, men of ripe experience to lead Israel to the Promised Land, men who would introduce healthy "reform" without violating the *Din*, men who would interpret Jewishly the Torah and assist the present age to uphold and to digest all that is best

and true in Jewish traditions. Orthodox Judaism does not mean to us a state of stagnancy; it means that we should march healthily forward fully in consonance with Jewish ideals, loyalty to principles and loyalty to the essence of the Torah, which alone constitutes our life and breath from which to draw those inspirations which have stood the acid test of time in the darkest of the dark ages into which we were plunged in the past. We want men, men with prophetic visions to inspire us with a sense of Duty and Hope, men of the type of SAMSON RAPHAEL HIRSCH, SABBATO MORAIS, JOSEPH MAYOR ASHER, SOLOMON SCHECHTER, *et al*, to aid us to see the light, the same light which had illumined the ways of our ancestors and in which they lived and moved and died to the end of their days. In the past century or so, we had some men of dim visions, false prophets, who had seduced Israel from the path of loyalty to Traditional Judaism, and thus brought chaos and anarchy in our camp. Friends and opponents alike are beginning to realize the great harm inflicted on us by those men until confidence in them have been so shaken as to lead us to sigh for the advent of brighter stars in our midst. *Lo Alman Israel* has ever been our watchword and at no time in the history of our nation did we stand in greater need for a great leader in our midst than in these days of *Eretz Israel* restoration.

"THE JEW THE WONDER OF HISTORY"

Israel's history is unique. It has no parallel in the history of any other nation. The above caption is the title of a notable sermon delivered by the Rev. DR. SAMUEL W. PURVIS, and published in *extenso* in *The Philadelphia Evening Bulletin* and other leading papers. Nations die, races pass away, empires crumble, dynasties vanish, centuries come and centuries go—the Jew remains. He continues as a people, separate and distinct, even though he forms part of almost every nation of the earth. DR. PURVIS draws attention to the preservation and the indestructibility of the Jewish nation. "Here is a marvellous thing," exclaims the lecturer, "a bush is burning and is not consumed!" DR. PURVIS is not the only Christian divine who had been struck by the deathlessness of the Jewish nation despite the many attempts by our detractors to annihilate us. Read and re-read the history of the Jews and you will read the history of a nation that has produced martyrs and prophets that illumined the dark ages of the past. "The guard dies but does not surrender" was CAMBRONNE's celebrated reply to those who asked him to yield. Israel has given the same reply each time the bait had been thrown in his way. HEINRICH HEINE, once said:—"The Jews are, indeed, of that dough from which gods are kneaded. Step upon them to-day, which gods are kneaded before them to-morrow... you are on your knees before them to-morrow... Golgotha is not the only mound, on which a

(Continued on Page 7.)

TO THE JEWS OF INDIA

AN OPEN LETTER

FELLOW JEWS!—You will shortly have an opportunity of welcoming in your midst Mr. Israel Cohen, the Emissary of the Executive of the Zionist World Organization. Mr. Cohen is a distinguished author and journalist and an eloquent and impressive speaker, who has devoted himself with zeal for many years to the advancement of the welfare of the Jewish people. He has been an ardent advocate of the Zionist ideal ever since the days of the immortal leader, Theodore Herzl, and it is from his writings that so many Jews have derived their clearest conception of their duty to their people. That he was selected by the Executive of the Zionist World Organization to travel on a special mission to the Jewish Communities of Australasia, the Far East and India, was in itself a testimony to his gifts and personality. The wonderful success that has attended Mr. Cohen's mission in Australasia, where he raised nearly £80,000 in three months is a striking endorsement of that testimony. The Zionist Envoy has been greeted in the Far East with the same enthusiastic welcome that he received at the Antipodes, and he is likely to garner here a harvest for the benefit of the Palestine Restoration Fund that will be fully proportionate to his first success. But what kind of welcome awaits him in India? What kind of response will be made there to his stirring appeals for aid in the great momentous task of the Restoration of Palestine?

I confess that I am somewhat apprehensive. Can our compels me to state that you, my fellow-Jews in India, have acquired an unenviable reputation for lethargy and indifference. Remotely situated from the populous centres of Jewish life and the mighty strongholds of Jewish tradition, and blessed at the same time with liberty and prosperity, you seem to have become a prey to apathy, stagnation and materialism. In all the concerted efforts that have been made in recent years by Jews throughout the globe to mitigate the effects of the colossal suffering endured by our people in Central and Eastern Europe, your Community has been noticeably missing. And in the still greater and more systematic endeavours towards the reconstruction of our ancient land, your Community has likewise been missed. There have been, I gratefully admit, some individual and isolated cases of sympathy in your numerous Congregations with Jewish suffering and Jewish aspiration, but never, to my mind, anything resembling a collective effort or united demonstration. And yet most of you—certainly, very many of you—are so richly endowed with the means whereby you can at once fulfil your duty as Jews and help very substantially in ameliorating the perilous position of your people. Will you now rouse yourselves from the sleep of centuries and play your part as men and as Jews?

The occasion is unique. The ideal for whose fulfilment we have prayed for nearly two thousand years has at last been brought within the realm of practical achievement. Palestine which, on our lips and in our hearts, has always been the Land of Israel, can indeed, be made the Land of Israel now if only the people of Israel wish it. Great Britain has accepted the Mandate from the Peace Conference to administer Palestine and to develop it into the Jewish National Home. All the political safeguards for the peace and order of the country are assured. But the rapid transformation of Palestine into the Jewish National Home is very largely an economic question. There must be abundant funds for the carrying out of a comprehensive scheme of resettlement.

Never was the need of Israel for a home of his own greater than at the present day. The war has inflicted upon our people in Central and Eastern Europe countless

brutal blows under which hundreds of thousands have succumbed. Riot and rapine, massacre and outrage, plunder and persecution, the destruction of houses, the desecration of synagogues, the sacrifice of lives—such is now the daily story of our people, day after day, week after week and month after month. Millions are languishing in the regions of oppression, a prey to fear, privation and distress. Hundreds of thousands who, before the war, were wealthy are now reduced to beggary. The children who have been orphaned by the war and the subsequent pogroms likewise number hundreds of thousands. And those who have been maimed or mutilated, stricken with blindness or some other malady, and thus rendered utterly helpless, cannot be counted. The tragedy that has engulfed our people is well-nigh immeasurable: it surpasses in extent and gravity the calamities of many centuries. How long it will take before peace and comfort are restored to our afflicted brethren it is impossible to say. But one thing is sure: it is within the power of the Jews in lands of liberty and prosperity to hasten the coming of a happier era.

The land of our forefathers is now within our grasp, and our suffering brethren are yearning to enter it. They wish to be among the builders of the New Palestine, prepared to toil in the sweat of their brow, in order to make their land—our land—once more a glory among the countries of the world. In order that their wish shall be realized elaborate measures must be taken for the facilitating of immigration, the purchase and preparation of land, the building of houses, the introduction of immigration, the improvement of sanitation, and the construction of roads. These are but a few of the many branches of the great scheme of Restoration, which is destined to make Palestine once more the Land of Israel.

All the Jewish Communities of the world are called upon to assist in this historic undertaking, and most of them have quickly and generously responded. But so far nothing like an adequate response has yet been made by our fellow-Jews in India. Your opportunity has now come. The Zionist Envoy, after visiting Java and Singapore, will reach Rangoon about the middle of February, and from there he will proceed to Calcutta and Bombay and make his first big public appeal to the Jews of India. If you lay any store by your name as Jews, if you value Jewish traditions, and if you desire that the Jewish name shall be held in high esteem by our non-Jewish neighbors, you will respond to that appeal promptly and generously. The Zionist Envoy carries with him high credentials from the British Government and from British statesmen. Show that you respect both credentials by discharging your duty, which is also your privilege. For two thousand years you have prayed for the Restoration of Palestine. Prove your sincerity now by contributing richly of your means so that this ideal shall really be attained in our days. Range yourselves beside your brethren of all the other Communities of the world, so that at last the stone of reproach shall be rolled away from your midst, and the Jewry of India shall evoke the admiration and esteem of the Jews throughout the world. Do your duty, and do it well! For India form the last stage of the great mission of the Zionist Envoy, and it is of the highest importance that its conclusion shall be as successful as its beginning. The eyes of the whole world will be directed upon you during the few weeks that Mr. Israel Cohen will be in your midst. See to it that the expectations of the whole world shall be gratified beyond measure, so that when the Zionist Envoy leaves Bombay for Palestine he shall be able to declare that the Jews of India are resolved to play a valiant part in the historic task of the Restoration of the Land of Israel.

With all good wishes, and above all with the wish of shortly hearing from you good tidings,

I remain, with Zion's greetings,

Yours very sincerely,

N. E. B. BZRA,

Editor, ISRAEL'S MESSENGER.

SHANGHAI, 17th December, 1920.

(Continued from Page 5.)

Jewish god bled for the good of mankind. The Jews are a people of brain, and, when true to their principle, they are grand and glorious, and shame and overcome their illiterate oppressors." While the enemy to-day is still persevering to crush a people which has proved the marvel of ages, Israel's monotheistic faith is "marching on" and conquering the best minds and the best thinkers of the day. ZECHARIAH'S vision is looming large on the horizon. The ideals of our ancient prophets continue to "march on." "On that day God will be proclaimed King over all the earth. He, God the Good, being ONE, and His name UNITY." On this solid rock Israel stands as a living witness and as a living protest against the heathenish conception of the Deity. DANIEL WEBSTER once said, "If we work upon marble, it will perish; if we work upon brass time will efface it; if we rear temples, they will crumble into dust; but if we work on immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen we engrave on those tablets something which will brighten to all eternity." And such has been the influence of Israel from time immemorial. He stood unyieldingly for the Unity of the God-head. He lived and lives and will yet live in the hope that his deathless ideal will conquer the world. Here he hopes that the shadows of bigotry and prejudice, shadows of ignorance and superstition, shadows of narrowness and unbrotherliness will pass away. Israel has not lived in vain. Israel has still a mighty task before he can consider his mission, as outlined by our ancient seers and prophets, ended. We cling to the hope of a federated humanity under the Fatherhood of God. We cherish this ideal. We look forward to the "City of Light," of which the poet says:—

Have you heard the golden city
Mentioned in the legends old?
Everlasting light shines o'er it,
Wondrous tales of it are told;
Only righteous men and women
Dwell within its gleaming wall,
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that city,
All our joys and all our groans
Help to rear its shining ramparts,
All our lives are building stones;
But the work that we have builded,
With all our hands and tears,
And in error and in anguish,
Will not perish with the years.

It will be at last made perfect,
In the universal plan,
It will help to crown the labours
Of the toiling hosts of man;
It will last and shine transfigured
In the final reign of Right,
It will merge into the splendours
Of the City of the Light.

EDITORIAL NOTES

THAT PRINCE IN ISRAEL

The death of JACOB HENRY SCHIFF, *Alow Hashalom*, has evoked universal regret and sorrow which found vent in several messages of condolences and tributes to his affectionate memory by men in all walks of life. The beautiful life of the deceased philanthropist and benefactor of humanity will ever remain an inspiration to the present and future generations yet unborn. We believe no fitting memorials to the late Mr. JACOB SCHIFF could be erected than the publication of his numerous soul-stirring and inspiring addresses which he had delivered during his lifetime. The deceased was endowed with secular and religious knowledge and his addresses published in a book-form will remain as a worthy memorial to his untiring and ceaseless activities on behalf of Israel in particular, and humanity in general. Let us hope that this humble suggestion will be carried out in course of time by his surviving widow and children.

"PLAIN TALK"

MR. L. J. GREENBERG, of London, is one of the few leading English Zionists living to-day who could rightly claim a lion's share of the profit in the Jewish National Movement. To his brilliant mind, skill and knowledge, we Zionists owe a debt of gratitude which we can never hope to repay. In the early days of Zionism when the movement was unpopular, both he and Mr. JOSEPH COWEN used to travel far and wide in order to preach the Zion's message in the ears of a recalcitrant world. We are glad to observe that recently Leeds Jewry has given honour to the man whom Jewry throughout the world delights to honour. Mr. L. J. GREENBERG is the hero. As Editor of the leading Jewish weekly, *The Jewish Chronicle*, he has exerted a tremendous influence which he did not fail to utilise in favour of the Jewish National Movement. In a recent message to the Zionists in Leeds, MR. GREENBERG writes, *inter alia*, as follows:—

"Unless the Mandate, which in its tarrying, assumes something of the messianic, gives, unequivocally, means for the ultimate establishment on the land of Palestine of a Jewish Commonwealth, unless it provides measures whereby Palestine can be transformed from Palestine to Eretz Israel, then I am afraid that the future of the Zionist Movement is dark, rendered all the darker by the flashlights that have been thrown upon it since November, 1917, that the future of Jewry is consequently likewise dark, and the future of humanity by no means brilliant."

This straightforward, "plain talk," is not likely to do us any harm. In a democratic movement like ours "plain talk" is necessary; nay, it is our life and soul. MR. GREENBERG may rest assured that his outspokenness constitutes a timely reminder to all and sundry to watch

vigilantly our historic rights and to leave no stone unturned until *all* our national aspirations are fully considered and satisfied by the powers-that-be.

IN THE OLD GHETTO

In the days of adversity and trials the Jew has held fast to the ideals of his faith. He clung to them with every fibre of his being. So advanced a critic as DR. EMIL G. HIRSCH, of Chicago, says:—

"Say what you will of the Judaism of the Middle Ages; call it narrow; deride it as superstitious; unless lost to all sense of justice, or without power to dive beneath the surface of the seeming to the roots of the real, you cannot but witness to the incontrovertible fact that for sweetness and spirituality of life, the Jew of the Ghetto, the Jew of the Middle Ages, the Jew under the yoke of the Talmud, challenges the whole world."—[A Book of Emancipation, by Chief Rabbi Hertz p. 10.]

In other words, the more the oppression and the persecution, the more he had held fast to the religion and the ceremonials. The result reminds one constantly of Anso's fable of the contest between the wind and the sun in removing a man's coat from his back. The harder the wind blew, the closer the man held the coat to his body. It was only when the sun with its warm rays increased the temperature and created discomfort that the man removed his coat.

American reform, which means relaxation from all rituals and time-honoured ceremonials, flourished in the past under the sunlight of freedom until in recent times due to the anti-Semitic agitation it has been forced to retrace its steps, to revise its prayer book, to lend a more sympathetic ear to the national ideal, to revive ancient ceremonies in the home and synagogue. The Talmud says, "God looked around for all good qualities and He found no better or more adorning quantity for Israel than poverty." "Poverty is as decorative for Israel," says another passage, "as a red bridle on a white horse." Of course, there are exceptions and we do not wish to suggest that all who had basked under the sunlight of freedom had gone astray. Happily, there are multitudes of good souls who had shed lustre and glory on Judaism. But, in the last analysis, we are forced to come to the conclusion that anti-Semitism in civilized countries had been an indirect boon for the preservation of many beautiful Jewish customs and ideals which would otherwise have been submerged or lost in the "melting pot."

"GIVE EAR, YE HEAVENS, AND I WILL SPEAK: AND LET THE EARTH HEAR THE WORDS OF MY MOUTH."

We are in receipt of the following epistle from the spiritual leader of Temple Emanu-El, Fifth Avenue and Forty-third Street, New York, Rev. JOSEPH SILVERMAN, dated 19th October, 1920:—

In the Number of the 10th of September of your paper, I found the enclosed article, which I have marked. In it my name is classed as a Zionist among some others. I wish to say emphatically that I am not, and never have been, and never will be, Zionist, and in the interest of truth and justice, I ask you to make a correction in your next issue. I am surprised to note some other names in your list too quoted as Zionists, who have always been classed among either anti or non-Zionist. I do not see what benefit there is in spreading before the world statements that are not true. Everybody knows, who knows anything, that Zionism to-day is a dead issue; that Palestine will never be a Jewish nation; that it has never been in the mind of Balfour, nor the San Remo Conference, to create a Jewish nation. If Zionism can only live by falsehood, then it deserves to die.

Very truly yours,
JOSEPH SILVERMAN.

We gladly give publicity to the foregoing since it is not our intention to be one-sided. Dr. SILVERMAN is welcome to our hospitality and we assure him that we shall not be bored even if he were to pour continually upon us all the vials of his wrath. In the present case, we wish to defend ourselves against any charge of misrepresentation complained of. Dr. SILVERMAN denies indignantly that he is "not, never have been and never will be a Zionist." While we gladly give him a chance to make this announcement, we cannot help saying that the spiritual leader of Temple Emanu-El appears to us a man of contradiction. It is within our vivid recollection that about two years ago, his conversion to Zionism was officially announced by the Zionist Organization of America. Not until after some months did the reverend gentleman took steps to deny publicly that he ever was a Zionist. This disclaimer was strongly resented by one of our New York contemporaries, *The American Jewish News*, which publication has lately been absorbed by the *Jewish Tribune*, a progressive Jewish weekly published in the latter city. *The American Jewish News* has published in its columns a facsimile copy of the shekel subscribed for by Dr. SILVERMAN containing his autograph, by virtue of which he pledges himself to subscribe fully and unconditionally to the Basle programme of the Zionist Movement. This in itself amounts to a declaration of faith in political Zionism and how in the face of this overwhelming truth can the Rev. Dr. SILVERMAN deny that he never was a Zionist passeth our understanding. For the present we wish to be charitable and dismiss the case and take note that from now on the rev. gentleman is not in league with Keneseth Israel in her historic task of rejuvenating our nation in our ancient historic soil. The concluding sentence of Dr. SILVERMAN indicates that his wish is father to the thought. Having proved himself a man of contradiction, we have no desire to continue the debate with him but express a hope that our future posterity in Zion will deal leniently with men of his stamp and forget that such men ever lived in Israel.

CHIEF RABBI STARTS ON HIS EMPIRE TOUR

FAREWELL BANQUET IN LONDON

Reported By Our Special Correspondent.

I was present last evening, as your correspondent, at the farewell dinner given to the Chief Rabbi and Mr. Albert M. Wolf, on their departure for their tour to important Jewish communities within the British Empire. About 700 guests took their places under the Chairmanship of Mr. Lionel de Rothschild, O. B. E., M.P. The function was one of the most historic and largely attended in the history of Anglo-Jewry in recent times, and passed off completely successful. The elite of British Jewry were represented on this evening, and among the guests was Viscount Milner, Secretary of State for the Colonies, who made a speech decidedly friendly to Jews within the British Empire.

"I am confident," declared his lordship amidst great applause, "that in the great future development of civilization, and in the reconstruction that is now proceeding, Jews are destined to play a great, important and patriotic part. Speaking as an Englishman, I am proud that my country was the first of the great countries of the world, to afford full equality of citizenship to its Jewish members, and it has been richly rewarded for its action."

A tremendous reception was given to Earl Reading, Lord Chief Justice, who declared that that evening was a memorable occasion to English Jews who had gathered to do honour to two men who were starting forth on a great mission. When the war had broken out it

was the voluntary determination of the Dominions not to isolate themselves, but to come in as part and parcel of the great British Empire, and the bond that bound Jews and Jews in the Overseas Dominions and in the Mother country was the vital belief in the greatness of the British Empire.

"I earnestly hope," declared Lord Reading, "that the Chief Rabbi will convey to our brethren overseas, that in this country we Jews are determined to devote ourselves to public duty. Jews did generously in the war, and were found not to be lacking in a readiness to pour out what they had to give in recognition of the freedom granted to them."

The Lord Chief Justice created tremendous enthusiasm when he declared that this freedom which Jews received within the British Empire was not recognised as a favour, but as a right that belongs to them. "We have absolute trust and faith in the British people."

The Chief Rabbi Dr. J. H. Hertz was given a cordial reception when he rose to reply to the toast to himself and Mr. Wolf, which was proposed by Sir Robert Waley Cohen, K. B. E.

He declared that this exhibition of

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Official Organ of
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loyalty and honour was to the Chief Rabbinate, far more so than to its ephemeral incumbent; that has for generations proved an incommensurable force for the spiritual welfare and the good name of Israel in Great and Greater Britain. Above all else it has been a symbol of unity for the scattered Jewish communities in His Majesty's world-encircling Empire. And ever since the day of his entry into office, his strongest yearning has been not only to seek the welfare of his Colonial brethren from afar, but to go out to them and see where and how they are pasturing. Let the Jewries of the Five Nations maintain their full autonomy in all matters that are primarily of local concern; but let them unite to form one strong hand, one mighty arm, in every endeavour that tends to the advancement of our Faith; that helps the cultivation of Jewish learning; or that aids in the defence of Israel, wherever and whenever the honour of the Jew is assailed or traduced.

They had recently made the astonishing discovery that even in England there are those who seem to think one may write anything of Jews, so long as it rouses the suspicions and the passions of the unthinking against them. They were fought with poisoned weapons—shameless forgeries, and miserable libels. This campaign of falsehood and malice on the part of a small but very loud group of reactionaries tarnishes the fair name of England. Whichever diminishes the moral prestige of Britain is a set-back to civilization and humanity. However, our trust in what Lord Morley calls the "powerful sanity" of the overwhelming mass of British men and women remains unshaken; as well as our confidence in their ineradicable conviction that hatred and persecution, whether racial or religious, form the weakest of elements for any national or imperial structure. But more than ever does the British Jew realize that his safety consists in spiritual defences—self-respect, loyalty to his Torah, and faith in the ultimate triumph of Israel's ideals of truth and righteousness.

The Chief Rabbi declared that the more he thought of his pastoral tour the more he thanked Providence for the rare privilege of coming into personal touch with his brethren overseas; of bringing them the inspiration of our common Judaism; of stimulating their spiritual activities; as well as calling them to become the co-builders of a world monument to the sons of Israel who had laid down their lives for freedom and righteousness—a monument not of stone, but of the spirit that shall fortify the coming generations.

A message of goodwill was de-

livered by the Right Hon. Andrew Fisher, High Commissioner of Australia, whose many years sojourn in the land of the Sun had not robbed him of an attractive Scotch accent. Mr. Fisher spoke of the fine type of Jewish citizen which Australia possesses, and concluded a very pleasant address by stating "We shall welcome you in Australia and New Zealand as one of our own because of your ideals, and because you love your fatherland. We appreciate the great work you have done for civilization and the tenacity with which you have spread your ideas of liberty. We shall welcome you as representatives of high ideas and of a great community."

A rather stirring speech was delivered by Dr. Gaster, who proposed the toast of "Religious Education." The Haham in a fiery spirit, and although this was a Banquet where eulogy and good fellowship reigned supreme, he could not resist from making an intense speech in which he declared emphatically that the eternal spirit of Judaism had nothing to do with the war, but stood for the peace of mankind. They must not deceive themselves, but begin to repair the evil wrought by the recent war. There was a deal of spiritual and religious quackery about the world today, and what was needed was a faith for the living. Faith must dominate the world.

In proposing a toast to the Chairman, Mr. Lionel de Rothschild, the Zionist Leader, Dr. C. H. Weitzmann declared that the name of Rothschild was a household word in Jewry, and had been associated for centuries with every great Jewish effort. Dr. Weitzmann felt that the Chief Rabbi had been over-burdened with many messages to deliver to the Jews in outlying communities within the Empire, but he asked that he take an additional message. He trusted that the Chief Rabbi would make these Jews realize that they were the most fortunate of our people in the world to-day. The great Jewish communities of Eastern Europe had been broken and the duty devolved upon them to aliviate a great fountain of Jewish life and activity. The Jews in the British Empire were sheltered against the forces of destruction.

The Zionist Leader also referred to the opening up of Palestine as a Jewish national home. He drew attention to the fact that the Chairman had made reference to this as "an experiment" by the Government. This was no experiment, declared Dr. Weitzmann, but a great historic act of justice!

A number of other speeches were delivered of an interesting nature, and the function then closed.

It is interesting to note that this is the first occasion since the office of

the Chief Rabbinate in England has been established, nearly 200 years ago, that an incumbent has left this country on such a tour. The feeling generally here, is that the present circumstances justify the trouble and expenditure of so extensive a tour. While the Chief Rabbi will really be making merely a pastoral tour of outlying communities, Mr. Albert M. Woolf, Vice-President of the United Synagogue, will be interested in securing financial assistance for the great Jewish War Memorial Scheme. This scheme, as has already been explained, desires to raise a fund of one million pounds for the establishment of a Jewish College of Learning, which will act as a centre for Jewish religious education within the British Empire. With the money raised it is also hoped to generally subsidise religious education in every community, and thus keep alive the faith of our fathers.

The farewell Dinner was indeed a successful function, and extremely enjoyable to all who were privileged to be present.

D. D.

"ISRAEL'S MESSENGER"

We have to acknowledge the receipt of "Israel's Messenger," a magazine "issued at irregular intervals" at Shanghai, China. The literary contents, which are strongly pro-Zionist in their tendency, are written in a high literary tone, and breathe in every line the true spirit of Judaism, its broad conception of the hopes of Israel, and its strong faith in a future of strength and light which will atone for the long and weary years of our race, passed in darkness, but never in despair. We wish success for "Israel's Messenger's" glorious "mission in awakening the soul of Judaea in the Far East, which is so ably helped in lofty and truly noble manner by Mr. N. E. B. Ezra, the editor of the journal.—*The Australian Jewish Herald* (Melbourne).

BRIEF MESSAGE FROM SIR HERBERT SAMUEL

HIGH COMMISSIONER OFFICE
JERUSALEM, 21st, October, 1920.

We are in receipt of the following brief message from His Excellency Sir Herbert Samuel, High Commissioner of Palestine, signed by his Acting Private Secretary Mr. Max Nussek:—

I am directed by His Excellency the High Commissioner to acknowledge, with an expression of his thanks, receipt of your letter of September 10th.

His Excellency has received your paper, which he has read with great interest.

MR. ISRAEL COHEN, THE ZIONIST ENVOY ADDRESSES BIG ZIONIST MEETING

PAYS ELOQUENT TRIBUTE TO SHANGHAI ZIONISTS.
ENTHUSIASTIC RESPONSE.

JEWISH GRATITUDE TO GREAT BRITAIN.

FULL REPORT.

SHANGHAI'S MESSAGE TO ZION

Mr. Israel Cohen, you have our grateful thanks for your unselfish devotion to your brethren. We trust you will carry to your colleagues, Shanghai's best wishes to see Zion a land of plenty, and an oasis of moral rectitude and if needs be an example and a bond of union between Christian brothers at variance with one another. That will be the Jew's contribution to humanity, the Jew's return for good or evil received during the whirligig of ages.—*Chev. TOLEDANO.*

More than 300 members of the local Jewish Community welcomed Mr. Israel Cohen, the Zionist Envoy who is on a tour of the Far East, Siberia, Japan, Straits Settlements, Java and India. An inspiring appeal for support of the great



MR. E. S. KAPOORE,
President, Shanghai Zionist Association, to whom the Zionist Envoy, pays an eloquent tribute elsewhere in this issue.

scheme of the Zionist movement, in connection with the restoration of Palestine as a national home for the Jews, was made particularly to the Jewish community of Shanghai, in a speech on the "The British Mandate for Palestine" given by Mr. Israel Cohen, the Zionist envoy, at the Palace Hotel on the 1st instant, before a representative gathering of the Shanghai Zionist Association and the local Jewish community.

Among those who supported the Chairman, Mr. Edward I. Ezra, at the platform were the following:—Sir Everard Fraser (British Consul General), Hon. Charles S. Lobingier, Judge of the U. S. Supreme Court for China, Rabbi W. Hirsch, B.A., N. E. B. Ezra, Hon. Secretary of the local Zionist Association, Jacob L. Friend, Hon. Secretary of the local Kadimah, R. A. Gubbay, Albert Howard, M. Myers, George S. Sokolsky and Chev. Toledano.

The keynote of the address was the necessity for immediate financial support of the Palestine Restoration Fund Scheme—a scheme which is receiving the support of Jewish communities in all parts of the world.

The Chairman's Address

In introducing Mr. Cohen, the chairman, Mr. Edward I. Ezra, said that when Mr. Cohen came to Shanghai he was not unknown. His work in connection with the establishment of a national home for the Jews in Palestine had been known in all parts of the world for many years. Long ago the movement for the acquisition of Palestine as a national home for the Jews was nothing else than an idealistic theory. The result of the great war had shown to the Jewish community that they had a friend in Great Britain that had helped them in their hour of need. She declared that at the termination of the war she would take the necessary steps to establish the national home in Palestine. The result of that declaration was that theories which were visionary had become practical realities and he thought that no Jew, whatever he may be, or whatever nationality he may be, could ever possibly forget the great debt that they owed to Great Britain for her assistance. (Loud applause).

Mr. Cohen's Address

Mr. Cohen said that he appeared before them as emissary of the Central Executive of the Zionist Association whose headquarters were in London. They entrusted him with a mission to travel over the communities in a great distance, first of all for the purpose of explaining the decisions of the Peace Conference, secondly for the purpose of extending and strengthening the Zionist movement and thirdly, but not least of all, for the purpose of raising support for the reconstruction of Palestine. After investigating the Jewish community of England, Mr. Cohen said that he next went to Palestine to see for himself exactly the conditions of things in that country. Next, he went to Australia, and New Zealand and the result of these activities was the raising of £80,000 from about 20,000 Jews.

Shanghai was regarded as the most important Jewish community in the Far East and it enjoyed a high reputation. Before setting out on this great expedition, the speaker said that he had received letters from Lord Robert Cecil, Sir Herbert Samuel, Lord Rothchild, and Sir Alfred Mond expressing their hope in his success. (These letters are published elsewhere in this issue).

He very well recalled the dark days of 1917 when the steady advances of the enemy in Europe caused the horizon to be more gloomy than ever, until the first tidings of the victory in Palestine were heard. It was then that the dawn began to break. It was in the Holy Land that the Allies were first blessed with victory, and dawn broke not only for the Allies, but for the whole Jewish community.



MR. EDWARD I. EZRA.

Graphically describing the persecutions of the Jews in Russia, Mr. Cohen said that thousands of Jews were accused of imaginary crimes and flung into jail, compelled to languish, and hundreds of them succumbed to the terrible tortures. These Jews—living, or ailing, in Central Europe had been compelled

SOME EMINENT CHRISTIANS WHO ATTENDED THE ZIONIST MEETING



REV. DR. FRANK RAWLINSON.
Editor, THE CHINESE RECORDER.



HON. CHARLES S. LOBINGIER.
Judge U. S. Supreme Court of
China.



SIR EVERARD FRASER, K.C.M.G.
British Consul General.

to wander for many months in the shadow of death and it seemed only mockery and hyperis to talk to them of the promised land. But when the actual news arrived of the victory in Palestine it gave them greater strength and hope to build up the future.

The famous letter signed by Mr. Balfour in November 1917 stating that the British Government viewed with favour the establishment of the national home for Jews in Palestine was one which would live in the history of the Jews as one of the greatest documents emanating from the world war. They did not regard the letter as a "scrap of paper" but, as a document with the sign and seal of the British Government and they knew that when the time came that document would be honoured. (Loud Applause).

Great Britain did not wait for the termination of the war before taking the first steps in redeeming their promise. Early in the spring of 1918 a special commission was organised for the purposes of investigating conditions in Palestine. This commission under Sir Herbert Samuel went out to Palestine and before three months was over a report was drawn up.

There was the whole Jewish community waiting impatiently for the decision of the Peace Conference in respect of the position of Palestine. At last on the 24th April this year the Peace Conference offered the mandate for Palestine to Great Britain, there being unanimous reasons for this. Some people suggested that the mandate should be given to America, as being the most efficient of all countries, some

suggested France and others suggested England and France jointly. They realised, however, that if the control of Palestine were given to two Powers, each of these Powers would be too busily occupied in watching each other that they would forget to watch Palestine. (Laughter.) The only solution which the Jews wanted was that undivided control of Palestine should be handed over to Great Britain because they felt very grateful to the British.

Uncorruptible Honesty

Then began a new chapter in the history of Palestine. On the first of July this year Sir Herbert Samuel was appointed High Commissioner to administrate in the Holy Land. He had not spent many days in that country before he had gained the confidence and estimation of all sections of the populace. The King's message declaring that the Government's determination to respect the rights of every creed and tribe in the country was made clear to the people as also was the fact that for purposes of administration in the civil service not only the highest ability would be demanded but the highest quality of uncorruptible honesty.

It had also been decided that the language of the Jewish people (Hebrew) should be recognised as the official language, exactly in the same way as the English language is recognised. The Jewish sacred places would be controlled by the Jews and the sacred places of Christendom controlled by Christians. The High Commissioner of the country had organised various commissions for the purposes of developing the economic

conditions of the country, the fiscal conditions and altogether for the establishment of the security of Palestine.

The future of Palestine depended not so much upon the efforts of Sir Herbert Samuel, not so much upon the economic or political effects, but on the support of the Jews throughout the world. It would depend upon the capital brought into the country and the amount of good labour in order to make it once again a land flowing with milk and honey.

\$25,000,000 Wanted

The organisation of the Zionist Movement had worked out a great reconstruction scheme. They were making an appeal for \$25,000,000 which was not a large sum compared with the 8 millions a day



MR. ISRAEL COHEN.

that Great Britain used to spend on destruction during the war. Unless the first steps in the scheme were successful the future of their work would be imperilled. The war was not yet over so far as the Jewish community was concerned. Close on 180,000 Jews had been murdered in cold blood during the past few years in Russia. The restoration of Palestine was needed very badly and that was why it was necessary that the Zionist scheme should be carried out as speedily as possible. They wanted an influx of 30,000 Jews into Palestine in twelve months in order to develop the arts, crafts and sciences of the country. They wanted to impress upon people that the Jews were not going to Palestine for the purpose of creating wealth but to develop the country, its education and other important factors. They wanted Jews to go to Palestine endowed with Western experience and it was hoped that with the re-settlement of Palestine, they would gain some of the inspiration of their forefathers.

Mr. Cohen concluded his address by an appeal to the Jewish community to do all they possibly could to support the scheme.

Judge Lobingier's Address

Judge Charles S. Lobingier, on rising to address the meeting was greeted with loud applause. He said:—

I did not understand that I was to make any remarks upon this occasion and it seems quite unnecessary for me to do so. You have assembled here to learn of Zionism in its latest and most practical phase and you have heard that phase fully set forth by one of the world's leading exponents of the movement. It would require very wide and intensive reading to obtain the information he has given us here in the short space of an hour. He has exhausted the subject and there is little left for me to say about it.

Your Chairman has alluded to the signal honour which was accorded me, at the suggestion of the Jewish community of Shanghai, by the inscription of my name in the Golden Book of the New Zion. That was a tribute which touched me deeply. It was wholly unexpected and I never could persuade myself that I deserved it; but my appreciation is, none the less, more profound than I can express to you.

Zionism has always appeared to me as much more than a Jewish question. For just as Jews are found in nearly every country in the world, so every country is affected by their condition. And the situation in the New East today shows it is one of danger zones of the future. Palestine and the Jews are therefore not merely local questions. They are problems for the whole civilized world and it be-

lieves the non-Jews to join with you in effecting their wise and just solution. (Applause.)

Chev. Toledano's Address

LADIES AND GENTLEMEN:—It is quite proper that I should second this vote of gratitude, because Mr. Cohen and I went to the same college; I preceded him by some years, being older than he is, although he looks considerably older (laughter. Mr. Cohen: I am sure I don't).



CHEV. TOLEDANO.

Our guest has a message, and he delivers it in a wonderful manner, and his words ring true. He is a man who could have an enviable

land that treats all equally, a land of which we all feel proud, naturally feel that such a country claims our entire national aspirations. But we must not forget that three fourths of the Jews are so to speak debarred from feeling any love for their native lands, where obloquy and murder are constantly rampant; and yet, pathetic fact, even then, the Jews try to have some national pride, some patriotism, and endeavor to be good citizens.

Thinking Christians have not overlooked this infamous state of things, and their verdict is the redemption of Palestine. It is therefore plain that all Jews can support with perfect propriety this great, this truly humanitarian, this sentimental yet to-day accomplished movement, and in so doing Jews need not fear that they are casting themselves adrift from their own countries which cherish them as children of the land, countries of which all Jewry is proud.

The bulk of the help now asked for is coming from men who may not benefit directly by the movement, but what of that? The war has been a great drain on our means more especially in Shanghai, where its unique international constitution has required our supporting perhaps five or more funds simultaneously, and this must be realized by our messenger of mercy—but it would

SHANGHAI'S CONTRIBUTIONS TOWARDS THE PALESTINE RESTORATION FUND SINCE THE BALFOUR DECLARATION

Laura Kadourie Colony to be founded in Palestine* £ 10,000. 0. 0	
Jewish National Fund 1918-1919-1920	3,000. 0. 0
Palestine Restoration Fund	10,000. 0. 0
	£23,000. 0. 0

*Of this about £700. was contributed by the Hongkong Jewish Community; about £7,000. by Mr. E. S. Kadourie and the balance £2,300. by the rest of the members of the local Jewish Community.

position as a lawyer or a journalist, but he has dedicated himself to alleviate human suffering, and to follow an ideal. We greet him, for he deserves our admiration. You have heard him, you possibly can realize—I hardly can—that Zionism is no longer a wish. The success of Zionism is a fact. It is even the will of Christianity that Palestine shall be a Jewish home.

As an Italian, I am not a Zionist, but I am an ardent well-wisher, and firm believer in its need, in its practical value and its very near ultimate success. This apparent anomaly of non-Zionist Jews can be easily understood. We Jews who have a motherland which our Christian brothers share alike with us, a

be distinctly a shame if Shanghai did not make a generous response. Mr. Cohen and his Zionist colleagues, I am sure, invite observations; I will not say criticism, because an organization which has patiently studied all details for twenty years, and which numbers some of the clearest, most men of the day, inspire confidence and disarm us at the outset as critics. Still many of us who have experience of pioneer enterprises, who have seen and helped colonies to spring up and flourish, have a right to observe and observe audibly if needs be. Let Mr. Cohen take heart of grace, I will begin by helping him to dissipate some of the difficulties, sometimes exaggerated, but always

surmountable. Take the alleged antipathy of the Moslem natives to the Jews. I had the privilege last year when helping to pacify the rebel chiefs in Italian Tripoli, to meet Sheiks of great learning and great courage, men of large heart, and their sentiments were inspiring on the subject of Palestine, when it was explained that the coming prosperity of the Holy Land would be achieved by Jews, pioneers fleeing from persecution; and that this prosperity would be shared alike by Jew, Mohammedan, and Christian. It is quite in keeping with Jewish kindness, besides being elementary good politics. The Jew has never aspired to absorb or convert his neighbours, but if rebellion should nevertheless occur, well, the Jew must be ready to quell it. Colonies are not always built without trouble.

There is much loose talk of the barrenness and of the unhealthy climate of the Holy Land. Palestine was made desolate and then neglected for centuries. Naturally it is not to-day a perfect land. If Hampshire or Kent were allowed to grow wild for a century or even one decade, things would be in a sad state of neglect. Besides, perhaps it is just as well that pioneers should have to fight these difficulties

and see the fruit of their efforts in a regenerated land. What will not twenty years of colossal energy do? The energy of the polyglot and versatile new inhabitants hailing from every different calling, and having modern machinery at their disposal.

The wretched clash of Capital and Labour, the distorted views taken to-day by working men of the world over—a canker to the welfare of Europe—are if anything a stimulant for a rapid regeneration of Palestine, because, there, the proletariat who are fugitives from persecution and rapine, will be working for an ideal and not for idle theories.

Mr. Cohen can learn here in China some of the social panacea which should quieten any possibility of discontent in Zion. Let the hard-worked hewer of stones and drawer of water have a social standing as good as if not better than the followers of Figaro, or the enthralling dramatic actor. Let all Jews realize that Zion is a haven of refuge and not of idleness, where the present generation will live in safety, patiently and laboriously if needs be, uplifting and upbuilding for their children, for Lord Beaconsfield said, the world belongs to the young.

Now that the subscription from Shanghai has been secured, let me

A PERSONAL MESSAGE FROM THE ZIONIST ENVOY

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—On the eve of my departure for Japan I should like to take this opportunity of expressing my very heartfelt thanks to all those who have contributed in any way towards the success of my brief visit in Shanghai. Having arrived here at a time of such acute economic depression, I venture to think that the financial response made to my appeal maintains the reputation of your Community as the most public-spirited in the Far East.

My thanks are in the first place due to Mr. and Mrs. Edward I. Ezra for the splendid reception they held in their palatial home and for giving a generous lead to the local donation list. They are equally due and likewise gratefully tendered to Mr. and Mrs. D. E. J. Abraham, Mr. and Mrs. R. D. Abraham, Mr. and Mrs. S. J. Solomon, Mr. and Mrs. N. E. B. Ezra, Mr. and Mrs. T. Toledano, Mr. Ezra Shalmon and Mr. J. L. Friend for the very friendly hospitality I have enjoyed in their homes.

But my thanks are also due in great measure to one who is unfortunately absent from your midst at present. Mr. E. S. Kadoorie has for years past been the staunch upholder and magnificent supporter of the Zionist Cause in the Far East, and it is his zealous activity and beneficent example that have proved so valuable a stimulus in your Community. I deeply regret that I have not had the opportunity of making his personal acquaintance on this occasion and trust that I shall be in time to meet him upon my return to Europe.

In conclusion, I wish also to express my grateful appreciation of the inestimable services you have rendered to the cause of Zion, both as Editor of ISRAEL'S MESSENGER and as Hon. Secretary of the Shanghai Zionist Association, and particularly of the assistance you have rendered me during my visit to this City. I am glad that, after the completion of my mission in Japan and Siberia, I shall have a further opportunity of spending a few days in the midst of your Community.

In the meantime, I sincerely trust that all these who could not attend the public meeting at the Palace Hotel, and whom I have been unable to call upon, will discharge their duty in this important hour by forwarding to you their contributions towards the Palestine Restoration Fund.

With Zion's greetings.

Astor House Hotel,
SHANGHAI, 3rd December, 1920.

I am, etc.,
ISRAEL COHEN

suggest that after this exceptional and sorely needed money has been obtained, means should be devised to entirely finance the country, in a more usual manner, by the flotation of proper state loans, paying lucrative interest to small holders and financiers alike, as is the practice of the great nations of the world. Surely if nations with enormous national debts do it, Palestine can do likewise; naturally Jews abroad would help.

Mr. Israel Cohen, you have our grateful thanks for your unselfish devotion to your brethren. We trust you will carry to your colleagues, Shanghai's best wishes to see Zion a land of plenty, and an oasis of moral rectitude and if needs be an example and a bond of union between Christian brothers at variance with one another. That will be the Jew's contribution to humanity, the Jew's return for good or evil received during the whirligig of ages. (Applause.)

Rabbi W. Hirsch, D.D. said that Zionism had put a test on the Jewish heart. The healthy and robust Jew would not fail to support a cause that promised security for Judaism and offered a home to many helpless and homeless Jews. He hoped that the Jews of Shanghai who had already established a considerable reputation for their liberal support to the Zionist movement would respond generously to Mr. Cohen's appeal. He had pleasure in proposing a hearty vote of thanks to the Chairman for the able manner in which he presided at the meeting. Mr. N. E. B. Ezra seconded and the resolution was carried unanimously.

"WOMEN RABBIS"

Certain congregations are seriously contemplating the engagement of women rabbis. That may perhaps solve the problem of how to get our young men to come to the synagogue.—*The Canadian Jewish Chronicle* (Montreal).

MRS. JACOB SCHIFF EXPRESSES THANKS

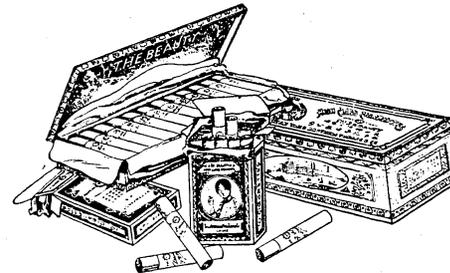
In reply to the telegram of condolence sent by the local Jewish Community to Mrs. Jacob Schiff, on the occasion of the demise of her husband, Mr. D. M. David, the President of the local Jewish Community Association has received the following acknowledgement:—

"The members of the family of the late Jacob H. Schiff gratefully acknowledge the Shanghai Jewish Community's kind expression of sympathy and deeply appreciate the tribute to his memory."

THE BEAUTY CIGARETTE



EVERY CONNOISSEUR PRIZES



AN IDEAL SMOKE

A trial will convince You



NANYANG BROS. TOBACCO Co.

SHANGHAI.

REVIVAL OF JEWISH IDEALISM

BY DR. JOSEPH SILVERMAN.
Temple Emanu-El, New York.

Elijah is one of the greatest characters of the Bible, a child of nature, a man inspired of God. He was a prophet who feasted upon great ideals, whose life was devoid of every taint of materialism or commercialism, even of the ordinary precautions that actuate most men. His greatest mission consisted in battling against idolatry and heathenism and in drawing the people away from a sordid existence to a nobler and higher life. He was an indomitable champion of idealism and an uncompromising opponent of all the gross materialism of his day, whether he found it in high or low places. He was the friend of truth and righteousness and the inveterate foe of all hypocrisy and evil. He was a giant in spiritual strength, a bulwark of rectitude, invulnerable in every contest for truth, right and justice. Yet notwithstanding all his energy, long suffering, patience, perseverance and buoyancy, he finally succumbed under the many disappointments that fell to his lot; gave up the good fight for idealism and withdrawing from the world of activity, strife, turmoil and vexation, hid himself in a cave. Here in obscurity he would rest, secure from all the corruption of the world and all its mean and unworthy motives that his heart abhorred. Here he would be free from the dangers that threatened him in the city and from the cruel fate that had overtaken his colleagues. We can infer all this from the anguish of soul that he expressed in his reply to the reproach of God, "What dost thou here, Elijah?" In the intense grief at his bitter disappointment, he cries out, "I have been very zealous for the Lord, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars and slain Thy prophets with the sword and I, even I alone am left and they seek my life to take it away." (Kings xix, 9 and 10.)

Then followed the order from heaven, "Go forth and stand upon the mountain before the Lord." Elijah obeyed and beheld that wonderful vision of storm, wind, earthquake and fire, and learned that God was not in the wind, the earthquake or fire that destroy, but in the still small voice that is forever building the universe and making for righteousness the command, "stand upon the mountain before the Lord."

and the vision that followed, to mean, that Elijah was not to be discouraged; that he was to leave the valley of materialism, the lower planes of sordid conflict and go up to the mountain top of idealism, to stand before the Lord and follow the still small voice of God, the dictate of conscience, the promptings of the better nature of man that lead always upward and onward to the highest good.

We all have need of ideals to reconcile us to the many disappointments of life. Ideals are the boys that keep us alert upon the tempestuous seas of earthly existence until some unexpected help from without or within us comes to our rescue. Ideals are the standards of excellence that we have set for ourselves in character, success or happiness. They give a lofty purpose to life, direct and stimulate ambition and pride and fortify us against the trials and vexations that beset our paths.

But the greatest value of ideals is to be found in the fact that they constitute the mainspring of permanent progress. These, of whose soul idealism has taken possession, do not rest content with the realization of any one goal. Every gain is to them but a stepping stone to another. An ideal realized creates in turn another ideal. There is no limit to progress in the realm of idealism.

The same principle obtains in nations. Ideals create them and keep them alive. When nations cease to be actuated by loft and sublime purposes, they degenerate, as do individuals, into selfish, pleasure or power loving entities that in time lead to their destruction. Many nations have foundered on that rock. The Empires of Alexander and Napoleon are examples of the destructive influence of a national loss of idealism. Germany of to-day has built up a frankenstein in her militarism which is destined to be her undoing. The greatest nations of the world to-day, America, England, France, Italy and Belgium are actuated by an idealism for the benefit of humanity that will make them supreme.

Religions are subject to the same life-giving principle as are individuals and nations. Religions, if they properly be said, depend for their origin and progress on some high

ideal which, embodied in a creed, in laws, rituals and ceremonies, becomes so deeply rooted in the thoughts, feelings and practices of a people as to excel all other purposes in popularity and influence. And the very life of a religion depends upon the vitality of its visions or rather upon the preservation of the spirit of idealism which constantly looks forward to a higher goal of excellence. A religion, even as a nation or an individual, can not afford to rest content with any material achievement. Many religions, just as nations, have died because they lost their lofty outlook of spiritual progress. The mythologies of the ancient Greeks and Romans for centuries swayed men's beliefs and hopes; idolatry and polytheism have had their days of glory and influence. But they died in the grip of material degeneracy.

Judaism succeeded in impressing itself upon men's minds and in rising superior to the sordid religions of antiquity because of its singular and superior idealism founded upon the holiness of God and looking to the perfection of man. In any discussion of the origin and permanence of Judaism, this basic fact must not be overlooked, that idealism is its distinct and distinguishing characteristic.

In Judaism, just as excellence all material forms, rituals and rites are secondary to its ideal of human perfection. Judaism is an interpretation of life and must therefore be as broad, as comprehensive as life itself. It came to be narrowly dogmatic; it must be broadly progressive, even "elastic" as has been facetiously remarked by a captious critic. Judaism is an outgrowth of the needs of human nature and must constantly correspond to those needs. Whilst forms, ceremonies, institutions may become obsolete, Judaism remains ever new. As long as men live, as long as life lasts, as long as the soul has aspirations toward better things, so long will Judaism remain, because it represents those aspirations.

It is therefore possible to trace Judaism back through more than three thousand years of history, through the simple faith of the Patriarchs, the complicated Levitical Cult of the Mosaic Code, the Temple rites of the ancient priesthood, the humanitarianism of the prophets, the legalism, to wit, rigid ceremonialism of the Rabbinic period, down to the Re-forms of our own day and to find, notwithstanding innumerable changes and innovations of forms, the same historic Judaism, the same philosophy of the Universe and God, of life and man. In short, Jewish Idealism, the very heart of our religion, has maintained Judaism through three thousand years of development, with

all its changes, destructive tendencies and internal crises. And this idealism has maintained Israel despite persecution, discrimination, oppression and dismemberment. Israel survived dissection in its ancient kingdom, the woes and strifes between divided kingdoms, Babylonian Exile and later its precarious existence under various forms of government. Israel survived because, whilst other peoples fought for territory, commercial, industrial and political power, Israel was buoyed up by the hope of realizing its idealism for man and mankind. Israel was sustained by the principle underlying the words of Scripture, "not by might and not by power, but by spirit, saith the Lord."

Israel had heard and obeyed the word of God spoken to Elijah, "Go forth and stand on the mountain before the Lord." In the realm of idealism there is no defeat. He whose only aspiration is for the best, the highest, the purest, the noblest, is never lost. Disappointment may come even to idealists, but it acts only as a spur to great effort. That is the very nature of an ideal, that it is invincible. You may destroy property, kill people, but the ideal will live. In the present war, brute force may destroy life and all material things, but when the smoke of battle is cleared away, then will arise, phoenix-like from the embers of destruction, a new world based on justice and humanity, liberty, equality and fraternity for all mankind.

Israel has died a thousand deaths, but its Idealism has survived. No sword thrust or shell can pierce an idea or an ideal. The thunder of Sinai is heard above the carnage of battle. While Jerusalem was in flames, a rabbi built a school at Jamnia and planted anew the ideals of Israel. And so in every city and hamlet of the world, where a Jewish family took root, it planted its ideals and built a school and synagogue around it.

But the world's materialism grew apace at the same time and many people became engrossed by worldly interest and were swept away from the meagerness of a higher spiritual life. No need specifically to analyse the momentous crisis of religion. Materialism is the world's greatest menace. It is sapping all that is sweet and pure and dear to life, all its nobler sentiments, its chivalry, its generous and almost prodigal selflessness. Men have become centered in themselves to such a degree as to forget the world and God.

Judaism has suffered in common with other religions from this universal evil. Many Jews have been enticed from the faith by the lure of worldly interests. They have

descended into the valley of material temptations, are revelling in power, pleasure and plenty, deaf to every higher prompting of the soul. Therefore the synagogues are depleted whilst men gather in their businesses or clubs to follow a lower impulse than their faith would dictate. Therefore are the children drifting away from Israel's ancient moorings.

We need a revival of Jewish idealism, of that idealism that made Israel proof against the allurements of the worldly call, against the pitfalls of irreligion, skepticism and indifference engendered by the temptations of gold, glory and grandeur. To those of Israel who sit in the recesses of spiritual gloom, may there come the word of God that reached Elijah in his dark cave, "Go forth and stand on the mountain before the Lord." Get thee out of the valley of materialism, out of the lowlands of sordidness, the marshes of sensual desires, and stand on the heights of holiness, honour and hope. This idealism means in the first instance to "know thyself."

The materialism of the day has blurred a knowledge of the real self, of man's soul, its grandeur, its sublimity, its possibilities. The soul has been forgotten and overlooked in its mad rush for wealth and pleasures. We must teach men again to know themselves, to study the hidden essence of life, that they may realize that it profiteth nothing to a man to gain the world, if he lose his own soul. To think lofty thoughts, to feel nobly, deeply, to peer into the recesses of the human heart, to draw from the wells of human nature all that is pure and good, that is to live, to develop, to grow, to be happy; it means to voice the prayer of the Scripture "Create in me a pure heart and renew a right spirit within me."

A true self-knowledge will open up to us the next stage of Jewish Idealism, that is, to know our fellowmen to comprehend and right-ly practice the divine command, "Thou shalt love thy fellowman as thyself." Materialism has bred selfishness, and selfishness has led to cruelty and violence, the logical and bitter consequence of which has been war. When men have looked into their deeper inward nature and redeemed themselves from every brutish taint, then will they be ready to treat their fellowmen on the basis of equality and equity. Then will they truly understand and follow the words of the prophet: "He hath told thee, O man, what is good, what the Lord requires of thee, but to do justice, to love mercy and to walk humbly with thy God." Standing on such a spiritual height, men will lose all hatred toward their fellowmen, will

turn swords into plowshares, spears into pruning hooks, battleships into merchant vessels, forts and arsenals into school houses and exchange the arts of war for the arts of universal peace.

Jewish Idealism implied in the text "Stand upon the mountain before the Lord," indicates further that we should teach men to know the universe. Those who grovel in the valley never see the universe. Only on the mountain does the whole panorama of nature burst upon the view and reveal the great mysteries that God has wrought. The materialism of the day has drawn men away from a contemplation of nature and created an artificial from which the great universe is shut out. No wonder they know not God, when they know not his handiwork. You can not find God in a gambling den or in the graft processes of unfair competition.

The ancients were naturalists, though they possessed less scientific knowledge than is at our disposal to-day. They knew the universe at first hand, because they came into direct contact with the soil and felt their dependence upon the elements. Therefore the Psalmist could voice the sentiment contained in the words "The Heavens declare the glory of God, and the firmament tells of His handiwork."

We must teach men again to become students of nature, to read the revelations God has written in the twinkling stars, in His footprints on the eternal sands, and in His insignia on the everlasting rocks. Then men will stand again on the heights between heaven and earth, will marvel again at the riddle of the universe, will try to comprehend the permanent Sphinx. Then will they be lifted out of their crass ignorance and be edified by a spiritual illumination akin to wisdom.

Jewish idealism means finally, that we must teach the world to know God. "To stand on the mountain before the Lord" signifies nothing less than through the knowledge of self, that is, of the human soul, and the knowledge of our fellowmen and the Universe, to rise to a knowledge of God. The idealist appreciates the smallness of man and the greatness of Deity. He rises through knowledge and purity to an understanding of divinity. But the idealist goes further and comprehends somewhat of the greatness of man, of his spiritual possibilities when he discovers his relation to God, when, standing on the mountain before the Lord, he beholds his Creator, the Infinite One in whose image he, the finite, was fashioned. To stand before God is to be cognizant each day, each hour, that there we are in the presence of His Majesty, the King of Kings and that

we must so conduct ourselves as to be worthy of standing in His presence (cf. Ps. 34).

We need the revival of such an Idealism that will cut to the very core of the evils that beset Judaism, namely, materialism. Let Israel, like Elijah, come forth out of the valley of unworthy thoughts and purposes, even of despair, and rise to the heights of wisdom, purity and possible perfection.

The mission of Israel is not lost. Only those individuals and peoples have no mission who have lost their ideals. Israel must and will redeem itself, must and will retain its ancient purpose to be a priestly people, to learn the law of God in order to practice and to teach it to mankind; to establish its ideals of self-knowledge, of a knowledge of man, of the universe and of God and thus to stand always on the supreme heights before the Lord.—*The Hebrew Standard* (New York).

THE TRAGIC HUMOUR OF JEWISH LIFE

Nowhere is the tragic humour or, if you will, the humorous tragedy of Jewish life at the moment made more apparent than in the sermons preach-

ed from their pulpits by many of our rabbis—exclusively of the Reform section of our faith—on the high holy days. Instead of inculcating the undying truths of Judaism in their congregations, they employ these days of all days to pander to the sensations of the minute.

This theme of self-aggrandizement in the pulpit we have adverted to oftentimes in the past. A new reference to the age-worn subject is in order, seeing that our preachers have not altered their procedure and that the attractiveness of the bold headline in the daily newspaper is irresistible.

The undying truths of Judaism, the fundamental, because eternal, verities of our religion, possess no appeal to these orators bereft of all sense of responsibility for their duties. Theirs is the duty to teach by force of example, to build constructively, to cast their thoughts and measure their actions by high and sublime standards. Perhaps we expect too much of them, poor, finite beings! Not enough, however, if they be really true to their noble calling. Not enough if they are truly seized with an all-consuming love of Torah, the desire to preach only God's law and to transmit unswayed to our posterity the Judaism and the Jewish traditions we have received from the fathers.

One might well laugh satirically over this crass perversion of the ends of Jewish existence were it not that so much of the tragedy thereof is concealed therein. And, conversely, we should bewail our lot, to be possessed of such spiritual guides, were it not true that on them only in an infinitesimally small part rests the burden of preserving Judaism. For the reform Jews, however, this tragic consummation is quite unrelieved of humorous flashes.

We presume it supererogatory and altogether unavailing for us again to ask the community to take counsel together in this matter. For the community, no matter what its Jewish theology, can control its spiritual guides, legitimately, in this respect. If we cry for bread, bread, and are requited with a stone, this state of affairs is not only dangerous for our future weal, but can be ended, once and for all, only when we unequivocally reject the stone and demand the bread that is in store and wrongly withheld.

Yes, let our preachers tell us of Judaism. Let them give us bread, mental and spiritual opalium, and no stone. Then, religiously and communally, a new day will open for us all, here in America.—*The Hebrew Standard* (New York).

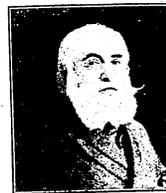
With which excellent sentiment, let us say 'Ken Yehi Hatzov We' nomar Amen.'—Editor, ISRAEL'S MESSENGER.

Written for ISRAEL'S MESSENGER.

THE LAND QUESTION IN PALESTINE

BY DR. MAX MORDAU, Paris (France)

We cannot insist too much on the fact, that Zionism no longer floats in the airy region of abstract ideology, but has landed on the firm ground of stern, rigid reality. We are now called upon to put it into practice, and this compels us to find a solution for a series of questions, all of them most difficult and complicated. It is hard to say which of them is more urgent and important than the others. They are all of the same gravity. The first was the abolition of defence of immigration to Palestine. This question had to be solved before any other could be approached. Happily this liminary obstacle to the return of Jews to the land which is to become their national home was cleared away by the new administration under Sir Herbert Samuel, and Mr. Balfour's declaration of November 2nd, 1917 is no longer a mockery as it has been for two years and a half, the gates of Palestine having been thrown open to those that yearn for entering it. There remain the questions of our relations with the Arab population, of the acquisition of the soil, of the raising of the indispensable huge funds to be settled. Today I propose myself to deal with the land problem only.



Dr. Max Mordau.

It needs no arguing to prove that Palestine can never become the national home of the Jewish people unless this is offered the possibility of sinking its roots into the ground. For those middle-headed dreamers of the Ghetto who drivel high faluting twaddle about a "spiritual centre of the world's Judaism in Jerusalem" the land question, of course, does not exist. For the construction of a university, a building site of an acre or two would suffice and this might be bought at a not too forbidding price. The teachers and pupils, if any, could be lodged in flats and rooms in the neighbourhood, and the difficulty would be elegantly solved; in fact, it would not even arise. It is not

worth while to stop and consider this scheme, except for fun's sake. But Zionism is now too serious a matter for joking. Another plan consists in putting the principal stress on industrial development of the country. If the Zionist ideal were to erect the greatest number possible of factories, to adorn Eretz Israel with a forest of monumental chimneys, to make the mountains from the Sinai to the Lebanon resound with the echos of steam engines and electric plants in full swing, again the capital going to be invested would not find it too hard to get possession of the ground where to place the mills. Highly developed industries would easily occupy a numerous army of Jewish workers and in this way Palestine could be populated with hundreds thousands, perhaps with millions of Jews who would require no more land than would be necessary for housing them. The mere idea of such a state of things is chilling. The Sociological condition of the Jewish people of whom Palestine would have become the national home, would be unsound beyond description. There would be a vast majority of proletarians opposed to a minority of capitalists, with all the dismal consequences of such an economical stratification of the nation. Even if capital and labour could overcome their traditional antagonism, if they could be brought to co-operate harmoniously, they would still be subject to all the fluctuations of offer and demand, to every periodical crisis of the world market, and in the best of cases the national home would shelter a nation of town dwellers or wage earners severed from the nourishing soil and continuing the artificial life of the bulk of the Jews in the diaspora who are inhabiting large cities, become physically deteriorated and mentally hyperrefined and kept in a permanent state of excitement, breeding the constitutional weaknesses and hereditary diseases consequent a chronically overstrained nervous system. This is the contrary of what we desire. We want a Jewish people regenerated by the contact with the soil. We want it to undergo the experience of Antrobus regaining his native strength as soon as he touched his mother earth. We want it to live a healthy life amongst beautiful surroundings and with a congenial oc-

cupation, because only under such conditions it can hope to develop its best type, to work out all its possibilities and thereby justify the high expectations which we Jews as well as the gentile nations attach to the rebirth of Israel in the land of its fathers.

It has to be added that a largely urban and proletarian population is by its nature floating, permanently on the move, and in spite of Palestine having been proclaimed and internationally recognised, the national home of the Jewish people, we would continue to be the Wandering Jews as long as we would not be seriously stabilised by having our feet firmly implanted in the soil.

The first condition which a human collectivity is bound to fulfill if it aspires to the rank of a nation is to be the owner of the land where it dwells, and to produce its staple food. In the popular view every element of the population which does not answer to this requirement, is branded as parasitic. This is the qualification which our enemies are everywhere applying to us Jews, although we are the most hard working, the most indefatigably industrious people on earth, simply because we are not raising crops with our own hands and breeding cattle on our own grazing grounds, having been debarred by secular, by millenary coercion from following rural pursuits.

Just as it is imperatively necessary for us to form the majority of the inhabitants in order to make Palestine the national home of our people, so it is to be the owners of a sufficient extent of the soil to enable us to become self-supporting. There must be no mistake as to the meaning of this word. It does not signify that we pay our way somehow or other, with the money earned by all sorts of lucrative industries, trades or professions, or as income from securities, or as profits from speculations or financial operations, or as subvention from abroad, a kind of demeritised and disguised Chahukah on a large scale; it has to be interpreted literally as implying that we must win our bread with the sweat of our brow, by tilling our own soil with our own hands.

But how are we to possess ourselves of the necessary land in Palestine? This is the task of vital importance which Zionism is at present confronted.

The simplest answer to the question is: "How to get hold of the land? Why by purchasing it." Very simple indeed, but ridiculously silly. There is no example in history of a nation having bought its country acre by acre. How could it be done? If the commerce of the land is to be free, an unlimited

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speculation is bound to set in which must rapidly, which must at once force up prices to absurd heights. If it is to be controlled by the public authorities and restricted by law, there will be an outcry of would-be sellers that the Jews are preparing to rob them of their property. We must not lose sight of the fact that the owners of whom we would have to acquire the coveted land are Arabs, fellahen or effendis, who are naturally wise awake, very keen and greedy, very much alive to their interest. They would not need being told that by impeding free competition of buyers in the open market, the administration is forcibly keeping down prices and thereby depriving them of the large profits they would be sure to pocket if unimpeded, and which probably they are anticipating already. And as the only buyers would be Jews and all official restrictive measures would favour them and prejudice the Arabs, the only sellers, they would think they have a heavy grievance against us and this would dangerously fortify the evil influences at work to breed among them aggressive hostility against Jewish mass immigration in the country which they consider as theirs.

This dangerous effect of restrictive legislation in the matter of land sales has not escaped the forethought of Zionist economists. They tried to avoid it by an ingenious contrivance. They planned an arrangement according to which the National Fund should be exclusively entitled to buy land from Arabs in Palestine. Evidently, if such a monopoly could be enforced, it would prevent disastrous competition and consequent artificial bounding of prices, but there remain grave doubts as to its efficiency. How should the privilege to be granted to the National Fund be made to operate? There would have to be a law of the country preventing anyone but the National Fund to bid for land. Such a law, in order produce the expected effect, must have sanctions. If these are to be applied to every transgressor of whatever nationality and creed, the Arabs would have their case for noisy protest against violation of their fundamental rights. If they are destined for Jews only, there would be no direct justification for complaint by the Arabs, but their grievance against government interference in the natural working of offer and demand would still remain. Besides, no law or decree could hinder the only holders of the land, the Arabs, to exact from the National Fund the same preposterous prices they would ask from private buyers unless the law went to the length of enforcing maximal limits of prices which the

Arabs would be sure to resent as sheer tyranny.

Look at it from whatever point of view, the scheme is not practical. Moreover, the National Fund is quite incapable of coping with the task it is intended to impose upon it. It is an invention of the late professor Zhipora, an enthusiastic lover of Zion, a model nationalist Jew, a great mathematician, but who had the professional habit of thinking in terms of pure mathematics, that is, of the absolute, independent of time and space. He calculated that even a small sum, if safely invested, would, by dint of accumulated interests, become in time a huge amount sufficient to buy at any price any extent of land. True, he may take centuries to reach that point, but what are centuries to a mathematical mind and to pure reason?

Unhappily the Jewish people does not live in the region of pure reason. It is subject to the contingencies of real life and cannot wait till by the automatic working of the law of composed interests the initial million of the National Fund will have grown to hundred or thousand millions. With its humble actual resources and those it may reasonably hope to gain within a measurable time, it has no chance to become a serious asset in our Palestinian land acquiring scheme.

It would be fastidious to deal specially with all the objections that crop up when we consider the plan of purchasing the land required for colonisation on a sufficiently large scale to make Palestine really the home land of the Jewish people. We have not got the money for such a gigantic deal, it is out of the question that we shall get it in a year, or even in a distant future, and, which renders superfluous all further reasoning, the whole land now possessed by Arab peasants, would be very far from sufficient for the wants of the Jewish immigrants who are sure to flow in as soon as there is a prospect for them to make a living and to prosper. Even if every inch of saleable land in Judaea and Galilee would be purchased from the Arab holders, the entire extent of territory thus acquired might perhaps offer accommodation for a few hundred thousand Jewish agriculturists, while we must have room for millions of east European Jews if Zionism is to make good its promise of being the redemption of our martyrs' brothers and of being the hoped and yearned for final solution of the Jewish question.

We must look in another direction for the real remedy. It has often been repeated that only 12 per cent. of the land west of the Jordan is at present cultivated. The remaining

88 per cent. are waste or fallow not because they are not fit for cultivation, but because fallahen with their primitive methods cannot turn them to good account. Part of this deserted area is claimed, sometimes on very doubtful titles, by effendis, and would have to be bought if the title deeds, after careful inquiry, should be found valid. But the far greater part is state property. Under the Turkish rule it was owned by the Sultan, who was synonymous with the crown, and now it belongs to the mandatory power, to Great Britain, by conquest and the peace treaty of San Remo the legal heir of the Ottoman Empire.

This crown or state land is not a commodity to be bought and sold. Its nature excludes such treatment. It must be disposed of in accordance with the interest of the state and to the benefit of the people. It is the elementary duty of the men who have placed themselves at the head of the Zionist Organisation, who have all the time been alone in connection with the British Government and have jealously kept away everybody else from any possibility of taking a share in the negotiations, or conversations with the English statesmen to present our case to the authorities with whom the decision rests, and to request of them the grant of the crown land for the purpose of Jewish Colonisation. No direct Arab interest would be touched by such a decision, no individual Arab could be wronged if Jews receive land which does not belong to him, and as to the possible agreement that if crown land is to be distributed the Arab inhabitants have as much right to it as, if not more than, the Jews, it is disposed of by the simple reply that they have never raised such a claim during all the centuries of the Turkish rule and that there is no reason why they should do it now, while our pretension is based on the article of the San Remo treaty which assigned Palestine as its home land to our people.

Nor is this all. More important still than the esopian territory is the trans-jordan land, practically uninhabited at present and sufficiently large to receive all the millions of Jews who are ever likely to come back to the land of Israel. This territory is in the hands and at the disposal of the government. We must insist on being put in possession of it. If the Balfour declaration and the Palestine article of the San Remo treaty have any meaning at all, they must have the meaning that the Palestinian land not owned by Arabs, but belonging to the crown, is to be employed for Jewish Colonisation.

If the British authorities refuse to consider our petition, then the

men who announced to the Jewish people, delicious with joy and enthusiasm, that they have obtained for it Palestine as their homeland, have radically failed in their mission, and I say it with the deepest concern, we must abandon the hope of ever again living a national life in Eretz Israel. The promise of the powers will have been a mere will-o'-the-wisp leading us nowhere and leaving us with a tragic disappointment.

RENT PROFITEERS CHECKED

The rent profiteer has been stopped in Jerusalem in even more drastic fashion than in New York. Rent increases have been limited to 7½ per cent. for dwellings and 10 per cent. for business houses by the British administration.

Rent profiteering in Jerusalem has been summarily halted by the British administration, which according to a report received by the Zionist Organization of America, has limited all rent increases for the coming year to 7½ per cent. for private houses and 10 per cent. for business houses. No rents can be charged

which represent increases of more than 100 per cent. over the rentals of 1914.

The acute housing shortage in Palestine, which rent profiteers have been taking advantage of, has resulted in the formation of the Anglo-Palestine Building Co., in London with a capital of \$1,000,000, which plans to start house building on a large scale as soon as materials and money are available. Sir Stuart Samuel, noted British statesman, heads the advisory council of the board of directors of the company, which includes many prominent English Zionists. The company has already acquired large tracts of land at Jaffa and Haifa, which will be the receiving points for Zionist immigrants and which are destined to increase many times over in population. Extensive building operations will be carried on at these two ports, the company announces.

Construction of houses is one of the principal reconstruction projects which the Zionists plan to take up as soon as they inaugurate their restoration programme in the Holy Land. The Anglo-Palestine Building Co. is one of the organizations through which housing facilities will be provided for large numbers of immigrants.

THE LATE MR. JACOB SCHIFF

The National Executive Committee of the Zionist Organization of America has adopted the following resolution of regret at the death of Mr. Jacob H. Schiff:

"The Zionist Organization of America deeply mourns the loss of that great, noble American Jew, Jacob H. Schiff. His patriotic, public spirited services, his benefactions to the spread of education, his promotion of international good-will, his loyalty to his people and his faith, his untiring solicitude for the ailing sorrow and tragedy of the Jewry of Eastern Europe, his constant sympathy for the poor and needy until his name became synonymous with world wide benevolence—these have made him one of the outstanding figures in modern Jewish history. With unaging mind and undrooping spirit he came in the last years of his life to sympathize and support the Palestine Restoration. The problem of our people thrown into still sharper relief by the events of the war brought about his courageous change of attitude—a change that found expression in his public declaration: 'The time has come when the American Jew who has accomplished so much will be united in helping with his means, with his intelligence, with his prestige the Jewish Homeland in Palestine.'"

"He has left a heritage of self-forgetting and devoted service to Israel's life and hopes."

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Written for ISRAEL'S MESSENGER.

AT THE FORGE

BY M. MYERS.

Poof-poof-piff-biff, and a pair of bellows drops on the floor of the goldsmith's shop, somewhere in Bagdad—the ancient city of the famous Haroun El Raschid,—and simultaneously, the two fascinating black eyes of the young Arab apprentice fell fair and square on the swarthy face of Jassim Bunna, the *sayid*-goldsmith. "What is wrong, Yassen?" "Nothing wrong to speak of, sir. May it please *hadhrat el costath* to permit a question?" "Ask Yass." "When we Mohammedans die, where do we go?" "To the grave, of course, as others do." "I beg your pardon, sir, I meant to say where do our souls go to?" "Why, boy, to the Junna—heaven." "Thank you, sir." Poof-piff-puff-piff-puff-puff, went on the assiduous bellows, but the intelligent boy was fidgety and afraid to speak. Piff-biff—the fire roared, and the restless hands of the youth all at once and unintentionally dropped the bellows on the ground for the second time, and silence reigned supreme "at the forge" for a few moments. "What is the matter now, Yass; any more extravagant questions?" "If you don't mind, sir, where do the Jewish souls retreat after the great result?" "Understand me, Yass, that the Jews are our consins on the father's side, and under the circumstances, we have had to assign to them a tiny and deserted corner in that building." "Very considerate of us to remember our own kinsman on happy days, isn't it?" "I thank you, sir, for the instructive information." Piff-poof-puff-biff sang out the tireless bellows, but the strong and characteristic nature of Yassen would not allow him to preserve the silence of the Sphinx. He is out for knowledge and success, and must therefore steer his goafa (a native circular boat made of willow branches and thick layers of tar having a capacity of holding about one to two tons burden) adroitly in the correct latitude of etiquette. His head apparently was too big, comparatively speaking, for his tender age and slim limbs. He made many attempts to break the monotonous and perpetual toil, but failed—his puny and well-shaped mouth could not utter the words. After a long mental struggle and moments of anguish, he absent-mindedly dropped his work and gaped vacantly at the glowing fire before him. "Ya Satir! Almighty!

Now what is on your inquisitive brain?" blared Jassim Bunna *el multilli* like the bulls of Bashan. "Will you allow me, sir, to enroach upon your valuable moments? I hope you will kindly accede to my humble request." "Attention Yassen." *Ed el Ramilhan* is drawing near, and there is Baheia's nosering nowhere near completion, and we shall soon have Oomgasseeba on us for her anklets which have been promised for the *Jinna*! Now then, briefly!" "I understood from what you have just told me, sir, that we Mohammedans are blessed with the free access to the Junna after death; the Jews because they are our consins, are graciously granted an insignificant corner in that magnificent edifice of heaven—very far off from us. So far so good, sir. Where, then, do our Christian neighbours go after death?" "*Commfukh gawad oomfukh*—blow hard you oily little rascal. Do you believe that the Junna is Khan Khinjghan (a large warehouse in Bagdad) that everyone can make use of?"—*Oomfukh gawad oomfukh*."

THE PERIL TO THE JEW

It is well that we open our eyes to the existence of an organized campaign against the Jewish people. We may laugh at the crude forgeries in "The Jewish Peril." We may dismiss them as unworthy of serious attention and question the good sense of men like Solomon Remach and Lucien Wolf in troubling themselves to expose a glaring fraud. It is not so long ago when Jewish leaders pronounced Anti-Semitism to be a matter of the imagination only and deserving no notice. It is quite true that the puerilities of our enemies, their utmost ignorance of Jewish life and Jewish literature, and their disregard of all common sense seem to make their slanders unnecessary of refutation. We would kill them by silence, by inattention. But this attitude cannot be said to be a wise one. The evidence is forced upon us that we are not dealing with a few individuals of distorted vision operating unconsciously and without co-operation. We may speak of a plot against our people which is world-wide. No

matter where the scheme was evolved, its originators have continued to propagate it beyond their own boundaries. We recognize it as the child of Czarism. Finding itself face to face with dissolution, the old vicious order of Russian militarism revived the ancient cry, "The Jew is at fault." With what weapons the Jew has been fought in the former Czar's domain, whosoever the last remnants of the old regime held sway, the world knows by now. They, the sword killed; there Jewish communities were given over to pillage and rapine and massacre. These murderers, to justify themselves before the world, took to the pen, which is a mightier weapon. The Jew was to be the scapegoat of all the ills that the war brought as an aftermath. Harassed, imprisoned, suppressed by the Soviets, the Jew was derided as a Bolshevik. With that lie the English press was inoculated. Hatred knows no logic. The Jew was at the same time branded as the profiteer, the corrupter of nations and governments by his alleged hold on international capital. The virus of Anti-Semitism has found its lodgment in the minds of ministers of state and of writers of fiction. Sir Harry Johnston glibly speaks of America-German-Jewish machinations for world dominance. We again laugh at this figment of world dominion, we who know on the inside how utterly disorganized we are, how all we wish and crave for is to be allowed to live in peace, to guard intact the large or small measure of freedom dealt out to us, to heal the breaches which the fortunes of a war by no means over for us have wrought in our midst, to build up what was wantonly destroyed, to make life and limb safe in the vast regions where the masses of our people are still concentrated, overrun by the helligerents on the right and on the left, to the north and to the south. The campaign of lying and hissing is on in full force; we are just as well realize it. They speak of a Jewish peril for which there is no foundation in fact. We are only selves to expose a glaring fraud. It is not so long ago when Jewish leaders pronounced Anti-Semitism to be a matter of the imagination only and deserving no notice. It is quite true that the puerilities of our enemies, their utmost ignorance of Jewish life and Jewish literature, and their disregard of all common sense seem to make their slanders unnecessary of refutation. We would kill them by silence, by inattention. But this attitude cannot be said to be a wise one. The evidence is forced upon us that we are not dealing with a few individuals of distorted vision operating unconsciously and without co-operation. We may speak of a plot against our people which is world-wide. No

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that the Jewish National Fund should without delay be possessed of the financial resources adequate to its great tasks. The Fund has so far been made up of voluntary gifts, and it will continue to be maintained by voluntary gifts, for it is dedicated to the public interest of the Jewish people, it must be free to foster and realize this interest, and it must therefore not be shackled by any considerations of private interest. It is, thanks solely to freewill offerings that the Fund, since its establishment at the end of 1901, has accumulated a capital of about £500,000. Its revenue, which, with certain fluctuations, has increased from year to year, has been derived for the most part from the so-called middle and lower middle classes, often from those for whom a freewill offering meant a sacrifice. Had its contributions been drawn from the wealthy classes, they would by now have amounted to a few millions instead of only a few hundred thousand. They have been given in manifold forms: as pennies put into a collecting-box, as a few shillings for the planting of a tree, as a periodical voluntary tax, as donations of £10 and latterly of £20 for the inscription of the donor's or some other favoured name in the Golden Book, and also as general contributions of varying amount for no specific branch of the National Fund's work. Most of these gifts have been received from the living, a few have also been received as bequests from the dead. The largest total amount obtained in any one year from all countries is Frs. 5,551,570. for the year 1919. But even this falls far short of the Fund's requirements. The donations have hitherto been given with a view to their accumulation for some great remote day of redemption, and the apparent remoteness of the day perhaps accounted for the smallness of the average donation.

But the great Day of Redemption has at length come, and the Fund which has been amassed so labouriously, in so many years, with the aid of myriads of workers, in thousands of Jewish communities, in all parts of the world, is utterly insufficient for the magnitude of the task which it has now to accomplish. The individual donations of the past must now be increased five-fold and ten-fold if the National Fund is to be enabled to play at all efficiently its appointed part. The directors of the Fund appeal for an income of £500,000 in 1920; the Executive Committee of the Zionist Organisation demand £1,000,000. Unless this amount is raised in the present eventful year the Zionist Executive will be sorely handicapped in the carrying out of its plans. For the

progress of the Jewish colonisation of Palestine will depend primarily upon the measure of support furnished by the National Fund: the rate and the extent of its advancement will largely correspond to the rate and extent of the growth of the Fund. It is in the power of the Jewish people, without any appreciable sacrifice, and movably by a slight effort of will, to provide the National Fund without delay with all the revenue—and more—that it needs to make Palestine ours. For Palestine will become ours really and truly only when the land of Palestine is in our possession and its soil is cultivated by our own hands.

IN MEMORY OF COMMANDANTE BIANCHINI

The following resolution was adopted by the National Executive Committee of the Zionist Organization of America in memory of Commandante Bianchini, whose death has been confirmed:

"The Zionist Organization has learned with deep sorrow the latest news sending to confirm the report of the assassination on August 21st of Commander Alessandro Levi Bianchini by Bedouins who attacked a train from Damascus to Derora. One of the most brilliant Italian naval officers and Head of the Naval Intelligence at the Italian Naval School—he played a notable part in the saving of Venice at a critical hour. Following the Italian Government's endorsement of the Balfour Declaration, he was attached to the first Zionist Commission and rendered distinguished service to the Zionist Movement and to the Jewish people, by his labours in Palestine and at the Peace Conference at San Remo where Israel's perennial hope for Zion was given international recognition and the Mandate for Palestine conferred on Great Britain.

"His warm Jewish heart throbbled with devotion to his people and Zion. I saw the expression of sorrow in the eyes of the Jews and no longer could I sit still," he characteristically told a friend before he set sail on this last fateful cruise in the Near East.

"The Zionist Organization of America expresses to the Italian Government and Italian Jewish Community our deep sense of sorrow at the loss of this great Italian patriot and our colleague."

MR. FRIEND GIVES LECTURE ON "ASTRONOMY"

A popular lecture on "Astronomy" with special reference to the moon eclipse was delivered in the local Jewish School on the 20th October by Mr. J. L. Friend, who is an active member of the Russian Imperial Astronomical Society. The lecture was attended by most of the pupils of the Jewish School, their friends and their parents.

A hearty vote of thanks to the lecturer brought an interesting meeting to a close.

PRESIDENT WILSON'S PLEA FOR JUSTICE TO THE JEW.

Expressing sympathy for the suffering Jews in Eastern Europe, President Wilson, in a letter to Rabbi Stephen S. Wise, Executive Chairman of the Committee on Jewish Status in East Europe, declared that this Government earnestly desires that Jewish persecutions cease in all lands.

The President's letter follows:

"The White House, Washington.
"MY DEAR RABBI WISE: I am deeply moved by the reports which you send me of the trials and sufferings endured by your fellow Jews throughout Eastern Europe. No American, whatever his racial origin or religious creed, can fail to feel the deepest sympathy with the Jews of Eastern Europe who continue to bear not only the burden of the war, but also the sufferings incident to unenlightened and unjust treatment at the hands of Governments and peoples.

"I am of the hope that those nations with which our own land holds political commerce may do everything in their power to end not only the legal disabilities of their Jewish populations as provided for by the minority clauses of the Peace Treaty, but all the injustice and wrongs which are laid upon them.

"We know in this country, wherein Jews of right enjoy entire equality, how loyally they serve and how faithfully they support the purposes and ideals of our own nation.

"I should greatly rejoice to learn through you that there has come about an amelioration of the status of the Jews in Eastern European lands. This Government most earnestly desires that Jewish persecutions be ended in all lands and for all time.

"Cordially and sincerely yours,
"WOODROW WILSON."

The letter was made public on September 11 by the American Jewish Conference Committee, which said:

"The Provisional organization for the formation of the American Jewish Congress received on September 8 a cablegram from Morris Rothenberg of the New York Bar and Chairman of its Executive Committee, who has been abroad on business of the Congress and on Jewish Relief work.

"Upon receipt of this cablegram by Bernard G. Richards, Executive Secretary of the Congress Committee of which Nathan Straus was Chairman, Rabbi Stephen S. Wise wrote to the President, giving him the information contained in the cablegram and other material."

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FAITH AND KNOWLEDGE

BY RABBI GUSTAV N. HAUSMANN, Litt. D. (New York)

During the past forty years a battle royal has been raging between two religious camps in America. The liberal represented by Felix Adler, holds that, since all religion is a matter of doing good it makes no difference what one's creed, belief or faith may be. "Deed Without Creed," is the slogan of the Ethical Culturist. The religionist, on the other hand, holds that every deed is prompted by some creed, every act is accelerated by formulated thought.

This question, however, is not new. It was discussed and debated in one of the Jewish academies in Palestine some two thousand years ago. In this renewed conflict between creed and deed, belief and action, thought and practice, the modern student of psychology has arrived at the same conclusion as that of the ancient rabbis, led by Rabbi Akiba: that belief shapes character, that thought impels conduct, that every act is the result of some mental attitude. This the wise king in Israel enunciated more than three thousand years ago, when he stated in his Proverbs: "As a man thinketh in his heart, so is he." We are, generally speaking, what our creed or intentions impel us to be; our life is what our dominant thought is. If a man's belief is that money, whether obtained through foul or fair means, brings happiness; that pleasure, pure or impure, is the goal of one's life, he will necessarily become greedy, a money glutton, and a pleasure monger. But if one's creed is that justice, righteousness or love must reign supreme, he will accordingly become true, just and lovable. This is the controlling law of science of character. Religion, to this extent, is a philosophy of life.

To possess, therefore, a cultivated mind in order to discern between the right and wrong idea, true and false doctrine, and to have some general knowledge of the world around us, a philosophy of the universe, is such a hunger of the soul that it may be called an instinct. There are tribes of savages in savage lands and also individuals in civilized lands, so low in mentality that they have no desire to assimilate any intelligent information. Their intellects have not been sufficiently aroused to enable them to formulate a thought.

Returning from the South Sea

Islands, travellers tells us that there are whole tribes so stupid, so sleep, that any remark made to them about Europe or America, about the railway, the telegraph, or the telephone seems to annoy them by disturbing their equanimity. Sir John Lubbock tells us that in his travels in Africa he found the chieftain of a certain tribe on the brink of starvation. He furnished him with sufficient food to refresh him. After the savage was through with his repast, the Englishman questioned him concerning the geography, the manners, the customs and the religion of his tribe and of his neighbouring tribes. But the patriarch fell asleep repeatedly. At last the Englishman impatiently asked the chieftain why he fell asleep whenever he asked him these important questions, for which he had travelled into those foreign countries, in order to obtain the information. The savage ejaculated: "Thinking sets me asleep."

This, peculiarly enough, is true even in the modern parlour. When the chief topic of conversation is a cheap play, a morbid book or some gossip, especially scandal, all ears become receptacles. But if one brings up a subject that requires thought, some people begin to doze, yawn, or even fall asleep. This is unfortunately true with the pulpit. When the preacher vies with "Town Topics" or is the competitor of the vaudeville, people speak of the eloquence of the minister. When, however, these very people are asked to repeat something of the sermon, they justly answer that they don't remember any particular thing, except that he spoke well. But when the preacher discusses an idea, a subject that requires thinking, an educational problem, a philosophic concept, or religious doctrine, some of the congregants become drowsy, many are weary, and others really fall asleep.

When, however, a person with an alert mind enters a civilized community or intellectual environment, his mind and heart hunger and thirst for knowledge. Our colleges and universities, our night-schools, our summer schools, our Chautauqua Circles, and our lecture bureaus, these educational institutions are the answer to the plaintive prayer of the thousands—native or foreign born—who cry out with the Psalmist: "Give us knowledge that we may

live." Emerson said, "God offers to every mind its choice between truth and repose. Take which you please—you can never have both."

There is a popular maxim which runs thus: "Sow a thought and reap an act. Sow an act, and reap a habit. Sow a habit and reap a character. Sow a character, and reap a destiny." You, life is won or lost experience is blessed or marred, by its master-pulsion. Indeed, a man's thoughts determine his standard in society. Success does not depend on things—goods and articles—but on the mind that shapes and transforms the raw material. Why, you merchants know it better than I do; that no investments bring so high a rate of interest as investment in ideas. You have heard the expression, "A penny for your thoughts." But halt! You are liable to over-pay a penny. It all depends who does the thinking. A tramp's thoughts are not worth a penny. Rockefeller thinks in millions.

"As a man thinketh in his heart, so is he." Ideas make the man. Manual labour earns little, but faith in a theory may earn very much. Some years ago the story was current in some Western States about three young men, mutual friends, erstwhile school mates, who were engaged to work in a Butte mine. The first young man put his belief into the pick and earned a score of dollars a week for his work. The second miner put his faith into the stampmill and received a score of dollars a day for his labour. The third youth put his reliance upon an electric process for extracting ore and made a great fortune. Thus one can readily see that this success had nothing to do with the things these three miners handled, but with the mind, the thought, the compelling creed that shaped the raw material.

Indeed, every deed, each achievement was originally a thought, theory, or creed only. Liberty itself was but a faith, a dogma. Many of our laws go back to Moses, the Hebrew lawgiver, who dedicated his life to law and justice. Our best poetry goes back to Homer, the blind Greek bard, whose mind spun out song and poetry. The Renaissance, the age of the new learning, was brought to fruition by the theories of Dante, Petrarch and Boccaccio. The Reformation—the modern age—is the result, not of a man of action, but of Martin Luther, a doctor of theology. The discovery of America was made by Columbus, a man who was willing to suffer for his theory, for his faith. Democracy goes back to the man whose creed was equality. Ours is, par excellence, the age of books. But what is a book? This thinker's creed, the scientist's formula, the martyr's

hope, imprinted upon a white page. Out of the philosophy of life come all earth's wonders; out of one's view of the universe comes all progress.

Faith touches many things. It is a great factor in the affairs of nations, no less than in the affairs of individuals. A thing will not be done, an enterprise will not be put into action, unless one believes, has faith, that it can be accomplished. In common parlance, we are wont to say, "Philosophy bakes no bread." Yet, every housewife knows that right and proper thinking towards flour, leaven, and yeast, mixes each loaf of bread that is tasty and wholesome. People are fond of saying, "It matters not what a man's creed, belief or faith is, if his life be right." True, but a man's life never can be right when his creed is wrong, a man's deed cannot be noble if his belief is ignoble, a man's conduct cannot be pure unless the spirit of the faith is pure. A man's thought regarding the universe, its origin and destiny, determine his impulse to action.

Greater Cleveland once made the following statement: "No one has more faith than I in the American people. At their worst they are but careless—they do not think. But carelessness, when persisted in, may lead to serious and far-reaching consequences." Nature knows no pity, no regrets, no palliation, no revelation. Keeping her own books, she never combats a false creed, she solves none because of ignorance. In ancient times, before the science of chemistry was established, the alchemist thought that acids would turn the baser metals into gold. Thinking along wrong lines, the people lived and died in poverty. In the Middle Ages, after Peter the Hermit preached the Crusades, thousands upon thousands of children filled about the emeralds to march to Jerusalem. Thinking foolishly, since they were but ignorant of the immense distance they had to travel, these little pilgrims never reached the Holy City, except perhaps beyond the grave. About a score of years ago, a young man thoughtlessly threw away his lighted cigar in the lobby of the Windsor Hotel in New York City. This thoughtless thinking, or rather lack of thinking, was the cause of the destruction of many lives and most valuable property. Truly there is as vast a difference between faith and recklessness as there is between fluck and rashness. Sincerity is very much desirable in the affairs of life. Justice is the guaranty of national stability and peace. Honesty is indispensable in a moral universe. "Rab Hanina postulates," "The autograph of God is truth." Rabba assumes, "The first question that will be asked by the Heavenly Judge is, 'Hast thou always acted honestly?'" King Alexan-

der Jannaeus said to his wife, "Fear neither the Pharisees nor the Sadducees; fear only the hypocrite." Hesh Lakish says, "A lie is one-legged, it has no basis." However, a sincere act without intelligent thought, rational theory behind it, is dangerous. Fire devours, steam blisters rocks demolish, poison kills, sin mars, carelessness leads to distress, always and invariably. But discreet thoughts towards canvas, brush and ingredients, will produce a work of art; intelligent thoughts towards stone, lumber and tools, will produce palaces.

Since every vessel in leaving port asks for that form of creed named a pilot, to control its voyage; since confidence is the incentive for each great enterprise, we must assume that man will also bring his intelligence, his best thoughts, to aid him as he undertakes the study of his ethical obligations, moral duties and religious principles. Just as in the material world, as we have seen, in order to succeed, man must have the proper crew, think right and wisely, so in the religious world and the spiritual realm, man must have a reasonable belief, must think deeply, carefully and rightly.

Surely nobler recommendations a creed that is not impelled and guided by reason. A dogma may be nothing more nor less than a formulated conviction, a carefully thought out philosophy of life. Religion to the Jew has always been rational. In the name of God, Moses speaks to the children of Israel: "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." Interesting the Mosiac admonition, R. Judah says in the name of Samuel, "He shall live in them and not die in them." Says Rabbi Jonathan B. Joseph: "The Sabbath is given to man, not man to the Sabbath. As Lord Herbert, in his philosophic work, "On Truth," said, "The best worship of God is a virtuous life." John Wesley, founder of Methodism, thus surely a religionist, exclaimed: "I am sick of opinions, give me the life." Is not this the sublime motto of the following Biblical episode: God assures Moses, "For thou hast found grace in my sight," Moses appeals, "Show me, I pray Thee, Thy glory." And He said, I will make all my goodness pass before thee. Goodness, then, spells God. This is also the message of Micah: "Wherewith shall I come before the Lord, and bow myself before the high God?" He hath told thee, O man, what is good, and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God." Worship, according to this Prophet, consists in the practice of justice, mercy and humility.

"That Judaism is a national religion

is apparent from this fact: In Israel's Confession of Faith its one and only dogma, "Hear, O Israel, the Lord our God, the Lord is One," the first Hebrew word, "Shema," means not only "hear" but also "understand." In his unparalleled suffering Job exclaims: "Though He slay me, yet will I trust in Him." An inner conviction which cannot be gained, nor repressed, independent of external experience, consumes him. In the physical world the scientist uses electricity, employs gravity, utilizes chemical affinity, without knowing what these forces are. Observing their attributes, their manifestations, by their regularity—immortality—the scientist formulates laws to guide him through the labyrinth of eternal mysteries. Similarly, in the spiritual realm, the moralist, observing the mysterious forces and functions of nature, the strange phenomena, learns their attributes, formulates certain concepts, and arrives at definite conclusions concerning the universe. Faith is thus a factor in all mental speculations. The Prophet Isaiah calls the planets Nature's elements, the universe itself, to prove—by inference, by circumstantial evidence, inductively—their creed, the God idea. He endeavours to prove truth by reason. Logic is the stepping stone to Belief. Knowledge must lead to Faith.

The historian Tacitus interprets most comprehensively the view of the Jews regarding the Universal Intelligence, in the following observation: "With regard to the Deity, the Jews creed is different. The Egyptians worship various animals and also certain symbolical representatives which are the work of man. The Jews acknowledge one God only, and Him they see in the mind's eye. Him they adore in contemplation." The God of the Jews is the great governing mind that directs and guides the whole frame of nature.

The following Talmudic legend indicates that faith is the keystone of our whole special fabric. Says Rabbi Simlai: "Six hundred and thirteen Commandments God gave unto Moses, 355 prohibitory laws—according to the days of the year; 248 mandatory laws—according to the members of the human body; David reduced all of the commandments to eleven articles, Isaiah compressed them into six rules; Micah shortened them all into three laws. Habakkuk reduced all the 613 injunctions, the 355 prohibitory and the 248 mandatory, into one axiom: "The just shall live by his faith." The sage thus indicates every branch of human activity, all the affairs of life—the sum total of all things, affirmative and negative—need faith. The Ten Commandments, the first table of our

duties towards society, are all alike and dependent on Faith. Faith in the order and harmony of the universe is the basis of all enduring art."

True faith impels inquiry. It is really finding out facts and forces of the universe and going by them, whether these forces and facts are moral, mental and physical. Belief is the crown of investigation. Heart requires intellect. Abraham, the exponent of faith in one God questions, argues, hesitates and disputes: "Shall not the Judge of the earth do right." This is also true of Moses, the protagonist of "the God of all Spirits," who thus challenges Him: "Wherefore should the Egyptians say: For mischief did He bring them out, to slay them in the mountains, and consume them from the face of the earth." The Psalmist prays: "Open Thou mine eyes, that I may behold wondrous things out of Thy Law." To the mysteries and wonderful things about Him, the Jew protests he must have open eyes, a reasonable belief. A Talmudic satire runs thus: "When angry with the flock, the shepherd appoints as guide a blind sheep. As one sheep always heads the drive, the angry pastor places as guide a blind one to mislead them." That the Jew is impelled by enlightenment may be seen by the following analogy:

In the Chobot ha Levuot, Rabbi Bachya gives a dramatic distinction between the one who professes lip creed, and the other of intellectual discernment. A man with worn eyesight is walking in the street, when a blind man puts his hands on his back and follows him. Another blind man leans against the shoulders of his blind predecessor and follows. This is continued until a vast host follows, all dependent upon the one with a pair of healthy eyes. How tragic for all, if the leader but makes one false step! But if the million possess normal vision, and the leader make a false step, the rest may still help themselves and save even the one who has stumbled. The church that leans on one leader, on him of the Vatican, must be cautious, lest a wrong step may mislead the millions. In Israel there is no mediator, intercessor or head. Each Jew must employ his own spiritual eyesight.

Religion prompts us to observe what kind of world ours is. A thousand and one dangers confront man on his pilgrimage from the cradle to the grave. Life is full of toil, of strife and of suffering. Tribles sweep upon us like turbulent storms. Adversity falls upon every man's plans. Disappointment comes to all. Tears flow like rivers and sorrow is universal. Where is the home into which death hath not stolen, like a thief in the night and snatched away a dearly loved one? Here, we see the loss of a father—the main-

stay of the family—there, a sweet and loving mother, yonder, a brother or sister; elsewhere, a sweetheart.

In such a world of universal sorrow, man must think, and the supreme thought which confronts each and every one naturally is this: Is there a God in this universe? Is there One who knows my inner thoughts and motives when I laugh or weep, when I rejoice or regret, when I help or injure my neighbour? With Job each of us cries out, "O, that I knew where I might find Him, that I might come even to His seat." When the mother, looking upon the beloved countenance of her dying child and raising her eyes to Heaven in plaintive prayer; when this parent looks for the last time upon the marble face of her child; when this mother, broken-hearted and with tear-bellimed eyes cries out: "Into Thy hands, O, God, do I commit this child," is there a Divine Being who watches this tragic scene, listens to her piteous prayers and is ready to commiserate? When the Jew exclaims: "Sh'ma Israel, when the Christian pronounces: "Our Father which art in Heaven," when the Mohammedan recites: "Allah, Allah is One," is there One who listens to these petitions?

I am no philosopher to give philosophical theories; nor am I a scientist to produce scientific facts why I believe in God. But it seems to me that Jewish history abounds in facts sufficiently to prove the existence of a Divine Intelligence. Think of the miracle that, although two thousand years of prosperity and adversity, of triumph and defeat have elapsed since the destruction of the Second Temple, the glories of Zion and of Jerusalem are still sung, as we repeat every Sabbath: "For from Zion goeth forth the Law and the word of God from Jerusalem." What a miracle that though 3,000 years have elapsed since Moses proclaimed on Mount Sinai the Ten Commandments, we Jews still observe the Mosaic, the Sinai Sabbath!

Wild and mysterious, if not providential, seems to be the decision arrived at by the Allied Prime Ministers at San Remo, reminding us of a similar movement of 2,500 years ago. Then the Jews were in the captivity of Babylon. When Persia, the Britain of that period, became the ruler of Babylon, its king, Cyrus, appointed Zerubbabel governor of Palestine, to lead his people back and reconstruct the country, which remained in possession of the Jewish people for 500 years—and now, after ninety generations, England, the modern Persia, appointed Sir Herbert Samuel High Commissioner of his ancestral land. History does not duplicate such an experience. The Psalmist, referring to the Jews, de-

clares: "God has not dealt so with any other nation!" Yes, that there should still exist descendants of Abraham who, more than four thousand years ago, at the dawn of the history of mankind, proclaimed the unity of God, is a miracle that challenges the world's admiration. Remember, the attempts in plenty were made to annihilate Israel, to crush the Jew. The Talmud tells us that at one period of the world's history all the nations of the earth were dominated by one thought, and that was the destruction of Israel. One rabbi plaintively protests: "Israel among the nations is like a lamb among wolves," a trembling dove pursued by a greedy hawk. History proves that all the nations made a similar attempt at the life of Israel. Egypt, Assyria, Babylon, Greece, Rome, Pagan, Christian, and Mohammedan, they all made the same attempt to wipe out the Jew off the face of the earth.

Yet, though conquered, crushed and nearly exterminated by each of these mighty powers, Israel survives them all. Great empires, grand monarchies and powerful dynasties seemed helpless in the presence of the hapless Jew. Treated as pariahs, oppressed and persecuted, the fragments scattered in all lands of the globe, broken as if into atoms, without any political union and without any spiritual head, with no common language and with no common territory, but Israel's spirit remained intact. And now they are even more numerous than in the palmy days of the golden age of David and Solomon. The Jew saw the nations rise and perish; kingdoms become conspicuous and then vanish; civilizations exerting an influence and disappearing, religions pretending to unify the races and then multiplying and dividing; but the Jew still continues to worship the God of Abraham.

Not only the nations of the world, but also brutal nature is impotent against Israel. Just as individuals are under the aegis of nature's jealous eye, so are nations controlled and watched. Demoralization, whether through pleasure, covetousness, selfishness, or any other kind of egotism, leads to ruin. This was the cause of the downfall of the ancient nations. Ashur, Babylon, Persia, Greece and Rome. Israel's survival is due to its continuous living the moral life proclaimed on Mount Sinai. Someone, a non-Jewish divine, remarked that nature is as merciless towards old races and cruel towards old nations as she is ruthless to old people, yet she is helpless in the presence of Israel; for Jews are just as numerous, just as powerful, and just as influential to-day as they were in the most palmy days of Scriptures. These two facts—the helplessness of the historic nations and the impotence of ruthless nature

—interpret Shakespeare's poetical outburst: "Our indiscretions sometimes serve us well. When our deep plots do pall; and that should teach us 'there is Divinity that shapes our aims, rough-hew them how we will." David puts this thought in one of his Psalms in the following words: "Many are the designs in a man's heart, but the counsel of the Lord, that shall stand." The German puts it thus: "Der Mensch denkt, Gott lenkt." The English has it: "Man proposes, God disposes." The Prophet Isaiah was actuated by this very thought when, in the name of God, he eloquently exclaimed: "Ye are my witnesses." Israel is to be, according to the Prophet, the witness of God. We have given testimony for God at the bar of history. We have given evidence for God at the audience of civilization. Our existence is proof. We survive in defiance of gigantic nations and cruel nature, to give this attestation.

This was the conviction of the court chaplain of Frederick the Great. When this sceptical monarch asked for a brief and concise summary of the argument in support of

the existence of God, the preacher instantly replied, "The Jews, Your Majesty, the Jews." Here again the non-Jew merely affirmed the conviction of Isaiah: "Ye are my witnesses."

Oh, sweetest words that ever fell upon mortal ears! Strike your dulcet harp, O David; sing your pastoral song, O Amos; speak your matchless speech, O Isaiah! But know ye that no note ever sounded, no melody ever sung, no speech ever so eloquent is half so sweet to mortal ears as the concluding note in Job. When the burning question of the ages confronted him: "Is there a God?" "Oh, that I knew where to find Him!"—when his faith was tottering on the brink of extinction, the Hebrew bard reassuringly exclaimed, "I know that my Redeemer liveth!"

Great in his history,
Grim is his tragedy,
Through the long years
He has patiently toiled,
Hoping and sighing,
Aspiring and dying—
Though bloody the path,
Still he trusted his God.

THE AWAKENING OF JEWISH PALESTINE

Billboards will not be permitted to infest the highways of Palestine and make travel hideous. The Catholic Patriarch of Jerusalem has issued an official assurance that all religious interests in Palestine will be amply protected.—The Jews and non-Jews are finding the way to peace.

These are some of the main features in the accompanying newsletter.

To save Palestine with its historic associations from the unsightly hoardings and other defacements of the scenery that take away the pleasure of travel in so many lands is the motive of an ordinance just issued by British High Commissioner Samuel giving authority to District Governors and Municipalities to set up special hoardings for advertising and public notices, and forbidding the setting up of such hoardings by private individuals except over one's place of business. Even these private advertisements are to be regulated as to form and size "in order to prevent startling and irritating eyesores from being put up," according to the ordinance.

Less poignant than this attempt to protect the sensibilities of the tourist and at the same time to preserve the beauty of the Holy Land, but of tremendous significance to the development of Palestine as the Jewish National Home is the effort

which the High Commissioner is making to attract capital into the land. To this end he has appointed a commission to consider measures to facilitate the establishment of one of more credit banks to loan money on immovable property. Under the Ottoman regime there was an agricultural bank in Palestine which could lend money on mortgages, but other banks were handicapped because of the unsatisfactory laws of mortgage. Pending the report of this commission the sale of land for the satisfaction of mortgages or execution of judgments is prohibited. This is to protect the landowners, many of whom are labouring under a burden of debt incurred during the war. When the land banks projected by the High Commissioner are established, landowners will be able to obtain mortgage loans and thus pay off creditors without being forced to sell the greater part of their property as would be the case if foreclosure were permitted.

In the unceasing of Tiberias, which has already been announced via the cables, the Jerusalem Hebrew Archeological Society has discovered an ancient synagogue, which, according to Mr. Eleazar Ben Yohuda, president of the society, ranks in beauty with the finest structures of the Forum at Rome. The site of this

synagogue is the village of Nahum or Tanhum, often mentioned in the New Testament and the Talmud. Some of the stones of this ancient edifice are engraved with the six-cornered star of the Shield of David with a flower in the centre of the star. Credit for this important archaeological find is due to Franciscan monks who 30 years ago bought the land, then a barren hill, from a Bedouin family, for the purpose of research.

References to these monks bring to the fore the result of the recent visit to the High Commission of the Latin Patriarch of Jerusalem who has issued the following letter to the Catholic communities of Palestine: "Zionism has been a cause of anxiety. On behalf of all non-Jews, whether Catholic or not, who are oppressed by this anxiety we have called upon the British High Commissioner. His Excellency received us with all due respect and politeness and reassured us that all religious interests will be safeguarded. These declarations, which will undoubtedly be realized, reassure the three hundred million Catholics, many of whom are subjects of His Majesty the British King."

There are other indications that the tension between the Jewish and non-Jewish elements in Palestine is lightening, and that if outside mischief-makers, who whether for political or other reasons wish the Holy Land to be a land of discord, instead of the Dwelling Place of Peace, will stop meddling a modus vivendi will be found enabling all of the elements of the population to live in harmony. For instance there is talk of a Jewish-Arab Alliance, said to be mainly promoted by Arabs. Nothing definite is known about this project except what appeared in one of the local weeklies. The writer said in his article that a number of statesmen, European, Arab, American and Jewish, are labouring toward this alliance which "will mark a new chapter in the life of Palestine and the East in general." Of a more definite character is the reconciliation between the Arabs and the French, on August 1, at Metullah, scene of a bloody fray last Spring, when the Bedouins were up in arms against the French. Tragically enough, the chief victims of this fray were innocent Jewish colonists who were accused by the Bedouins of concealing some French refugees. It was at Metullah that Captain Trampledore, hero of Gallipoli and protector of the Jewish colonists, was mortally wounded, breathing his last with the words "It is good to die for one's country" on his lips. The reconciliation of the French and Arabs has resulted in an invitation from both former belligerents to the Jewish

colonists to return, the Bedouins promising friendship and co-operation, the French military officers promising protection.

Very little anti-Jewish agitation is heard in the land these days, despite the fulminations of the Damascus agitators, whose appetite for fire and blood seems to have considerably abated recently. On the other hand the Arab Club of Thierian has opened a school in which Hebrew and English are taught as well as Arabic. When Emir Feisal, whom the French summarily removed from his throne in Damascus passed through Palestine recently, on his way to Europe, he denied himself to the editors of anti-Zionist publications. To the editors of friendly publications he spoke freely, the burden of his story being that the extreme Arab nationalists were to blame for his troubles and the dwindling hopes of Arab nationality. He accused the extreme chauvinists among his people with upsetting the whole edifice and especially with destroying the amicable arrangement which he had with the Zionist leaders, to whom he looks for the salvation of the Arab Kingdom.

Hundreds of immigrants are streaming into the land weekly. No less than 18 vessels call at Jaffa weekly, and signs of progress abound everywhere. The government is devoting considerable attention to developing the railroad facilities, spending £900,000 on improvements for the Haifa-Ludd line, to protect it against wash-outs in the winter, and inviting experts to study the possibility of extending the Beer-Sheba line. Beer-Sheba, by the way, now has a street-lighting system. Experts are devoting considerable attention to plans for developing the Jaffa harbour Jerusalem's lace factory, closed during the war, has been reopened, and a report is current here that Jews are coming from Poland with 120 lace-looms. It is believed here that if this report is true Palestine will easily capture the lace-markets heretofore supplied by Poland. That Palestine, the land of Jewish refuge, should thus punish Poland, the land of Jewish travail and martyrdom, is regarded by some mystics here as another manifestation of the fine grinding of the mills of the gods.

Mr. Israel Zangwill's new book, "The Voice of Jerusalem" (Heinemann), will appropriately enough be published simultaneously in Jerusalem in Hebrew, and will be the first book whose copyright will be secured in Palestine under the new ordinance just issued by Sir Herbert Samuel, linking up Palestine Copyright Law with the international conventions of Bern and Berlin.

CORRESPONDENCE

WANTS TO SUBSCRIBE FOR "ISRAEL'S MESSENGER"

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—I have been receiving regularly your worthy publication, but as I do not want to have it gratis, may I ask you to kindly let me know if I can become a paying subscriber to it? I shall consider it a privilege to assist you both morally and financially, for I regard your work of great utility to our Community and should therefore like to assist your publication in every conceivable way.

I am, etc.,

I. B.

Shanghai, 14th Nov., 1920.

[We appreciate our correspondent's readiness to support ISRAEL'S MESSENGER and we know there are many others who are open to do so. The subscription rate for this journal is Mex \$3.00 a year local and abroad.]

SATISFIED IF "THE REMNANT SHALL RETURN"

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—"Ben-Amittai's" analysis of present day Jewish conditions published in your last issue is painful reading, but true, and most painful of all is the fact that it is likely to remain true for some time yet to come. However, we may be well satisfied if "The remnant shall return," though it be but "a tenth," and in this hope we live. It is some consolation that we have now in our midst a great spiritual leader who will imbue the present generation with the love for Jewish ideals. With your correspondent "Ben-Amittai" I desire to associate myself with the tribute he had paid to the Trustees of the Synagogue "Ohel-Rachel" for engaging Rabbi Hirsch for our Community, whose ministry I hope will be crowned with great success in China.

I am, etc.,

Bex Ho Ho.

Shanghai, 15th Nov., 1920.

HERZL AND HIS FOLLOWERS

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—When the late Dr. Theodor Herzl, of hallowed memory, died he expressed a hope that his followers would carry his bones to the land of the Jewish heart's desire when the restoration of Eretz Israel to Am Israel becomes a *fait accompli*. At the grave-side of Herzl, the late Herr David Wolfsohn of revered memory, had pledged himself on behalf of Kol Israel to carry out this will of the deceased leader. Happily, the time is now within measurable distance when the wishes of the latter could be fulfilled by us in all earnestness. It is refreshing to note that Dr. Max

Norlan, the noted Zionist leader and savant, whose services to our great cause rank next to Herzl, has not forgotten to remind us of our obligation in these days of our restoration to Zion. Writing recently on the occasion of the sixteenth anniversary of the late Dr. Herzl, Dr. Norlan concluded his tribute of the latter with the following memorable words:—

May we soon be able to knock at the door of Herzl's Vienna sepulchre and call down into its echoing vaults: "Theodor Herzl, be ready, we are here to take thee to thy lasting place of rest in that Jewish State of which thou wast the prophet and the spiritual creator."

I am, etc.,

YOSSEF HATZADIK.

Shanghai, 15th Nov., 1920.

MR. MYERS CRITICIZED

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—Mr. M. Myers in your last issue gives us a definition of Judaism in the following words:—

"A man can truthfully serve God in his own way and style, so long as his daily actions are guileless tempered with love, mercy and justice, and discriminates between right and wrong."

In my humble judgment the foregoing is half a truth and not the whole truth. Judaism is based on Revelation; it is based on the Torah which every Jew must take as a guide. It is not enough to say, I am a Jew; the Jew must be a Jew not only in face, but in faith. Were every Jew to "serve God in his own way and style" regardless of the Torah, then there will soon be a reign of chaos and anarchy. Our ancestors were able to survive their oppressors and persecutors because of their fidelity to the Torah. They loved God, they did their duty, they cherished undying hopes. Dangers and death, fagots and fire, tyranny and tears were their lot. Our history was made by martyrs. I know of no more appropriate words than those found in the first English address delivered by that whole-soul, martyr co-religionist in Ukraine, Prof. Israel Friedlander, of revered memory, in November, 1914:—

History is not made by philosophers, but by martyrs, by men whose lives are an object lesson of their doctrines. The Jewish prophets were at once thinkers and martyrs. Not only did they think their ideals—they lived their ideals because they were not theirs, but God's.

Of such martyrs Judaism can boast of in abundance. They sanctified and glorified Israel's faith because they lived and moved in the spirit of the Torah. It is, therefore, to be regretted that Mr. Myers did not give us a clear definition of Judaism but rather a vague one. On the other hand, I quite agree with him, that one's daily actions must strictly conform to the ideals of his faith, to love mercy, to do justice and to walk humbly before God. These of course do not re-

lieve us from our obligation to uphold our Sabbath, our Festivals, our dietary laws, our daily prayers and our duties toward our neighbours. Here is the acme of perfection. Here one reaches the highest pinnacle of his faith. Without that the new "revelation" is based upon wind and founded upon whirlwind.

I am, etc.,

BATH-KOL.

Shanghai, 28th Nov., 1920.

THE JEWS OF BAGDAD

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—We have pleasure in informing you that we have just formed a new Association under the style of "Jewish Literary Society," as per Government decree of the 15th July last.

Our intention is to work for the moral and intellectual promotion of our co-religionists in Mesopotamia. In order to realize our aim, we have inaugurated a Club and a library and are now in the course of obtaining the necessary means for the publication of a weekly paper. We shall be glad to maintain close relations with kindred Jewish Societies abroad with a view to render mutual help in order to pave the way for regaining our position among the other nations of the world and re-establishing the ancient glory of Israel.

We shall be glad to receive your paper regularly and thanking you in anticipation for your moral support. We remain, with Zion's greetings,

Yours sincerely,

THE JEWISH LITERARY SOCIETY,
A. A. SHUNNE,
Secretary.

Bagdad, 8th September, 1920

69/138 Shorja Bazar.

[It gives us infinite pleasure to publish the foregoing letter from our co-religionists of Bagdad and to chronicle their activities on behalf of our ancient glorious cause. The Jews of Bagdad are enjoying today an era of peace and prosperity. The British occupation of Mesopotamia has brought in its train a wave of economic prosperity to the inhabitants of that rich and prosperous country and we are glad to observe that our co-religionists over there are rising to the occasion admirably. In chronicling an interesting news item, regarding a handsome donation of £10,000, made to the Jewish National Fund, by Mr. Ezra S. E. Sassoon, of Bagdad, in memory of his late brother Ezekiel Sassoon Schayek. The present awakening of national consciousness of the Jews of Bagdad is a happy incident in the life of our rejuvenated nation which has gained an accession of strength from a source which is bound to make its great influence felt for good in the not distant future. We hope that Mr. Israel Cohen will include Bagdad in his itinerary so that he may be able to convey some first-hand information to the Jews of Bagdad, which number 40,000 souls, and thus prepare them to face the magnitude of the great task awaiting us in the rebuilding of our future national homeland in Eretz Israel.—Editor, ISRAEL'S MESSENGER.]

A FRIENDLY CRITIC

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—Permit me to congratulate you on the splendid manner in which you edit your journal. Its typographical appearance is a triumph for journalism in China and it is indeed a matter of pride that a Jewish paper takes the lead in turning out each time a Magazine which has so far no rival in the Orient. The selections of articles by your various contributors both local and abroad are equally commendable: one cannot help admiring the vigorous tone of your editorial pages which cover a wide range of Jewish topics of grave interest to us Jews living in exile in far-off China.

If I may be allowed to offer some criticism, I would suggest to you the advisability of discontinuing your controversy with your Cincinnati contemporary on account of its avowed anti-Zionistic policy. Methinks you are giving too much attention to that journal. Please remember the words of Justice Brandeis when he recently submitted his comprehensive memorandum for the reconstruction of Palestine. The eminent Judge says:—

"We are no longer a propaganda movement except that propaganda that comes from undertaking and achieving concrete enterprises." We have certainly more important work to achieve and every line of your valuable columns is needed to bring home to your readers the fact that it is our incumbent duty to rise up and re-build Eretz Israel.

I am, etc.,

M. J.

Shanghai, 22nd Nov., 1920.

[We wish to thank our esteemed correspondent for his words of eulogium which he thought fit to indite in his letter. We appreciate them all the more since they come from a critic who finds reason to differ from our policy. We can assure him that we are quite open to criticism. We welcome it. Our policy has been and is now to unite all factions in Israel. We hate divisions. We have always pleaded for unity and more unity in our cause. We are indeed too weak to be divided. Now more than ever do we need to be united for division would spell disaster to our cause. If we had criticized some of our critics lately, we can assure our correspondent that we did so solely for the benefit of removing any misconception or misunderstanding asent the aims and ideals of our National Movement. We are to-day facing a problem the magnitude of which we do not wish to underrate. We are face to face with a huge problem quite unparalleled in our history. For this reason we honestly contend that no Jew who is worthy of the name should magnify his own personal views over and above the will of the whole of Knesseth Israel. In other words, differences of opinion must be suppressed in order that the larger and greater cause of Israel may not be impeded one jot. Those who persistently refuse to subordinate their views must be "counted," as was so aptly pointed out by Justice Brandeis as "against their own people." Against such individuals there

can be no words strong enough to denounce them as traitors to the Jewish National Movement. True, we have to-day work of great utility to perform in our future homeland and that every ounce of our strength must be utilised for the benefit of our people. We admit all that, but we fail to see why should a great democratic movement like ours not defend itself against the onslaughts of critics who are still bent upon to retard our progress and to backmail us every now and then. What is a newspaper good for? Ours is the task to defend all that is best and noblest in Jewish traditions. We are not concerned with personalities. We respect everyone who differ from our views. We prefer unity of Israel to breaches in the unity. We wish to defend and not offend. This, however, does not mean that we shall not resent abuses against the cause we hold dear,—but we shall certainly keep to the defense and not offense. This is our aim and we shall adhere to it in future.—Editor, ISRAEL'S MESSENGER.]

A VOICE FROM JAVA

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—I have just received the New Year Number of ISRAEL'S MESSENGER, which I read with great interest and attention. Until now the voice of our people has too softly been heard in these far away countries and therefore I wish you and your periodical a long lease of life, success and prosperity.

I should be glad if you would be kind enough to send me the MESSENGER regularly in future and if, as I ardently hope, the Netherland Indian Zionist Association will issue later on a periodical, I would be very pleased to translate with your permission some of your articles in our Magazine.

I am, Sir, with Zion's greetings,

Yours faithfully,

S. I. VAN CREVELD,

Commissioner, Jewish National Fund.
Sourabaya, 27th October, 1920.
Kalisasin 8.

A VOICE FROM INDIA

To THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR,—I take the liberty of addressing you the following few lines on behalf of the "Israelite Brotherhood" of Bombay and trust you will give them due consideration.

This Society has been in existence for the last 15 years and is steadily doing some useful work for the Bene-Israel Community here, particularly for the younger generation. There are numerous activities connected with this Institution all of which aim at uplifting the status of the Bene-Israel in India, and at rousing him realize his position as a Jew and his duty towards God and his fellowmen.

One of the chief aims is to possess a Library containing books on Jewish

BIRTH

COHEN.—On Monday afternoon, the 15th instant at the Victoria Nursing Home, Shanghai, to Mr. and Mrs. I. B. Cohen, of No. 17a Seward Road, a son.

Religion, History and Literature written by our brethren in Europe and America and in this direction the Society's workers are now diverting their special attention. They are getting out a number of such books from abroad but paucity of funds prevent them from procuring all they require. They would also like to have various Jewish periodicals that are published.

I am therefore making this appeal to you to help the Society by sending it your "Magazine" regularly which we shall esteem a great favour and for which we shall feel much thankful.

Thanking you in anticipation and hoping to be excused.

I remain, Dear Sir,

Yours faithfully,

M. A. MOSES.

HONORARY TREASURER,

"Israelite Brotherhood,"

Bombay, 15th October, 1920.

A TIMELY REMINDER

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—We have just been reminded of the terrible persecution of our co-nationals, and the destruction of our sacred places that are merrily and systematically carried on, at every wink of the superior eye, in the unchristian and benighted parts of Eastern and Central Europe. Their safety and advancement almost entirely depend upon the full realization of a Jewish Commonwealth established in Palestine, guided by the beneficence of His Britannic Majesty's Government, which is looking forward for the moral and financial support of those of us who live in prosperous countries, *cish oymitgnath yado uilfechaybodec*, every man according to his means, including the poor, who go about with crutches to accomplish the task. Those of means who shirk their duty, but at a distance offer us unyielding sympathies and hearty congratulations, are partly accountable for the present direful position in withholding their monetary assistance, from the needy.

I am, etc.

M. MYERS.

Shanghai, December 2, 1920.

A VOICE FROM NEW ZEALAND

TO THE EDITOR OF ISRAEL'S MESSENGER

DEAR SIR.—I enclose *Hebber Standard* of Sydney giving details of the visit of Mr. Israel Cohen, emissary of the Zionist Organisation to New Zealand. I shall be glad if you will publish a summary of same in the *Messenger*. You will note that over £25,000 has been raised in New Zealand as a result of Mr. Cohen's visit. He created a profound impression and the response is due to his eloquence; his personality and his thorough knowledge of all aspects of

the movement. The Mayor of Auckland tendered him a civic reception, the Mayor of Wellington presided, and the Prime Minister of New Zealand the Rt. Hon. W. F. Massey and the Chief Justice Sir Robert Stout (the Acting Governor till the arrival of Lord Jellicoe) spoke at his meeting in Wellington. The University Professors and leading clergymen associated themselves with the meeting held during his visit. The leading Jews in communal and commercial life interested themselves in his visit and responded generously to his appeal. In Auckland with a Jewish population of 600, nearly £9,600 was secured, and the enthusiasm was unprecedented. The Jewish Population of New Zealand is only 2,200 so the response of £20,000 is the best evidence of Mr. Cohen's organising powers.

There were five donations of £1,000. Kindly send me in due course the account of his visit to the East, as it will appear in the *Messenger*.

Your efforts in connection with Zionism are well-known here and the generous response of Shanghai to the Jewish National and other funds are often a subject of comment.

With Zionist greetings.

Yours sincerely,

LOUIS PHILLIPS.

Auckland, 28th October, 1920.

N. I AZARUS

QUALIFIED OPTICIAN

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

N. LAZAKUS,

17 Nanking Road.

WEALTH OF THE WANDERERS

Untold millions of money will have to be expended if this is to be made a land "fit for Jewish heroes to live in." The paramount issue is, where are those millions to come from, and who is to foot the bill of preserving order and of administering the new Jewish State?

And herein lies the gravity of the situation. Is the British taxpayer to agree blindly to these proposals, and willingly shoulder responsibility in the matter by the granting of unlimited power? For the Zionists would have us understand that they desire a commonwealth of Jewish colonisation and labours, undisturbed by any restrictions.

Most English people would rejoice to see the Jews return happy and triumphant to the Holy Land. But is it fair that we should have to sacrifice our money in order that they may do so? The Jewish race has accumulated mighty wealth in the course of its wanderings; if it is so keen to restore the kingdom of its origin let it proceed by all means, but voluntarily and without any outside help. —*Sunday Times* (London).

AN URGENT APPEAL

The Jewish Communal Association requests all the members of our Community, through the medium of *ISRAEL'S MESSENGER*, to send to the Jewish School No. 43, 44 Whangpoo Road, any discarded articles of men's, women's or children's clothing, shoes, etc., for distribution among released Jewish prisoners of war, refugees and other destitutes.

The need is getting more and more pressing in view of the severe winter in our midst. We hope that all those who are in a position to spare "something" will do so at once, for, according to the old adage, he who gives "quickly" gives "twice."

THE COLONY OF ROSH PINAH



MANIFESTO OF THE ZIONIST EXECUTIVE



DR. CH WEIZMANN.



MR. NAHUM SOKOLOV.

THE Jewish people are entering upon the most difficult period in their history, but the one most full of promise. The Council of the Nations has fully recognised the claim of the Jewish people to their historic home. The decision at San Remo, now sealed by the Treaty of Peace between the Allied and Associated Powers and Turkey, was followed by the establishment of a Civil Administration under Sir Herbert Samuel, who rules the country as High Commissioner in the name of Great Britain, the Mandatory Power for Palestine.

That hope which has sustained our people through thousands of years of bitter experience has now become our indefeasible right in the world of political reality. The possibility is ours to realise Zionism. It is for us, the Jewish people, to seize upon this opportunity and achieve the work of national redemption. The Executive of the Zionist Organisation, which was appointed by the Annual Conference, holds it to be its duty in this momentous hour to bring home to the Jewish people the truth that the reconstitution of Palestine as a Jewish land can come about only if the Jewish people are ready and willing to make sacrifices without limit, and if the Jewish pioneers who go to Palestine are penetrated with the conviction that the goal demands of them the heaviest labour and the most unremitting endurance.

In conjunction with the Government, we must create in Palestine the conditions for productive employment on as great a scale as the Jewish people will supply the means. The greater these means the greater the immigration and the greater the production. The organised direction and reception of immigration requires the immediate establishment of shelter for the immigrants, of medical assistance, and of social care. Institutions must be created which will help to bring down the present excessive cost of living in Palestine. The conditions must be introduced for the growth of a self-supporting Jewish peasantry. We must develop organisations which will assist the economic progress of the Jewish worker. We must expand our existing institutions and create others to aid and strengthen Jewish industry. We must carry through public works and develop the natural resources of Palestine so as to render possible greater production and profitable employment for the Jewish workman. We must put the Hebrew schools upon a solid foundation and develop our education system until it finds its crown in the Hebrew University at Jerusalem, which is destined to be the centre of the native Jewish genius. Through the Hebrew school will come our regeneration; through it the Jewish people will recover its speech, and a generation will arise with its feet firmly planted upon the Jewish soil.

Immigration and settlement, economic development, social and cultural work demand of the Jewish people their full gift of moral and material power. The whole Jewish people must take part in accomplishing this mighty task. The Zionist Organisation is open wide for all who are willing to work within the Organisation. The Zionist Organisation is ready to work in harmonious association with those Organisations which are willing to assist in the establishment of the Jewish National Home. The Zionist Organisation will spare no pains to secure that all these labours serve the national end. The Annual Conference has resolved upon a great fund which, under the name Keren Hayesod, is to be organised throughout the whole world. The Keren Hayesod will appeal to the Jewish people to make their supreme offering and sacrifice for the building of the Palestine.

Through the Keren Hayesod every Jew can labour actively and vitally at the noblest task which has been set the Jewish people in modern times.

The supervision of the financial administration of our funds will be entrusted to a special Board of Trustees. There is in process of creation a special Economic Committee to give practical help to the economic development of Palestine.

The Zionist Organisation, through all its Federations and Organisations, must bring home to the Jewish people the understanding of their historic responsibility now, of the greatness of this hour and this opportunity, and of the duty which rests upon them. If we Zionists are to speak with effect we must first act; if we are to convince we must first achieve. We must sacrifice ourselves if others are to make sacrifices.

The Executive of the Zionist Organisation is confident that Zionists will understand their duty and will do it. It is confident that the Jewish people will prove worthy of its historic duty. The future of the Jewish people is in their own hands, and the world will judge them by what they now achieve.

EXECUTIVE OF THE ZIONIST ORGANISATION.

CHAIM WEIZMANN.

NAHUM SOKOLOV.

MENACHEM USSISHKIN, JULIUS SIMON, NEHEMIA DE LIEBE.

London, Tishri, 5681.

Written for ISRAEL'S MESSENGER.

"NIX! I'M FER 'OME 'AN CUMFERT—IAM."

BY M. MYERS.



M. MYERS.

A good and cheerful home has a potent and soothing influence to calm a restless mind that the din and bustle of the world, have casually brought into action. There is no place like home to develop faith, candour, pure affection, obedience, loyalty and unalloyed enjoyments. There is no place like home for virtue and sober honesty. In a good home, vice and stagnation never thrive, nor wild-cat schemes bear fruit. There alone you will find boundless sympathy, unaffected love, earnest constancy, and benevolence without selfishness—no hickering jealousies, sordid motives nor surreptitious activities. There gratitude in its best form is taught, and a child lisps his first "tankon and pleath." There, the disappointed bread-earner, will find solace, and the weary parents recreation. At many a poor domestic hearth, one can find the noblest specimens of humanity, love blended with integrity, manly independence, a hundred and one other factors, and delicate attentions which render life bright and happier. Home is a home, for it ever so unhome-like. A man without a home, is not unlike the fledgling that has no home and the Noah dove that could find no rest for the sole of her foot except in the ark. There is an unlimited degree of cordial hospitality in a cheery home that expands and stimulates the heart. The cup of tea taken at home is more reliable, and refreshing than the one given by elaborate invitation. The scanty but fragrant meal prepared at home and served to you by the mother of your own dear little nites, is more digest-

able and invigorating, than the lordly banquet of others. Our home and fire-side are our only sanctuary and covert from the storm and stress of life. After a misadventure you will resolutely run home to consult and seek the advice of the *aisbeth-hail* who shares your sorrow and joy before the advice of the legal-wig. *Pecha pathka bayhokhna way-thorath haysed at layshona.* "She openeth her mouth with wisdom and her tongue is the law of kindness." With the silent sufferer at home, you can confidently lodge all your privacies, and you will find that she is a reliable secretary, and an invulnerable stronghold. *Batah bah laib hata wayshala to yhsar.* "The heart of her husband doth trust in her so that he shall have no need of spil." Her loving kindness and gentle ministrations renew from day to day the spirit that revives vitality, efforts and achievements, to make you more successful in life and forget your worry and trouble. A virtuous woman is the panacea of all evils—she has a powerful dominating personality and her deportment is like the range light of a light-house in the deep blue, which guides the wary and indefatigable mariners at sea, on an ominous night. But the choleric character that hounds her hobby, is a source of malady which makes home-life unsupportable—and herself a miserable and obnoxious reptile, that ever crawled the earth. Her constant naggings give rise to unrest, that overrides the home-tranquillity, and disconcerts the plans of her egregious but hen-pecked husband, who, due to his wife's obdurate mode of carrying on, becomes pensive and ineffable, and such adjectives in turn, affect his health and daily routine work. Things then, daily grow more acute at home, and prove a ladder to much unpleasantness, deadly quarrels the inevitable "Gaitt," and a bleak prospect for the innocent youngsters. A good man, is a good man in all vital respects. He carries his own recommendations, builds his own counts of justice, and fears no law. But a man who deliberately neglects his home, wife and little ones for other worldly pleasures, on the other hand, is not fit to associate with well-bred dogs. The instinct of a homely dog senses the despicable conduct of the apology and rightly barks at the unfatherly father inasmuch as to say "I know what you have done and

have therefore come to tell you, that I have more sterling qualities on the tip of my tail, than you possess in your whole and worthless carcass. Your action considered in the ethical sense, is criminal, and you ought to have been in gaol long ago. It is a pity the girl has no brothers 'to tuck you up' with two black eyes, and if I had my own way, you will soon be groaning from the effect of my sharp teeth—but that would only pollute them with your de-launched and unwholesome blood—a fact most detestable to the canine palate." What a basic lesson for infidelity! After a day's hard work and anxieties a man looks forward to home and comfort, but if that comfort is denied to him under his own roof, he is justified to find it elsewhere. True serenity is found at home and not in all the gay and giddy world. "An encouraging smile is better than a disquieting dinner." Omar Sabagh, Shanghai.

REV. GREEN LAUDS
RABBI HIRSCH"Will Not Grudge Us Our
Gain"

AN INTERESTING LETTER

We are in receipt of the following interesting letter from Rev. A. A. Green, the Nestor of the Anglo-Jewish Rabbinate, who refers in laudatory terms to our recent appointment of Rabbi Hirsch, as Minister of our Congregation:—

HAMPSTEAD SYNAGOGUE,
DENNINGTON PARK ROAD
West End Lane, N. W.
LONDON, Oct. 28th, 1920.

DEAR SIR.—I thank you for sending me a copy of your paper dated 10th September, which I have read with interest. My object in writing is to say that I have known your new Rabbi, Mr. Hirsch, for some years and have been in direct touch with his work in my capacity first as Honorary Secretary and then as Vice-Chairman of the Provincial Jewish Ministers' Fund. He has my complete confidence and greatest respect. He is a scholar, a gentleman, a good Jew and, above all, an idealist. You are fortunate in getting such a man. It is our loss but I will not grudge you your gain.

Yours faithfully,
A. A. GREEN.

Mischa Elman, one of the world's greatest violinists, will appear at the Imperial Theatre, Tokio, on February 16 and later will give concerts at Yokohama, Osaka and Kobe. From Japan he will probably go to Harbin, thence to Shanghai, Hongkong, Manila, Singapore, Java and India.

The BARGAIN STORE

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most extravagant hopes in the fullest possible measure. Could anything be more remarkable? A nation, exiled and oppressed, on whom have been concentrated the obloquy of a goodly portion of the world and on whom have been vented some of the worst passions of men, is about to be reborn. How could any Jew worthy of the name fail to experience a magic thrill and feel a glow of pride at the recovery of his people's nationhood, the prospect of which but two decades ago would have been regarded as remote? Whose but Jewish hands are better fitted to till the sod of Palestine, which has lain waste and fallow under the domination of the Turkish infidel, whose hands have touched nothing but to destroy? And on whom but Great Britain could the Mandate for Palestine have been more appropriately conferred? The Allied victory dawned in Palestine. It was in the Holy Land, as Mr. COHEN appositely reminded us at Wednesday's meeting, that the arms of the Allies were first blessed with victory, which led to the final triumph over the Prussian ogre that for four years had bathed the world in blood and tears. It was GENERAL ALLENBY, a British soldier, who accomplished the triumph and brought about the downfall of the Turks whose heels had so long trodden down the unhappy subjects within the domains of the Ottoman Government, and it was a symbolic change from the old to the new order of things when this great soldier witnessed the laying of the foundation stone of the Hebrew University on the Mount of Olives, which is to be a centre of culture and a healing process that will in time percolate like a wholesome and blessed leaven through humanity. Where formerly the Turks, like their allies, the Prussians, spread devastation and misery, leaving in the wake of their fery breath nothing but ruin and desolation, the new

stewards of Palestine, under the beneficent aegis of Great Britain, will evolve a new order of things which will have as its aim not the winning of political dominion or the amassing of material wealth but the diffusion of a wealth of culture whose effects will be far-reaching and will leave its impress not alone on Jewry but on the entire civilized world. With the requisite flow of capital and the incorruptible honesty of administration that is to be rigidly maintained, it is but a matter of time when a new civilization will have been raised on the ruins of the Turk's grim heritage, a civilization that will be broadbased on culture, liberty to all and economic prosperity. Where the Turks have bequeathed nothing but ruin and destruction, the Jew's watchword will be only construction, and no one but the most implacable foe of civilization will desire for the Jews anything but success in their new mission in Palestine.—*The Shanghai Times.*

SHANGHAI

The Jewish community of Shanghai, China, is about to install a rabbi in its synagogue. The Rev. W. Hirsch B. A., is on his way from England to assume the charge. He will find a field to the liking of any man interested in the profound responsibilities of the rabbinate and imbued with the will to serve. That he is this type would appear from the contents of a letter which he sent to his new community. Rabbi Hirsch expresses the wish to organize the congregation into a "modern vigorous Jewish community." He dwells on some of the incidental needs of this work with precision and clearness. He emphasizes the need for education of children and for the consecration of the synagogue on problems peculiar to this remote outpost of Judaism. Among the problems cited is that of the Kai Feng Jews. This remnant of a Jewish group has lost all affiliation with Jewish life and it is proposed to win them back. The work in this field will be of profound interest because of its novelty in Jewish experience. We cannot but wish the new minister every blessing in his work and trust God will be with him.—*The Scribe (Portland, Ore.)*

OIL FACTORY IN PALESTINE

Announcement of the building of the first large factory in Palestine since the war has been made by the Palestine Oil Company, a British organization, which through the Official Gazette, published by the British Military Administration in Palestine, makes public its plans for the erection of a large soap and oil factory.

Ever since the British occupation of the Holy Land and the realization of Zionist hopes in the re-establishment of the Jewish National Homeland there, Palestine has been much discussed because of its economic and commercial possibilities, particularly because under the Turks it was never developed and because the Zionist reconstruction of the country would give impetus to its industrial development.

Oil industries are claimed to hold a rich future in Palestine's development, because reports have been persistent that oil fields are to be found in the territory around the Dead Sea. The Palestine Oil Company, with a paid up capital of 250,000 pounds, is the first company to enter the field. The factory will be built at Cenasia, according to the announcement, near the important harbour of Haifa, and in proximity to the reported oil fields.

Manufacture of oils and soap, by-products of an extensive olive production, are already established industries in Palestine, which the imminent large increase in population through Zionist immigration, will further greatly as olive cultivation is ranked as one of the richest prospects in the country.

PALESTINE!

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MESSAGES TO MR. ISRAEL COHEN ON HIS MISSION TO AUSTRALASIA, INDIA AND THE FAR EAST

From Dr. Weizmann
LONDON, 13th May, 1920.

MY DEAR COHEN,—I am very grateful to you for accepting the important mission of proceeding to the Jewish communities of Australasia, India and the Far East. I attach the very greatest importance to the spreading of the knowledge of the recent remarkable developments, in our Movement among these influential Jewish communities, knowing as I do, the great weight which they carry in the countries of which they are such distinguished citizens.

The decision taken by the Supreme Council at San Remo to confer the Mandate for Palestine on Great Britain is significant of the intimate relation which is about to be established between the British Empire and the revived Jewish people in Palestine. The Jews of the British Empire are, and may well be, proud of the great role they will be called upon to play in the development of their ancient homeland. The responsibility for the success of this enterprise will rest in the first place, on English-speaking Jewry and I trust you will receive the unstinted support of all those Jews who are privileged to come in contact with you and to hear from you an account of the successes achieved by the Zionist Organisation in recent times.

It is in a sense the "mission of Israel" which you are undertaking and it has my heartiest blessing. I wish you a safe and successful journey and a happy return.

Yours very truly,
CH. WEIZMANN.

From Mr. N. Sokolow

LONDON, 10th May, 1920.

DEAR MR. COHEN.—Yours is indeed a unique mission, for this is the first time in the history of our Zionist Organization that we are sending out an emissary to our brethren in India, Australasia, and the Far East.

I feel sure that you will make them realise the vast significance of the stage we have now reached in our national aspirations, and trust that they will show their appreciation, in a spirit of dignity and sacrifice, of the great responsibility that has fallen upon all members of the House of Israel. Ours is the glorious privilege of at last rebuilding the Land of Promise, but our efforts will be in vain unless our hands are strengthened by the unstinted support of our brethren in all lands.

That your mission may be crowned with overwhelming success is the earnest wish of.

Yours very sincerely,
NATHAN SOKOLOV.

From The Rt. Hon. Lord Cecil,
M.C., M.P.

22, Buckingham Gate,
S.W.1 7th May, 1920.

DEAR MR. COHEN,—I am very glad to hear that you are going to Australasia, India and the Far East with the purpose of extending the Zionist movement in these regions; and I wish you all success in your endeavours to advance a cause which I am convinced is of the greatest importance not only to the Jews but to the whole world.

Yours sincerely,
ROBERT CECIL.

From His Excellency Sir Herbert Samuel

High Commissioner For Palestine
31, Porchester Terrace, Hyde
Park, W.2. 11th May, 1920.

DEAR MR. COHEN.—The opportunity for which the Jewish people throughout the world have been seeking for 2,000 years, has now been granted.

The Great Powers have opened Palestine to Jewish Immigration and Colonisation, with a view to the establishment there once more of the Jewish National Home. It is for us now to rise to the greatness of this opportunity.

For a fine spiritual development, a firm economic basis is necessary. A close study of conditions in Palestine, both from material available in London and from my recent visit to the country, convinces me of its great possibilities; but those possibilities cannot be realised without the employment of large funds. Let it not be said in days to come that, when the opportunity was given to the Jews of the world to restore the greatness of Palestine under their own auspices, they failed to provide, out of their abundance, resources adequate to the task.

I earnestly hope that the Mission which you are authorised to undertake by the Zionist Organisation, will prove fully successful, and that your appeals in the countries you are about to visit will meet with a ready response.

Yours sincerely,
HERBERT SAMUEL.

From The Rt. Hon. Lord Rothschild,
F.R.S.

148, Piccadilly, May 9th, 1920.

DEAR MR. COHEN.—I have heard with great satisfaction that you are proceeding for India, Australasia, and the Far

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East on an important mission from the Zionist Organisation.

Now that the Mandate for Palestine has been accepted by Great Britain, the time has come for the whole Jewish community the world over to forget their differences and to work together with all possible zeal to make the re-establishment of the Jewish National Home in Palestine a reality and a triumphant reality. It is a great privilege that the aspirations of 2,000 years should be on the highway of fulfillment and it ought to be the proudest boast of all of us in the present generation to know we have done even the smallest part in assisting the great work. I feel confident that your appeal to our brethren wherever you go will meet with a generous response.

A large and adequate fund is an absolutely vital necessity if the necessary works of reconstruction and preparation are to be efficient and lasting.

Yours sincerely,
ROTSCHILD.

From Major The Hon. W.
Ormsby-Gore, M.P.
5, Mansfield Street, W.I.

DEAR MR. COHEN.—I am very glad to hear that you are going on behalf of the Zionist Organisation to India and the Far East. I think this is a most important embassy, particularly in India.

As you know, India is the centre of the present panislamic movement and as you will see from the enclosed paper there is a good deal of dangerous propaganda going on with regard to Palestine and the restoration of Turkish Rule in Palestine. The recent events in Jerusalem are very largely the result of Mahomedan fanaticism which is working up by agents from other countries, and if when in India you can do anything it will I am sure be helpful in putting a stop to the kind of propaganda which threatens the peace of the whole of the Near and Middle East.

With all good wishes for the success of your mission.

Yours sincerely,
W. ORMSBY-GORE.

From The Rt. Hon. Sir Alfred Mond,
Bart, M.P.
First Commissioner Of Works

35, Lombard Square, S.W.
May 11th, 1920.
DEAR MR. COHEN.—I think it a very happy idea that you should be going on a mission on behalf of the Executive of the Zionist Organisation to India, Australasia, and the Far East.

It is of the utmost importance that all Jewish forces and resources should now be rallied to the cause of the restoration of Palestine, and I earnestly trust that you will succeed in bringing this about in the regions you are about to visit. Unless the Jewish people are now prepared to make liberal sacrifices for the realisation of our ancient ideal, even the British Mandate may prove of little avail.

With all good wishes for both the moral and material success of your mission.

I remain,
Yours sincerely,
ALFRED MOND.

From Dr. Max Nordau

LONDON, May 13th, 1920.
TO OUR BROTHERS IN THE FAR EAST AND IN THE NORTH SEA.—You will have the privilege of greeting among you that highly distinguished Jew, Mr. Israel Cohen, who has won general fame as an author with his fascinating book on his captivity in the German prisoners' camp of Ruhleben, and has for years, with pen and word and all his great talent, worked most efficiently for the great cause of Zionism.

You are separated by thousands of miles from the centres of Jewish life, but your hearts are near them and beat in unison with those of your people. The great message of the redemption of Israel from its nineteen centuries waywardness has gone forth to you as to all other dispersed members of our national body and I am sure you will respond to the call the moral and material bearing of which Mr. Israel Cohen is going to interpret to you. You will undoubtedly consider it as a duty and honour to assume your share in the sacrifice which the Jewish people must make in order to realise the possibilities which Great Britain's generosity offers in Palestine, destined to become its homeland.

Dr. M. NORDAU.

MR. ISRAEL COHEN

Mr. Israel Cohen, B.A., the Zionist Envoy, arrived in Shanghai on Friday the 26th November on the S.S. *Shingo Maru*. He was received on jetty by representatives of the local Jewish Institutions, including the Zionist Association.

Mr. Cohen had his quarters at the Astor House Hotel as a guest of Mr. Edward I. Ezra who is the Managing-Director of the hotel.

On the 3rd instant, Mr. Cohen left for Jay an after spending a busy week in Shanghai. He had hardly time to go about "sight-seeing" for besides being invited at local Jewish homes, Mr. Cohen devoted himself loyally to his work in order to make his

mission in China a great success. After visiting Japan, he will attend a Zionist Conference at Harbin on the 25th instant, where delegates from all parts of Siberia will gather to greet him personally. At the local Zionist meeting held on the 1st instant, and fully reported elsewhere in this issue, the following telegram was read from the Harbin Zionist Organization:—

Welcome our representative of our supreme executive organ "The messenger of Palestine regeneration." We believe that your appeal will find due response, and hope to see you at the congress on December 23th.

DISTRICT ZIONIST BUREAU
EVSROFF.
HARBIN ZIONIST ORGANISATION
EBNAMOVICE.

Mr. Cohen will return to Shanghai at the end of this month, after visiting Peking, Mukden and Tientsin, where, a concert as advertised elsewhere in this issue will be given in aid of the Palestine Restoration Fund. He will be the principal speaker at the Concert and as it will be the last and farewell address of his, it is to be hoped that a "bumper" house will greet him that night.

Mr. Cohen will thenceforward leave for Singapore, Java, Penang, Rangoon, Calcutta and Bombay. From the latter port he will leave direct for Palestine and expect to deliver his "portfolio" to the Zionist Organization in London in April next.

A DUAL RECEPTION

Rabbi And Mrs. Hirsch And The Zionist Envoy Entertained.

RABBI HIRSCH PLEDGES TO UPBUILD "THE YOUNGEST JEWRY IN THE WORLD"

Sunday, November 28, was a red-letter day in the annals of the local Jewish Community. At a reception given to Rabbi W. Hirsch, B.A., and Mrs. Hirsch, also Mr. Israel Cohen, B.A., the Zionist Envoy, at the residence in Avenue Joffe of Mr. and Mrs. Edward I. Ezra, there was a large gathering composed of members of the local Jewish Community who turned out to honour the distinguished visitors in their midst.

The guests as they arrived were received by the host and hostess and introduced to the abnormally many visitors, after which light refreshments were served. The Astor House Band discoursed selections of music while dancing was indulged in for several hours.

During an interval in the course of the reception, Mr. Edward I. Ezra delivered an appropriate ad-

dress, pointing out the unique occasion which brought them together. Mr. Ezra, in welcoming Rabbi and Mrs. Hirsch, spoke feelingly on the subject and expressed the sincere hope of all those present that their stay in Shanghai might be conducive to the welfare of all Jews in China.

The speaker then passed on to welcome Mr. Israel Cohen, the Zionist emissary to overseas Jewish communities, and in doing so, Mr. Ezra paid an eloquent tribute to his unflinching zeal and devotion to the cause to which Jews in China had contributed not a little in the past.

Rabbi W. Hirsch, B.A., after thanking the gathering for their cordial welcome said that he felt he would not long be a stranger among the Jews of Shanghai, for they had a great object to unite

and establish an enduring friendship between them. They all felt that the Far East had hitherto been an unproductive soil for Judaism and that the spiritual activity of the Eastern communities was not proportionate to their material prosperity. China was the only country in the world that had not furnished its annals with Jewish persecutions. But China was also the only country that contributed nothing to Jewish history, although it was fairly certain that Jews lived there for many centuries. It was for the modern Jewish settlement of China to rewrite the melancholy record of Kaitungfu, and refute the allegation that Jews kept themselves alive to the world by persecution. The Jews kept themselves alive in the world by loyalty to religious and an unstilled longing for the things of the spirit. He hoped that the local Jewish community which had in its midst men of intelligence and ability would consolidate its own position and also become the means of regenerating Judaism in the Far East. As for himself, he felt happy that he was called upon to help in the upbuilding of the youngest Jewry in the world.

Mr. Israel Cohen said that he was very thankful for the cordial welcome that had been given to him. He had looked forward very keenly to his visit to Shanghai for he had long been acquainted with the activity of the Community and had admired the splendid support which the Zionist Association, under its generous President, Mr. P. N. S. Kaderine, had so long rendered to the cause of a Jewish Palestine. He did not think that he would have much difficulty in impressing upon them the importance of his mission, for they had for so long manifested their sympathy with the movement for the Jewish restoration of Palestine. But the success of his mission would depend upon the material response with which he would meet, and he earnestly hoped that this would fully maintain the reputation of the Shanghai Jewish Community. The Jewish people were now living through a most remarkable episode in their history, and it behooved them to show themselves worthy of the grand opportunity placed within their grasp. For centuries they had only prayed for the return to Zion. Now that Zion was open to them, they must prove their sincerity by action, they must show that they were desirous of rebuilding Zion by contributing generously towards the great enterprise. For more than one hundred of the Jewish people the question of the resettlement of Palestine was no longer a matter of controversy; it was an imperative necessity owing to the terrible plight to which they had been reduced by the war. So

vast was their suffering that even if the restoration of the IIly Land had never been a Jewish aspiration it would still have to become a supreme task of the Jewish people. Great Britain naturally expected that all the Jews in lands of liberty and prosperity would co-operate to the utmost in making of Palestine a model Jewish Commonwealth, and Mr. Cohen expressed the earnest hope that the Jews of Shanghai would rise to the height of the historic occasion. (Applause.)

PALESTINE BOY SCOUTS FAVOR WORLD SCOUT ORGANIZATION

A resolution to create a world organization of Jewish Scouts, was endorsed at the recent Annual Conference of Boy Scouts in Palestine. To this end the Central Committee of Palestine Scouts was instructed to get in touch with Jewish Scout organizations the world over and establish friendly relations with them.

The Conference decided to foster the desire for labour among its members, with a special view toward introducing a love for agricultural work. They proposed, also, to establish friendly relations with non-Jewish scout organizations both in Palestine and abroad.

The Scouts have been doing very valuable work, especially in connection with the recent immigration. Scouts are stationed at each port, keeping order, answering questions, and directing immigrants to their destination.

The emblem of the Palestine Scouts is the Hazeleh (Palm Of Victory).

NOTICE

Our Next issue will appear on the 18th February, 1921.

HAIFA
AS SEEN
FROM
Mt. CARMEL



STRANDED JEWS FROM BOKHARA

Helped By The Bombay Zionists
Owing to the Bolshevik outrages in Bokhara, a great many Jews have been forced to leave that country, and have been driven towards the X-W. Frontier. Some have sought refuge in Peshawar, while others came to Bombay, in the hope of securing passages to Palestine, in order to settle there and re-build their homes. They were, however, entirely destitute when they arrived in this city, and unable to find for themselves, as they knew neither English nor Hindustani.

The Bombay Zionist Association took up their case, and succeeded in collecting Rs. 2,800 to assist them. The Jewish refugees were given shelter and food until their departure for Port Said, by the s.s. "Graz" of the Lloyd Triestino, on board of which passages were secured for them.

They were also provided with ready cash, so as not to be penniless on their arrival in Palestine. They left Bombay on the 9th instant by that steamer. The committee of the Bombay Zionist Association wishes to tender its grateful thanks to all those who have so generously responded to its appeal.

The following is the list of subscriptions received:—

Mr. David E. Shellim, Rs. 1,000; Leonard Rosenthal Press, Rs. 500; A. P. and C. Tolkowsky, Rs. 350; Leon Menasche and Co., Rs. 300; Mr. Ezra Ezekiel, Rs. 200; Mr. J. S. M. Moses, Rs. 50; Mr. H. N. Dabby, Rs. 50; Mr. S. M. Cohen, Rs. 40; Mr. J. J. Sopher, Rs. 20; Mr. M. S. Lamyad, Rs. 25; Mr. S. M. Shohet, Rs. 21; Mr. David Haghel, Rs. 20; Mr. I. M. Isaac, Rs. 20; Mr. J. S. Ezra, Rs. 10; Mr. K. H. Hillaly, Rs. 10; Mr. S. H. Naor, Rs. 10; Mr. A. Zonist, Rs. 11; Mr. J. M. Jacob, Rs. 10; Synagogue, Rs. 10; Mr. Ephraim Meyer, Rs. 10; Mr. S. E. Nassarallah, Rs. 10 and sums under Rs. 10, Rs. 133. Total Rs. 2,820.

President-Elect Praises Jews

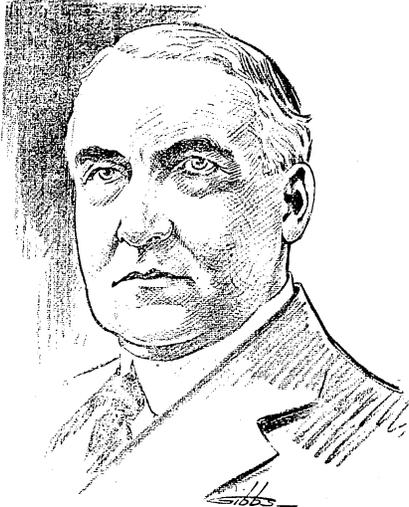
Harding Writes to Judge Hartman, Lauding Jews' Loyalty and Charity.

Indignant at Barbarous Treatment in Europe.

In a letter, written to Judge Gustave Hartman, Warren G. Harding had the following to say on the Jewish question:

"It is gratifying that you and your associates recognize the sincerity of my protests against the outbreaks, amounting practically to emotional insanity, which are most often responsible for the pogroms, for massacres of innocent victims in many lands, even sometimes in our own. I do not mean to excuse the perpetrators of such crimes when I ascribe them to periods of temporary insanity, because that would be to admit that the civilization of which we boast is a mere veneer. We fail lamentably where we do not preach effectively tolerance as well as justice and security and respect for the rights of others as much as liberty.

"And while I hold these views as to all peoples, irrespective of race or creed or condition, I am especially earnest in my protests against the frequent reversion to barbarism in the treatment of the Jewish citizens of many lands, a people who have commanded always my admiration by their genius, industry, endurance, patience and persistence, the virtue and devotion of their domestic lives, their loyal charity and philanthropy and their obedience to the laws under which they live."



SENATOR W. G. HARDING.

Congratulations, Mr. Harding

The Jewish Tribune, of New York, which is edited by that eminent scholar Rabbi Dr. N. Messersohn, voices the opinions of Jewry throughout the world when it offers congratulations to Senator Harding, as follows:—

At last the American Yom Hadin has passed and the Electorate has expressed its will in the election of Warren G. Harding as President of the United States. His dignified, energetic and gentlemanly demeanor throughout the many weeks of an unusually bitter political combat, speak well for the character of our new President and what we may expect of him during his administration.

We look to you, Mr. President-elect, to intervene in behalf of the thousands of suffering humanity, in Poland, Roumania, Hungary, Russia, and Ukraine—our brethren and sisters by race and faith—your brethren and sisters, fellow human creatures—save them from further ravages, inhumanity, persecution, brutality. Save their children, their innocent babies from the inhuman wretches who are posing as a new democracy. It is quite in your hands.

We predict for you a most human administration—a practical, sensible administration.

May the God of Israel, to whom we all bow down in reverence keep you and protect you and give you strength to do what seems right and just to your liberal and unprejudiced conscience.

It was confidently expected that the congratulatory service of the Synagogue "Ohel-Rachel" would be held on the eve of Hanukkah, but unfortunately, this date was not found practicable. We are now assured that this ceremony will take place positively next month when Rabbi Hirsch will be induced to deliver both the consecration and the installation address. Further arrangements will be made in the local Press. We hope to publish in our next issue a full account of the proceedings which promise to be of unusual interest.

BIRTH

JACOB—On Wednesday, the 15th instant, at the Victoria Nursing Home, to Mr. and Mrs. J. J. Jacob, of No. 16 Queens Road, a son.

Mr. Messersch Meyer, who practically the entire members of the Community longed to honour the distinguished visitors. In Hongkong a similar reception was given at the Jewish Recreation Club. From both countries we received congratulations on the appointment of Rabbi Hirsch as our Minister. In the words of Mr. Edward M. Nathan, a leading member of the Singapore Jewish Community, "I must congratulate Shanghai Jewish Community for having succeeded in securing such an intelligent man as Rabbi Hirsch, who, I am glad to say has created a most profound impression during his brief stay here. He delivered an intensely interesting address on Zionism and his good work will bear excellent fruits in the near future. Again I say you deserve such a good man to be your spiritual leader and we envy you a great deal."

RABBI AND MRS. HIRSCH ARRIVE IN SHANGHAI

On the 23rd November, Rabbi and Mrs. W. Hirsch with their two children arrived in Shanghai after a tedious journey covering a period of over six weeks. The Committee of Management of the Synagogue "Ohel-Rachel" were present at the jetty to welcome the new Minister and his wife. The latter were guests of honor at the residence of Mr. and Mrs. D. E. J. Abraham until the new quarters which were engaged for the Minister could be availed of. The present address of Rabbi Hirsch is No. 11, Yates Road.

During the trip to Shanghai, both Singapore and Hongkong Jewish Communities had joyfully welcomed Rabbi and Mrs. Hirsch. In Singapore a special reception was given at the residence of

"THE GRANDFATHERS AND THE GRANDCHILDREN"

BY RABBI W. HIRSCH, B.A.



RABBI W. HIRSCH, B.A.

"And Israel beheld Joseph's Sons, and said, who are these?"—Genesis 48:8.

The spectacle which Holy Writ reveals to us is so familiar that it scarcely lends a trace of antiquity. We see the aged Jacob at the end of his earthly career. His eyes are dimmed to the gay life that streams around him, while his mind is projected forward, eager to snatch a vision from the *Acherath Haplanim*, the days that are to follow. His loyal son Joseph is at his bedside, and the enfeebled father sees and knows him, though his eyes are heavy with age. He recognises his speech, his bearing, his breathing faith, his passionate attachment. In every movement of his son he reads a chapter of his own life. Not so the children of Joseph who were born in luxury, reared in splendour, and saturated with a new culture. Israel sees them but knows them not and asks "Who are these?" So rapid is the estrangement that grows between one generation and another, when the conditions of life change, and the family relationships are relaxed and the affinities of the spirit are forced out of harmony. The Rabbits who read the Bible with greater intrepidity than we remarked here, *Nisbalka minnenu ruach habodesh*, the Holy spirit of God which accompanied Jacob throughout his life, which enabled him to wrestle with angels and men and to prevail, left him when he looked at the sons of Joseph *Uc shekhalu getaram a'achab labodesh u'eyaram e'echu abanu minnenu-shch*. He foresaw that from Ephraim and Manasseh would arise the ruinous idol worship which sapped the moral vigour of and ultimately

destroyed the northern Kingdom of Israel.

This pathetic episode in the last days of Jacob, coming as it does, from remotest antiquity, enters and re-enters our daily life. Who has not seen the Jewish father who recognises yet his son but is entire stranger to his son's children, by whom he is misread, misunderstood, misvalued, who are not animated by his faith, who are not moved by his hope, who are altogether impenetrable to his ideals? Often does the estrangement set in early. Not only the grandfather but even the father has to ask of his children *Me Elle* "Who are these?" So divergent are their views and outlook. Their hearts beat not for the same God; their minds rest not on the same hope; and their lives are not vivified by the same religious belief and religious practice.

This spiritual cleavage which our life now reflects affects the home not less than the synagogue. In many a home the happiness of the family is narrowly bounded, and many a heart is made void in the absence of the unqualified affection and consecrating harmony of the soul which were once enshrined in the Jewish home. But the happiness of the individual however dear and valued, is but small when placed beside the destiny of a people. Our deepest concern is for the future of Judaism, the sacred trust given in our charge and for the preservation of which we are pledged to the past and to the future. For what will become of our faith if each renewing generation opens a new gulf, and the question *Me Elle* seals the relationship of the Jewish father to his offspring?—Will not Israel have to give up soon his claim to immortality and spend his golden hopes in writing his epitaph?

To be sure, we cannot arrest the onward march of time. The outlook of the grand-children must differ from that of the grand-fathers, or progress would be impossible. Youth and old age are so distinct in nature and aspect that an absolute agreement between these two composite of life is hardly to be expected. But what we can and do expect is a better understanding and a deeper sympathy between the young and the old. If, my young friends, you cannot think and feel with your grand-fathers, you may at all events learn to understand them. Consider the strength and vitality they

draw from their allegiance to the Torah and its precepts, how in adversity they wavered off the influence of pollution, how in prosperity they withstood its blandishments. Know also that Israel owes his immortality to the fidelity with which they merged their own lives with those who preceded them, to the cheerfulness with which they walked the path of affliction in order to uphold and safeguard the traditions which sanctified their lives and shielded them from disintegration and absorption. And once you have acquired a better knowledge of our religion, and are acquainted more intimately with the inherent worth of our faith, even if your angle of vision is not that of your fathers and grand-fathers you will still say "I shall exalt the God of my fathers." Your grand-fathers will not ask of you *Me Elle* "Who are these?" for you will be no stranger to them and the religious treasures they bequeathed will become more precious to you when you have recognised their sacred light and truth.

It is not true that the conditions of life have changed so much that the Judaism which witnessed and withstood the vastest world transformations can stand no more. And it is not true that disbeliefs is indigenous to twentieth century civilization. Was apostasy less rare in the time commemorated by the Festival we celebrated of late? Were the blandishments of Greek culture less alluring, or were the conditions under which the faith resisted them more propitious? The conditions of life? When was Judaism favoured by them? And is not the survival of our faith proof triumphant that even the conditions of life are subservient to the will?

Israel's will to live and survive manifested itself in nothing so much as in the tenacity and assiduous care whereby the children were won and held to their spiritual allegiance. There is a legend which bears significantly on this remarkable trait of our people. God asked the Israelites at Sinai to confirm their verbal promise by offering a surety that the Law about to be delivered would be faithfully cherished by them. "Lead of the World" they said, "What surety can we give?" "Give your children," said God. And on that day the Israelites made their children sponsors of their faith and Law. The Jewish father throughout the ages honourably re-ventured his pledge. The command "Thou shalt teach thy children diligently was not taken as a metaphor without reality. It was looked upon as the plan and purpose of Jewish life. No duty was more sacred, no care more pressing.

As such more lovingly executed. To your learned and God-fearing children—that was the summit of all ambition. And although but few

could bestow on their offspring the patrimony of the rich, none was too poor or too weak to bequeath to them a knowledge of God and religion, and a guiding example of piety and rectitude.

How does the Jewish father of today bear comparison with his progenitors? Here and there we still meet with fine examples of self-sacrificing devotion. But these are few and their number grows less with each generation. Many are the parents who willfully wean their children from Judaism at a tender age. They starve their young souls by neglecting or withholding altogether their Jewish education. The people who revealed religion to the world and developed the greatest religious literature in existence rear now pagans in the thousands, straying souls who know not to whom they belong and become aware that they are Jews only when they are rejected by others. These misguided guides of their children think that the purpose of education is only to equip men for the world, to fit them, as it were, with claws and talons that they might the more efficiently engage in the scramble for wealth. Religious education which moulds character and weids man in the image of God may therefore be laid aside because it has no market value. But that is not all. We have now fathers who go even beyond that. Like the renegade Marinos of old they lead

their children to apostasy and deliberately place them in non-Jewish environments that they might not, as they say, grow up narrow. Narrow! Is the Jew narrow? The Jew who in the darkest ages of fierce barbarity demanded love and justice for the stranger, and threw open his paradise to the righteous heathen and exalted the learned gentile above the Jewish High Priest? The Jew is narrow only when he ceases to be a Jew. Then he is fallen. Then he lost his moral ballast. Then is his heart shrunken and his mind shrivelled. Then he lacks dignity and self-respect. Then he cringes to the gentile and licks up the dregs of all his vices.

Scripture reminds us of the aged Jacob who after a hard and stormy life leaves this world harassed with fear that the God of his fathers would be exchanged by his offspring for an idol of gold, and prays with his last breath *V'yechar V'achen Shemeh Shem Apotah*, "May my name and the name of my fathers not be lost in them." This prayer is now repeated in the dying chamber of many a Jewish father. When we stand at the gates of eternity, when the eyes grow dim to the ailments of the world, and the deceptions fall away, and the turmoil in the soul is silenced, the divine breath in us so long suppressed and stifled breaths again, and the thought of God rises up like the evening star

to replace the setting sun of life. We think then of our religion more earnestly than we did before, and the sense of duty fills the full measure and capacity of the soul. Ah, for the anguish, if in this hour conscience rises up to smite the Jewish father for his neglects and omission. The spirituality which awakens in the last glare of life is a consuming fire at which the father with a record of failure may well tremble. But he foretastes the happiness of immortality who before departing to the dark unknown is assured that his spirit would continue to live in his children, that what was dear and sacred to him would be cherished by his descendants, that his God will continue to sanctify their lives, that his sacred traditions will adorn their homes and ennoble their families. Death has no fear for him who knows beforehand that his life will not end in a broken link, that the blank which death creates will yet be written upon in the familiar sacred characters by those he loved and who remain behind to bear his name in honour. Such men know not the taste of death. They only pass from one existence to another and continue their influence in a higher sphere where the limits of time melt away and the shortcomings of mortal are lost in enduring excellence. There they shine above us like guiding stars, from age to age and to all eternity.

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Written for ISRAEL'S MESSENGER.

"FROM OUT THE MULTITUDE"

"Oh father!" said the little lad
With tears provoked by childish
grief,
"My little neighbour Paul Eugene
Did strive, with mocking words to
match
His overbearing strength with mine;
And we did battle on the ground,
And ere the victory was won
He taunted me with stinging
words:—
"You have no home—you have no
flag!"
And I who then was overcome,
And knew not what to say,
Am here to know the reason why
We have no home—we have no flag.
The father bent his aged head
As he recalled his early days,
When as a youth he was debared
From scholarships and college rights
Because he was a Jew!
And as a youth who went to seek
His fortune at the Capital,
He was refused an entrance there
Because he was a Jew!
"My son," said he, in anguish rent
As the lad expectant stood,
"I have thought to answer thee
The Lord's will be done."
"R.S."

THE JEWISH NATIONAL FUND DRIVE

We regret to say that owing to the
scarceness of space in this issue, we
are unable to publish further list of
subscribers to the Fund, but expect
to do so in our next number in
February next. We hope to make
some interesting announcements.

SOME DISTINGUISHED ANGLO-JEWISH LAWYERS.

BY J. E. SALMON, B.A., LLB.



MR. J. E. SALMON, B.A., LLB.

A continuous study of the dialectics of the Mishna and the Talmud to the exclusion generally of all other subjects, gave a legal bent to the mind of most Jews, thus enabling them to argue on any given problem and attack or defend any position, although professional lawyers were unknown in Jewish Law. The growth and development of the English Common Law followed in the main the same lines as the Jewish Oral Law, except that in the former, the decisions of the Judges took the place of the opinions of the Sages and, later on, the responsa (*she'loth* or *teshuvah*) of learned academicians and eminent Rabbis. Owing to the disabilities from which our people suffered it was only during the latter part of the 19th century, that Jews commenced to shine in the English legal firmament. They left a lasting impression on all branches of English Law, invigorating and enriching everything they touched. The honours showered on them fell short of their merits, and one cannot but feel grieved that men of the calibre of Judah Benjamin and Arthur Cohen were not adequately rewarded. The list is too long and here it is proposed to review briefly the careers of a few eminent masters only.

Sir George Jessel

Sir George Jessel as Solicitor-General was the first Jew to become a member of the government, the first Jew to be made a Privy Councillor and the first Jew to occupy a judicial position in England. No lawyer could speak of the qualifications and services of this illustrious judge without emotion, for the debt due to him is unrepayable. Like Benjamin D'Israeli, his genius penetrated into the most cherished and peculiar English institutions, assimilating and vivifying all that is good and worthy in them. Both as a lawyer and a

judge his labours were confined to matters within the jurisdiction of equity courts dealing with most abstruse and complicated problems relating to Trusts and Settlements, the Property of married women and their protection, Injunctions and Specific Performance all intimately connected with English customs and modes of life, hardly having a prototype in other legal systems. He dealt with all questions with wonderful grasp and knowledge and it is related of him that he only reserved judgment in two cases and on the insistence of his colleagues in the Court of Appeal. Being asked whether he ever had any doubts he made this characteristic reply "I may often be wrong but am never in doubt." He was promoted from Solicitor-General to the position of Master of the Rolls, the third greatest judicial position in the country. In a very short time, he transformed the whole aspect of the proceedings in the Chancery Courts. Instead of the prolixity, dilatoriness and circumlocutions, which hitherto characterised trials in these Courts, he introduced habits of lucidity, despatch and punctuality. He showed the greatest fearlessness in dealing with old precedents and in disentangling essential principles from a mass of verbiage. In turn, he became an authority himself and the principles laid down by him are now common place quotations. He died in 1883 in harness, performing his duties with distinction up to the last.

Lord Farrer Herschell

The propriety of including this name in our list may be open to question, for he was only a Jew on his father's side, his mother being a Scotch-woman. His father, Hillel Haim Herschell joined the dominant faith, took clerical orders and founded the "Society for the propagation of the Gospel among the Jews." It is curious to note that young Herschell at one time seriously contemplated coming to Shanghai to practice, as he found it very difficult to establish a connection in England. However, he was destined for higher things. His luck turned after his brilliant defence, without a fee at the request of Lord Brampton, of a poor woman charged with murdering her child. In his summing up the judge remarked "that the prisoner was apparently without a penny a friend in the world, but no wealth or position could have bought a more eloquent and zealous defence on her

behalf." This case set him up in life and marching from triumph to triumph he ultimately became Lord High Chancellor of England, the highest judicial appointment in the gift of the Crown, and like the throne, closed to non-Protestants. As a lawyer and judge, he was distinguished for his eloquence, sincerity and dislike of legal technicalities. Like his leader, Mr. Gladstone he was an ardent home ruler, and had his counsels been listened to the present dreadful chaos in Ireland might have been averted. Herschell died in America in 1899 while acting as President of a Joint-Committee to settle boundary and other disputes between Great Britain and America.

Judah Philip Benjamin

Like Jessel Benjamin has gained the affection of law students and practitioners alike. His monumental work on the rules relating to sale of moveable property commonly known as "Benjamin on Sale" is a real guide to the perplexed on the subject. Up to middle age, he spent his life in America, where he acquired fame and distinction. When the confederates seceded from the Republic, he became the right hand of Jefferson Davis, and was appointed Attorney-General and Secretary for War in his administration. After the defeat of the South, he escaped to England, and at the age of 55 started life afresh. He was called to the Bar and soon became the leading common law barrister. His merits were acknowledged by all but though no one was more fitted to occupy a seat on the bench, he was passed over. Though he could not very well be called a strict Jew, he, on several occasions took up the cause of his oppressed brethren in Europe. He died in retirement in Paris one year after Jessel from some disease—diabetes and heart trouble.

Arthur Cohen

Cohen may be said to have been born with a silver spoon in his mouth. Connected with the best Anglo-Jewish families he had the advantage of the best education at home and abroad, but owing to the religious disabilities then prevailing, he had to wait twenty years before he could receive his degree from Cambridge University. As a lawyer, he specialised in Commercial Law, and his name is connected with a number of celebrated cases in which he gained the confidence both of his own and foreign Governments. In 1872 he represented Great Britain in the arbitration proceedings at Geneva arising out of America's claim for huge damages for the great destruction caused to American commerce and shipping by the privateer *Alabama*, built and fitted out by British subjects, during the Civil War between North and South. Another celebrated case in which

Cohen distinguished himself was of more recent date, and perhaps with-in the recollection of some of our readers. It refers to a collision which took place off the coast of Japan between the P. & O. steamer "Revenue" and a Japanese war-ship, resulting in the sinking of the latter. Cohen was retained by the Imperial Japanese Government when the case was taken to the Privy Council on appeal, and succeeded in obtaining heavy damages for his clients. In all his cases, he displayed an unrivalled knowledge of law and sound common sense. Though Cohen's remarkable qualifications were known and appreciated, somehow he did not have sufficient political influence to obtain high judicial honours. He was, however, made judge of the Cinque Ports, a more or less honorary position and which left him free to cultivate his large practice. Like his uncle, Sir Moses Montefiore, Cohen took a great deal of interest in communal affairs, occupying among other offices, that of President of the Board of Deputies and Vice-president of Jews' College. At the ripe age of 85, in November 1914, Cohen died surrounded by the respect and esteem of all.

Lord Reading

Lord Reading more familiarly known as Rufus Isaacs, has been in the public eye for years. His romantic career and brilliant achievements have enthralled all imaginations as none of his contemporaries succeeded in doing. He had a chequered life, and even now it is whispered that he finds his exalted position irksome and continually longs for change. As a boy he ran away from school and served as a sailor before the mast. He then became a member of the London Stock Exchange and it was only much later that he studied law and started practice as a barrister. His success was immediate and prodigious. The experience of life and human nature gained by him previously stood him in good stead. He shone as a great cross-examiner, extracting the truth from the most unwilling witness in a most unobtrusive manner. Entering Parliament as a Liberal, he was soon appointed Attorney-General, and on the vacancy arising, Lord Chief Justice of England. Since then his versatile talents have been freely utilised in the service of his country. It is no secret that he helped to straighten out the finances at a most critical time, during the war, and as Ambassador to America he managed to smooth the way and clear it of almost

BIRTH

SITAS.—On December 15th, 1920, at Shanghai, to Mr. and Mrs. M. D. SITAS, a daughter.

insurmountable obstacles for the co-operation of both nations against the common foe. For these services, he was created an Earl, the highest rank in the peerage attained by any Jew. Earl Reading is still strong and vigorous; his career is not closed and it will occasion no surprise to hear that he has won distinction in some quite unexpected quarter. It

fills one with pride to reflect that while Lord Reading occupies the ancient position of Lord Chief Justice of England, associated with the progress of England in liberty and power for generations, Louis Brandeis, like a twin-star, occupies the position of Federal Judge in the Supreme Court of America, where similar laws as in England are administered.

JEWISH FOLK - SONGS AND MUSIC

BY JACOB L. FRIEND.



MR. J. L. FRIEND.

Every nation consisting of individuals has to some extent, the same aspirations as the individuals. Music is a part of the life of the human being and the same is to be observed in a nation. When a nation ceases to sing, her extinction may be regarded as a foregone conclusion.

I am not referring to poets as such. I shall mainly deal with the creative genius of the folk lore, i.e., poetry and songs which were composed by the masses and sung by them. It is a well-known fact, that every nation has a number of songs and tunes, which are used to various occasions of life and which give us an idea of the nature of the people, its aspirations, life, happiness and sorrow. The Jews, being a nation without a land and living under adverse conditions, conditions in which the "Wandering Jew" has lived and developed, we see the reflex of a nation which presented the Bible and other genius creatives to the world, but, alas, left to suffer infinite woes and sorrows. We see the tragedy of a nation which is down trodden and driven from place to place. But that is not all. The folksong tells us also of the high moral, aspirations and pure life of the Jew. The Folk-songs were the main spring through which Jewish life was poured from one centre of Jewry to another, from one end of the world to the other, and in spite of the distance, and difference in language, customs etc., the songs united them all. Thus we see that

many songs of the Spanish, Moroccan Italian and other Jews were accepted and sung among the Jews in Poland, Russia, etc., and vice versa. The songs were thus the only link which united all the Jews besides the books of Jewish Law.

Has folklore a value? The answer is in the affirmative. The history of music gives us the best proof that it is so. Not only has it a value but it serves also as guide and source in the development of national and even world music.

Let us see the influence of the folklore in the Russian and German musical literature in general. The great Russian composer Rimsky-Korsakoff, who composed 15 operas besides symphonies and numerous other compositions, based most of them on folk-tunes. The same can be said of the composer Musorgsky and especially Tchaikowsky. One may be astonished to hear a sweet melody of Tchaikowsky's symphony or of Rimsky Korsakoff's, an opera sung in a Russian village by a shepherd boy, who never saw a theatre in his life, but knew a good deal of folk-songs.

A more striking fact is to be found in the Wagner music. This greatest musical genius used the folklor as a canvas to his masterpieces. It is a well-known fact, that Tanhuser, Lohengrin, Tristan, Isolde and Parsifal are heroes of German folk legends and most of the melodies of his operas are folk-tunes. But Wagner is not only a German composer. He was a new guide of the so-called musical drama which is of world-wide importance. A similar case of folklore influence is that of Grieg. There are even a few composers, who never wrote music of their own and were exclusively engaged in elaborating folk music. Only when taking this into consideration do we understand the difference between French and Italian, or German or any other music. The composers are often powerless to resist the influence of the folklore.

Let us see now the effect of Jewish Music. The Jews being dispersed all over the globe were to some extent

affected by other nations but keeping at the same time intact with their own, affected others with their music. Saint-Saens utilised the tune of "Vemislakh" in his opera "Samson and Delilah"; Meyerlehr used the tune of "Vaikhulu Hashamaim" in the "Hugenots", in Beethoven's 9th Symphony and in some of his songs there is a good portion of Jewish folk music elements; as regards Rubinstein, practically all his compositions are predominated with Jewish folk-tunes (Opera "Demon," oratory "The Tower of Babylon," Opera "The Macabbeus," Opera "Sulamith," and many songs) Mendelssohn in most of his songs; Mozart in his "Evening Song"; Glinka in the oratory "The Duke of Holm," and Opera "Ruslan and Ludmilla," Musorgsky in his oratory "Jesus Navin." The above famous composers made actual pearls out of the plain Jewish folk-tunes. The "Col Nidrei" by Bruch is too well known to need any reference.

Many will say that folklore is very simple and monotonous. Yes, that I admit. But it must be remembered that most of the composers of the world's musical literature consists of a short melody and it is only the genius of the composer to elaborate it with variations, harmony, instrumentation etc., which makes it a masterpiece. We shall not exaggerate when we say, that the folk-tune is the previous stone of a ring to which greater value is attached when "Set."

The Jewish folk song which, as we have seen, was improvised by various non-Jewish composers, was entirely neglected by the Jews themselves. Leo Winz was the first who started to arrange Jewish folksongs and published them in his magazine "Ost and West." The next step in arranging and publishing Jewish folk music was made by Engel. But this was abruptive, irregular and systemless work. Later on the "Society for diffusing knowledge among Jews" in Petersburg took the matter up and a special branch for Jewish Folk Music was established. A Committee of experts was appointed to collect and purify all the songs which were in circulation among the Jews, of Russia, Poland, Ukraina, Caucasus, etc., and arrange them in a proper musical style. It is remarkable, that it was the non Jew Rimsky-Korsakoff who influenced his pupils to devote themselves to Jewish Folk music and he is believed to have said: "Jewish music has its great future and is awaiting its Glinka" (Glinka is the greatest Russian composer). The group of talented composers viz., Kisselhoff, Lvov, Shalit, Jitomsky, and others, traversed different parts of Russia and its neighbouring countries and registered hundreds of tunes which are sung among the Jews to-day. The songs con-

sist of Synagogue (Traditional) tunes in general, in which Jewish life passes before us as though in a mirror. We see different moments of Jewish life, its happiness and sorrow, its customs and festivals, its traditions and historical recollections. After having sorted out the collected melodies, more than hundred different compositions were published, among which are vocal, piano, chorus, solo music for various instruments with piano accompaniment, duets, trios, quartets and quintets. Attempts were also made to write Jewish rhapsodies and more complicated Jewish music, but for the great world war which has hampered the work for sometime.

All the melodies collected in the diaspora are remarkable for their sad tone and minor key. Even those representing happy moments (wedding songs, etc.) are sad and bear the stamp of Jewish martyrs-life in galuth, full of persecutions and wholesale bloodshed at the hands of their "civilised" neighbours. I shall publish in the next issue of the MESSENGER a few of them in order to make this article complete.

The Palestinian life has brought about a new kind of folk melodies, where the minor key is disappearing and the joyful moments are without drops of gall,—a hopeful sign for the future Jewish life in the Land of Israel.

A sister to the Jewish Folk melody is the text to it (Zemiroth). Under this word we understand songs which are always sung or read by the people or in other works. This is the people's literature. The Zemiroth serve to us as a good illustration of the Folk's creative genius in the early ages of our history. They are in most cases composed of different quotations from Bible, Talmud, Midrash etc., and were originally intended for leisure time in different occasions of life, for holidays' festivals etc. Their chief elements are: God, the Law, and its principles, the Jews, Erez-Israel, Messiah etc. The Zemiroth changed their form and even the contents under the influence of the different epochs in which they were written. Some of these were taken into the early centuries (prayers). The Zemiroth composed during the last 6-7 centuries are kept in separate "Books of Songs" and are considered as next to the prayer-books in holiness.

It is sometimes difficult to ascertain the author of them but as they expressed the feelings and the aspirations of the whole nation in the Hebrew language which was understood by every Jew (in those days) they were accepted among Jews of different countries. When later under various circumstances of the Galuth the Hebrew language ceased to be predominant and prayer-books were provided with translations for

the benefit of those with insufficient knowledge of Hebrew the Zemiroth made their appearance in the native tongue as well.

The first form of Zemiroth was written in alphabetical style, like: Altrah abdi Jacob, was mir saimen—ober iden (Although in Yiddish but a translation of a very old song), Mpi el, Simkhu besinkhath hatarah and many other which are sung on Simkhat Torah during other holidays, when the Jew is allowed half a day for enjoyment (Hiziv lishon rishon labnan).

But some were written in a beautiful language and excellent style like those of R. Jehuda Halevy, R. Solomon ben Gabirol, Israel Nagarah, Abraham ibn Ezra, Donash Labrat and many others.

There are Zemiroth which were accepted by the Eastern Jews only and some by the Western Jews alone and a good number by both alike. It would be impossible to mention the names of all the Zemiroth and I shall mention a few of them—the popular ones.

For Friday evening: Cel. nekadesh, Menuha vesimha, Ma iciduth, Ma icith (very famous among the antisemites in Russia), Tom shabath kedesh hou, In riben clam, Zour mishelo and others. For Saturday morning: Barukh el elion, Dvor ikra etc. For Saturday night: Honehah, Elahu hanabi, Bemozee nevakhe, Azil vesnakh, Adir elion, Al tira abdi etc. There are also many Zemiroth for such particular occasions of life, wedding and other occasions of life. Most of the Zemiroth have their origin from the Spanish Jewry, next come the Babylonian, Persian, Moroccan and German Jewries.

HANNUCAH TREAT

A Hannukah treat was given to the pupils of the T. S. Jewish School on Sunday, 13th instant, there being over hundred boys and girls present. The thanks of the Committee of the School are due to Mrs. R. D. Abraham for her efforts in arranging the pleasant function and which proved very enjoyable to all those present. Rabbi W. Hirsch, B. A., delivered an interesting address on the history of "Hannukah" which was attentively listened to by the children.

A POPULAR ENGAGEMENT

We are pleased to announce the engagement of Mr. Victor E. Levy, the son of the late Saleh Levy, of Calcutta and Mrs. Frederick Ezra, of Shanghai, to Miss Lillian Abrahamson, Newport, N.H., England.

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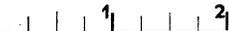
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good tidings, that publisheth peace, that announceth tidings of happiness, that
publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7.

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