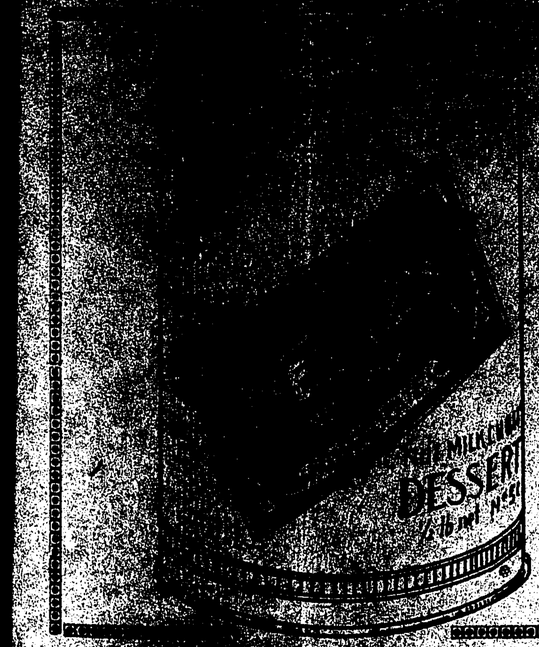

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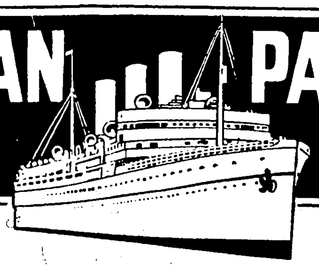

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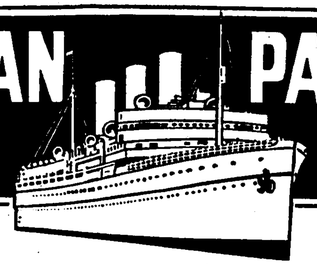

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 5TH JANUARY, 1923. 17TH TEBET, 5683.

THE HADASSAH

MRS. CAROLINE GREENFIELD, of New York, has come and gone. She left behind an indelible impression regarding the work of Hadassah the Women's Zionist Organization, in *Eretz Yisrael.* It is a pity her stay in Shanghai was brief, so brief indeed that by the time we caught the fever of her ideals and acquired some knowledge of her useful work in the Land of Israel, she had to bid us farewell. Be that as it may, her coming and going mark an epoch in the history of Zionism in Shanghai. We came to realize that our women are taking an active lead in the rejuvenation of our Fatherland and that through their strenuous labour there is dawning a new era in the life of our people in *Eretz Yisrael.* MRS. GREENFIELD is travelling the Orient at her own expense in the interest of her health and pleasure, after serving hard in Palestine as a pioneer for eighteen months. Her visit to China serves to bring a unique message to our people. And this good work will be continued in the course of her itinerary in Hongkong, Singapore, Rangoon, India and Egypt, until she finally reaches the Land of Israel, where she hopes to throw in her lot again for her pet Organization—the Hadassah.

Our readers will no doubt, expect us to give them a brief resume of this useful institution. Hadassah was formed in 1912 by a staunch Jewess, MISS HENRIETTA SZOLD. Ever since, it has been a source of strength to the general Zionist forces. It has added a needed color to the Zionist movement. It has given the quality of personal service extending right over into Palestine. It has introduced into the Zionist ranks that sense of discipline upon which the success of Zionism depends. It was Hadassah that first introduced the idea of district nursing into Palestine. It sent over its first nurses from America to begin a work which later developed into the American Zionist Medical Unit. They have been sewing for the Palestine hospitals, gathering garments for those in Palestine who needed them, sending toys to the children, giving special attention to the needs of maternity cases and interesting junior Hadassahs to care for orphans in Palestine.

The Hadassah Medcial Organization takes care of the health of about 10,000 children in all parts of Palestine, for defects of eyes, lungs, skin, joints, etc. In March, 1913, Miss KAPLAN wrote of her first case of social welfare work, a young mother and infant for whom she had bought milk. Now, Miss SZOLD describes by letter two infant welfare stations in Jerusalem, in which Hadassah is collaborating with other agencies. In April 1913, Miss KAPLAN writes of her first distribution of underwear to needy patients and little shirts to new-born infants. To-day 380 sewing circles under the direction of the Palestine Supplies Department send linens, blankets, clothing, soap, toys etc. to the Hadassah Medical Organization and to the Palestine Orphan Committee. The shipment in 1921 was valued at £17,000. The little class of seven girls in one of the Jerusalem schools, to whom Miss LANDY taught home nursing, hygiene and first aid, was the forerunner of the Hadassah Training School from which recently the first class of 22 Palestinian girls graduated, after having completed a three years' course in modern methods of nursing. It was Hadassah that gave the impetus to the A. Z. M. U. which was sent to Palestine in June, 1918; though Hadassah has contributed only a comparatively small share of the budget of the Unit which to this day is maintained by American Zionists and non-Zionists as well. But Hadassah participates in the financing, the work, and the administration of the Unit —now known as the Hadassah Medical Organization—along the lines of Hadassah's earliest experiments or earliest aims. Even the latest undertaking—the financial adoption of Palestinian orphans by Junior Hadassah Units, had its precedent in the year 1913-14 when two nurses fostered a motherless baby that had been deserted by its father, and Hadassah paid for the maintenance of the child for a number of years.

"But," says MISS ALICE L. SELIGSBERG, the President of the Hadassah, in a special recent report, "if we have been true to our concrete aim, and have not swerved, let no one think we have lost sight of the larger purposes of

Zionism. We have become accustomed to saying that Hadassah has two objects: (1) to promote Jewish institutions and enterprises in Palestine, beginning with medical work; (2) to foster Zionist ideals in America; but it would be more correct to say that we have had one and only one aim, and two ways of approaching it. Has not our one aim been the realization of Zionist ideals in Palestine? And has not our work in Palestine and in America served merely as means to that end?—two methods that were mutually helpful? For our Zionist propaganda in America, through lectures, meetings, courses of study, publications, aided us in securing the support we needed in people, convictions, money for Palestine; and on the other hand, our definite task, medical work in Palestine, did indeed give us the approach to hearts and minds in Palestine and in America; more than that, it deepened our own understanding fo Zionism. As Miss SZOLD wrote years ago (*Maccabaeàn*, May, 1913), in an article called, The Healing of the Daughter of My People: "Such work, though concerned directly with the betterment of material conditions, will in the right hands, inevitably become a means to a spiritual end, both negatively and positively. It will save the destitute sick in Palestine from enforced conversion at the hands of the only nurses now available to them, the Christian missionary nurses, and it will strengthen the sense of nationality in the patients, in the nurses, and in us, by convincing all three that now, as of old, Jewish women give love and the tenderest care to their sisters who are in need. This work must assuredly fortify the doubtful, strengthen the firm, and win new recruits for Zionism."

It is gratifying to note that our women have dedicated their services to such noble institutions which elevate the status and the standing of the once oppressed and depressed people. Shanghai Jewry has made a good start in this noble effort and this week's entertainment at the Town Hall which Mrs. R. E. TOEG and other ladies with her have sponsored, should bring in a fat sum for that Hadassah, in addition to the contributions made during Mrs. GREENFIELD's brief stay in Shanghai. We hope to hear further good news of the latter's successes abroad. She certainly has the ability to arouse enthusiasm for the Hadassah wherever she goes.

• • •

THE PSEUDO ZIONISTS

The pseudo-Zionists continue their agitation in favour of their newest "brand" which they wish to foist upon the Zionists. They have left no stone unturned to convince a gullible world of their *bona fides*, although anyone with half an eye could detect their hypocrisies and the false colours under which they sail. We are led to make these observations after reading the leaderette in the *Jewish Guardian* of the 6th October, under the caption of "Reconstructing Zionism," in the course of which it flays us thus:—

> "Violent persons, like the Editor of ISRAEL'S MESSENGER in Shanghai are more anxious to abuse *The Jewish Guardian* than to advance Jewish interests in Palestine; but these extreme and irreconcilable voices are being rapidly drowned."

No sane person would, we feel sure, blame us for "being violent and abusive" any more than one would blame PALAAM for abusing his ass for the provocation given when he said to him, ***Lu yesh hereb b'yadi ki atta haragtich*** (Numbers 22-29.)

Happily, Jewry has not, despite its twenty centuries of exile, sacrificed the self-respect nor sold its birthright for a mess of pottage. Our London contemporary has committed grave assaults upon the feelings of world-Jewry, which remained and will yet remain, please God, loyal to the Zionist ideal. MR. LAURIE MAGNUS, M.A., is guilty of disloyal conduct and wilful misrepresentation of Zionist Jewry. He joined hands with our avowed foes, headed by the *Morning Post*, and conducted an unceasing warfare against the Jewish Nationalists. He has also sacrificed the real Jewish interests in order to shield the reactionary forces in Anglo-Jewry. We have no intention to re-open the sore wounds of the past, and would much sooner relegate them to the limbo of oblivion, if by doing so we could achieve a lasting genuine peace in our camp. But as the oracle of Fleet Street has seen fit to flay us unjustly we cannot in fairness to us turn the other cheek to it because there are grave principles at stake. Once more we must protest against the un-Jewish, and the almost anti-Semitic, policy of the *Jewish Guardian*. Its present policy is wholly detrimental to the interests of *Kol Yisrael* and no Jew or Jewess who values the future of our rejuvenated nation should support a publication the *raison d'etre* of which is to destroy the unity of Israel and to give aid and comfort to our enemies.

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THE PLIGHT OF TALMUD TORAHS IN CANADA

It is seldom that one comes across a progressive community, rich in achievements and noted for its philanthropy but yet accused of wanton disregard towards the spiritual welfare of the young ones. ***The Canadian Jewish Chronicle***, of Montreal, strikes a note of pessimism in its issue of November 10th last, when it refers to the plight of the Talmud Torahs in Canada. It says:—

> The expected has happened. Our Talmud Torahs are closed. The teachers have refused to go on teaching without salary and who shall blame them? Surely not those from whom they had every right to expect support. The Hebrew teacher is, even under the best conditions, fearfully underpaid. It has always been expected that the Hebrew teacher would compromise between the high idealism and the low salary attached to his work. In the European ghetto, this compromise was somewhat compensated by the fact that the Hebrew teacher was held in high esteem and was able to make up in honour, what he lacked in worldly goods. But compromises of that sort, in America, mean starvation, with no compensating balm. While the Hebrew teacher here, too, is underpaid, there is no prop to uphold his self-esteem. When we ask him first to accept low wages, and then expect him to work for no wages at all, we must not be surprised if he rebels and our Talmud Torahs are closed as a result.

The foregoing is hardly pleasant or creditable to Canadian Jewry. Especially in these days of a revival of the Hebrew language the action of our Canadian brethren comes as a shock to outsiders. According to Professor ELBOGEN, who has lately taken a position at the New York Jewish Institute founded by DR. STEPHEN S. WISE, "Hebrew book-making and book selling have become a paying business in Germany." We are further told that the "books that are sold are not all fiction and poetry. They are, to a very large degree, scholarly works. They are purchased by Jewish students generally and more particularly by the future Rabbi, who, are more fundamental than some of their predecessors." We are, however, pleased to observe that *The Canadian Jewish Chronicle* expresses strong language over the action or rather inaction of the Community which allowed the Talmud Torahs to go by default.

> "The closing down of our Talmud Torahs should not fail to give our communal self-esteem a severe jolt. The Talmud Torah is the basis of Jewish life in the Goluth, without it our Judaism is the most temporary, the most casual, the most fleeting thing. At best, it would endure for no more than one generation. Without the Talmud Torah, the Synagogue becomes a meaningless edifice of brick and stone, of no spiritual value and no lasting significance."

A Hebrew-less community would hardly survive one generation, and is bound to decay in the end. The bankruptcy of American reform Judaism in this respect is too well known and our Canadian friends must try and retrieve swiftly the grave position into which it allowed the Talmud Torahs to lapse. ***The Canadian Jewish Chronicle***, is, happily optimistic, and does not consign itself to gloom. It strikes a note of optimism in the article when it says:—

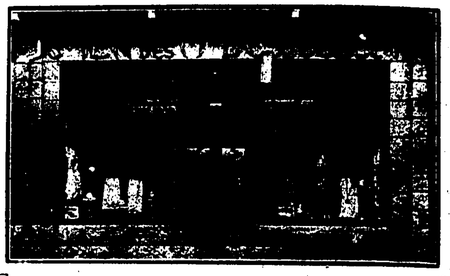
> However, no good can come out of recrimination. All of us must take the blame for what has happened and all of us must take steps to see that it never happens again. Our Hebrew schools must be put on a sound basis, so that they may be able to continue to do good work. The Board of Education has introduced a high standard of educational effort into the schools. They are being conducted along the most modern and up-to-date lines. Also there is a uniform system of education, that is doing much to popularize the work of the schools. The Jewish child in Montreal, who wishes to receive a Hebrew education, will find no obstacles in his way, once the schools are opened. *And the schools must be opened at once.* It would be better, however, that the opening should be delayed a while longer, until some really definite plan for the maintenance of the schools shall have been evolved. The game of temporarily patching up the holes in the budget has been played once too often. Let us have done with such childish effort. Our community has reached man's estate. It must conduct its affairs in a dignified way, in a manner worthy of the largest, the most influential Jewish community in Canada.

• • •

UNWARRANTED ATTACK

Our attention has been drawn to a most scurrilous attack on MR. ISRAEL COHEN, the ex-Zionist envoy, in the ***Japan Chronicle*** of the 19th November last. It is a bitter tirade against one who is thousands of miles away and has no chance of seeing the attack and defending himself. We hold no brief for MR. COHEN, for we are confident that he is quite able to take care of himself, if he thinks it worth while to cross swords with an opponent who does not understand the A.B.C. of Zionism,

However, we cannot help saying that it strikes us as queer that outsiders should meddle in Jewish politics and impudently arrogate to themselves the right to suggest to Jewry what is right or wrong for it to follow. The question of Zionism is for Jews alone to decide. Whether it is a retrograde or forward movement it is not for our enemies or critics to seek to hamper us in our work. It is the height of impudence for the *Japan Chronicle* to pry into its neighbour's affairs and assume the rôle of a leader or counsellor. If Jews felt called upon to support MR. ISRAEL COHEN's mission to overseas communities, it is hardly for the *Japan Chronicle* to meddle in the matter and express any opinion, however honest it may be, over it. It has no right to interfere in an internal Jewish question which concerns Jewry only. We Jews do not interfere in the affairs of any other denominational congregation. We do not care a brass farthing whether ROBERT YOUNG believed or not in Zionism nor are we interested in the anti-Jewish opinions of our opponents. Our sincere advice to the Kobe paper is to leave Jewish politics alone, for we Jews have sufficient brainy men in our midst to assist us to solve them without requiring the aid of busybodies from without. The mission of MR. ISRAEL COHEN to overseas communities proved a great success. MR. COHEN is held in high regard by *Kol Yisrael* and such a tactles and wholly vulgar opponent of the Jewish national aspirations as the Kobe paper should think twice before maligning him in its columns.



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"ANSWER. . . . . ."

The leaders of the World Zionist Organization are apparently realizing that they will soon be out of a job, which has paid them well in fame and money. This seems to be the underlying cause for the project of establishnig "the World Jewish Congress," which, if successful, will insure new jobs with the accompanying emoluments.—*The American Israelite.*

The foregoing literary effusion appeared not in an anti-Semitic weekly edited by HENRY FORD but in the official organ of "American Judaism" edited by LEO WISE. It reminds us of a real gem which we were taught in our youthful days in the Talmud Torah when our teacher gave us lessons in *Mishley,* the Book of Proverbs by SHELOMO HAMELECH. We refer to chapter 26, verses 4 and 5 where we are exhorted, "Answer *not* a fool according to his folly," while again we are exhorted "*Answer* a fool accordnig to his folly, lest he be wise in his own conceit." We have not had the pleasure of meeting LEO WISE, the Editor of the above named publication, but from the way he edits his weekly sheet, it appears to us that he is "conceited." Between the two alternatives given us by the WISE KING of Israel we would prefer to follow the course, of *Answer* "a fool accordnig to his folly, lest he be wise in his own conceit." This is not the first occasion on which our contemporary has thrown dust and rust on Zionist leaders. Our contemporary has a black record of treacherous conducts behind it.

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It persists in its desire to defame and libel the Zionist Movement. It is determined to die in its sin and even if a chance were given it *al pithha shel Gehinnam* (We borrow this phrase from the Talmud, Tractate Erubin, 13b) to recant and thus make *teshuba* we believe it will still persist in its sinful ways. Cramped as we are for space when every inch in this journal is required for far more useful purposes, we shall, nevertheless, go out of our way and reason with our contemporary as regards its criticism of the Zionist leaders. The father of "American Judaism" (our readers need not be told who he was) after realizing that he and his children would be out of job which had "paid them well in fame and money" thought of establishing a College in order that his son JONAH may lead an easy life, free from the struggles of life's onerous burden, free to scoff at the religion of his ancestors and free to belittle the *minhagim* and remove all the fences which our ancestors had instituted. Nor was this all. The father of "American Judaism" had an eye on the future. He knew what sort of a son LEO was and in order to make his future safe and not be wholly out of job which has "paid them well in fame and money" started a weekly, now a real *weakly,* journal so that neither he nor his son nor his son's sons, *araba'a doroth,* may suffer want and be thoroughly assured of "jobs with the accompanying emoluments." In the words of the

New Palestine, of New York, dated 29th September, 1922, " . . . . in all probability the staid Jewish families, the old, conservative, well-rested, well-satisfied Bourbons who read the *A. I.* of ISAAC M. WISE, will continue to read it out of respect for the dead and will bequeath their subscriptions to the *Israelite* unto their children as a rich legacy."

We hope that our Cincinnati contemporary will not think again of chiding us, as it did before, of being "abusive" for inditing the above reply since it was not inspired out of hate but out of love in order to bring to its attention the great nuisance it manages to make itself in these days when there is real constructive work for us to do in *Eretz Yisrael*. We want to assure our contemporary once more that we are not "abusive." As stated in our Birthday reflections in our October Number we shall never be on the offensive side but always on the defensive. At any rate, we have a Talmudic authority behind us, so great an authority as Rabbi ILAYI, who taught us, *Habba lehargach hashkaim l'horgho.* (*Sanherdin* 72b) "If one comes forward to smite thee, hasten thou to smite him in self-defence."

EDITORIAL NOTES & COMMENTS

OUR "PRECIOUS" JOURNAL

ISRAEL'S MESSENGER has seldom expected to win praise from its opponents but our critics and friends alike admire it. Our violent and abusive Kobe contemporary refers to it as a "precious" journal, (*Vide Japan Chronicle*, 6th December, 1922), and this is praise indeed. At any rate, it is a soberising change from the villification by the late MR. ROBERT YOUNG of this journal in language too unfit for repetition.

* * *

BIG LOAN FOR PALESTINE

A Reuter's telegram from Jerusalem dated 21st December says that the Palestine Government has arranged a loan of two and a-half million pounds sterling to be floated in London. This is good news so far received after the recent Election in London. It signifies the defeat of the reactioneries who made frantic efforts to dissuade England from going any further with the Palestine Mandate and to nullify the BALFOUR Declaration. We have no doubt but that the loan will be oversubscribed and the prosperity of the Land of Israel will forge ahead and the country will blossom and develop and yield once more "milk and honey" as in the days of yore.

* * *

ERETZ YISRAEL IN THE MAKING

A correspondent writes to us in appreciation of our notes on the above in our last issue, and offers some striking suggestions which we think will be conducive to good results if attention were paid to them by the other end. He says:—

> To my mind the question of a refrigerating plant on board the steamers from Jaffa to China is simple indeed. The fruit products of the Land of Israel can be safely carried if the party at the other end study the movement of steamers from Port aid. Almost all the vessels that return to China and which are fitted with refrigerating plants can lift up the products from Port Said if proper attention were given to the movement of these vessels. It is only about 12 hours to Port Said from Jaffa by train and if the party concerned knows what steamer arrives at Port Said he could time his shipment accordingly.

We commend the above to those who are interested in the development of Palestinian trades with China and trust it will be found feasible and practicable for adoption.

* * *

RABBI ABRAHAM BENGIS

We owe an apology to our esteemed contemporary *The Jewish Monitor* of Fort Worth, Texas, for saying that its editor DR. ABRAHAM BENGIS was a product of the Hebrew Union College. Evidently it is not so, for the former seems to repudiate the "honour" and desires to plead "not guilty." In making this correction we cannot help saying that we are both sorry and pleased over it. Sorry that the above College has not lived to enjoy the encomium which we had bestowed upon it. Pleased, because after all we found an orthodox Rabbi who is actually an editor of a Jewish weekly and exterts his influence, in spite of his exacting ministerial work, in moulding public opinion for and fighting the cause of Traditional Judaism and Zionism.

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MR. J. R. ELIAS

The honour given to MR. J. R. ELIAS in having his name inscribed in the *Sepher Hazahab* is a worthy tribute from a community which owes him a great debt which it would be impossible to repay in any kind. MR. ELIAS modestly disclaimed any merit for his good work but we who know him well can measure the value of it and give vent to it, in however a feeble way, in order that we may not allow a good deed go unrecognized. We are pleased to observe that the pleasant function, to which we refer elsewhere in this issue, was attended by those young men of our community who, themselves passed through MR. ELIAS' skilful hands when they were sealed into the Abrahamic Covenant. This is indeed an accomplishment of which any Jew should be proud. MR. ELIAS has the satisfaction of seeing the growth of our community into its present progressive and prosperous state. His work in the past was free from mercenary motive and a labour of love it was. The tribute of affection paid him by MR. SALMON reflects the sentiments of the whole community and we join in wishing MR. ELIAS length of days and happiness and *hayim tobim*.

DR. STEPHEN WISE ASSAILS PASSION PLAY

The revival of the Passion Play at Oberomergau last year has again fanned the flame of religious fanaticism against our people. No protest and no agitation to stop this "popular" play is of any avail, so long as the masses clamour for it. We are, however, pleased to see that DR. STEPHEN S. WISE, of New York, has in his wonted vigorous style assailed the Passion Play as an agency which inflames religious and racial prejudices against the Jews. DR. WISE said he witnessed the revival of the Play after its suspension during the war. The play was first presented by the people of that little German village in 1633—almost three centuries ago. At that time the Jews of Europe were being widely persecuted. They were pariahs—social outcasts. "The Play reflects" remarks DR. WISE, "the antipathy for the Jew that was so flagrant at that time and I hold that its performance is a grave injustice to the Jewish race and only fans the flames of racial and religious prejudice." Next to DR. WISE, who rendered yeoman service to the Jews in this direction, is DR. JOSEPH KRAUSKOPF, of Philadelphia, who has written a book on the subject and presented the Jewish case in his masterly manner. We hope that such voices will not be rare but will grow stronger until the great wrong from which we have suffered in the past and still suffer will be condemned and corrected *The American Hebrew* commenting on the play,

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rightly says, "They are relics of a past in which Reason was garroted and superstition held sway. It were vain to shout from the mountain-tops to unhearing ears that the Jews did not crucify Jesus; that the partriachs of the Sanhedrin were not villainous marplots; and that after all is said and done Jesus was a Jew."

* * *

THE ANCIENT PEOPLE OF THE LAND OF THE RISING SUN

The faith of our Japanese friends in the Jewish people to contribute their quota in the advance of peace and the brotherhood of man continues to deepen in their hearts. The recent visit of DR. and MRS. EINSTEIN to Japan has brought the claim of the Jews before the Japanese nation in an irresistible manner. There has been a sudden re-awakened consciousness on their part to learn more of the oldest Asiatic nation who were ruthlessly driven away from their ancient Fatherland by the ruthless militarism of Rome two thousand years ago. The leading Japanese statesmen and thinkers are watching the progress of Zionism with keen interes. Zionist literature is eagerly studied and Jewish papers, which reflect present Jewish history and Jewish ideals, are favoured in these days. In our last issue, we had occasion to refer to the interest taken by LORD ABBOT in Jewish efforts towards peace, which in itself was a remarkable contribution to a happy understanding between the two ancient Asiatic nations, to which we Jews look happily forward. We have now before us a letter from a Japanese professor at a Buddhist University, under date of December 7, wherein he expresses his warm appreciation of the Jews, after a perusal of COL. PATTERSON'S important work "With the Judeans in Palestine." We give the following extracts from the letter:—

> "As I read 'With the Judean', my deep admiration for Mr. Patterson's great heroism and righteous spirit grows more and more. I beleve that it is the noble duty of mankind to establish the Heavenly Kingdom on earth where above all things all the prejudices of races should be rooted out. Lord ABBOT will be much interested in hearing of the intention of establishing the Hebrew University at Palestine. It will contribute much to the civilization of the world for there are many remarkable learned men men among Judeans everywhere."

Another precious little document which will be read with interest by our readers and arou-e much admiration for the people of the land of the Rising Sun.

* * *

AUSTRALIAN JEWRY AND ZIONISM

From Sydney we have recently received two Jewish organs, namely, ***The Hebrew Standard*** and the ***Australian Jewish Chronicle***, the latter of which is a fresh recruit to journalism reflecting much credit on the ***esprit de corps*** of Sydney Jewry. There is an intensely interesting review of the

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Jewish National Fund

WHICH WAS FOUNDED IN 1901 BY THE FIFTH ZIONIST CONGRESS FOR THE PURPOSE OF ACQUIRING LAND IN PALESTINE AS THE INALIENABLE PROPERTY OF THE JEWISH PEOPLE.

(ISAIAH CHAP. 61, v. 4) "AND THEY SHALL BUILD THE OLD WASTES, THEY SHALL RAISE UP THE FORMER DESOLATION AND THEY SHALL REPAIR THE WASTE CITIES, THE DESOLATIONS OF MANY GENERATIONS."

Remember the Jewish National Fund in your Last Will and Testament.

OSCAR LANDAU—deceased

NOTICE is hereby given that all persons having any debts or claims against the estate of the above-named deceased whose Will was proved in H.B.M. Supreme Court for China on the 20th day of December 1922 by DEBORA LANDAU, the sole executrix thereof are hereby required to send in particulars of their claims to the said executrix at the Astor Drapery Store 9A Broadway Shanghai on or before the 1st of February 1923. And all persons indebted to the said estate are required forthwith to make payment to the said executrix.

Dated: at Shanghai, the 29th day of Dec. 1922.

J. E. SALMON,
Solicitor to the Executor.

Zionist Movement in Australia in the ***Chronicle*** by the editor himself regarding the forthcoming visit of DR. CHAIM WEIZMANN to Australia. It remarks that this would re-awaken enthusiasm for a cause which has to some extent been forgotten, and put new life into its activities in Australia. It is rather strange that a community which boasts of having an orthodox minister should have been so lukewarn about Zionism. Are we to assume that the Minister is an anti-Zionist? That an orthodox Rabbi should be an anti-Zionist or even indifferent to the Zionist cause is anomalous. We are, however, pleased to see that the new journalistic offspring adds fresh impetus to the call which Zionism is making in Australia upon ***Kol Yisrael***. It should serve to impress upon the rising generation the importance of this ideal and thus capture more adherents and workers for the great task confronting us. Judaism without Zionism or ***vice versa*** is unthinkable by Kol Yisrael. In numerous countries great strides have been made in this direction, in spite of the opposition a few years ago, from MR. LIONEL DE ROTHSCHILD of London, to dissuade so great a Zionist as Rev. J. K. GOLDBLOOM from inculcating the Zionist ideal in the youths of our schools and colleges. The present generation with its assimilationist tendencies will succumb we believe to the great force of the new ***yishub*** that is springing in the Land of Israel.

* * *

THE AVERAGE JEW IN AUSTRALIA AND ZIONISM

> The eagerness of the average Jew in Australia to get to Palestine is similar to his eagerness to get to Heaven—to which he will not go an hour before his time, and often, then, unwillingly.—*The Australian Jewish Chronicle.*

We are by no means surprised to hear it. There is nothing new in it. It has been said that a child, taken from its home in its earlier years, can learn to love a strange nurse and forget his real mother. If that can be so, how can we be surprised that Jews torn away—even before their birth—from their mother and given suck by alien nurses have completely forgotten and fail to recognise their true mother, ***Eretz Yisrael***. Nevertheless, we Jews possess great pride in that we have kept up the Zionist ideal strongly nursed for twenty centuries, and the fact that we can still organize ourselves and fight for our rights speaks volumes for the vitality of our people. Let another nation like ours suffer as we have, driven away from their homes, oppressed add persecuted by aliens, and in course of a century their names and their past glory and nationality would be a thing of the past. But with us, happily, this much can be said that we are still alive, our nationalism still as strong as in the days of yore and our religion still in the van of progress and civilization. Whether the Jews in Australia care or not to leave for ***Eretz Yisrael***, and in fact they are not called upon to emigrate ***en masse*** since Palestine has not enough room for all the Jews in the world, yet it must be remembered that their loyalty to the Zionist ideal in helping the rest to make their home in ***Eretz Yisrael*** is sufficient contribution for their devoted attachment to Israel's age-long ideal.

STOP PRESS

120,000 JEWS IN PALESTINE

Constitute 30 Per Cent of Palestine Population, According to New Census

There are 120,000 Jews in Palestine according to the new census, states a cablegram from a reliable authority, dated Jerusalem, November 25th. According to the same report, there are less than 400,000 Arabs in Palestine, a considerable reduction from the general, accepted figure of 600,000. This would mean, if the report is correct, that the Jews in Palestine form 30 per cent of the population. The result of the census, the report states, has been a severe disappointment to the Anti-Zionists who have constantly harped on the fact that the Jews in Palestine form a negligible minority. It is generally conceded now that with more liberal immigration laws the Jews in Palestine would soon increase in large proporion. The report further states that among the Anti-Zionist members of the Government, this news is being suppressed, in order that the Arab claims at the Lausanne Conference may carry more weight.

LOCAL JEWRY HONOURS Mr. J. R. ELIAS

Inscribes His Name in the Golden Book

Presentation Of Diploma.—Unique Ceremony

On the 18th December, a pleasant and unique ceremony took place at the residence of Mr. and Mrs. D. E. J. ABRAHAM, 502 Avenue Foch, when Mr. J. R. ELIAS, a respected member of our community was presented with a diploma inscribing his same in the Golden Book of the Jewish National Fund, for the *berith Milahs* he had performed in Shanghai during the last five and thirty years. The suggestion of a presentation came from Mr. J. E. SALMON, better known as the communal "legal adviser." At first it was thought the best way to show Mr. ELIAS the community's appreciation would be to make him a presentation of gold or silver and contributions were secured for same. Thus a substantial sum of £60/- was raised and remitted to the Jewish Colonial Trust in London. The form of presentation continued to baffle. Eventually, it was decided to inscribe the name of Mr. ELIAS in the Golden Book of the Jewish National Treasury, for what more suitable memento could the community in Shanghai offer to him in appreciation of his past work? The certificate, which was handsomely framed, occupied a place of honour in Mr. and Mrs. ABRAHAM's mansion, and evoked the admiration of all who witnessed its artistic beauty and the wealth of sentiments it contained. Amongst those present were:—

Mr. J. R. ELIAS

MRS. E. E. J. ABRAHAM, Mr. DAVID ARAKIE, Mr. M. M. COHEN, Mr. EDDIE ELIAS, Mr. DAVID ELIAS, Mr. FREDDY ELIAS, Mr. R. H. ELIAS, Miss VERA ELIAS, Miss GRACE EZRA, Mr. and Mrs. N. E. B. EZRA, Mr. J. L. FRIEND, Mr. C. S. GUBBAY, Mrs. H. HAYIM, Rabbi and Mrs. W. HIRSCH, Mrs. HANDELMAN and daughter, Mr. J. I. JACOB, Mrs. I. JACOB, Mr and Mrs. J. FOPELMAN, Mr. and Mrs. N. S. LEVY, Mr. A. E. MOSES, the Misses MOSES, Mr. LIONEL MOSES, Mr. JOSEPH J. MOALEM, HAZAN ELIAS ISAAC, Miss M. PERRY, Miss F. PERRY, Mr. S. M. PERRY, Mr. and Mrs. ELIA E. SHAHMOON, Miss KATIE SHAHMOON, Miss FLORA SHAHMOON, Miss MOZELLE SHAHMOON, Mrs. S. S. SOMEKH, Mr. J. E. SALMON, Mr. and Mrs. S. E TOEG, Mrs. R. E. TOEG.

Mr. J. E. SALMON, B.A., LL.B., sketched the career of the honored gentleman with light touches of humour which evoked much laughter. He rose to great heights and was in quite a reminiscent mood. He pointed out how the community owed a great deal to him for his useful work in the past. Mr. SALMON said:—

"This large gathering of your friends and admirers have done me the honour to appoint me their spokesman of this occasion of presenting you with the certificate of the inscription of your name in the Golden Book of the Jewish National Fund. This Book has now become a popular medium for the enrollment of the names of those who deserve well of their co-citizens by reason of some noteworthy service rendered in the advancement of an object of Jewish interest. Bearing in mind the modesty of your nature, you are apt to ask to what particular merit of yours this mark of recognition is due? For answer, I invite you to look among this throng of hefty young men who passed through your hands on the threshold of their lives into the precincts of Judaism. Their number commands our respect and it is daily growing! When we reflect on the great place occupied by the Abrahamic covenant as a symbol of our religion and how you have consecrated your life in seeing that it is duly signed, sealed and delivered and are still going strong, can you wonder that you are held in such esteem and affection as this afternoon's proceedings testify? Besides, it must not be forgotten that in years past there were no resident "mohellim" in the ports of the Far East, in consequence of which, the ceremony was attended with considerable difficulties and had often to be deferred for months. Eventually, the hapless children were entrusted to the tender mercies to the first casual person—generally a quack—who happened to pass through the port. As often as not the operation had to be repeated owing to the incompetency of the performer. Shanghai was more blest in this respect, as from an early period in its history that is over thirty-five years ago, it had an expert of the calibre of Mr. ELIAS possessing all the knowledge and qualifications that were needed. Mr. ELIAS satisfies all the tests of a perfect mohel. He displays quickness and dexterity in performing the operation, is scrupulously clean as regards his person and the implements and utensils used, pays due regard to hygienic principles and above all carries out all the religious requirements for a perfect 'milah'. By the Grace of Heaven, no mishap has attended any of the ceremonies performed by him and let us hope it will ever be so. This is no small claim to the gratitude of parents and the community generally.

"Nowadays, there are several 'mohelim' practising among us and I have always noticed that nothing gives them greater pleasure and encouragement than the presence of Mr. ELIAS and a word of praise from him and he is generous in bestowing praise when it it due.

"Mr. ELIAS, you have worked in the vineyard of the Lord for no mercenary motives but simply to fulfill a precept of the Law, looking for no reward but in the consciousness of duty done. One word more before I conclude, any little pleasure that we may have afforded you by this afternoon's function is amply exceeded by the pleasure we feel. We trust that the certificate which will now be handed to you by Mrs. ABRAHAM will be a reminder to you for many long years of our sentiments of gratitude and friendship and will be cherished by you as such." (Cheers).

Mrs. D. E. J. ABRAHAM then presented the diploma to Mr. ELIAS amidst vociferous cheers, which moved the recipient deeply.

Mr. ELIAS, on rising to respond, spoke with feeling on the great honour shown him. He assured his friends that it was all unexpected. Their kindness had exceeded the merit of the little which he did for the community, which was nothing more than a labour of love to him. He thanked them for the honour done. He was happy in the thought that his name would be remembered.

HAZAN ELIAHOO ISAAC, of the Ohel-Rachel Synagogue, delivered an interesting *darush* in Hebrew and Arabic which was interspersed with humorous anecdotes from the Bible and the Talmud, quite appropriate to the occasion. He referred in glowing terms to the unique mitzwoth which Mr. ELIAS had performed for the community and the high esteem he was held in. He concluded by complimenting Mr. and Mrs. D. E. J. ABRAHAM, Mr. and Mrs. R. D. ABRAHAM, the hosts and hostesses of the evening for their untiring energy to make the function a success.

Mr. ELIAS was the recipient of hearty congratulations from all those present, after which the gathering dispersed, leaving behind a pleasant memory of a pleasant evening spent in the home of the oldest and the most respected residents of our community.

A Brief Sketch.

Mr. J. R. ELIAS is an old resident of Shanghai and quite a pioneer in the field. Arrived in Shanghai in 1880 when it was practically a village with hardly a minyan of Jews to keep themselves "warm" together. Mr. ELIAS was born in Bagdad and had the unique privilege of studying the Bible and the Talmud at the feet of renowned Rabbanim. Almost a century ago, Mr. ELIAS had the distinction of being closely watched by the late sainted Mr. E. J. ABRAHAM, the revered father of Mr. D. E. J. ABRAHAM and his sister Mrs. S. S. SOMEKH of Shanghai. The late Mr. ABRAHAM provided a special scholarship for Mr. ELIAS while in Bagdad so as to enable him to study and practise and become efficient in Shehita, Milah and Hazanuth. Mr. ELIAS had the advantage of coming into close touch with the mother of the late Mr. ABRAHAM in Bagdad and thus secured a unique opportunity of mastering the Jewish minhagim, customs and rites of the Jewish faith. That the late Mr. ABRAHAM made his choice well had been attested by his own son when at his residence there was a large gathering of the elite of Shanghai Jewry to testify to the brilliant manner in which Mr. ELIAS had served the local congregation for several decades. Mr. ELIAS retired from business some years ago and leads a quiet restful life. He spends the summer holidays in Weihaiwei where he has his own residence. Here he keeps open house to all friends and visitors. He is known as the "Mayor of Weihaiwei," when up there.

FACSIMILE OF THE DIPLOMA PRESENTED TO MR. ELIAS.

MRS. CAROLINE GREENFIELD OF NEW YORK ARRIVES IN HONGKONG

ADDRESSES LOCAL JEWISH MEETING AND RAISES $5,150

Generous Response

[FROM OUR CORRESPONDENT]

HONGKONG, 8th December 1922.

Mrs. CAROLINE GREENFIELD, of New York, of whom ISRAEL'S MESSENGER of the 1st instant gave a fairly full account, arrived in Hongkong on the 22nd instant, and after proceeding to Canton addressed local Jewry to-day at the Jewish Recreation Club where she was cordially and enthusiastically received by the members.

Mrs. GREENFIED, who was supported by Mr. D. S. GUBBAY (who presided in the absence of the President) and Mr. FELIX M. ELLIS (Honorary Secretary), delivered a long and eloquent address on the work of the Hadassah Medical Organization in Palestine. It is hardly necessary for me to refer or dwell on the speaker's marked eloquence and elocutionary ability, as Shanghai Jewry had an opportunity of hearing her. Nor is it necessary for me to outline the work of the Hadassah Organization to which Mrs. GREENFIELD has devoted so much of her time and money as it would be merely repeating what was written in the issue of ISRAEL'S MESSENGER referred to above. Suffice it to say that Mrs. GREENFIELD by her exceptional eloquence held her audience spellbound for over an hour and her sterling appeal on behalf of Hadassah and the poor orphans pierced the hearts of those present like a knife.

Mrs. CAROLINE GREENFIELD

At the conclusion of Mrs. GREENFIELD's address Mr. J. E. JOSEPH moved a hearty vote of thanks for her lengthy and interesting speech and donated a sum of $1,500 for the Hadassah Organization. Mr. FRED ELLIS then followed with a donation of $1,000. Following the generous lead of Mr. JOSEPH and Mr. FRED. ELLIS, others present donated as follows:—

Mr. J. E. JOSEPH...	$1,500
Mr. FRED. ELLIS	1,000
Mr. I. S. PERRY	500
Mrs. WEILL	300
Mr. E. E. ELLIS	250
Mrs. LYON	200
Mr. L. A. TOBIAS...	100
Mr. JUDAH JOSEPH	100
Mr. A. NISSIM	100
Mr. M. CARRIO	100
Mr. SCHIPPER	200
Mr. FELIX. M. ELLIS	50
Mr. J. BEHAR	50
Mr. V. BENJAMIN...	50
Miss M. ELLIS	50
Misses JUDAH	30
"A. S. E."	25
Mrs. DUNN	10
Mr. E. GOETSCHEL	10
Mr. B. BARING	10
Mr. J. J. EDGAR	5
Mr. FRED. JUDAH...	5
Mrs. S. H. JOSEPH	5
Mr. E B. RAYMOND	200
Mrs E. R. BELILIOS	100
Total	$5,150

Mrs. GREENFIELD announced the total amidst loud cheers and thanked all those present for so kindly donating to the work of Hadassah and for the cordiality of her reception.

I feel I cannot conclude this account of Jewish generosity in Hongkong without emphasizing the fact of the small number of members present and further the small number of Jews in this Colony. Considering this fact and the voluntariness and spontaneity of the donations the total of $5,150 was a splendid achievement and a noble appeal, for which Hongkong Jewry many well feel proud.

Dr. and Mrs. ALBERT EINSTEIN ARRIVE IN SHANGHAI

ENTHUSIASTIC RECEPTION

RABBI W. HIRSCH and Mr. D. M. DAVID PRESENT GREETINGS

BRILLIANT FUNCTION

On Sunday, the 31st December Dr. and Mrs. ALBERT EINSTEIN arrived in Shanghai on the *Hirano Maru* en route to Palestine and were warmly greeted by the members of the local Jewish community. On board the steamer the visitors were received by Mrs. W. HIRSCH, Messrs. N. E. B. EZRA, S. GATTON and A. E. R. de YONG. An entertainment in their honour was given by the Jewish Communal Association on the 1st instant, at the residence of Mr. and Mrs. S. GATTON, 9 Route Dumer, which was largely attended and proved an unqualified success. The reception Committee who consisted of Messrs. D. M. DAVID, N. E. B. EZRA, S. GATTON and J. E. SALMON left no stone unturned to make the function an unqualified success. At 3.30 p.m. the house of Mr. and Mrs. GATTON which was profusely decorated, presented an animated scene and was crowded by practically the whole community and other prominent non-Jewish residents of Shanghai.

Among those present were: Judge and Mrs. CHARLES S. LOBINGIER, Dr. and Mrs. H. CHATLEY, Mr. A. J. HUGHES, Mr. and Mrs. A. E. de JONGE, Mr. and Mrs. J. FUNATSU, Mr. and Mrs. FERNO J. SCHUHL, Mr. D. M. DAVID, Rabbi and Mrs. W. HIRSCH, Mr. DAVID ARAKIE, Mr. J. E. SALMON, Mr. E. SALMON, Mr. and Mrs. N. E. B. EZRA, Mr. and Mrs. M. MYERS, Mrs. FLORA EZRA, Mr. H. M. MEYER, Mr. and Mrs. MAX FRIEDMAN, Mr. and Mrs. DAVID ABRAHAM, Mr. and Mrs. VICTOR GENSBURGER, Dr. and Mrs. F. M. GENSBURGER, Mr. and Mrs. A. SAPHIERE, Mr. I. A. LEVIS, Mr. A. E. MOSES, Mr. and Mrs. S. MOOSA, Mr. EDMUND SHIBBETH, Mr. M. SHIBBETH, Mr. and Mrs. A. MICHAEL, Mr. A. M. CARASSO, Mr. W. LEVISSON, Mr. J. L. FRIEND, Mr. and Mrs. S. GATTON, Mrs. J. SPUNT, Mrs. R. SPUNT, Miss Leah Vohlgemuth, Mr. and Mrs. VOHLGEMUTH, Mrs. and C. P. RAKUSEN, Dr. and Mrs. FRANK RAWLINSON, Mrs. M. BENJAMIN, Mr. and Mrs. H. WIENBORG, Mr. ABRAHAM LEVIS, Mrs. S. S. SOMEKH, Mr. and Mrs. N. S. LEVY, Mrs. J. AARON, Mr. C. MINNY, Mr. EDWARD MINNY, Dr. and Mrs. ALEX. RENNER, Dr. E. REISS, Mrs. C. KAHN, Mr. and Mrs. G. E. SOKOLSKY, Mr. R. H. ELLAS, Dr. S. S. SEPILBERG, Mr. WM. DONALDSON, Mr. WM. KATZ, Mr. E. E. J. ABRAHAM, Mr. SAM PERRY, Mr. and Mrs. L. LION, Mrs. ED. NISSIM, Miss VERA ELIAS, Miss M. PERRY, Mr. M. SPEELMAN, Mrs. S. J. SHIBBETH, Miss REGINA SHIBBETH, Mr. S. SUDKA, Mrs. M. D. IRLIAR, Miss IRLIAR, Mr. NOAH LANDAU, Mr. and Mrs. J. KOPELMANN, Mr. and Mrs. ELIA SHAHMOON, Mr. S. E. SHAHMOON, Mr. EZRA SHAHMOON, Mr. and Mrs. H. KAMMERLING, Miss KAMMERLING, Mr. DAVID E. LEVY, Mr. and Mrs. M. H. ABRAHAM, Mrs. R. E. TOEG, Mrs. H. FINKELSTEIN, Mr. and Mrs. H. MARCO, Mr. and Mrs. JOHN BERLOWITZ, Mr. and Mrs. C. D. KOMAROFF, Mr. L. RADOMISHILSKY, I. HANSER, F. GOBERNIK, NAIDIS, Dr. R. HOLPER.

Prof. EINSTEIN speaks German, French and Italian freely and understanding English (which Mrs. EINSTEIN speaks well) there was no difficulty in respect of language and all present felt it a great privilege to hear him. Both proved to be charming individualities and were most enthusiastically received. After the actual business of introduction followed by music and light refreshments Dr. EINSTEIN spoke on the Hebrew University at Jerusalem. He said:—

"I was asked to say a few words about the University at Jerusalem. I arrived at the conviction that such an institution was necessary from personal experience. While I was studying in Switzerland I did not even know that I was a Jew. I was satisfied to know only that I was a man. When I came later to Berlin, I became aware that many like myself felt the spiritual need. They required something whereby to make their Jewish consciousness articulate and audible, and as the need could not be supplied some attempted to stifle it by artificial means which brought them no satisfaction.

"Then came Zionism and brought a new harmony into the souls of many. Now the Jewish University will provide the focus for the Jewish spirit and will enable Jewish scholars to find their bearings. It will not be so much a school for students as a rallying point for Jewish scholarship and an authoritative center of Jewish thought that will help to define and clarify our outlook throughout the whole world. And from it influences will radiate that will enliven and inspirit the diverse communities of scattered Israel." (Cheers).

Rabbi W. Hirsch said:—I should like to convey to Dr. and Mrs. Einstein the welcome of our community and the assurance of our profound esteem. We deem it a great privilege to have among us so distinguished a guest who within a short time acquired world-wide reputation. It may be proper to meet the expounder of relativity in the Celestial Empire. Indeed, some thought that so natural that they actually spread a rumour that Dr. Einstein was going to settle in China. Nevertheless, to see and hear so eminent a scientist at this back door of the Orient is an unlooked for opportunity, and we rejoice that the opportunity has been granted us.

Dr. Einstein added a new link to the long chain of learning which our people carried on throughout the ages. It is almost impossible to enumerate the many illustrious Jews who contributed to every phase of human thought. Why, even the best authority on Church history was a Jew. I say this not in a spirit of boastfulness, but in a desire to emphasize the tragic position of our people which, like the silk-worm, spends its own life in spinning the precious thread. For most of our universals were only universals. They added fuel to the light of every people except their own. They have not contributed to Jewish history, and do not live in Jewish history. If their names are dug out from the general strata and preserved in Jewish records, they lie there as mere curiosities. They do not fit in. Herschel, the astronomer, Sylvester, the mathematician, Lomboroso, the criminologist, Marks, the sociologist, Ehrlich, the

medicinist, George Brandes, Europe's greatest critic, are only names to us. Dr. Einstein, however, is not merely an eminent scientist of Jewish extraction. He is a Jewish scientist. Though he gave his intellect to the great world, and projected his thoughts in the vast spaces of the universe, transcending the limitations of creed and nationality, he has not deprived his people of his interest and sympathy. It is this fact chiefly that draws us to him and makes us rejoice with his brilliant achievements. We admire his great intellect, but we love his Jewish heart.

A Communal Welcome

Mr. D. M. David said: On behalf of the Shanghai Jewish Communal Association which I have the honour to represent I have pleasure in bidding a hearty welcome to Prof. and Mrs. Einstein in our midst to-day. Their presence here affords us great joy and I am sure I am voicing your sentiments when I say that our community is very fortunate in welcoming the two guests in whose honour we have gathered to-day. Dr Einstein as you all know is a leader in science and his fame has travelled far and wide. With regard to his capacity as a scientific leader I am not competent to dwell at length, but I shall dilate a little on his eminent services as a leader in the Zionist Movement. Dr. Einstein has shown keen sympathy with the Zionist ideal and assisted the movement in every conceivable way. Some years ago, he travelled with the Zionist leader Dr. Chaim Weizmann to the United States in the interest of the Hebrew University in Jerusalem and the Palestine Foundation Fund. I can safely say that that memorable trip to America proved a great success and brought about beneficial results to the Zionist cause.

Greater Work For Zionism

Dr. Einstein is destined to undertake greater work for Zionism for he is already known to have accepted the leadership of the Jewish University at Jerusalem. For this worthy project he has conducted active propaganda and regards it as a privilege to arouse the enthusiasm of Jewry in its welfare. Ladies and Gentlemen, I shall not detain you long as our object here to-day is not to bore you with long speeches, but I may say before closing, that we glory in the work of Dr. Einstein and proudly look to the maintenance of his splendid record. He is remarkably endowed by nature with high qualities of head and heart, capable of the highest enthusinsm in the cause of science and humanity. Mrs. Einstein equally possesses admirable attributes which evoke our admiration and praise. She faithfully accompanies her husband in all his travels helping to make his work lighter by her assiduous devotion to him and to the cause for which he consecrated his life. May they carry with them pleasant memories from these shores and their future work in the Land of Israel and elsewhere be crowned with the same success as in the past!

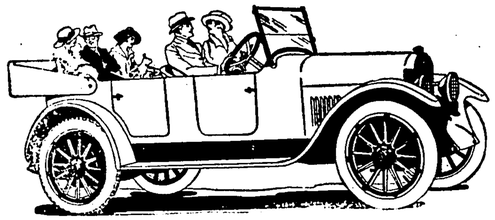
Mr. DAVID ARAKIE called for three cheers for Mr. and Mrs. S. GATTON, who had so graciously given their home for the reception. Mr. D. M. DAVID on behalf of the Jewish Communal Association proposed a hearty vote of thanks to the host and hostess which was lustily given.

Mrs. EINSTEIN was presented by Mrs. HIRSCH, representing the Jewish ladies of Shanghai, with a beautiful Chinese embroidered shawl which was suitably acknowledged by the recipent.

Abstruse Theory Bewilders Majority Of Lecture Audience

After the conclusion of the reception ceremony the majority of those present wended their way to the Volunteer Drill Hall to listen to the lecture on Relativity by Dr. EINSTEIN which was given under the auspices of the Y. M. H. A. and the Quest Society. Dr. H. CHATLEY presided and was supported on the platform by Rabbi W. HIRSCH and Mr. A.

STUDEBAKER



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E. R. de JONGE who translated the address of the noted savant into English.

What Is Relativity?

Professor Einstein was introduced by Dr. Herbert Chatley, of the Quest Society, who briefly outlined some of the problems connected with the theory, and Professor Einstein replied, his remarks being intepreted by Mr. A. E. Richard de Jonge. Mr. de Jonge's task was far from easy, a fact not altogether appreciated by a section of the audience. He experienced great difficulty owing to the paramount necessity of making an absolutely mathematically correct translation.

Dr. Chatley's questions referred to the constancy of the velocity of light, and it was gathered that regarding the recent experiment of the eclipse of the sun in Australia the scientific expedition had not yet published the results of the examination of the photographi plates. Neither had the task of computing the displacement of the stars been finished. Other experiments in America of the velocity of light had also not yet produced definite results "there being differences in time across and along the hypothetical ether drifts!" Further, the manner in which these differences occur and their minute size, errors of observation which so far have not been clearly accounted for.

"Not Quite Clear"

Professor Einstein said this, and more perfectly incomprehensible to the layman from one indeed, equally incomprehensible to one daring questioner, who had to scratch his head and admit that "it was not quite clear," a remark which brought much laughter. Dr. Einstein's attitude throughout was one of humorous toleration, and that pleasant smile he wears very rarely left his face when he saw in what hopeless depths the majority of the audience was struggling. With his hands grasping the back of a chair, and his remarks in German, interspersed with occasional words in English to assist the translator, he patiently related various aspects of his theory.

One member of the audience attempted to read a typewritten manuscript based on a book of the theory written by his relative, but Professor Einstein graciously declined. He waved his hands in the air pointing out that the manuscript was about as immense as his theory. Eventually, he decided to accept the manuscript and read it at his leisure.

Rabbi W. HIRSCH who proposed a vote of thanks to Dr. EINSTEIN said: I believe it was HAZLITT who said somewhere. That the chief disadvantage of knowing more and seeing further than others was not to be generally understood. As Dr. EINSTEIN knows more and sees further than others, he must accept the disadvantage of not being generally understood. Of course in saying this I speak only for a part of the audience. But I speak for everybody when I say that Dr. EINSTEIN has shown us much kindness and courtesy in at least trying to make us understand. We very much appreciate his kindness and are grateful to him.

Mr. J. E. SALMON seconded and it was carried with uproarious acclamation

SHANGHAI JEWISH GIRLS' ASSOCIATION ACTIVITIES

The Shanghai Jewish Girls' Association have commenced their winter activities and as a fitting start held an "at home" on the 28th September last, the occasion being the celebration of the return of Mrs. R. D. ABRAHAM the popular vice-president from her furlough. It is needless to add there was a fairly large gathering and a very enjoyable afternoon was spent.

The next function was on a more ambitious scale. The Misses ESTHER and RACHEL LEVIS assisted by their brother Mr. ABRAHAM LEVIS, presented a play which was much admired by the audience. A varied programme has been drawn up by the committee for the 1923 season and the following are some of the most important items:—

(1) The opening of their new premises at No. 32 North Soochow Road on the 7th instant, when a Tea Dance will be held admission to which will be 50 cents for members and $1.00 for non-members.

(2) A Fancy Dress tea dance will be held on the 4th February 1923. No masks, however, will be permitted. A prize for the most original costume will probably be presented

(3) The annual tea dance sale and Bazaar will take place on the 25th February 1923, which it is hoped will be well patronized. We are sure it will receive the generous support of the community.

Bridge and Mahjong tournaments and other entertainments make up the balance of the programme to be held on the intervening Sundays. Every Sunday during the season is provided for and the members should make it a point to attend at all the functions and make them a success. No better way of spending their Sundays can be thought of. These innocent pastimes should be encouraged as much as possible.

Tickets of admission can be had at the door or if desired in advance on application to Miss MOOSA C/o Messrs. S. E. SHAHMOON & Co., 11 Peking Road, or Miss TOEG, 9 Jinkee Road.

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Jewish Ladies' Efforts at Town Hall

SUBSTANTIAL RESULTS

A happy little "At Home" held by Jewish Ladies Benevolent Societies at the Town Hall on the 3rd instant marked the beginning of a day's effort in the cause of charity. The affair was well attended and the proceeds from admittance fees and sale of goods at the stalls in the charge of well-known local ladies will greatly benefit some deserved institution.

The Town Hall presented a gay and festive appearance and the stage was trimmed with poinsettias and bamboo, and large Zionist flags in blue and white hung from the balcony. The stalls, which were grouped in the rear of the hall were very artistically arranged and their genuine opportunities attracted enthusiastic purchasers. Dolls of every descriptions begged for a happy home in a cheery nursery, sweets were very attractively displayed, the linen stall was rich with treasures, as was the embroidery stall while the scent and cushion counters made irresistible appeals. The fish pond possessed its perennial charm, and the parcels stall was competently managed by the Shanghai Jewish School Scouts. Tea was served during the afternoon and supper in the evening.

The Committee of the Communal Association, *mirabile dictu*, were not present at the opening of the function, for the obvious reason that they had called a meeting of the Synaggue Ohel-Rachel at that very moment elsewhere. Such a lack of thoughtfulness on their part is to be greatly deplored and we cannot understand the reason for it. The ladies who worked hard for several weeks were surely entitled to some consideration and words are surely inadequate to characterize this thoughtless act on their part as quite childish and inexcusable. However, despite their absence the entertainment was well attended and passed off quite successfully, thanks to the perseverance and patience displayed by Mesdames R. E. TOEG, W. HIRSCH, H. FINKELSTEIN, H. MARCO and others.

Rabbi W. Hirsch made a few brief remarks before asking Mr. R. E. Toeg to declare the function open. Tea was served to the guests in an ante-room while in the hall pretty dance numbers were given by pupils of Miss Sharp's dancing class. One of the best items given by the talented children was the "Fairy Dance" Such popular dances as the "Sailors Hornpipe," and "Highland Fling" were greatly enjoyed and exceedingly well done.

Mrs. Toeg was the moving spirit in the affair and much of the success is due to her efforts. She has been busily occupied together with Mrs. Hirsch and Mrs. H. Finkelstein in preparing for the event and the congratulations they received were well-deserved.

Boy Scouts of the Jewish Troop under the dircetion of Scoutmaster J. B. Jones again displayed their usefulness in tying up parcels, attending to the door and generally seeing things through in their quiet business like way.

Before last night the Town Hall was crowded for the grand variety entertainment and ball. From shortly half past nine the guests arrived in increasing numbers and to the sprightly music of the Municipal Orchestra thoroughly enjoyed the evening. Special musical and other items were greatly appreciated. The brothers Silas were unable to be present owing to illness and an excellent substitute was found in Miss Rai Dalskaya who gave classical dances.

The amount realised is not yet known but we understand it would not be under $3,500.—part of which will be allotted to the Hadassah Medical Organization in Jerusalem.

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APPRECIATION APPRECIATED

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I receive ISRAEL'S MESSENGER quite regularly. I have always been delighted with perusal of the articles contained therein. The idealism for which you aim is high indeed and if it helps to cement the unity among Judaism even to a certain degree, you will have been amply rewarded for your arduous task. I congratulate you in bringing ISRAEL'S MESSENGER to a standard of ideal journalism. Each issue is an improvement on the last and I feel sure that ultimately the Jewish population in Shanghai—and not only in Shanghai—but in all parts of Asia will feel grateful to you for providing a source of communication that will help to bring closer the social relations in the community which had hitherto been divided.

An Editor obviously cannot please everybody. You need not, however, worry about a little criticism; what you have to do is to see that adverse criticism is not justified and comfort yourself with the thought that critics themselves are not infallible. Rejoice in the good that is, live and labour to increase it! I believe that if we do not live for right, we have no right to live.

You have certainly achieved much in the five years of continued activities and you certainly deserve all the praise bestowed upon you. It requires nobility of character to help others, whenever, wherever and however you can.

With cordial good wishes for your continued success.

I am etc.,
B. J. H. SOMAKE.

BOMBAY, 30th October, 1922.

PRESIDENT A. J. FREIMAN SENDS GREETINGS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I duly received copies of ISRAEL'S MESSENGER dated 8th September, in which you published an article on our Zionist activities in Canada, and wish to thank you for same.

We are endeavouring to do all within our power for the final realization of our hopes, and the fact that our work is noted by our co-religionists in the Far East, is indeed encouraging.

Canadian Zionists observe with deep thankfulness, the evidences of true Zionism in practise throughout the Far East, and we are proud of our association in work for our common cause.

I am etc.,
A. J. FREIMAN.

OTTAWA, 31st October, 1922.

"THE JAPAN CHRONICLE" AND OURSELVES

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Your last issue was as usual instructive and entertaining. I was impressed with your reference to the late Mr. ROBERT YOUNG. It was splendidly calm and thought out and you could not have done better than simply quote the correspondence in full. My attention has just been drawn to the *Japan Chronicle* of the 6th December, wherein an extremely illogical attack was made upon you. I send you herewith the paper in order to give you an idea of the method of campaign. Ishmael is truly versus every one else, and I say anathema!

I am etc.,
X. Y. Z.

[Another product, of course, from the fiction factory in Kobe. As it is steeped with nothing but abuse and vituperation, illustrating the evil genius of the late ROBERT YOUNG still reigning supreme in the editorial columns of our misguided contemporary, it is not worthy of consideration.—Editor, ISRAEL'S MESSENGER.]

OUR RELIGIOUS SERVICES.—A WORSHIPPER'S LAMENT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I hope you will kindly find space in pour journal for this letter. Recently I visited the Shearith-Israel Synagogue at Whangpoo Road, on a Sabbath eve, accompanied by a visitor in town from abroad. The service was extremely "noisy" through and through. One could hardly think himself being in a place of worship. The young ones are not taught to sit in one place but shift from one seat to another. There were about half a dozen young men reading Kaddish, in addition to the old, and the manner they all club together to read it, beggars description. It deafened my ears and needless to say got thoroughly confused from beginning to end. I regard this as an outrage on the beautiful Kaddish which, if read with solemnity and devotion would produce a most inspiring effect upon the congregants. But, alas, the whole thing has degenerated into mere superstition! The Kaddish is so venerated to-day by young and old that its mere recitation in a most perfunctory manner seems to satisfy and soothe the heart of the mourners. What a travesty on our faith! Shall nothing be done to enlighten the present mad age in regard to our religious questions? I believe it is time for Rabbi W. HIRSCH to give a discourse on the true meaning of Kaddish, and what message it has for us. *En passant*, I may add that it is discreditable to see the Hazan of the Shearith-Israel Synagogue appearing in the synagogue insufficiently dressed without a collar and a tie. Is it meet that the leader of a spiritual congregation appear before the Heavenly Throne in such a shabby manner? Why is the Committee not trying to effect some true reform in the whole question of service and management? Both the "noisy" service and the state of indecorum at the Shearith Israel synagogue do not encourage people of good taste, and especially visitors from abroad, to gain a good impression of our services here. It is high time to wake up and do the right thing in the right way.

Enclosing my card.

I am etc.,
M. J.

SHANGHAI, 18th December, 1922.

Garden Tree Fund In Eretz Yisrael For The Late Mr. S. J. Solomon

Amount already acknowledged in ISRAEL'S MESSENGER, dated 1st December, 1922.	$310.00
Mr. and Mrs. D. M. NISSIM	10.00
Mr. and Mrs. ELLIS HAYIM	10.00
ALBERT HAYIM, Esq.	10.00
Mr. and Mrs. H. TOBIAS ...	5.00
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Amount recovered from the Jubilee Concert held in January, 1922.	50.00
J. E. SALMON, Esq.	5.00
A. SAPHIERE, Esq.	2.00
M. BENJAMIN, Esq.	5.00
Ch. S. GUBBAY, Esq.	5.00
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Ch. COHEN, Esq.	3.00
M. S. JOSEPH, Esq.	10.00
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Mr. and Mrs. JOHN BERLOWITZ	10.00
	$483.00

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SOCIAL AND PERSONAL

Conducted by Ben Ami

Mr. H. M. WHITGOB left for Hankow to assume charge of the export department of Messrs SIEMSSEN & Co.

* * *

The pen used by Sir HERBERT SAMUEL when signing the documents in connection with his appointment under the mandate has been presented to the National Library.

* * *

A card from Wiesbaden announces the wedding of Dr. FRED GENS BURGER, son of Mr. and Mrs. H. GENSBURGER, to GEORGETTE, daughter of Mr. and Mrs. ISAAC WALCH, of Besançon.

* * *

The Arab leaders are experiencing great financial difficulties, which may lead to suspension of their propaganda directed against the British Zionist policy, and *El Sabah*, published at Jerusalem, the official organ of the Arab Executive Committee, has been compelled to close down because of lack of funds.

* * *

Professor EINSTEIN attended the opening of EINSTEIN Room created by the Tokyo Imperial University in its Science Building to commemorate the visit of the German professor. The room was formally opened with a ceremony in which about 5,000 students and faculty members of the school attended.

* * *

No more fascinating territory remains to the scientific traveller and explorer than Tibet, and literature has so far provided us with little more than the introduction to a great unwritten story. Some most interesting glimpses of the Tibetan borderland were given on the 29th November by Dr. ROBERT FITCH, of Hangchow, in an address to members of the Shanghai Young Men's Hebrew Society. The lecture was illustrated with a very fine series of lantern pictures, admirably chosen and given striking impressions of magnificent mountain and river scenery, remarkable building construction in city and temple, the great conning towers which have flashed beacon lights across miles of country in times of alarm, and picturesque character studies of people encountered by the way. These were all described in a most interesting way by Dr. FITCH who, in brief space contrived to convey a great amount of interesting information. The lecture was much appreciated, and the cordial thanks of all present were conveved to the lecturer by Rabbi W. HIRSCH, who presided.

MISCHA ELMAN, the noted violinist, has at last found his deal and announced his engagement to Miss Mildred Stone, daughter of Mr. and Mrs. ADOLPH F. STONE of 174 West 71st Street, New York. Mr. ELMAN met his fiance last summer when he was the guest of her parents at their Lake Placid home. Miss STONE's older sister is the wife of Rudolph Polk, a well-known concert violinist.

* * *

PROF. EINSTEIN, it appears, did not come to Japan prepared to attend Imperial functions and when he was invited to go to the chrysanthmum party at the Akasaka Palace, he was in the dilemma that he had no frock-coat, which is *de rigueur* on such occasion, states the *Japan Chronicle*. However, the many friends that he has made in Japan came to his rescue and out of 10 frock-coats that were offered to him he selected one which, according to a Tokio paper, had beautiful silk lapels and fitted him perfectly. He was also provided with a silk hat, but it was noticed that he was careful not to put it on his head.

* * *

The brave Rabbi BORICHANSKY of Homel has been sent to jail for two years by a Soviet "Court" for insisting on the right of the Jews of his community to conduct their own religious schools. But they cannot jail the spirit or fidelity to Judaism represented by his heroic action.

* * *

Mr. A. B. ROSENFELD, senior partner in the firm of Messrs A. B. ROSENFELD & Son has returned to Shanghai from the United States last month.

* * *

Messrs. J. E. & E. SALMON have given an "At Home" on the 4th ultimo, to their friends in their new residence at No. 25a Seymour Road and an enjoyable evening was spent.

* * *

Mr. P. M. de FRIEDLANDER has returned from Sakhalin where he had been for a few months in connection with a mining scheme in which he is interested. Mr. DE FRIEDLANDER is staying at the Burlington Hotel.

* * *

Messrs. MAX and LEON FRIEDMAN have purchased the entire interests of the Shanghai Hotels Company, Ltd., in the China Motors, Ltd., which own and operate the Star and Eastern Garages in Shanghai, the construction department in Thorburn Road, and the Yih-chong Garage business in Peking which previously was owned by Messrs ANDERSEN MEYER and Co.

DR EINSTEIN was asked to join the faculty of Tohoku Imperial University at Sendai for at least a year. This University is wealthier than others in Japan and was able to engage Dr. MORITZ of Vienna to teach botany for a year. An offer of Y.10,000 for the year and a "special" residence was made to Dr. EINSTEIN, but it was not accepted.

* * *

Miss GRACE EZRA has returned to Shanghai from Hongkong.

* * *

The engagement is announced of Miss BERTHA STERNBERG of Shanghai and Mr. E. R. OSBORNE of New Zealand.

* * *

Mr. and Mrs. ARTHUR SILAS announce the birth of a baby son on the 7th December.

* * *

Mr. A. J. RAYMOND, J.P., of Bombay left for London in November last.

* * *

Mr. M. GOLDENBERG has arrived from Manila in order to attend to the estate of his brother who was murdered here in November last.

* * *

Messrs. J. E. and E. SALMON gave a dinner party on the 21st December to all their friends on the occasion of their removal to their new residence No. 25a Seymour Road. Mr. J. E. SALMON is leaving next week for Manila and Hongkong for a short vacation.

* * *

Mr. and Mrs. A. A. TOEG announce the birth of a daughter on the 14th ultimo.

* * *

The New York *Jewish Tribune* in taking note of the honour bestowed upon Mr. F. J. SCHUHL by the Chinese Government as reported in our October issue, says:—"In spite of the fact that we are a little hazy as to just what the Order of the Chiaho, is we congratulate Mr. SCHUHL, hoping that next year he will get the fourth class."

* * *

The youngest son of Mr. NISSIM JEREMIAH was *Bar Mitzwah* on the 17th ultimo and a reception was held at the residence of Mr. and Mrs. EZEKIEL ELISHA, No. 34 Seward Road.

* * *

Mr. S. S. SOMEKH left for England.

* * *

Mr. and Mrs. E. M. EZRA and Mr. MOISE EZRA are expected here this month from their vacation in England.

* * *

Mr. DAVID ABRAHAM has severed his connexion with Messrs. E. D. SASSOON & Co., Ltd., from this month. He will establish his own business under the style of ABRAHAM Bros.

* * *

Messrs. SIDNEY LEVY, S. DAVID and Mrs. S. SIMMONS are expected to return next month from their vacation in America.

Mrs. FANNY SAPHIERE and Miss PAULINE SAPHIERE were among Shanghai passengers on the *President Lincoln* last month.

* * *

Mr. and Mrs. VICTOR D. GENSBURGER and Miss MICHELINE GENSBURGER returned to Shanghai on the *President Lincoln* Mr. GENSBURGER met his wife in Japan, she arriving from an extended tour of the United States and Europe.

* * *

It is learned authoritatively that representations are being made by Austrian Jewish leaders to the Palestine Government to permit the immigration to Palestine of 3,000 Jewish workers from Central and Eastern Europe.

* * *

In the presence of a large gathering, the British Consul of Egypt recently opened the new Jewish school, "Zichron Moshe," at Port Said. The institution is the gift of Mr. MENAHEM MESHA, the well-known Aden philanthropist, who now resides at Port Said.

* * *

Just as we go to Press the mail brings the sad news of Mr. MESHA's death which took place in Aden last month. The deceased was a benefactor to his people and had been the lay head of the Aden Jewish Community.

* * *

On the 20th December a debate took place at the Y.M.H.A. at which Rabbi W. HIRSCH presided. The subject was "Shall Jews Resist anti-Semitic Propaganda?" Mr. EDMUND SHIBBETH spoke in the affirmative and was opposed by Mr. M. GROSS. A spirited discussion followed and the meeting voted in favor of the proposer who marshalled out his case cleverly.

* * *

On the 27th December Mr. G. E. SOKOLOSKY delivered a lecture at the Y. M. H. A. on the "Recurrence of Anti-Semitism" before a large audience at which Rabbi W. HIRSCH presided. The lecturer dwelt on the latest phases of the movement and pointed out the menace under which Jewry was labouring everywhere. A keen discussion followed after which a vote of thanks to the lecturer proposed by Mr. S. E. SHAHMOON and seconded by Mr. DAVID ARAKIE was carried unanimously.

* * *

Mr. and Mrs. O. I. ELLIS and two sons left for Hongkong last week.

* * *

Mrs. JOHN SOLOMON and her sister Miss RAYMOND left for Hongkong for brief vacation.

* * *

Mr. EZEKIEL SHAHMOON is expected to return from Europe this month.

Dr. and Drs. F. M. GENSBURGER have arrived in Shanghai and were greeted warmly by their friends. Dr. GENSBURGER intends to resume his practise as an eye specialist.

Jewish Ladies' Belevolent Societies Give Entertainment

Unqualified Success

The Jewish ladies of Shanghai headed by Mr. R. E. TOEG, have promoted a ball at the Town Hall on Wednesday, he 3rd instant in aid of local charities. The SILAS Brothers and a number of others have contributed to make the evening a pleasant one, and the event proved an unqualifyed success.

The Jewish Ladies' Benevolent Societies have given an "At Home" on the above date, admission to which was fifty cents for children and a dollar for adults, imcluding tea. Miss SHARP'S pupils gave a play of various dances and there were recitations and solos which proved an immense success.

Just as we go to Press have no means of ascertaining the exact amount realised, but we are safe in saying that quite a decent sum running into four figures were netted, part of which we understand will go to the Hadassah Medical Zionist Organization in Jerusalem.

MR. BERNARD GOLDENBERG'S TRAGIC DEATH

THE FUNERAL

The tragic death of Mr. BERNARD GOLDENBERG recorded in our last issue, created widespread regret for the victim and sorrow for his aged mother, wife and children. The funeral servicess were conducted by Rabbi W HIRSCH and Dr. CHARLES G. IRONS, Senior Warden of the Sinim Masonic Lodge, in an impressive manner.

Pathetic scenes were witnessed at the funeral at Baikal Road cemetery, Mr. GOLDENBERG'S aged mother, who was frantic with grief, falling prostrate over the coffin during the service preceding the interment. The Spanish Vice-Consul was among some 400 sorrowing friends who followed the hearse from the mortuary. Members of the Sinim Lodge, of which Mr GOLDENBERG was a member, escorted the coffin to the graveside. A profusion of floral tributes were sent and many others whose cards were not attached to the wreaths.

The police have offered a reward of $3,000 for any information given which may lead to the arrest of the murderer or murderers.

The late Mr. GOLDENBERG was as well known in Hongkong as he was in Shanghai and the "South China Morning Post," in an account of the murder, states:—Local opinion is that, although a valuable diamond ring and $900 were taken from the body, robbery was not the real motive. Deceased had been instrumental in exposing some big film pirates in Japan, and it is through that either relatives of some men who were sent to goal, or some political desperadoes, had to do with the crime.

HOW RHEUMATISM CAN BE OVERCOME

When the general health is broken down, if conditions are favourable for the disease, rheumatism is liable to develop. Without conditions of low vitality and weakened resistance nature will protect the body against disease. A marked feature of the development of rheumatism is the thinning of the blood. Until the blood becomes rich and well-oxidized, so that it can eliminate poisons from the system, attacks of rheumatism may be expected from time to time.

The case of Mr. John Dempsey, of Kalgoorlie, West Australia, well known as the proprietor of the Broken Hill Cordial Factory, is proof of how Dr. Williams' Pink Pills enable the system to throw off Rheumatism by purifying and enriching the blood. Mr. Dempsey said:—

"Some time ago I noticed a pain settling in my hips. It spread down the whole of my right leg. My knee was affected, and got terribly swollen, as did also the ankle and the instep. If I had to cross over a kerb I would have to lift my knee with both hands.

"At night I used to just hobble home. The spasms got more severe and more frequent till at last I was suffering continuously and had to take to bed. I was rubbed with all sorts of liniments, bottles of eucalyptus, anything I heard of, and got no cure. The agony all night was dreadful. I lay on my back and had to be turned in bed every time I wanted a change of position; it was impossible for me to do it myself. I thought I was laid up for good, but hearing one day that Dr. Williams' Pink Pills had cured another patient of Rheumatism, I sent for a bottle. That first took me out of bed and put me to work again. I could hardly credit such a thing in myself. I continued taking the Pills, and after a time not a pain was left."

Your own druggist sells Dr. Williams' Pink Pills for Pale People, or they will be sent postpaid, on receipt of price, $1.50 the bottle, $8.00 for six bottles, by the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Written for ISRAEL'S MESSENGER.

THE UTILIITY OF THE YOUNG MEN'S HEBREW ASSOCIATION

By FELIX M. WARBURG (New York)

Like the children who feel that if they dig down deep into the earth they will see China, so I feel that by stretching my hand downward in greeting it will be shaken by our co-religionists in Shanghai. As the latest addition to the various Young Men's Hebrew and Kindred Associations I want to greet you and encourage you.

Perhaps no other people can so appreciate you as those among whom your lot is cast in Shanghai for the Chinese by their sufferings throughout the ages can sympathize with another oppresed race. They with their old world culture and their high sense of honour can be a splendid example to us.

My attention has only recently been called to the fact that in the State of New York there is on record only one law suit by a Chinaman against a Chinaman. Their differences are all settled by a Board of Arbitration and so keen is their sense of honour and moral responsibility that even in the severest housing crisis in this city when congestion was at its greatest and living quarters at premium, no Chinaman offered a bonus to have a desired apartment or store vacated in his favour,—nor would he move into an empty space which any predecessor had been improperly evicted or had his rent extortionately raised. This was most unusual and certainly refreshing. May we be as good citizens over there.

Here in America the growth of the Young Men's Hebrew Association idea has been most gratifying and I give below a portion of a report given by me to the Third Triennial Convention of our Council of the Young Men's Hebrew and Kindred Associations.

"In the United States we have a Council which connects the various Young Men's Hebrew Associations and kindred organizations. The work of the Council has shown a steady progress in both spiritual and material results. Yearly there has been added to the sphere the influence of the movement. It has three hundred and twenty-eight Associations and Institutions and its membership of a due-paying nature is approximately one hundred thousand.

Ninety-one organizations occupy entire buildings, fifty-seven organizations *own* the buildings which they occupy. Fundamentally whatever progress the association movement has made has been due to the unmitigated efforts on the part of friends of the young Jewish manhood and young Jewish womanhood throughout the United States.

The Council of the Young Men's Hebrew and Kindred Associations has stimulated these efforts; has sent to the field trained workers who would help the professional and lay workers throughout the country to organize efficiently and scientifically; has endeavoured to interest communities in the work so that a resultant building or activities may give to Jewish manhood and womanhood throughout the country such opportunities which other groups here have given to their own.

The Council holds triennial conventions since the last of which there has been a great growth in the movement toward instituting in each community wherever possible a Jewish community center. This center fundamentally functions not only for young men and young women, but for children and older people as well and frequently there are facilities for also the business and professional groups of the community, so that the ideal center is the one where the self-respecting, independent young man, the business and professional young man and woman, the young woman and the children and the older people can all come together. It has been felt that only in this way can real Jewish unity be attained and an opportunity be afforded where all in a Jewish community will have an opportunity to express themselves and thus afford a golden opportunity to work for the welfare of Jewry everywhere."

CHILDHOOD AILMENTS

Childhood ailments in most cases come through some derangement of the stomach or bowls. Baby's Own Tablets, the Canadian children's remedy, have been proved by thousands of mothers to be the greatest medicine known for the cure of these ailments, simply because they regulate the bowels and sweeten the stomach. Concerning them Mrs. Napoleon Lambert, St. Ignace, Quebec, writes: "Baby's Own Tables are an excellent medicine for childhood ailments and I am well pleased with their use." Of medicine dealers, or by mail at 60 cents a vial from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Winikoff's Bakery and Confectionery.

All Kinds of Cakes and Biscuits, Chocolate and Sweets delivered to any address in the Settlement.

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GROUP OF PROMINENT JEWS IN SINGAPORE WHO TOOK THE LEAD IN THE BANQUET GIVEN TO Dr. and Mrs. ALBERT EINSTEIN

Standing (left to right) Mr. D. KITOVITS, Mrs. S. E. NISSIM, Mr. J. FRANKEL, Mr. C. R. GINSBERG, Mrs. J. FRANKEL, Mr V. CLUMEK, Mrs. V CLUMEK, Mr. A. FRANKEL.

Seated (left to right) Mr. A. MONTOR Mrs. J. LEVY, Prof. EINSTEIN Mr. M. MEYER, Mrs. EINSTEIN, Mr. J. LEVY, Mrs. A. MONTOR Mrs. A. FRANKEL.

THE ADMINISTRATION OF PALESTINE

Lord Islington's Anti-Semitic Bias

Renewed Attack

"THE SHANGHAI TIMES" ON THE "PALESTINIAN ISSUE'

Having failed to make any headway in his attack on the British as the Conservative party came into artillery for a renewed attack as soon Zionist policy in Lloyd George's cabinet, Lord ISLINGTON reserved his power. He delivered his first onslaught in the House of Lords on the 4th ultimo, as may be gathered from the following Reuter's telegram published in the local papers:—

"LONDON, Dec. 4.—In the House of Lords to-day Lord ISLINGTON made a strong attack on he system of Government in Palestine and urged legislation whereby "the present Zionist system of administration of Palestine," which, he asserted, was positively detested by the Arabs, who formed an overwhelming proportion of the population, would be substituted by a system nearly approximating national form of government.

This modified policy would financially relieve both the British and the Palestinians."

On the 7th December, the *Shanghai Times, The China Press, The Evening News, The Shanghai Mercury* and the *North-China Daily News*, published a letter from Mr. N. E. B. EZRA wherein the anti-Semitic bias of Lord ISLINGTON had been exposed. After giving extracts from the address of Col. J. WEDGWOOD, M.P., the vice-President of the British Labour Party, Mr. EZRA concluded his letter thus:—

The future of Palestine means much to us. On it he future of our nation closely hinges. It is the beginning fo the realisation of the dreams of centuries and the beginning of mighty things. The recent progress achieved in Palestine, in spite of all opposition and drawback, has been immense. If England turns back and listens to he admonition of the reactionary forces, there will be a temporary setback to our progress, but salvation and deliverance will come from unexpected quarters. The London "Daily Chronicle" ament this remarks as follows: "Zionism existed two thousand years without England and will continue to exist for two thousand years more should England choose to withdraw from Palestine. If England abandons its Zionist policy there would be found other governments who would gladly embrace the opportunity to sponsor Zionism and the Jewish national home in Palestine." But England, true to her traditional policy of helping the weak and the oppressed nations will not commit such a suicidal policy. She will yet aid in laying the foundation of a new civilisation in Asia and enable the ancient Jewish people to bring back into the world these ideals which have been the fountain source of civilisation.

The Shanghai Times of the 7th December devoted the following leader under the caption of "The Palestinian Issue", which we are sure will be read with great interest by our readers:—

We direct attention to a timely letter appearing in our correspondence columns to-day relative to Lord Islington's attack on the present administration of Palestine. Although we do not invariably see eye to eye with our correspondent, yet in the present instance we must admit that the logic of his contention is irresistible. Lord Islington is a doughty antagonist of the Jews, whose inability or unwillingness—it does not matter which—to resign himself with good grace to a fait accompli is quite saddening to behold. The attack which he has just made in the House of Lords on the administration of Palestine is a plausible but belated attempt to show that the British Government's policy in favouring the establishment of a Jewish National Home in Palestine is unwise and inequitous. That policy was first enunciated by the Government in the memorable Balfour Declaration of November 2, 1917; it received the assent of all the Allied Powers in turn; it was unanimously approved by the Peace Conference at San Remo on April 24, 1920; it was embodied in the Treaty of Sevres; and latterly it received final endoresment by the League of Nations, thus setting the seal of the world's enlightened public opinion upon the historic document. The attitude which Lord Islington takes in regard to Palestine is the natural reaction of a mind grounded in innate antagonism toward the Jews. He does not speak for the best minds or represent the most liberal traditions of the British race. Since it was first promulgated, the Balfour Declaration has been hailed as a wise, magnanimous and epoch making instrument by every serious political thinker of the day; and only recently it was reaffirmed by its author in a striking address delivered to a delegation of American Zionists at the British Embassy in Washington. If, after all the endorsements and encomiums that it has received during the last four years and after all the practical steps taken by the British Goevrnment to give it effect, Lord Islington now comes forward with what is tantamount to a plea for its revocation, one would expect that he had some hitherto unsuspected argument to advance, some unconsidered objection to urge, some unrevealed justice to disclose. But a careful examination of his somewhat disjointed line of argument fails to bring to light any single objection that has not been advanced in the past and satisfactorily refuted. The only new things that it contains are misrepresentations, misstatements and false analogies.

An unbiased and dispassionate examination of Lord Islington's argument by any fair-minded man will show that his contentions are unfounded, his grievances imaginary and his proposals either unnecessary or unacceptable. If the noble lord is indeed solicitous for the welfare of Palestine, as he professes to be, then he should not object to a land which has a population of only 700,000, but which could, with systematic and adequate development, sustain at least six times that number, receiving an influx of robust, intelligent and eager settlers. Whose but Jewish hands are best fitted to till the fertile soil of Palestine, which has suffered under the noxious blight of Turkish rule, skilled only in the science of war and the nefarious business of oppression? If Lord Islington is anxious that the 75 per cent. of the arable land which still lies desolate should be brought under cultivation, then he should welcome the only people whose capital and labour can bring about this improvement. If he is a man endowed with ordinary intelligence, then he should remember that the Arab, whose cause he so staunchly espouses, belongs to a race that numbers 38 millions and occupies nearly 2½ million square miles, extending from the Atlantic seaboard to the Euphrates and the Gulf of Persia; that the Arab nation is the richest in land among the nations of the world and its culture free from all menace; and that, on the other hand, the Jewish people, who have been oppressed and landless for the last nineteen hundred years, have no other land in which they can develop their national life and build up their national home, except the land of Palestine, which forms only a hundred and seventieth part of the total area inhabited by Arab-speaking populations and where there is ample room for Jew and Arab to work in peaceful and beneficent co-operation.

The Balfour Declaration cannot be treated as a "scrap of paper." Great Britain cannot abandon the Jews in Palestine after large numbers of them have settled in the country on the assurance of the protectorate argument of all why Palestine should continue to remain, as it is likely to the national homeland of the Jews, notwithstanding the fulminations of Lord Islington and the lesser Islingtons to be found in almost every corner of the world.

WHAT TO DO FOR A COLD

A hot bath at bed-time, followed by a laxative, is the right treatment for a cold, and the best laxative to use is

"As gentle PINKETTES as Kalina"

These dainty little pilules dispel constipation, cure biliousness, sick headaches, torpid liver, pimples and ill-smelling breath. Druggists everywhere sell PINKETTES, or post free, 60 cents the phial, direct from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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THE POLICY OF SCUTTLE IN PALESTINE

The following letter was published in The China Press of the 27th December, 1922:—

DEAR SIR,—In your December 24 issue, there is a telegram from London dated December 22, referring to the serious tension in Palestine and the attitude of the Arabs towards the Jews. In recent years there had been a policy of intimidation carried on by the former, but the latter being firmly convinced of the righteousness of their légitimate claim to establish their National Homeland in Palestine are not likely to surrender their ancient ideals or allow themselves to be subdued by a policy of terrorism artificially conducted in the interest of reactionaries in Palestine and abroad. The telegram is nothing but anti-Semitic propaganda designed to convince your readers that Jews are trying to impose upon others and thus create an embarrassing position for Great Britain. The statement attributed to a despatch to the News of the World and contained in the "special" telegram is a tissue of falsehoods designed to hoodwink the world. It says:

"Our position is amazing. In effect, without any advadntage to ourselves, and under a mandatee from the League of Nations, we are holding Palestine at a cost of many milions a year for the benefit of the Jewish immigrants, and thus incurring the hostility of the Arabs."

Permit me to offer a categorical denial to this infamous lie which had been exploded oftentimes in recent months. The settlement of Jews in Palestine has not cost, and does not cost, England a single penny, as the entire expense incurred is borne by the Jews themselves. As has been pointed out so often, the latter have not received from the British Government a single acre, a single cottage, or a single horse or cow. On the contrary, over four million pounds sterling has been spent or invested by the Jews during the last four years in the general development of Palestine, especially in the promotion of agricultural colonisation, education, and public health service. Moreover, the civil administration of Palestine does likewise not cost the British taxpayer a single penny. It is borne entirely out of the local revenue, towards which the Jews contribute in a proportion far exceeding the ratio of the population.

The only cost to the British taxpayer, as has been so often pointed out, is that necessitated by the upkeep of the military forces, which are required as much to maintain order among the Arabs themselves as to protect the Jews from the Arabs. The cost for the year 1922 is two million pounds sterling (it will be one-and-a-half in 1923) which works out at an average of ten-pence per annum per head of the population in Great Britain. Surely this is no extravagant sum to pay for the privilege of administering the Holy Land, especially in view of the fact that the British forces in Palestine—now that the British position in Egypt is weaker—are absolutely essential for the protection of the Suez Canal.

That the telegram in your last issue was not news but anti-Zionistic propaganda may beb judged from the following illuminating passage it contained:

"We may shortly find ourselves faced in Palestine with a situation similar to that in Turkey. We shall either have to fight or gave way. The question is what would we be fighting for, and what would gain gain by fighting?"

Now, no one is more anxious to have peace than the Jews themselves. If the Arabs are left alone to solve their so-called differences with the Jews and not incited by busybodies, there will be peace and tranquility in Palestine. England, acting as the Mandatory Power will exercise her beneficent influence over these two nations. She will see that no injustice to either shall be inflicted. Both the Jews and the Arabs stand to gain from the new regime in Palestine. The former have repeatedly affirmed their determination to work hand-in-hand with the latter for the rejuvenation of the country which had lain fallow during the Turkish regime. If England is forced to fight the rebels or use arms against the recalcitrant elements in order to condemn wrong and vindicate right she does so not in order to gain an inch of territory for herself but, as in the case of Belgium, she will protect the small and the oppressed nations from being crushed by cruel foes.

The policy of scuttle advocated by virulent groups under the leadership of Lord Sydenham, and Sir Joynson-Hicks supported by Lord Beaverbrook, the owner of the *Daily Press*, and Lord Rothermere, proprietor of the *Daily Mail* has fallen flat. It is inconceivable that the British Government will repudiate the solemn pledge it has given to the Jewish people before the whole world. The promise of Great Britain in favor of the Jewish National Home was endorsed by public opinion of every section of the British nation and recently duly ratified by the League of Nations. I am, etc.

N. E. B. EZRA.

BIRTH

TOEG.—On December 14, 1922, at St. Mary's Hospital, Shanghai, to Mr. and Mrs. A. A. TOEG, a daughter.

PALESTINE RESTORATION FUND

Amount already acknowledged in ISRAEL'S MESSENGER dated 3rd November, 1922	£6,780.0.0
Amounted remitted by the "Kadimah"	110.0.0
	£6,890.0.0
Amount already acknowledged in ISRAEL'S MESSENGER dated 3rd November, 1922	$3,090.00
	$5,997.15
Amount already remitted as per statement in ISRAEL'S MESSENGER, dated 3rd November, 1922	£7,339.10.0
On the 30th December, 1922	26.11.3
	£7,366. 1.3

It is hoped that those who have not yet sent in their contributions and whose names were published in ISRAEL'S MESSENGER will kindly do so without delay.

Unredeemed pledges will get us nowhere. We can't tell the Halutzim that we have outstanding contributions in pledges. To be of help to them WE MUST HAVE CASH. Shanghai has yet under £900.0.0 to redeem and it is hoped that the pledgers will make strenuous efforts to remit their contributions as early as possible.

LOCAL CONTRIBUTIONS FOR THE HADASSAH

Mr. and Mrs. GATTON	$50.00
Rabbi and Mrs. W. HIRSCH ...	20.00
Mr. and Mrs. R. E. TOEG ...	20.00
Miss E. LEVIS	20.00
Mr. and Mrs. M. GUGGEMHEIM	20.00
Mr. M. J. NATHAN	20.00
Mr. and Mrs. N. E. B. EZRA ...	15.00
M. MOOSA Esq.	10.00
Anonymous	25.00
Anonymous	10.00
Mr. and Mrs. A. MICHAEL ...	5.00
Mrs. M. BENJAMIN	5.00
Mr. and Mrs. L. GREENBERG ...	5.00
Mr. and Mrs. H. KAMMERLING	5.00
Mr. LEOPOLD RYSSIN	10.00
Mr. DAVID ARAKIE	5.00
Mr. S. ISAACS	5.00
	$250.00

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 9th February, 1923. Correspondents, are kindly requested to send in their contributions not later than the 25th instant, or earlier if possible.

THE MIKWEH FUND

That there is an urgent need for equipping an up-to-date Mikweh is undeniable. Various efforts have been made in the past but, unfortunately, lack of funds prevented the successful consummation of the scheme. Lately, however, good progress was made in this direction, thanks to the indefatigable efforts of Mrs. A. E. MOSES. We understand that there is still a balance of $1,000.—required and trust that this trifling sum will be forthcoming before very long. Mrs. MOSES will be pleased to receive and acknowledge contributions sent to her at No. 488 Avenue Joffre. We published the list of subscription thus far made locally:—

Per Mrs. A. E. MOSES.

B. A. SOMEKH	$100.00
Mrs. J. M. JOSEPH	100.00
Mrs. R. M. JOSEPH	50.00
Mrs. E. NISSIM	50.00
Mrs. A. SOPHER	25.00
Mrs. D. M. DAVID	5.00
Mrs. HOWARD	50.00
Mrs. D. E. J. ABRAHAM	100.00
Mrs. A. E. MOSES	300.00
	$780.00

Per Mrs. R. D. ABRAHAM.

	Tls.
Mrs. S. GATTON	100.00
Mrs. S. S. SOMEKH	100.00
Mrs. E. SHAHMOON	100.00
Mrs. HAYIM	100.00
Mrs. E. HAYIM	100.00
	Tls. 500.00

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JEWISH NATIONAL FUND

Amount already acknowledged	£720.3.10
Mrs. OSCAR LANDAU for the Golden Book in memory of her late husband	20.0. 0
	£740.3.10

Amount already acknowledged	$1,353.00
Amount already acknowledged and collected by the "Kadimah"	327.65
Garden Tree Fund in memory of the late Mr. S. J. SOLOMON	483.00
	$2,163.65

Boxholders are urgently requested to empty their collections and remit them to the local Commissioners of the JNF care of ISRAEL'S MESSENGER.

HANUCCAH CELEBRATION IN SHANGHAI

JEWISH NATIONAL FUND GETS $400.—CONCERT AT "AHDUTH" CLUB

Children's Service at The Synagogue "Ohel-Rachel"

Hanuccah was celebrated very enjoyably by the local community. The entertainments provided were great successes; and the special Hanuccah service at the "Ohel-Rachel" Synagogue was a very impressive one.

Entertainment at "Ahduth"

On the 14th December, the Zionist Organisation "Kadimah," provided an entertainment for local Jews at the Jewish Club, "Ahduth," in aid of the Jewish National Fund. Mr. I. L. Hasser, the president, attended.

A special programme, under the direction of Mr. H. Kammerling, was arranged.

All the actors were at their best. The rendering of the piano and violin solos, by Miss M. Kammerling and Mr. G. S. Singer, were very much appreciated by the audience. The performance ended with the singing of the Hatikwa," by actors and audience alike.

After the performance there was "Dreidle" play, and supper was served under the supervision of Mrs. Naer, Mrs. H. Kammerling, Mrs. David Abraham, Mrs. A. Fein Mrs. S. Fein, and Mrs. Yudovitch. Messrs. Kammerling, the vice-president and B. Naer, were in evidence throughout the day and evening in arranging and fitting up the hall; prominent among the other gentlemen who helped to make the evening a success were Messrs. Winnikoff, Rohtfeld, A. Naer, Gobernick, Abraham, and Shtamer. We understand that about $400.00 was netted for the National Fund.

Service at "Ohel-Rachel" Synagogue

Towards 3.30 p.m. on the afternoon of the 17th December, a large congregation assembled in the Synagogue to hear the Hanuccah service. Mr. Jacob Friend is to be congratulated on the way the choir showed the results of his careful training. After "Minha," Rabbi W. Hirsch gave a sermon, telling the young ones to do only what was right, and to fear the Lord, giving as example the case of Matatheas and others.

Reception at Rabbi's Residence

After the service the congregation went to the Rabbi's residence where tea and refreshments were served. There were over two hundred boys and girls present, and Mrs. Hirsch ought to be congratulated on having the foresight to provide enough and plenty more.

Rabbi Hirsch had seen to it that the children be entertained, and thanks are due to Mr. Arthur Silas for his clever performances which provoked mirth of laughter and merriment. Some of the children who attend Rabbi Hirsch's religion classes gave recitations, and Mr. B. Naer did very well in his Chinese impersonations.

Everybody left in a joyous mood after having spent an excellent evening.

NOAH OSCAR LANDAU.

"PRIDE AND GRATITUDE"

The issue dated September 8th of ISRAEL'S MESSENGER filled us with mingled feelings of pride and gratitude. Pride, because in two places our Far Eastern contemporary admits us once more to the circle of the elect. Gratitude because our esteemed *confrere* is so abundantly convinced that he effected our "conversion" to Zionism that he undertakes to defend" us against the strictures of that Chevalier Bayard among Zionist publications, *The Jewish World* of London. Really, we are used by our friend of Shanghai far above our deserts.—*The Hebrew Standard* (New York).

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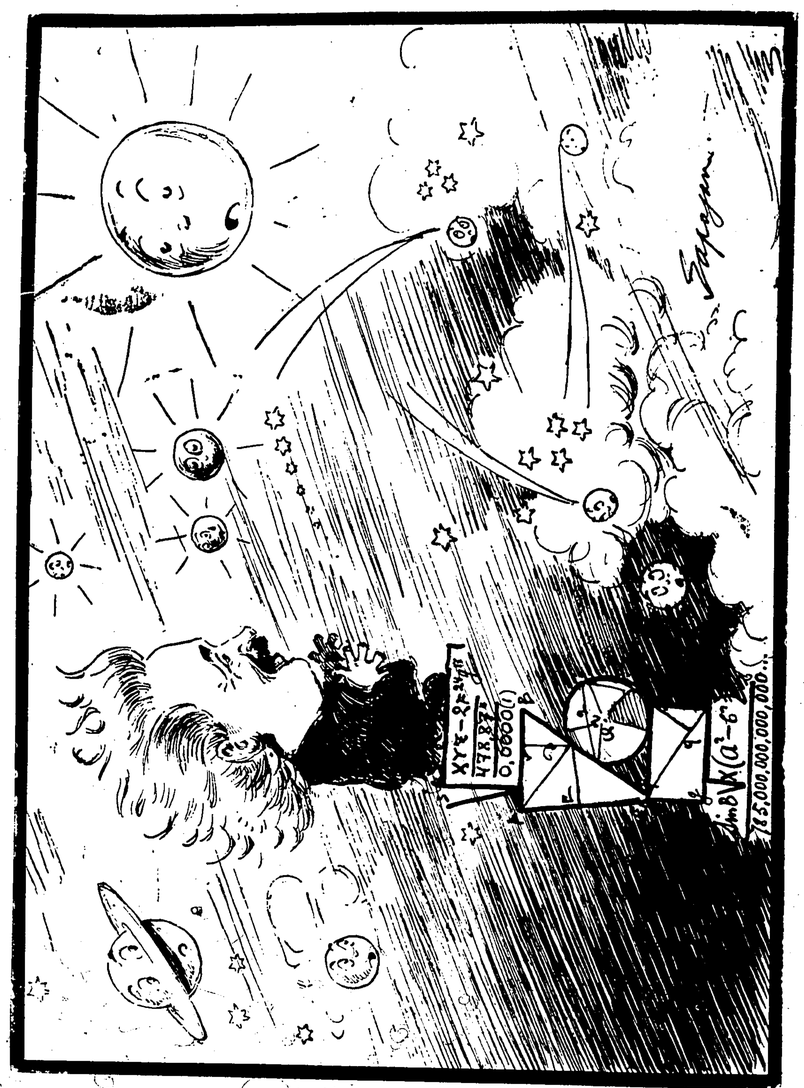


[By courtesy North-China Daily News.

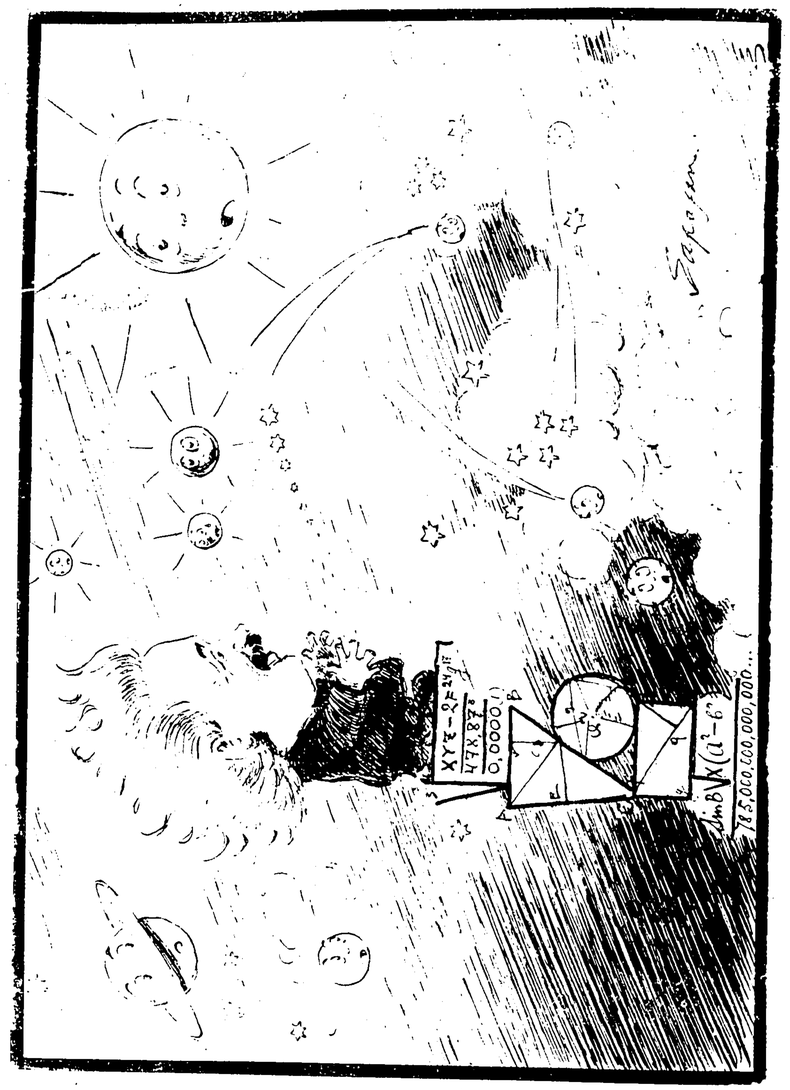
A LECTURE ON RELATIVTIY

From Sapajou's Sketch-book of a Caricaturist.

PETER SWEITZER, KEREN HAYESOD PRESIDENT, DEAD

Zionists all over the world mourn the loss of Peter J. Switzer, who passed away after an operation. Mr. Sweitzer was a noted figure in the Zionist organization of America. He was president of the Keren Hayesod in the United States, and it was due to his energetic efforts that the organization accomplished what it did.

Peter Sweitzer donated over three hundred thousand dollars to the Keren Hayesod, and has contributed large sums of money for the advancement of Jewish literature. In addition to his other offices, he was the treasurer of the Zionist organization of America and an executive member of the World Zionist organization. He leaves a widow and five children.



By courtesy *North China Daily News.*

A LECTURE ON RELATIVTIY

From Sapojnikoff's Sketch book at a Caricaturist

PETER SWEITZER, KEREN HAYESOD PRESIDENT, DEAD

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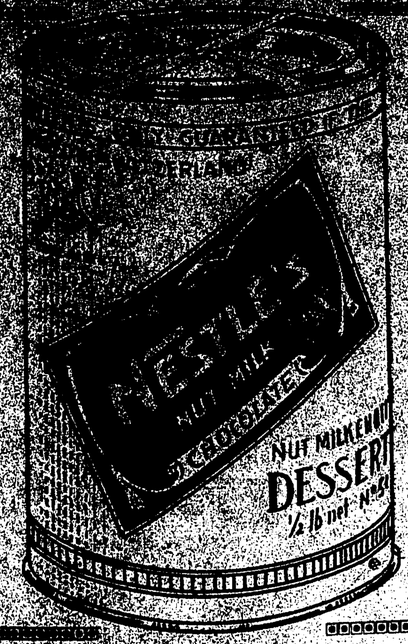

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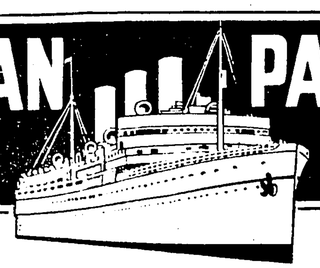

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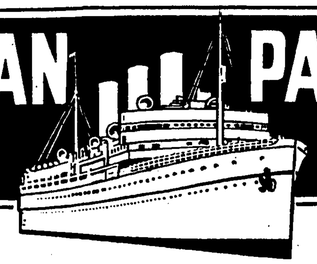

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מבשר ישראל

Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 9TH FEBRUARY, 1923. 23RD SHABAT, 5683.

JEWRY'S GREAT LOSS

The death of DR. MAX NORDAU, the great Zionist leader which took place in Paris on the 23rd ultimo, will be sincerely mourned by Jewry throughout the world. DR. NORDAU had been in poor health since a year ago and his demise is, therefore, not unexpected. It is a great gap in the Zionist rank for his name is writ large in the history of his people in whose regeneration he took an active part side by side with the never-to-be-forgotten leader, DR. HERZL. From the very inception of the modern Zionist movement, DR. NORDAU backed Zionism with his fiery eloquence and rendered yeoman service to it. At every Zionist Congress, save the last one or so, his presence gave a dignity and charm to the proceedings which was only second to those given by the late HERZL. His brilliant addresses on the occasion, (we hope to see them published one day) were a survey of the Jewish position in the Diaspora, and always the principal feature in the programme. Being a splendid orator and an accomplished *literateur* he appealed to the masses by his brilliant advocacy of Zionism and his steadfast and unwavering loyalty to its principles. At one time he was regarded as the logical successor of DR. HERZL, but at his express declaration not to assume the leadership of the movement his name had been withdrawn, although his zeal and enthusiasm for the cause remained unquenched till the end. To commemorate the anniversary of his sixtieth birthday which took place in 1909, a colony bearing his name was established in Palestine by the Zionists on that occasion. We voiced thus the sentiments of local Jewry:

> Though living in far-off China, the Shanghai Zionists, and we may add the whole community, will assuredly identify themselves with the ready expressions of genuine affection and unfeigned rejoicing which the auspicious occasion will evoke from the lips of DR. NORDAU'S brethren throughout the world. May he be spared to us for many years to come and live to see the realisation of our national hopes in our ancient Fatherland.

Happily, he did live to see the charter of Israel's historic claim to the Land of Israel solemnly recognised by the World Powers, and although his poor health had restricted his active work in the leadership of the movement, he kept himself in close touch with developments and gave his counsel freely. Exactly a year ago, he penned us a few lines, a facsimile copy of which will be found elsewhere in this issue, expressing his regret at his inability to send our readers a message and his great interest in our magazine, of which he was a constant reader and sympathizer. The death of such a great personality is a calamity to the whole House of Israel. We had been deprived of a great driving force and can ill afford to lose him in the present rather critical stage of our history. All Jews, irrespective of their opinion, will join in mourning the loss of DR. NORDAU on whose tomb we place the laurel wreath of our affection. He lived and died as a great hero of the modern Jewish National Movement with which his great name will be indissolubly linked. Of his unique services to Zionism we give a succinct sketch elsewhere in this issue. May his revered memory serve to stimulate others to step into the breach and emulate his noble virtues. The name of MAX SIMON NORDAU will be preserved in all generations as a man who struggled and fought the cause of his brethren.

> Lives of great men all remind us
> We can make our lives sublime;
> And, departing, leave behind us
> Footprints on the sands of Time—

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Coming ! *Coming !!* *Coming !!!*

"THE NEW JEWISH PALESTINE"

A film recording the work of The Jewish National Fund will be screened in one of the local Cinema shows during Purim under the auspices of The Jewish National Fund Commission For China.

The film shows the History of Zionism from the first landing of the Halutzim to the present day. The tale of the Jewish Pioneers, their courage and perseverance, the slow and laborious tilling of virgin ground, the growth of one colony after another, all this forms fit subject for a romance; and beautiful pictures are shown of the palm and wine colony of Rishon-le-Zion, of Orange harvests and Banana crops, of the smooth waters of the Jordan, and of barren stony country which has lain untouched for over 2,000 years. The work of the National Fund in the development of Almond-growing, Honey-farming, and many subsidiary industries is shown, and an appreciable part of the film is devoted to afforestation.

No Jew in China should miss this opportunity of seeing for himself the regeneration work that is now going on in his own Homeland.

Watch for announcement in the local press!

Popular prices. The nett proceeds will be given to The Jewish National Fund.

The film will be shown in Shanghai for one night only, after which it will be sent to Tientsin, Hongkong, Singapore and Java.

The Jewish National Fund Commission For China

COMING

"THE JAPAN CHRONICLE" AGAIN

ISRAEL'S MESSENGER, referring to our remarks about Mr. Israel Cohen, the Zionist emissary who made such spiteful attacks upon some Jews in Japan, who did not prove to be Zionist, is content to say that it is merely impudent for a non-Jewish paper to criticise Jewish politics. It carefully avoids references to the offences of Mr. Cohen. But it is rather unreasonable to say that Zionism concerns nobody but Jews. If all gentiles had followed the MESSENGER'S excellent advice to have nothing to do with Jewish politics, there would be no Palestine problem troubling the world to-day and raising up more trouble for to-morrow.—*The Japan Chronicle.*

The policy of our contemporary is still a puzzle to us, for we cannot understand who has appointed it a judge over us. It is unfair and quite mean of the *Japan Chronicle* to criticize Jews for supporting MR. ISRAEL COHEN'S mission to overseas Jewish communities. This is a matter which concerns no one outside the Jewish pale and the interference of the *Japan Chronicle* in the matter is an act of impudence which we most strongly condemn. We do not object to friendly criticism from Gentiles provided it is administered in the nature of a corrective. In this case our contemporary is solely actuated with a desire to oppose the forward march of the Jews to their national goal. All talk of raising up "more trouble for to-morrow" in Palestine is pure moonshine on the part of our Kobe critic. If left alone, the Arabs and the Jews would come to terms and settle their alleged differences peacefully. Lieut.-Colonel J. H. PATTERSON, D.S.O., in his recent unique work entitled "With the Judeans in the Palestine Campaign" which we most earnestly commend to our readers, is most emphatic on this point. On pp. 265 and 266, he tell us:—

> "For many years the Jew and the Arab have worked together without the slightest friction, and I see no reason for any in the future. There will be no trouble whatever in Palestine between these two peoples when the country is properly governed, and the local officials loyally carry out the policy of the Imperial Government. With an efficient, straightforward Administration, holding the scales of justice evenly, and working in co-operation with Jew and Arab, the dawn of a new and prosperous era of the Holy Land is assured and Israel's age-long asirations will at last be fulfilled. . . . There is plenty of room in Palestine for both Jew and Arab, and in fact one is complement of the other. . . . Not only would the Jews not injure the Arabs, but on the contrary, Jewish colonisation and Jewish enterprise will prove extremely beneficial to all the dwellers in Palestine."

We commend the above unbiased testimony to all those who are eager to study the present outlook in Palestine. No useful purpose is served by the anti-Semitic broods in opposing the British Zionist policy on the ground that they are in sympathy with the Arab claims. It merely serves to fan the flame of racial prejudice between the two Semitic nations and retard the basis of understanding between them. Our advice to the *Japan Chronicle* is to drop Jewish politics in which it is a *shrinker* although in British politics it may be a *thinker.*

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DEATH OF REV. EMILE G. HIRSCH

The death of DR. EMILE G. HIRSCH of Chicago, a leading Reform "Rabbi" and a noted scholar, chronicled elsewhere in this issue, will be read with regret everywhere. The deceased played a leading rôle in introducing the reform movement on American soil. All his genius which nature had endowed him was concentrated in pulling down the fabric of Jewish life and in de-nationalising Judaism. DR. HIRSCH was a sensationalist; he was fond of shining everywhere as a leader to be worshipped. "MOSES was a rascal" (sic) or "JESUS was the greatest Jewish Prophet in Israel" and other such catch-phrases used to adorn his pulpit lectures. As a destroyer and assimilator he hated Zionism and refused to recognize it as a unifying force in Jewry. Zionism as a revival of Jewish sentiment, and a check to assimilation, and the inroads of apostasy was the very antithesis of the man who preached assimilation and absorption as the ultimate goal of Israel. Because of our criticism of DR HIRSCH's anti-Jewish Jewishness in ISRAEL'S MESSENGER, which after all was somewhat on the lines of the articles which appeared in *The Jewish Tribune* of Portland, we were removed from the exchange list of his journal, the *Reform Advocate*.

Within the last decade or so, the late DR. HIRSCH remained in the background and was no more a factor in the development of the radical reform Judaism in America. He was, however, ever ready to stand on any platform to denounce the wrong that had been committed on our hapless co-religionists in benighted lands and lent his influence for many useful public institutions which were performing good work along non-sectarian lines. But DR. HIRSCH was not of the type of which martyrs could be made. He was the highest paid Minister in the world and enjoyed great popularity amongst his followers. He divided Israel into two camps and created a division which is not likely to be healed for any length of time.

* * *

"PSEUDO-ZIONISM"

Our recent criticism of the pseudo-Zionists in England, organized under the leadership of MR. LAURIE MAGNUS, M.A., has brought us commendation from a leading member of Anglo-Jewry, who desires to remain anonymous. In a letter dated December 1, 1922, he writes to us, *inter alia*, as follows:—

> Your notes and observations in ISRAEL'S MESSENGER of October 6th, and in the previous number, are excellent in form and character. I admire your criticism of the *Jewish Guardian's* anti-Zionistic policy. I consider the *Jewish Guardian* a necessary evil in more ways than one.

ISRAEL'S MESSENGER is one of the few Jewish journals which has not been mislead by the bogus enthusiasm of the pseudo-Zionists to co-operate with the Zionists to re-build the Land of Israel. All these outbursts on the part of LAURIE MAGNUS and his satellites were mere soap bubbles, designed to impair the basis of Jewish Nationalism. We agree *in toto* with our esteemed London contemporary, *The Jewish Chronicle*, that those who reject the fundamental principles of Zionism cannot properly be regarded as other "than a false representation of the objects of the Zionist movement." We also notice with satisfaction that this question is comprehensively discussed by our sprightly contemporary, *The Jewish World*, in its issue of December 7, and we laud the stand taken by it. We are in utter agreement with our contemporary in its advice to steer clear of the pseudo-Zionists.

We are of the opinion that, the Zionist leaders should not allow the pseudo-Zionists to meddle in matters which affect the fundamental principles of Jewish Nationalism. In the past, too much capital was made regarding the influence of the non-Zionists in contributing to the weal of the Zionist cause. All talk about the latter supporting real Zionist work in *Eretz Yisrael* bids to end in smoke. In our issue of the 8th September last, we stated that the "only people who will rebuild the Land of Israel are the Nationalist Jews, Jews with national aspirations." This remark of ours was poh-poohed by that toy-journal published in Fleet Street which took us to task for it. Well. time has shown that we were not exaggerating nor belittling the importance of the pseudo-Zionists. Recently several notable statements appeared which tend to corroborrate our views. Mr. J. MYRTLE, the London correspondent of *The New Palestine* of New York, writing in its issue of December 8 last, anent the resolution lately adopted by the Board of Deputies of British Jews, pledging support to the British policy in Palestine, makes the following striking statement:—

> I must, however, warn you that from a practical point of view, these resolutions from either body are not of much importance. It is moral triumph but the "cash" value, judging from former experiences, is insignificant. Unless the dry bones of Anglo-Jewry receive a rude shock, its resolutions, important as they are for the outside world in that a united front is presented, these blessings will not have the smallest item in the Palestine budget. And it is the budget that matters.

Another distinguished publicist, Mr. S. LANDMAN, of London, in the *Zionist Record*, of Johannesburg, says:—

> It is interesting to analyse the reasons for this hesitation, which I consider to be mainly the following: There is, in the first place, on the part of many, a genuine though mistaken fear that the success of Zionism means the weakening of their position as British citizens; this view has been expressed to me more than once by prominent Anglo-Jews. Secondly, these communal leaders feel they cannot take part except as leaders. They do not care to work their way up to leadership in Zionism, as they have grown accustomed to be recognised leaders of the community.

We think we have said enough to justify the attitude we have taken in regard the pseudo-Zionists. The Zionist leaders should not sacrifice the substance for the shadow, for men like LAURIE MAGNUS, CLAUDE MONTEFIORE and others are mere shadows in whom there is no substance with which to build up the Jewish Commonwealth.

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AS OTHERS SEE US.

An esteemed non-Jewish subscriber of ours has favored us with extracts from a letter which he has received from a well-known Christian lady in London's high society giving her views on Jewry and Zionism after perusing ISRAEL'S MESSENGER. They shed sufficient light to show that Jewry still labour under disadvantages in the eyes of intelligent and broad-minded Christians. The ancient myth of Jews having murdered the Christian deity (how a God omnipotent and omnipresent can allow himself to be killed by his own creatures is an enigma that baffles the most genius mind on earth) has not died notwithstanding its rebuttal, disproval and explosion to the four winds of heaven by eminent authorities.

Our Christian lady in London makes a reference in her letter to the pledge of the late LORD KITCHENER to the Arabs regarding Palestine. Hearsay evidence is no evidence. We have seen this allegation hinted occasionally in the English anti-Semitic Press but, so far, the latter has failed to produce any fragment which bears the signature of the late British soldier.

The concluding part of the letter printed below shows that our lady friend follows well the trend of Jewish events. If ISRAEL'S MESSENGER had made things clear to her (it is gratifying to hear her say so) then it is obvious that Jewish literature along the same lines will convince her that "the Jews are not a mysterious race nor narrow in their views."—It requires little or no effort to prove the catholicity of the Jewish faith. The principles thereof are all inclusive. Its God is the Father of all, ethical rules apply to all men and were made to be thus applied. It damns no one; it excludes no man from God's covenant of love. In the Bible we are told, that in the good days, 'which are yet to be,' God will take His priests and Levites from among the outcasts of society, (ISAIAH LXVI, 21.) Is the Jewish conception petty and narrow? If we turn to the Talmudic literature, we will find the Jewish principles just as broad. It is stated (Baba Kama, 113a) 'Theft from non-Jews is strictly prohibited.' We are also told, (Ibid, Tosephta x) that 'A man who does wrong to a non-Jew commits a greater sin if he did the same wrongful act to a Jew.' Again and again one may read that it is a fixed principle that all men were to be treated kindly and justly, and that he who was unjust to a non-Jew profaned the name of God more than if he had been unjust to a Jew. (Shabuoth, 39a). If we go to the mediaeval periods and seek the writings of men like MAIMONIDES, YEHUDAH HALEVI, BAHYAIS, we will find that they teach uniformly that justice is justice, and must be performed to a Jew or a non-Jew.

Are these principles narrow? In the darkest of Dark Ages the ancient Rabbis said that "the righteous men of all nations have a share in the world to come." *Tana d'be Eliyahu*, p. 207 attributes the following noble utterance to a

Jewish Sage, "I call heaven and earth to witness that whether it be Jew or Gentile, man or woman, man servant or maid servant, according to their actions does the Divnie Spirit rest upon them." Where can such broad and catholic spirit be matched? Let us see what the Christian Bible, the so-called "New" Testament teaches:—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark XVI: 16) To this spiritual damnation is added corporeal punishment, viz. "But those mine enemies which would not that I should reign over them, bring hither and slay them before me" (Luke XIX." 27). History has not yet ceased to record the results of this order to murder non-believers. All this we do not write in order to attack the faith of our neighbours but in self-defense. When the Jewish conception of humanity is subjected to unfair criticism, distorted and maligned, it is our bounden duty to defend our attitude clearly and fearlessly:—

Thank you for sending me ISRAEL'S MESSENGER. I have been carefully reading it; it makes many things clear which are little understood. The Jews have always been a mysterious race and so narrow in their views! I have known but few but I must say they were nice, so I fear a little prejudice clings to one still. They crucified (sic) Christ and revile (sic) him now. What a change has come when they allow a woman to be a Rabbi, somehow it does not seem suitable for women to officiate. It is certainly not following the teaching of St. Paul, is it? The women of today say, he would have made slaves of them. I was much interested in the article on the 'Jewish View of Prayer.' It is very sad, the contrast of Reverence and the want of it in various Churches. The Roman Catholic and the Protestants, the former are so absorbed while the latter are often so inattentive. The Japs have a real reverence! We have just had an election, and with most of the candidates it was a most vital question to withdraw from Palestine or not? The Jews seem firmly established now and can manage for themselves. It is awkward for us that Lord KITCHENER gave a pledge to the Arabs if they helped us in the war their rights should be safeguarded. They did help us greatly by all the means in their power. Now Lord BALFOUR gave a pledge to the Jews that we would help them in taking possession of Palestine. Now there is a change in the Government, and the principal cry is for economy at home and abroad, as the taxes are so heavy and unemployment still very bad. Mesopotamia and Palestine are costing so much to help troops there. From the accounts from China the Jews seem to have got on better there than in other countries save America, most of the European mistrust and dislike them, partly because so many are Shylock's still. Some soldiers just returned from Palestine say they are overtaxing all the people most unfairly, but they are getting on wonderfully on the land. They have plenty of money, amongst them there are so many wealthy Jews! A lady who sees a good deal of them in London says it is the older men and women who wish to go back, the young ones do not, they have grown up in City life and think it would be so dull out there. It seems an illustration of the Hindu's view—"Today the Jews bear Jewish names and features, but their hearts are not Jewish. They take pride now in imitating the soul-destroying civilization of the West!" The picture is a sad one and while materialism flourishes in high places the evil spreads everywhere. The Hindu's article is very good, if the Jews lose all their high ideals what will it avail them getting Palestine?

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EDITORIAL NOTES & COMMENTS

PURIM

Purim this year falls on Friday the 2nd March, the previous day being *Ta'anith* Esther. The event is one which should be celebrated in the usual jovial manner, with a little more thought to the cry of distress that reaches us from the orphaned and maimed co-religionists in Ukraine and elsewhere. We are, however, pleased to observe that the annual Ball given in Purim is being repeated this year by the Hebrew Relief Society for local charities and we hope there will be a good and generous response given to it by the local Jewish community.

* * *

"LITTLE DROPS OF WATER"

Some of our Christian friends abroad who are regular readers of ISRAEL'S MESSENGER, refer in glowing terms to this magazine. They aver that they now understand Jews and their ideals better and find every reason to revise their attitude towards us. So

Little drops of water
Little grains of sand
Make the mighty ocean
And the glorious land.

Nil disperandum Israel!

THE HADASSAH

We are pleased to observe that our sister community in the Southern Colony has responded liberally to the appeal of that noble woman in Israel, Mrs. CAROLINE GREENFIELD. The latter has reason to be proud of her achievements for they form a solid contribution to the cause of *Kol Yisrael*. It is gratifying to learn that modern Jewesses are playing a wonderful rôle in the rejuvenation of our nationhood. If any Zionist worker deserves a D. S. O. medal it is this distinguished woman who has visited the Orient at her own expense and has succeeded in stirring her brethren-in-faith to answer the call of the Land of Israel.

* * *

"THE SEOUL PRESS" AND THE JEWISH BIBLE

The Seoul Press, a Japanese-English daily published at Chosen, greets the New Year on its editorial page with the following passage from the Jewish Bible:—

"A BENEDICTION FOR THE NEW YEAR"

"The Lord bless thee and keep thee. The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace.—Numbers 6: 24—26."

Another illustration of the influence of the Book of Books upon the world. ISOH YAMAGATA, the editor of the *Seoul Press*, is evidently a Biblical scholar and a man of letters. Way out here, very few local dailies think of quoting Biblical passages but *The Seoul Press* is an exception. It is encouraging to know that the Bible continues to dominate and sway the mind of a large portion of mankind throughout the world. It is undoubtedly an achievement of no little significance and every Jew must be proud of it.

* * *

BEN-YAHUDA DIES IN JERUSALEM

ELIEZER BEN YAHUDAH, the father of the Hebrew language in modern times passed away in Palestine at the age of 64, his sudden death coming before he had completed what was to have been the largest Hebrew lexicon. Five of the contemplated ten volumes remain unfinished.

His funeral was the largest ever seen in the Land of Israel. It was estimated that more than 30,000 Jews followed the cortege. The Jewish National Council has declared three days' mourning. The work of BEN YAHUDA will remain as a living monument to his zeal and efforts to revive what was once regarded as a "dead" language Due to his great work, Hebrew to-day is a living language and spoken by young and old in the Land of Israel. May his memory serve to stimulate others to follow in his wake and thus accomplish the remainder part of his work which he left as a legacy to us.

* * *

ARAB PREPONDERANCE WANING IN ERETZ YISRAEL

As stated in our last issue that, as a result of census taken by the Palestine Government, the Jewish population is Palestine is 120,000 and that there are not more than 400,000 Arabs. Thus, slowly but surely our man-power is ascending, the Arab's decreasing. This is an admission of tremendous significance to us and should not be under-estimated. As the *New Palestine*, of New York, says:—

> By filling up the land of Emerk Yisroel with chalutzim settled on the soil, by the increase of industrial workers, by the addition in cities and already flourishing Jewish colonies, and without displacing one Arab—on the contrary, by creating new avenues of employment for Arabs, and making their present possessions even more valuable—we should be able in the course of five years to have preponderant Jewish population in Palestine. Our satisfaction now lies in this: We have turned the tide. Not only have we 120,000 as against an assumed 90,000, but these 120,000 in proportion represent a more valuable element than lived in Palestine before the war. It is better in quality as well as quantity. Let us not despair, but keep up our work without faltering. Our future is in our own hands.

* * *

A SCANDALOUS ENTENTE

Hatsofeh l'Beth Yisrael of London, keeps good company. It stands in good grace with the anti-Semitic organ, *The Morning Post*. At times it chides the latter for some trivial matters but, on the whole, it lavishes praise on it for its hostility towards the cherished, age-long national ideals of Jewry. Recently the anti-Semitic organ had to apologise for publishing an editorial on the subject of the Labour Party, in the course of which it emitted the following artillery of gutter:—"We said the other day that the Labour Party is pro-German, pro-Jewish, pro-Bolshevist, pro-every enemy of their country. In hurry of daily journalism," it proceeds, "and the thick of a political conflict, we may be forgiven if we sometimes use words in haste which we repent of later. . . ." This apology has filled the heart of the "toy-journal" at Fleet Street with wild joy. By way of intensifying the *entente cordial* which exist between these two anti-Zionist publications, the *Hatsofeh l'Beth Yisrael* with characteristic zeal gave vent to the following outburst:—"We are unfeignedly glad that the *Morning Post* has withdrawn a quite indefensible solecism committed about a fortnight ago. . . . We noted the utterance at the time, but refrained from any comment on it, since it seemed to us inconceivable that a self-respectable newspaper could have written such words of set intention." Verily, BETH ISRAEL is ashamed of this disgraceful and scandalous entente of the *Hatsofeh l'Beth Yisrael* with an anti-Semitic publication. Further comment is unnecessary.

* * *

THE AMERICAN JEWISH YEAR BOOK FOR 5683

We are in receipt of the New Year Book of the Jewish Publication Society of America which deals with events of the past year in a manner that makes that volume worthy of preservation. The work is an improvement over its predecessor's. It has all the best features of its predecessors and many which were not contained in them. The

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survey of 5682 is refreshingly original in its manner of treating events. A pleasant surprise is the fuller discussion which it offers regarding religious matters. The very first paragraph discusses the efforts that are made to promote Sabbath observance. The Year book is an excellent reference work and the Jewish Publication Society has rendered another good service in issuing it.

* * *

WRONG USAGE

Our New York contemporary, *The Jewish Tribune*, writes interestingly on the habit of referring to our Bible as the "Old" Testament, which has become so common that even orthodox Rabbis overlook it. We agree with our contemporary when it says:—

> Many of our Jewish literati speak of and quote from the Old Testament, also employ the pronoun it in connection with Israel. Both are wrong. We Jews have no New Testament and without a New there is no Old. With us the five books of Mosed, the Prophets and Scripture constitute our Bible. To distinguish our Bible from other Bibles, which are not related to Judaism, we call it The Jewish Bible. In this way we emphasize our Judaism and our belief in the Oneness of God and the Oneness of our Bible. To call our Bible The Old Testament is like acknowledging the uselessness of our Bible and our adherence to the New Testament. We called the attention of Jewry to this undeniable fact long ago, but our contemporaries insist on giving the impression that we Jews have also two Bibles, which, of course, is wrong. Again wherever Israel is mentioned in our Bible, it is always in the masculine gender, and as the noun Israel originated in our Bible, Jewish literati should follow the practice of our Bible. It is time that editors of Anglo-Jewsh periodicals and literati knew their Bible and used it to good advantage. Let them bear in mind that we Jews have not yet become converted to Christianity and discarderd our Bible and replaced it with the New Testament.

This re-echols what we had stated in May last:—

> Some of our people still fall into the error of calling our Bible the "Old" Testament. The word "old" presupposes "new" and the Jew who permits the use of the word "old" falls into an unconscious mistake in admitting, *nolens volens*, the rise of a "new" testament. It is a poor logic to believe that what is false can cease to be false because a majority decides it is not false And so it is with our Bible. It is an ancient misconstruction of facts to designate it as "old" and it is time to rectify this tactless blunder. For us Jews there is only one Bible, ever fresh and ever invigorating.—*Torah Min Hashamayim!*

* * *

CAN ANYONE BEAT THIS?

The Japan Chronicle has been devoting somewhat generous space of late in its efforts to expound Zionism to its readers. Our contemporary has never been known to be in sympathy with the Zionist ideal, for it prefers, we assume, to see the Jews remain eternal wanderers on the globe, instead of having a Home of their own, which would enhance the prestige and the dignity of the Jewish people. It would also solve to give their culture and art and science the name "Jewish," and would obviate Jewish contributions being placed to the credit of other people. Our Kobe contem-

G. $9,300,000,000 LIFE INSURANCE DURING 1922

MORE than nine thousand millions of dollars of life insurance was taken out by the American people during 1922. These figures are an increase over 1921 of almost 7 per cent and bring the total life insurance of "legal reserve" companies in the United States beyond G. $50,000,000,000. This year will probably see an even larger increase.

THESE are stupendous amounts. They form one of the chief explanations of the great advances in education in American and of the high degree of individual and national prosperity. The fact that 85% of all estates in that country are from life insurance speaks for itself.

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porary is consumed with compassion and mercy towards us! Its only hesitation to endorse Zionism is due to the fact that it will bring us no gain "except the danger of an increase in anti-Semitism" (vide *Japan Chronicle*, 22nd December, 1922). How touching is the solicitude of our kind, overgracious and merciful friend! Think of it! How easy to shoot two birds with one stone! If it were not for the "increase" (when, pray, was there ever a decrease?) our Kobe contemporary would have been an ardent champion of Zionism and the columns of its big daily would have been at our disposal, while the author of the famous Declaration Lord BALFOUR (not Mr. please) would have been given a square deal. The "increase"—this is the *raison d'être* of its opposition to Zionism and nothing else—of anti-Semitism is the only factor in the situation that deters the *Japan Chronicle* from espousing the Zionist ideal. Can anyone beat this?

* * *

ARABS FETE DR. WEIZMANN

Our attention has been drawn to the following interesting item of news in the *Palestine Weekly* published at Jerusalem:—

> On Tuesday, December 19th, the president of the National Moslem Society, HASSAN SUCRI EFFENDI, feted DR. WEIZMANN. There were present Arab and Jewish notables, among whom was MR. ALBA, former British Consul at Haifa. The six-year-old daughter of HASSAN SUCRI EFFENDI presented a wreath of flowers to DR. WEIZMANN, and addressed him some words of welcome in pure Hebrew. DR. WEIZMANN, replying to the host, dwelt on the urgency of establishing friendly relations between the Arabs and Jews, and expressed his hope that the Children of Israel and the sons of Ishmael would work together for the development of the country. Several Arab deputations afterwards waited on DR. WEIZMANN.

Here is food for thought for the *Japan Chronicle* and other critics who imagine that Jews and Arabs are necessarily hostile neighbours. Nothing is further from the truth. Both Jews and Arabs can and will fraternise together, provided the busybodies refrain from sewing the seeds of discord amongst the two Semitic nations

* * *

"DR. EINSTEIN AS ZIONIST"

The heart of the *Japan Chronicle* sank when it came to realize that Prof. ALBERT EINSTEIN was a Zionist. This was unknown to our anti-Zionist contemporary, which has practically adopted the tactics of *The Morning Post* in attacking the Zionist Movement, and the whole thing came as a rude shock to our Kobe contemporary. That a leading scientist should interest himself in the welfare of his own people from which he has sprung appears to be unthinkable to our critic. This is how it tries to acquaint its readers with events that transpired in Shanghai. In its issue dated 7th ultimo, under the captain, "Dr. Einstein as Zionist," *The Japan Chronicle*, says:—

> DR. ALBERT EINSTEIN has accepted the leadership of the Hebrew University at Jerusalem, said Mr. D. M. DAVID at a meeting of welcome to the scientist at Shang-

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hai on January 2nd. The Jewish community at Shanghai paid great honour to Dr. EINSTEIN as a Zionist leader. It is curious that that side of his life was kept carefully in the background during his visit to Japan. The *Chronicle* and other papers were requested to refrain from even mentioning that he would visit Palestine on his return to the West, and it was emphasised during the Press interviews on Dr. EINSTEIN's arrival in Kobe that he was aiming to propagate the internationalism of science. Most likely his own wishes were misunderstood, for he would hardly have planned to conceal his interest in Jewish nationalism after having in past years engaged openly in the propaganda of Zionism. At any rate there was no concealment at Shanghai. Dr. EINSTEIN himself, speaking at the gathering of welcome arranged by the Jewish community, said: . . . .

* * *

THE VERDICT OF ARCHAELOGY

Our attention has been drawn to the following which appeared in *Ashore and Afloat*, a monthly magazine published in London:—

The *great archaeological scholars* who have worked in the East on the records of the past, and have seen the records of the past, and have seen the tombs yield up their secrets, contemptuously reject the Higher Critical theory that the Mosaic law was a fiction of the time of Ezra. Professor SAYCE, of Oxford, affirms the same and regards the methods of the Higher Critics as *Criticism gone mad.* Professor NAVILLE, one of the greatest of living archaeologists, emphatically dissents from the view of the Higher Critics, and declares his "sincere conviction based on facts" that Moses was the author of the Pentateuch. The evidence for this is set out in his book on the "*Archaeology of the Old Testament.*" The Theological teachers infesting the Colleges who blandly inform the public that the statements of the Old Testament cannot be accepted, and that *Wellhausen's* views represent the "assured results" of Modern Scholarships, arouse strange thoughts in the minds of many Christians. They bring to remembrance what that same Old Testament says concerning the false prophets who infested Israel and Judah, and who presumed to speak in the name of the most High.

We commend this to the attention of the new President of the Hebrew Union College, who is another disciple of the school of Higher Criticism. The latter institution no longer adores the Jewish Bible; it does not believe in "Thus saith the Lord"; but in "Thus saith the Higher Criticism." No wonder that practically all the graduates that go out from that citadel of anti-Traditional Judaism are noted for their heresies and infidelities to the eternal verities of Judaism. There can be no gainsaying the fact that this will remain entrentched for some time until the advent of TISHBI who will expound for us the *Kishyoth* and *Tirutzim.*

Help to Rebuild Palestine

BY CONTRIBUTING TO THE

Jewish National Fund

WHICH WAS FOUNDED IN 1901 BY THE FIFTH ZIONIST CONGRESS FOR THE PURPOSE OF ACQUIRING LAND IN PALESTINE AS THE INALIENABLE PROPERTY OF THE JEWISH PEOPLE.

(ISAIAH CHAP. 61, v. 4) "AND THEY SHALL BUILD THE OLD WASTES, THEY SHALL RAISE UP THE FORMER DES. OLATION AND THEY SHALL REPAIR THE WASTE CITIES, THE DESOLATIONS OF MANY GENERATIONS."

Remember the Jewish National Fund in your Last Will and Testament.

Department of Languages First To Be Opened In Jerusalem University

JERUSALEM, Dec. 8 (J. T. A.).—Lectures of the philological department of the Hebrew University here, to be opened around Passover, include Professor Louis Ginzberg of the Jewish Theological Seminary of New York, and Professor Henry Malter and Max L Margulies of Dropsie College, Philadelphia. The language department is the first of the faculties to be opened and noted Jewish scholars from Europe invited to Jerusalem include Professor Tobler of Berlin, Professor Kraus of Vienna, Rabbis Tchernowitz and Chajes of Vienna and Professor Jahuda of Spain.

JEWISH NATIONAL FUND

Amount already acknowledged	£740.3.10
30 per cent. of the remittance to the Palestine Restoration Fund made on the 27th October, 1922 £12.8.0	3.14.4
30 per cent of the remittance to the Palestine Restoration Fund made on the 30th December, 1922 £26.11.3	7.19.5
	£751.17.7

Amount already acknowledged	$1,353.65
Amount already acknowledged and collected by the "Kadimah"	727.65
Garden Tree Fund in memory of the late Mr. S. J. SOLOMON	537.00
	$2,618.30

Boxholders are urgently requested to empty their collections and remit them to the local Commissioners c/o ISRAEL'S MESSENGER.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 9th March, 1923. Correspondents, are kindly requested to send in their contributions not later than the 25th instant, or earlier if possible.

THE HON. MRS. E. A. GORDON

A Valiant Christian Woman

CHAMPION OF JEWISH RIGHTS AND THE JEWISH CLAIM TO PALESTINE

A DEVOTED ZIONIST

The history of our people from time to time furnishes some notable personalities outside our faith, keen in befriending our pepple both in and out of season. In the archives of such noble non-Jewish friends a niche will be struck for a broad-minded Christian woman, the Hon. Mrs. E. A. GORDON, of Kyoto, Japan It has been our pleasure to correspond with her for some years and the depth of interest and sympathy which she always displayed in matters Jewish has filled us with admiration for the sterling virtues which her heart possesses.

The Hon. MRS. E. A. GORDON.

Mrs. GORDON has rendered yeoman work for the Zionist cause in which she takes deep interest and considers it her duty to support the movement to the best of her ability. Her good work in the past has borne abundant fruit and, if any real estimation of the results achieved is not specifically stated here, it is principally because it might hurt her modesty. That the name of Mrs. GORDON is widely known in Jewry is attested by the fact that only recently she received an appeal from the Jews in Poland written in Hebrew-Yiddish appealing to her for support to maintain the Talmud Torah classes. Mrs. GORDON is an ardent student of the Bible and believes implicitly in the prophecies foretold in the Book regarding the restoration of the Jews to Zion. Mr. ISRAEL COHEN, the ex-Zionist envoy, writing in the London *Jewish Chronicle* of the 27th October, 1922, pens an eloquent tribute to her and refers to a visit paid her in Japan in 1921. As regards her attitude towards the Jews, he writes:—

"Her mind went back to the days of Queen VICTORIA, whom she had served as a Lady-in Waiting; she told me that the late Queen was a believer in the British-Israel theory and insisted that the newly-born son of the then Duke of York, that is, the present Prince of Wales, should be named DAVID, because it was he who was destined to lead the Jews back to Palestine."

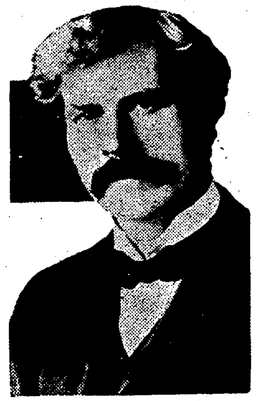
Mrs. GORDON is an authoress of note and takes genuine interest in all works of literary nature. In a letter dated December 22, 1922, she says:—

I am sorry to tell you that my good kind doctor gave a very serious account of my heart. Yesterday—and as I was 72 on the 21st instant; one can't look forward to much—though there's so much to do, so little done and so few to do it."

The above characteristic note epitomises in a nutshell the ideal of a valiant Christian woman whose heart is free from racial bias and whose trend of mind ever drifts towards that "far off divine event towards which the whole creation moves."

TWO LEADING MEMBERS OF THE BRITISH LABOUR PARTY WATCH ZIONIST INTEREST IN THE MOTHER OF PARLIAMENTS

MR. J. RAMSAY MACDONALD, *was elected as Parlimentary leader of the Labour Party in England. He is an ardent champion of Zionism and has recently visited the Holy Land and returned quite enthusiastic with the possibility of re-establishing the Jewish Commonwealth in Palestine. In an article in the Westminister Gazette, March 20, 1922,* MR. MACDONALD *writes, inter alia, as follows:—*



MR. J. RAMSAY MACDONALD.

"Zionism has blown over the dry bones of Judaism and once again the faces and feet of many Jews are turned to Zion. . . . No power on earth can take from this land its magic attractions for its people. . . . I have seen their remnants droning their prayers by the Wailing Place, kissing its broken stones, and lighting their flickering candles of hope and faith on its ledges; I have seen the living, the youth, the believers, planting the waste places and adorning the land as a bride is adorned by gifts from the bridegroom....These things are evidence that in the heart of Judaism there is love, and that in the Jewish mind there is a quest which he will pursue in the face of all obstacles, and through wearily long generations until the prophecies of his ancient teachers and of his own heart have been fulfilled."

COL. JOSIAH WEDGWOOD, *is another powerful man in the British Labour Party who is known to be in full sympathy with the Zionist ideal. He has lately made a tour of the United States and spoke on several platforms in favour of the Palestine Foundation Fund. A personal contribution to the latter has just been announced by the Keren Hayesod, New York.*

COL. JOSIAH WEDGWOOD.

In his letter the Colonel states that the Jews need not regret the change in the British Government as far as Palestine is concerned. He alludes to the fact that Hon. Wm. Ormsby-Gore now occupies the post as Under-Secretary of State for Foreign Affairs and expresses the belief that the cause of Palestine is in friendly hands. It is pointed out that Ormsby-Gore has been one of the most ardent and consistent defenders of the Balfour Declaration in British public life.

PALESTINE REVISITED

AFTER TEN YEARS

By the Rev. Dr. Stephen S. Wise (New York).

In visiting Palestine for the second time, I enjoyed the advantage of having a standard of comparison. My stand was the impressions made upon me during an earlier visit which took place immediately before the war. In other words, I could place two Palestines side by side, pre-war Palestine that was under Turkey and post-war Palestine that was no longer Turkish.

Even approaching Palestine, a group of arresting circumstances forced themselves upon one's attention. Instead of riding rather uncertainly in a worse than indifferent boat from Port Said to Jaffa, one travels with approximately Continental comfort from Cairo or Alexandria to Jerusalem over the Suez Canal, through the desert of the South and into the Palestine country via Gaza and Ramleh. Again, one is arrested by the tri-lingual signs at railroad stations and in the cars, English, Arabic, Hebrew, the first token of the Hebrew taking its place as a living tongue at the side of English and Arabic, two tongues more widely spoken than any other on earth. And third, and far more significant and even gratifying, was the circumstance that I was not as I had been nine years before placed under the degrading necessity of accepting a red ticket, which meant that I was suffered to remain in Palestine for a limited period,—as I recall it, for sixty days.

On my previous journey, my most painful moment in Palestine was that in which I had to accept this badge of tolerance from the intolerable Turkish Government. And the other, less painful but palpably ludicrous, was the moment in which I dipped my hands into the waters of the Jordan, only to find myself shouted at in threatening fashion by a Russian woman pilgrim. This weary and weird old person snarled at me, "Jew, take your hands out of my river." There was nothing to do but through the reluctant speech of a not wholly sympathetic interpreter to make clear to her that the Jordan was not exactly her Christian river, as she had shriekingly claimed it. Many, many centuries before her had ever taken a bath my forefathers were went to bathe in the waters of the Jewish and rather pre-Christian Jordan.

The reference to the sad, little, pilgrim from Russia reminds me of something more which I noted as soon as I entered into Palestine for the second time, namely the de Russification of the land. Ten years earlier, Palestine was overrun with poor, hapless, deluded Russian pilgrims. This had changed as a result of the war and the sequelal of the war, and, while the Russian-Greek Catholic Church remains powerfhl and conspicuous as an institution in Palestine, the land is no longer crowded with tens of thousands of the sons and daughters of the Russian Church.

But the things I have noted thus far are in a sense outward, signs that are visible and external rather than inward changes. Even at the risk of seeming to deal with externalities, no one who had visited Palestine in pre-war days could fail to note that a wondrous change had come over the land and its people. The most obvious impression of the Jerusalem of other days was one of pervasive poverty, of utter squalor, of seemingly careless misery. These things are no more. Not that poverty and disease and misery have been wiped out, but they have been, shall we say, normalized, brought within the reasonable proportions of life as we know it in the Western world. That the genius of the British Government, or rather of the Englishman for government abroad as well as at home, has been one of the decisive factors making for the change need hardly be stressed. As an American Jew and Zionist, I proudly and joyously claim that the victory over curable disease and preventable squalor has been won in part by reason of the heroic service of the Hadassah and its American Zionist Medical Unit, a pioneering and constructive achievement of the highest order.

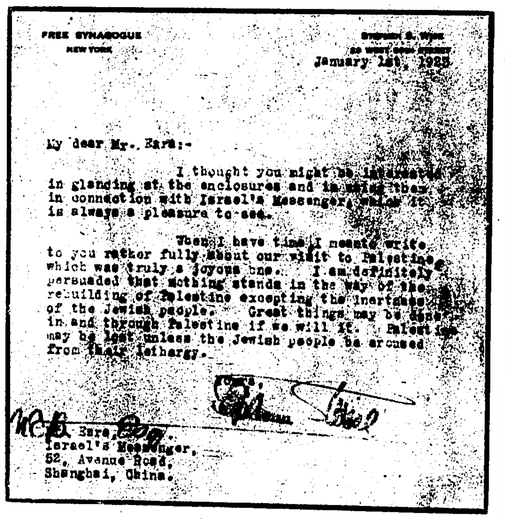
But eagerness to do justice to every factor in the case must not move us to forget that if there be, as there is, a New Palestine, that New Palestine is in largest part the achievement and the desert of the Jewish settlers and builders. No one may allude to the task of reseething and rebuilding Palestine Jewishly without dwelling upon that which is some times not quite emphasized and even wilfully minimized, namely, the magnificent devotion of a little band of men in the 70's and 80's of the last century, whose story is one of the epics in Jewish annals, whose pioneering gives a new dignity to modern Jewish history.

In truth, the New Palestine is the work of three groups,—and all of them alike pioneers, the colonist pioneers of less than half a century ago, the Herzlian pioneers who builded resolutely during the twenty years prior to the outbreak of the war, and the Chalutzim, our present-day pioneers whose task is not less arduous because the goodwill and pride of all Israel are their portion.

Of one other group of pioneers I do not write at this time, because their service was so high and their achievements so heroic that they are assured an unique place in the story of their people's life. Upon a later occasion I mean to try to do justice to that little heroic company of men and women, children of the colonist pioneers, whose acts and services to the Allied cause, involving, it is true, tremendous peril for the new Judea, made clear to the British Government that the sons and daughters of the land were ready to fight and to die for that which their brothers at the seats of the Allied governments claimed for Israel.

The new Palestine is not solely the result of all that has before, the pioneering and the planning and the building, but,

A SPIRITED MESSAGE—GRAVE WARNING



FREE SYNAGOGUE
NEW YORK

STEPHEN S. WISE
80 WEST END AVENUE

January 1st, 1923.

My dear Mr. Ezra:-

I thought you might be interested in glancing at the enclosures and in using them in connection with Israel's Messenger, which it is always a pleasure to see.

When I have time I mean to write to you rather fully about our visit to Palestine, which was truly a joyous one. I am definitely persuaded that nothing stands in the way of the rebuilding of Palestine excepting the inertness of the Jewish people. Great things may be done in and through Palestine if we will it. Palestine may be lost unless the Jewish people be aroused from their lethargy.

Yours,
Stephen S. Wise

Mr. Ezra Fox,
Israel's Messenger,
52, Avenue Road,
Shanghai, China.

Dr. Stephen S. Wise is a notable figure to-day in New York Jewry. According to Dr. Joseph F. Newton, in the Atlantic Monthly, Dr. Wise is "not only a personality, but an institution —admired, feared and idolized by turns—a leader of his own people and a captain of the forces making for social justice, civic honor, and national idealism."

It is not improbable that both Dr. Wise and the Hon. Mr. Nathan Straus will visit China at the latter end of this year.

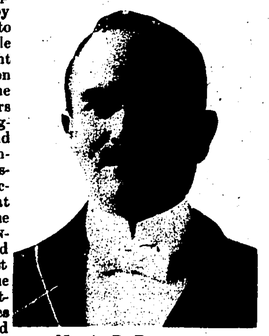
above all, a token of the new spirit that has touched and gripped the Jew of Palestine. In illustration of my thought, I have permitted myself to indulge in a rather homely reference to the Palestinian Jew of a decade ago, eager, as he conversed with an American visitor, to learn what time would mark the visit of the next American Jewish pilgrim of large means. Ten years ago Palestine still looked upon itself as a land in which the philanthropist and the bountiful might wreak themselves. That day is done, so completely done that when I returned to Europe I was unpleasantly affected by a glimpse of a charity box, labelled "For Eretz Yisrael."

This may have had its purpose and its justification in other days, in the days of my youth when the children in my parents' home placed their little savings in a box which had been entrusted to them by a Palestinian messenger. Let the Palestinian Zedakah boxes now be banished as a token of the close of an era and the beginning of a new epoch of pride in the Land of Israel. Palestine no longer begs, Palestinian Jewry no longer asks or craves or even invites help for the New Palestine has stepped into a place of social-economic parity with other lands. Men may go there to build and the Jewries of other lands may and must contribute to the land's upbuilding, but the Jew everywhere must shut out of his mind the long-time, perhaps once necessary notion that Palestinian Jewry must be the object of alms.

I do not mean that Palestine will or can be rebuilt by the Jews of Palestine alone nor that the most earnest consideration is not to be given to the problem of effecting better understanding between Jew and Arab, nor that Christian groups in Palestine do not require to be Christianized away from the attitude of unfriendliness and ill-will toward the Jew, nor that the rebuilding of Palestine is less than the task of Israel the world over. But I mean and therefore say that the one indispensable factor in the rebuilding of Palestine is at hand, the Jewish spirit, the high and solemn resolve of the Jew, which has wrought miracles in other days, which in itself is of the essence of the miracle of our people.

MR. A. B. ROSENFELD

The recent business trip to America undertaken by Mr. A. B. ROSENFELD to induce the American textile mills to use the seven-eight to one inch Chinese cotton for spinning has borne abundant fruit. Orders have been coming to Shanghai for such cotton, and the *China Press* in an interesting article on the missionary work in introducing this staple said that those who scoffed at the enthusiasm of Mr. ROSENFELD "have now remained to pray." It is the first time on record that the American mills bought cotton for spinnable purposes in the China market, and the credit for this is due chiefly to him.



Mr. A. B. ROSENFELD

ERETZ YISRAEL IN THE MAKING

GROWTH AND PROSPERITY OF TEL-AVIV

Self Sacrificing Spirits of The Jewish Pioneers

"PROUD TO LIVE IN THIS AGE" SAYS OUR CORRESPONDENT

A valued reader of ISRAEL'S MESSENGER *in Jerusalem after removing to Tel-Aviv writes to us under date November 20, 1922, as follows:—*

"It is two years since I left Tel-Aviv, and the progress in building during that time is wonderful. Houses are in construction on all sides, and now we have building right down to the sea, also a good pavement on each side. Owing to the important piece of land which the Zionists were able to buy some time ago, Tel-aviv is being extended, and instead of Jaffa coming towards us, we are building up shops to meet Jaffa. This will do away with the necessity of purchasing our goods in Jaffa as we shall be amply supplied by our own people.

"In spite of so much done I regret to see so much poverty and so many in need of work. The Halutzim are doing wonders but there is not enough work to occupy them all, and many are working out of their sphere. It is inspiring to see these young men and women working on the roads, breaking and crushing stones etc., after leaving their University training, but they are happy.

"We have bought a piece of land next to our house, and are in negotiations with the Government of Tel-Aviv and Jaffa with reference to building a Post Office here. The one now being used is impossible, and we have pointed out that in addition to increasing the revenue a large and more comfortable one will be greatly appreciated and enjoyed by the inhabitants of Tel-Aviv. The men are now digging and the materials are arriving in-camel loads. All being well the foundation stone will be laid tomorrow, and with interest we shall watch the progress. We are buying only materials made in Palestine and by Jewish firms. The bricks come from the Silicate factory, which doubtless you have heard of. I was astonished when going over the factory some time ago, and the machinery is so immense that one wonders how such things could be bought here from Germany under such trying conditions. I sometimes feel proud to live in this ago, and no sacrifice which is made for Eretz Yisrael is in vain.

We receive ISRAEL'S MESSENGER quite regularly and needless to say enjoy it immensely. We look forward to it and it is kind of you to give us this treat.

The Motor-Car Raffle

Owing to the return from abroad not yet being received the drawing could not take place last month, but it is hoped that facilities will be granted for the drawing to take place this month.

NAGASAKI SYNAGOGUE FOR SALE

Property to be Disposed and Proceeds Given to The Keren Hayesod and The Jewish National Fund

IMPORTANT DECISION ARRIVED AT BY LOCAL COMMITTEE

The once prosperous and flourishing Jewish congregation at Nagasaki have in recent years, owing to the war and depression of trade, dwindled down to a handful of residents who, themselves are not sure how long they will stay and then quit the land of the Rising Sun. In years gone by, the Nagasaki Jewish community boasted of many prominent families the GENSBURGS, the LESSNERS, the GOLDMANS, the FUCHSMANS, the COHENS and others, all of whom were pioneers in the field and laid well the foundation of the community, until it could boast of a fine synagogue in the heart of the city and a cemetery as well. There was a branch of the Anglo-Jewish Association, a Zionist Society, Benevolent Socity. Thanks to the late Mr. S. D. LESSNER and his revered father, the community was always to the fore whenever matters of vital concern to Jews cropped up.

The community has now dwindled down to only a handful and the question of the synagogue 'Beth-El' and the cemetery has been left to two or three Jews who still remained in the country, to decide. Mr. K. S. LESSNER, a cousin of the late Mr. S. D. LESSNER, who is one of the oldest residents of Nagasaki lately made his home in Shanghai and the disposal of the synagogue was a pressing problem with him for sometime. The matter is not an easy one to solve. The Japanese Government threatens to commandeer the place of worship owing to the fact that the donor of the ground, a Mr. GOLDENBERG, who is somewhere in the United States, had been an enemy subject. The only thing it appears that belonged to the community, is the building which was erected by the community in years gone by. In recent months, the Governor of the Nagasaki Perfecture served a notice on Mr. S. COHN, the last Jewish resident who is recognized to act on behalf of the community, informing him of his intention to seize the property or lease it for fifty years against payment of Yen four thousand odd. The text of this agreement was at once forwarded to Mr. K. S. LESSNER, who is one of the trustees of the synagogue. A meeting was held here recently and it was decided to appoint the Shanghai Zionist Association as the sole trustee of the synagogue and eventually to dispose of the sacred property and hand over the proceeds thereof to the Keren Hayesod and the Jewish National Fund. Thereupon, the local Zionist Association lost no time in establishing communication with the Japanese officials at Nagasaki and, on the 24th November last, the following letter was forwarded to the latter:—

SHANGHAI ZIONIST ASSOCIATION.

SHANGHAI, 24th November, 1922

Mr. TENDA AKAHOSHI,
Governor of the Nagasaki Perfecture,
NAGASAKI, Japan.

DEAR SIR,—Mr. S. COHN, of Nagasaki, has forwarded me a copy of your agreement which you propose to draw up in connection with the Synagogue at Nagasaki, and which I have read with interest.

Permit me to say at the outtset that Messrs S. COHN and K. S. LESSNER have appointed our Association as the Trustee of the Synagogue and I am directed to reply to your proposal.

Owing to the dwindling down of the Nagasaki Jewish community their place of worship has fallen into disuetude, at any rate, the property being sacred for divine worship Jews everywhere regard it as a place to which they are entitled to pray and the question of an enemy subject having donated the land to the Jews should not be introduced.

Hoping that you will re-consider your decision and favour me with an early reply and thanking you in anticipation.

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

The reply received from Mr. COHN, to whom a copy of the above letter was sent, contained his approval of the step taken and as the draft of the transfer of the rights was being made in favour of the local Zionist Association, the committee of the Oheil-Moishe synagogue approached the latter and placed their claim to make use of the proceeds of the disused synagogue at Nagasaki for a synagogue to be erected soon in Shanghai. Their claim to this privilege was not entirely ignored and in order to arrive at a decision in the matter, a meeting of the local Zionist Association and the Oheil-Moishe synagogue was held on the 24th December at the "Ahduth" Club when the whole question was reviewed and discussed at length. At this meeting Mr. WM. KATZ, the President of the synagogue presided and was supported by the Committee-members, while Mr. N. E. B. EZRA represented the local Zionist Association. After some discussion it was agreed that the proceeds of the Nagasaki synagogue should be devoted as follows:—60 per cent. to the local Oheil-Moishe Synagogue, 20 per cent. to the Keren Hayesod and 20 per cent. to the Jewish National Fund.

Mr. WM. KATZ proposed a vote of thanks to Mr. K. S. LESSNER for his excellent work which was seconded by Mr. N. E. B. EZRA and carried unanimously.

As a result of this meeting, we understand that steps will soon be taken to dispose of the synagogue at Nagasaki to the highest bidder.

GARDEN TREE FUND IN ERETZ YISRAEL FOR THE LATE Mr. S. J. SOLOMON

Amount already acknowledged	$483.00
Local Box collections	27.00
Mr. and Mrs. R. E. TOGO	10.00
Mr. M. SAYERS (Singapore)	10.00
Mr. and Mrs. E. M. EZRA	5.00
Mr. and Mrs. H. WHITGOB	2.00
	$537.00

AT HIS WIFE'S RESQUEST

British Soldier in India Tells How Baby's Own Tablets Have Helped Their Infant Son

Corporal A. L. Golding, of the 1st Batt. Royal Scots, stationed at Trimulgherry, India, writes:—

"My wife asks me to inform you that she has found Baby's Own Tablets simply invaluable for our baby, now 12 months old, when the child has been troubled with sleeplessness constipation, teething troubles and feverishness."

Parents everywhere, once they have tried Baby's Own Tablets for their little ones, never resort again to the old-fashioned teething powders and purgatives usually given to children. The Tablets are easy to administer, there being nothing mediciual either in their taste or appearance. They are guaranteed absolutely harmless even to the youngest infant, and give prompt relief in cases of infantile indigestion, constipation, colic, diarrhoea, croup and teething pains. They also expel worms, prevent and relieve colds, quickly induce sound, refreshing and perfectly natural sleep.

Chemists sell Baby's Own Tablets, or post free, 60 cents per vial, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Mrs. CAROLINE GREENFIELD ARRIVES IN SINGAPORE

Addresses A Zionist Meeting And Raises $3,400.00 For The Hadassah

Enthusiastic Reception

Mr. and Mrs. NATHAN STRAUS, of NEW YORK, CONTRIBUTE G$21,000.00

Mrs. CAROLINE GREENFIELD'S visit to Singapore adds another chapter to her excellent record of good work on behalf of the Hadassah Zionist Medical Unit. The community over there gave her a warm welcome on her arrival and as a result, she succeeded in interesting the latter in the good work that is being done in *Eretz Yisrael*. Mr. C. R. GINSBURG, the Hon. Secretary of the Singapore Zionist Society worked indefatigably to secure a successful meeting which Mrs. GREENFIELD addressed on the 15th January, at the residence of Mr. MENASSEH MEYER. In a letter dated 19th January, Mr. GINSBURG writes:—

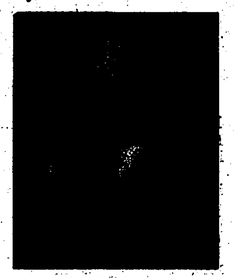
MRS. CAROLINE GREENFIELD.

"As Mrs. GREENFIELD has already visited Shanghai I shall not recapitulate what must already be known to your readers, but I cannot help saying that she has succeeded in moving the hearts of her appreciative audience in a manner that brought very tangible results in the shape of a handsome contribution of $3,400.00. The list of donors follow":

Mr. MENASSEH MEYER	$1,000.00
Mr. A. FRANKEL	500.00
Mr. V. CLUMECK	250.00
Mr. J. LEVY	200.00
Mr. S. E. NISSIM	150.00
Mr. D. KITOVITZ	100.00
Mr. E. J. NATHAN	100.00
Mrs. S. E. NISSIM	100.00
Mr. JULIAN FRANKEL	50.00
Mr. DAVID FRANKEL	50.00
Mr. DAVID ISRAELSKI	50.00
Mr. ISIDORE STORCH	50.00
Mrs. A. MONTOR	25.00
Mr. C. R. GINSBURG	50.00
Mr. M. A. MEYER	50.00
Mrs. CLUMECK	50.00
Mrs. A. FRANKEL	50.00
Mrs. KITOVITZ	50.00
Mrs. J. LEVY	50.00
Mr A. ADLER	30.00
Mr. A. FLINTER	50.00
Mrs. A. MONTOR	25.00
Mrs. E. J. NATHAN	25.00
Mrs. J. FRANKEL	25.00
Mrs. D. FRANKEL	25.00
Miss A. FRANKEL	25.00
Miss E. FRANKEL	25.00
Misses CLUMECK	25.00
Mr. EZEKIEL	25.00
Mr. A. C. MERGLER	25.00
Mr. LOVERIDGE	25.00
Mrs. WALLACE	25.00
Mr. E. M. ELIAS	25.00
Mr. M. E. ELIAS	25.00
Mr. GREENBERG	20.00
Mrs. ETLIN	10.00
Mrs. EZEKIEL	10.00
	$3,400.00

Mrs. GREENFIELD left for Rangoon and India where we hope to receive further account of her progress. The field in these places had been paved in advance and there is no reason why our Indian co-religionists should not give a sympathetic hearing to the appeal of Mrs. GREENFIELD in the good work which her pet organization is doing to-day in the Land of Israel. While on the subject, we would add that an interesting announcement has just been made that Mr. and Mrs. NATHAN STRAUS of New York, have contributed G$20,000.—to the Hadassah Medical Organization.

The generous contributions were given in the noble spirit which always animated the STRAUSES in subscribing to Hadassah's health plans in Palestine. These friends of Hadassah took to Palestine the two first trained nurses, paid their passage, and maintained them for one year. Since that time they have remained admirers and supporters of Hadassah's health work. Mr. and Mrs. STRAUS also established in Palestine the Health Bureau, the Pasteur Institute, the Bacteriological Laboratory, and everything necessary for the protection of the health of the country.



Mr. N. STRAUS.

Shanghai Remits First Instalment

In addition to the list of donors published in our last issue, we are pleased to say that as a result of the entertainment given by the Ladies Benevolent Society, to which we referred in our last issue, a sum of $220.—was appropriated from the proceeds in order to make up a draft for £50/- which was remitted a fortnight ago by Mrs. R. E. TOGO to Sir HERBERT SAMUEL with a kind request to hand same over to the Hadassah.

"Rakusen and Sons, The Elders of Zion and The Editor of The Morning Post."

Some of our American exchanges have given much prominence to an item of news which appeared in our November issue regarding the shipment of eggs to Europe by Messrs. RAKUSEN & Sons. The *Canadian Jewish Review* waxes eloquent over it, while the *American Israelite* reprints the whole item *verbatim* on its front page, giving due credit to this journal. *The Jewish Tribune* of New York, gives the matter editorial attention, for it says:—

"S. RAKUSEN AND SONS of Shanghai have brought another record to the credit, of the Elders of Zion, which ought to make every follower of Boris Brasol tremble with jealous rage. This company has made the largest shipment of eggs since the first egg or the first hen (we refuse to argue the point), having exported 15,000,000 eggs (most of them fresh) to England. The shipment was valued at $500,000. And, like as not, the editor of the *Morning Post* ate some of them for breakfast!"

DR. MAX NORDAU, THE ZIONIST LEADER, PASSES AWAY

A Brilliant Career—World-Wide Mourning

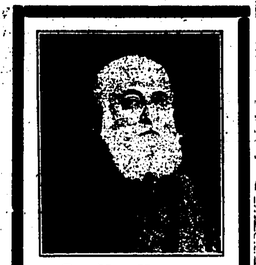
NATION-WIDE CAMPAIGN TO FORM "NORDAU GARDEN CITY" IN ERETZ YISRAEL

LOCAL MEMORIAL MEETING—FULL REPORT

PARIS, Jan. 23, 1923.

The death is announced of Dr. Max Simon Nordau, M.D., LL.D., President of the Congress of Zionists.

Dr. Nordau was born at Budapest in 1849. During his early years he wrote for newspapers and travelled for several years all over the world. He first practised medicine at Budapest but settled at Paris in 1880, becoming a member of the Faculty of Medicine and a member of the French Academy.



Dr. MAX NORDAU.

Dr. Nordau's earliest publications were books of travel but he first achieved celebrity as an author by his book published in 1883, "Die conventionellen Luegen der Culturmenscheit" (The Conventional Lies of Society). In this book he maintains that current ethical, religious and political principles are merely conventional lies. In two later works, "Paradoxe und Entartung" (Paradoxes and Degeneration), he maintained that everything remarkable in art, literature and life was a proof of physical and psychical degeneration.

Dr. Nordau also published dramas, poems and novels, which latter have proved the most successful of his works in England.—Reuter.

The above news was received with great regret by the local Jewish community by whom the deceased was endeared and well-known for his life-long devotion to the Zionist ideal. On the 25th ultimo, we received the following cable from Mr. M. USSISHKIN at Jerusalem, dated the 24th idem:—

The Directors of the Jewish National Fund decided to renew the campaign for Nordau Garden City in Eretz Yisrael. A sum of £50,000/- is required of which £16,000/- only has been collected. Use memorial meetings and especially Purim drive for the purpose of raising funds. Telegraph this all over China, Japan and Harbin.

Upon receipt of the foregoing cable a meeting was at once convened by the two local Zionist bodies and prompt action was taken to give effect to the sorrowful message conveyed by the Chairman of the Palestine Zionist Executive. It was decided to hold a memorial meeting, of which we publish a full report below and to organise local collections in aid of the Nordau Garden City.

The late Dr. MAX NORDAU has had a brilliant career both as a scientist and a Zionist and was next to the late Dr. HERZL widely known by Jewry. His speeches at the Zionist Congresses are still fresh in the memory of those who have heard or read them, while his recent contributions on current Zionist topics published in ISRAEL'S MESSENGER are not likely to be forgotten. Dr. NORDAU was a man of versatile activities and took a broad interest in the welfare of Jewry. It is impossible to write at this moment an adequate account of his brilliant career especially in the rôle of a Zionist leader. He kept himself *au courant* with every phase of Jewish problem and offered his services whenever he felt called upon to do so. He was in constant touch with this journal of which he was a regular reader. In a letter dated 24th January, 1922, of which we give a *facsimile* below he showed his interest in our work and expressed his regret at his inability to send a message to our readers.

Dr. NORDAU, like the late Dr. HERZL, came back to his people through Zionism. His Jewish proclivities became more and more pronounced as he progressed with the Zionist movement. He looked upon Reform Judaism as a misnomer. "Reform Judaism without Zionism," to quote the noted savant, "that is to say without the wish and the hope for a reassembling of the Jewish people, has no future. At the best, it can only be regarded as a somewhat crooked path that leads to Christianity. He who desires to reach that goal can find straighter and shorter routes."

Anent traditional Judaism, the late Zionist leader and philosopher had a much broader outlook. "If Judaism to-day exists," says Dr. NORDAU, "and looks confidently forward to a new future, it owes it solely to the strictly observant Jews. Their austere maintenance of all the laws and rites, of all the prescriptions and customs, of all the traditions—great and small, essential and secondary—of our fathers, was the steelen armour which protected Judaism during nineteen centuries against the corroding and destroying action of persistent persecution, of unutterable sufferings, and of indifferent or hostile surroundings. The survival of a unique race is the reward of the unflinching perseverance and heroic faithfulness of those Jews whose firmness of character make them a model for mankind."

When the late Dr. HERZL passed away, Dr. NORDAU delivered a stirring oration dwelling on the great loss which Jewry had suffered in the death of the Zionist leader. As stated already the Congress speeches of Dr. NORDAU were gems of thoughts and an inspiration to the delegates. At the eighth Congress which met after HERZL'S death, he delivered one of his most masterly addresses, surveying calmly and philosophically the position of Jewry in the Diaspora, and bringing a ray of hope to the drooping spirit in our rank. Some extracts therefrom follow:—

What are we hoping for, what are we expecting, when we bear all the discomforts and disadvantages of a painful exclusiveness? If it is national regeneration, we must prepare for it in the only possible way, through Zionism. But if we are not hoping for national rengeneration, then it is simply ridiculous thoughtlessness and incapacity to grasp the realities of the situation if we persist, amid the greatest sacrifices and unbearable sufferings, in an aimless, purposeless isolated existence, which is absolutely meaningless. The alternatives are therefore, Zionism or national liquidation. Everything else is confusing and illogical; hair-splitting and logic-chopping struggle n vain against this irresistible conclusion. It impresses itself on the keen intelligence of thinking Jews, and frequently determines their action.

Space does not permit us to give further excerpts from the speeches of the late Dr. NORDAU, but the foregoing is enough to give an insight into the great mind of the late leader who has had a great following amongst Jewry and whose able championship of Zionism in the midst of a callous world has endeared him to Kol Yisrael. At the time of the BALFOUR Declaration he was actually an exile in Madrid and later left for London where he took an active part in the Zionist administration with the rest of the leaders in the movement. Due to poor health and also to differences of opinion with the latter on Zionist policy, Dr. NORDAU left for Paris where he lived until the 23rd January, 1923. His passing away deprives Israel of a mighty pillar and an ardent warrior in its behalf, and well may we bewail the burning which the Lord hath kindled.

MEMORIAL MEETING FOR THE LATE DR. NORDAU AND BEN YEHUDAH.

Under the auspices of the local Zionist Association and the Kadimah, a memorial meeting for the late Dr. NORDAU and BEN YEHUDAH took place on the 1st instant at the Jewish Club "Ahduth" at which Rabbi W. HIRSCH presided. There was a large attendance.

The CHAIRMAN referred to the great loss which world-Jewry had sustained in the death of two distinguished leaders whose services to Zionism would be inscribed in the annals of Jewish history with letters which time would not wipe out. He said:—

The world-scattered Jewish communities will unite this month in sorrowing for the death of two men of outstandind genius. Dr. MAX NORDAU, and ELIEZER BEN YEHUDA, were prominently associated with the revival of Jewish nationalism, and enjoyed a popularity next only to Dr. HERZL himself. BEN YEHUDA was the first to toil in the field of his ancestors. He became inspired, when quite young, with the idea of resurrecting the Jewish spirit in Palestine, and to the realisation of this vision he devoted his extraordinary ability, his boundless energy, his entire life. He settled in Palestine in the early eighties when the foundations of the modern *Yishub* were being laid by Jews returning to their ancient homeland from various parts of the world. There he set himself with his characteristic determination to revive the Hebrew language. His was the first Jewish house where Hebrew was the spoken tongue, and from it issued an influence that spread over Palestine and reached also the diaspora. In the towns and the colonies of Palestine you can hear now thousands of Jewish children in school and at home speaking Hebrew with the ease and fluency of a natural mother tongue. This is the fruit of BEN YEHUDA'S labour.

His next task was to enrich the Hebrew language with words and expressions so as to make it a fit medium of speech for daily life. This was the great task of his life. With failing health he worked incessantly for twenty-five years on his Hebrew Thesaurus, the Hamillon, a giant-work of scholarship, too great for one person. What among other peoples would have been the work of an academy was undertaken by this consumptive Jew, and accomplished while daily wrangling with death. It was a feat of extraordinary heroism and self-sacrifice. The Hamillon will ever be regarded as a monument of BEN YEHUDA'S energy and learning, and its author will be counted among the heroic, self-sacrificing Jews who devoted themselves to bring about a rebirth of the Jewish nationhood.

I need not say much of Dr. NORDAU. His fame is world-wide. His numerous books were translated into many languages and read by countless people. His death will be deplored not by the Jews alone. But we chiefly mourn his loss as a Zionist. He espoused the cause of Zionism as soon as Dr. HERZL made his appearance. He remained his disciple and follower to the very end. NORDAU more than anybody else helped to bring the anguished condition of our people to the notice of the world. His thrilling addresses at the congresses were a dignified plea for justice, for the revision of an attitude that well-nigh crushed the life out of 12 million people. Even in the last few years when NORDAU was more a sympathetic on-looker than active worker in the Zionist ranks his influence was very great. His advice and guidance were sought eagerly, and his word carried tremendous weight. Zionism lost in him a powerful leader, a magnetic personality, whose appearance at the time of a crisis inspired hope and brought new force and confidence to his followers.

The patriotic spirit of these two notable Jews will continue to live among their people. It will inspire us to carry further the work of their life. Of this we are assured that the names of Dr. NORDAU and BEN YEHUDA will live in our history. They will occupy there a position from which the hand of death and oblivion will never remove them.

Mr N. E. B. EZRA spoke of the late Dr. NORDAU as follows:—

We have assembled to-day to honour the memory of a great leader and prince in Israel. Dr. MAX NORDAU was next to HERZL a mighty genius, a towering personality, one who was most loyally devoted to the Zionist ideal for which no sacrifice was too great and no effort too small, if only the movement could benefit therefrom and achieve its objective. At a time when some section, a prominent section, of Jewry looked askance upon political Zionism, at a time when Zionism was most unpopular and misunderstood, at a time when it was fashionable to decry Zionism, Dr. NORDAU had stepped forward and raised his mighty voice in its defense and declared in no ambiguous tone that the Jewish Nation still lives and refuses to surrender its national heritage. To the Jewish world, may, to the world in general, Dr. NORDAU had been the spokesman of Jewry. No Zionist Congress was complete without his masterly survey of the tribulations of our people; no oration that he delivered but thrilled his hearers with the glowing passion by which it was inspired. Year after year our leader spoke in serious tone until he had compelled the Chancelleries of Europe to concede the existence of a Jewish problem and the necessity of solving it Zionistically. We owe much to NORDAU for his unflagging zeal and matchless devotion to the Zionist ideal. He did much to awake the national consciousness of slumbering Israel. He raised his mighty voice at each Congress and pointed out the great danger to which we were subject in the Diaspora. Little by little, his voice grew stronger and Zionism, even after the death of its founder, continued to blaze the path of our storm-tossed, scattered people throughout the world To NORDAU, Jewish Nationalism appeared as the only logical solution of the Jewish problem from which there could be no escape. To him it was either "Zionism or national liquidation." His message of hope to distracted Israel was most inspiring and elevating. At a time when Jewish consciousness was fading and giving way before the mighty wave of assimilation, at a time when some Jews had voluntarily expunged every reference of Zion from their prayer-books, there came forward the genius in whose honour we have assembled to-day, to thunder against this national suicide which caught some of the best minds of Europe in pre-Herzl times, until the wave had been stemmed and the Zionist ideal once more glowed as the beacon light to the Jews in the Diaspora. The success of Zionism to-day is in no small measure due to the dauntless spirit of NORDAU who had writ his name large in the history of our people. He had a lofty vision of the future of Israel as a nation. Looking forward to the day when Eng-

land, under whose benign aegis the Jewish Commonwealth is being created, would relinquish her trust, Dr. NORDAU expressed the following hope in an address in London three years ago:—

"If we prove equal to the occasion, if we display all that energy and capacity which I am sure we possess, if we stream rapidly in very large numbers to the land which England is opening to us, if we cover it with crops and fruit trees and herds of cattle, with villages and towns, with mills and factories, with roads, railways and canals, if we raise there a generation of healthy, strong, well-tutored men and women, capable and willing to undertake the responsibility of governing themselves and making their country a model of advanced culture, then we shall soon, perhaps in a quarter of a century, perhaps much earlier, be entitled to step forth and to say to our British protector: "We are now come of age. We thank you effusively for your kind and efficient tutorship. But now we shall take into our own hands the management of our own affairs' On that day, I am absolutely convinced of it, England will only be too glad to be liberated of her charge which she surely feels as heavy enough, she will formally hand us over Palestine, with the consent of the League of Nations, she will withdraw with a 'God speed you, my Jewish friends', and 'our national home' in Palestine will have become what we wish it to be, the independent Jewish state, manfully fulfilling all its duties in the League of Nations."

Such was the vision of MAX NORDAU. He strove ardently to impress upon world Jewry the momentousness of the day that had dawned upon us and he battled strongly and courageously to frustrate the sinsiter designs of our enemies, both within and without. His had been the fortune to see the dawn of the day of our Geulah. His passing away is a great loss to Zionism. Zion mourns the death of this great Jew. Diaspora Jewry equally joins in this mourning. "A bright light passed from the revolving year" casting a profound gloom upon the whole House of Israel. A mighty oak has fallen. His good name will remain with us and be reflected throughout the ages to come.

In conclusion Mr. EZRA has sumbitted the following resolutions which were carried silently, the audience remaining standing:—

"That this meeting of Shanghai Zionists record their deep regret and sorrow the deaths of Dr. MAX NORDAU and ELIEZER BEN YAHUDAH, two distinguished Zionists who served Zionism unselfishly and untiringly during their lifetime. They offer to the sorrowing relatives of the deceased and to the World Zionist Organization their sincere sympathy and condolence.

"That this meetnig pledges itself to support the drive inaugurated by the Jewish National Fund for the "Nordau Garden City" in Eretz Yisrael and calls upon the Zionists in China to contribute liberally to the Fund."

Mr. I. L. HASSEK spoke at length on the unique services rendered both by Dr. NORDAU and BEN YEHUDAH and referred to the great loss which Zionism had sustained in their passing away.

Mr. George E. SOKOLSKY spoke in his usual masterly manner dwelling on the sterling qualities of Dr. NORDAU and drawing parallels of incidents which were similar to the late Dr. HERZL.

Mr. ABRAHAM EINHORN delivered an adress in Hebrew after which a collection was made for the Nordau Garden City. Due acknowledgment of this will be made after a proper canvass had been made for further contributions.

MESSRS. E. D. SASSOON & CO., LTD.

We understand that Messrs. E. D. SASSOON & Co., Ltd. have acquired an interest in Messrs. ARNOLD BROS., Co., Ltd. In our November issue, we announced that negotiations to this end were in progress but that nothing had been finally concluded. The arrangement is now made as stated above.

"SIBERIA PALESTINE"

Edited by Dr. A. Kaufman.

WEEKLY ISSUE

Official Organ of the District Buresu of the Far-Erstern Zionist Organisation.

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"INFLUENCE OF JUDAISM"

A Plea for Sympathy

MADAME PEVSNER'S FORTHCOMING VISIT TO SHANGHAI

[From Our Correspondent]

BOMBAY, December 29, 1922.

Ever since MR. ISRAEL COHEN, the constituted representative of the World Zionist Organization gave his platform address and roused the Bombay Jewry to their sense of duty to contribute their mite and help the rebuilding of Palestine, the Jews in Bombay lay dormant except the watchful Editress of *Zion's Messenger*, Bombay, who kept her regular watch and conveyed to them through her monthly organ, the message of good tidings of the Zionist progress in Palestine. In the midst of partial lethargy, the *Times of India*, Bombay, in its issue of the Dec. 23, 1922, sounded a note in its columns of Current Topics that was greeted with agreeable surprise, that one Madame BELLA PEVSNER had arrived in Bombay with a view to lecture to the public of Bombay on *Judaism and its Services to Humanity and the Service of Humanity to Judaism.* This announcement was sufficient to kindle enthusiasm in the heart of a Jew, and her first lecture was delivered on the 27th instant, in the Sir Cawasji Jehangir Public Hall, Bombay, Sir JAMSETJI JEJIBHOY, Bart, presiding. There was a large attendance of Indian and European ladies and gentlemen. Here is a brief summary of the proceedings:—The CHAIRMAN in introducing the lecturer said that she intended to give a series of lectures with a view to removing misunderstandings and prejudices which, she seemed and think, prevailed against the Jewish race. He did not for a moment imagine that the lecturer would find that task at all hard in this city because as far as he was aware members of other communities here lived in unity and friendship with the Jews. (Cheers).

Mme. PEVSNER said her object in addressing the Bombay people was not exactly what the CHAIRMAN had told them. She came to tell them how lonely and forsaken the Jewish people felt in the old world owing to the attitude adopted towards them by people of other nationalities. She then took her audience back to the times when Judaism was founded by ABRAHAM and gave an idea of the laws of MOSES relating to land, property, sanitation, private rights, etc. In the days when philosophers like PLATO advocated slavery as necessary part of life, the Jews condemned it. She also repudiated the idea that Judaism favoured usury. She then proceeded to point out how Judaism had spread into Europe and put its impress upon the social, religious and political institutions of the different countries. In the great war, she said, the Jews had supplied the largest percentage of faithful soldiers, had made the greatest sacrifices and had contributed the largest amount of money towards relieving human sufferings. Yet they were forsaken and forlorn and were in need of a home of their own. Of this she would speak in another lecture, but she asked the people of this country to extend their sympathy to her people and think charitably of them.

The proceedings were brought to a close, by the passing of votes of thanks to the lecturer and CHAIRMAN, the one proposed by Professor E. M. EZEKIEL and the other by Mr. SOLOMON J. JUDAH.

In the interest of the readers of ISRAEL'S MESSENGER it will not be out of place to refer to the learned lecturer. Although Madame PEVSNER'S English accents betray her as foreigner she is perfectly at home with her English and is gifted with speech and eloquence sufficient to carry away her audience. In her lecture which she delivered *extempore* for nearly an hour at a stretch, she spoke with force and enthusiasm and her feeling reference to the notorious cases against the Jews at Kischnief and Bialestock was enough to touch the hearts of her audience. She seemed to present historical Judaism, its legislation and constitution from the view point of philsophy and psychology. It is related of her that in South Africa the three big political leaders of the time, General BOTHA, SMUTS and HERTZOG presided at her meetings and in America besides countless governors and mayors, the late Colonel Roosvelt supported her on the platform. After her tour in India, she expects to go to Australia, Java and visit Shanghai, preparatory to her return to the Land of Israel.

NEW JEWISH AMATEUR DRAMATIC CLUB

The younger section of our community have started to become active in local amateur dramatic circles. A meeting was held at the Shanghai Jewish School on Sunday, Dec. 31st., 1922. and a new Club was organized. The business of the meeting was to elect officers for the ensuing year. The following officers were elected. S. Moosa Jr. Permanent Chairman, J. R. Jacob, Hon. Secretary, P. I. Chaichek, Hon. Treasurer, Committee:—J. H. Levis, Miss. A. Finkelstein, Miss. M. Whitgob.

The fee decided upon was $1 per mensem and for those who join later they would be asked to pay an entrance fee of $3.00. All those wishing to join must pass through a balloting committee.

THE KEREN HAYESOD

The first list of contributions was published in our November issue. We have since received a donation of $25.00 from Mr. and Mrs. R. E. TOKG. The amount remitted to the Jewish Colonial Trust, Ltd. stands at £155.0.0 to which must be added another item of £8.18.11 transferred on the 12th ultimo, thus making a total of £163.18.11. There are two or three subscribers who have not yet paid in their contributions and it is hoped that they will do so at an early date.

Further contributions will be gladly received by the Keren Kayesod Bureau in China and duly acknowledged in ISRAEL'S MESSENGER.

WHEN WINTER COMES

Pinkettes are just as helpful as in the hot weather. As gently as nature they restore regularity, stimulate the liver, banish biliousness and headaches, purify the breath. Valuable for the relief of colds, yet even better for preventing them by keeping the system clean and healthy. Of chemists, or post free at 60 cents the vial from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

WALK-OVER SHOES

For Men and Women

No shoes have more style and comfort built into them. They are delightfully comfortable from the first day's wear. No shoes satisfy so completely.

"Better let your next pair be Walk-Overs"

Head quarters for Silk Hosiery

WALK-OVER SHOE STORE

24 Nanking Road

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SOCIAL AND PERSONAL

Conducted by Ben Ami

Mr. and Mrs. D. E. J. ABRAHAM and Miss SYBIL MOSES left for Singapore on the 20th ultimo for two months' holiday and will return before Passover.

* * *

The dining room furniture used by THEODORE HERZL during his sojourn in Paris as the correspondent of the *Freie Presse* of Vienna, has been offered for sale. These belongings have been in possession of a Jewish family which bought them some time ago, and are of historic value, some of the pieces being engraved with HERZL'S monogram.

* * *

Mrs. RACHELE JANNI NATHAN and her daughter Mrs. MARMONT are leaving for Italy to-morrow via Suez on the ATSUTA *Maru* and will return to Shanghai in October next.

* * *

Miss HENRIETTA SZOLD has been appointed head of the Hadassah Medical Unit in Palestine, in place of Dr. RUBINOW, who has returned to the United States.

Mr. LEON A. LEVY has returned to Shanghai from Canada, and is staying at the Kalee Hotel.

* * *

Mrs. JOHN SOLOMON and Miss RAYMOND have returned from the Colony.

* * *

M. and Mrs. S. OLINER have arrived from New York after spending six months' holiday in the United States.

* * *

Mr. K. PAPPIE has arrived from Seattle on business and is travelling up North and Siberia in the interest of his concern, Messrs WILLENBURG of New York. He hopes to return next month and thus continue his journey to the Straits Settlements, Java, India and elsewhere.

* * *

Dr. O. FISCHER leaves Shanghai on vacation on February 17 and has arranged to visit the States, and go south as far as Florida and Havana. He then proceeds to New York, across to France, Spain and Italy, returning later on in the year to Shanghai.

Among those who arrived on the steamer *Delta* last month from London were:—Mr. and Mrs. E. M. EZRA, Mr. MOISE EZRA, Mr. E. E. SHAHMOON, Mrs. H. GENSBURGER and her two daughters.

* * *

Mr. and Mrs. ELLIS HAYIM, Mr. SAM DAVID, Mr. SIDNEY LEVY, were among the passengers who returned this week from Canada on the *Empress of Australia*.

* * *

Mr. and Mrs. B. TOPAS, are leaving shortly for London *via* Canada where they expect to stay for about a month and return to Shanghai *via* America.

* * *

Mr. I. L. HASSER intends leaving for Japan shortly on a business trip after which he will visit Nicolaiev.

* * *

A meeting of the Jewish Literary circle took place at the Y. M. H. A. on the 24th January, when Mr. CHARLES KLIENE read an interesting paper on Madame ROWLAND before a large audience. Rabbi W. HIRSCH presided. The lecture was one of deep human interest and a hearty vote of thanks to Mr. KLEINE proposed by Mr. S. E. SHAHMOON and seconded by Mr. ABRAHAM LEVIS was carrried with acclamation.

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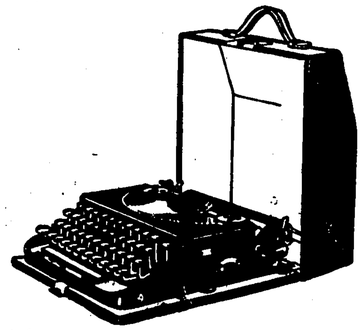

It is the latest addition to the famed Remington Family. You do not have to teach your fingers all over again when you write on the Remington Portable. It has the same *writing keyboard* as any standard machine—*no shifting for figures*. This in itself makes for increased speed and efficiency.

Compact—it fits in a case *only four inches high*, can be carried anywhere and used everywhere. Beautiful in appearance and does excellent work. Strong and sturdy, like every Remington.

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Great sympathy is felt with Dr. and Mrs. A. KAUFMAN of Harbin at the death of their eleven year old daughter which took place last month. Dr. KAUFMAN is a noted Zionist worker and edits the "Siberia-Palestine" a weekly publication in Russian. It is not yet known when he will come to Shanghai to initiate the drive for the Keren Hayesod but great efforts are being made to induce him to come here at an early date.

* * *

Mr. and Mrs. S. SCHWARTZ, Wankegan, Ill., Mr. and Mrs. HENRY FRIEND passed through Shanghai last month on the *Laconia* on their world-round trip. The party will visit the Land of Israel. Mr. FRIEND carries with him a draft for G$9,000.—which he will hand over to Sir HERBERT SAMUEL in aid of the Jewish Blind Institute in Palestine.

* * *

Congratulations to Mr. and Mrs. S. EZEKIEL on the birth of a son.

* * *

The engagement is announced in Hongkong between E. J. JUDAH, son of the late J. E. JUDAH and Mrs. JUDAH, of Calcutta, and grandson of the late E. R. BELILIOS, C.M.G., of Hongkong, and SYLVIA S. FRANK, elder daughter of Mr. and Mrs. LLOPOLD FRANK.

* * *

As a result of the examinations held in Hongkong in November last, the following from the local Jewish school passed successfully:—

Matriclation Examination:—
Isaac Ezekiel Jacob.
Zelih Phineas Rosoff.
Junior Local Examinations:—
Abraham A. Gottfield (Distinction in Russian) Benjamin A. Naer.

* * *

Congratulations to Mr. and Mrs. M. FRIEDMAN on the birth of a daughter.

* * *

The wedding of Miss REGINA LEVY and Mr. JOHN GOLDENBERG will take place on the 15th instant, at the Ohel-Rachel Synagogue after which a reception will be held at the Carlton Annexe, 5 to 7.30 p.m.

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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MOVEMENT TO INDUCE WEALTHY JEWS TO SETTLE IN PALESTINE

Men With Ten Thousand Dollars Spare Capital Required

PROPOSAL WARMLY RECEIVED

[*From Our Own Correspondent.*]

NEW YORK, 29th December, 1922,

Entirely unexpected, the first idea that really caught on, at the first of the Palestine Development Council Conference in New York City, held on November 21st, at the Hotel Martinique was that the Palestine Development Council should organize 100 Jews with at least $10,000 spare capital each, who should either settle in Palestine, or proceed there next summer and arrange to stay one year and put their capital into the country. The difference of opinion was as to the amount each should take with him. But the proposal which was made to some 50 recent visitors to Palestine was warmly received, and some offered to pledge themselves as of the group. This resolution was, however, regarded as a symbol of the earnest interest of those present numbering in all about 250.

JUDGE MACK

Judge JULIAN W. MACK, presided and made clear that these conferences were being called to air opinions and crystallize thought, rather than take action at the first session on Palestinian matters. Dr. STEPHEN S. WISE, who opened the discussion compared the Palestine he had seen before the war, and Palestine as he found it last summer. He was followed by Mr. LOUIS CANTOR, who gave his opinions as a permanent settler who had been resident five years in the country, and who as sanitary engineer had opportunity to study detailed improvements.

Rutenberg Power Station Will be Ready in July

Jerusalem, Dec, 15 (J. T. A.).—The electrical power station for the Jaffa District, which is being erected by Engineer Rutenberg, under a special concession, is expected to commence work on July next, it is announced. The station will obtain its power from the River Audja, generating sufficient power for lighting and heating purposes throughout the district.

A TELEGRAPHIST'S DILEMMA

The work of a telegraphist is often very trying to the nerves, especially when much night work has to be done. I was because he had a great deal of night work in the Government Telegraph Office at Mandalay, Burma, that Mr. C. L. Francis suffered a nervous break-down. How Dr. Williams' pink pills—the blood and nerv tonic with a thirty years' world-wide reputation—revitalized his nerves and restored his health and strength Mr. Francis relates thus:—

"My work, which entails much night duty, has always been most trying, but I strove to cope with it, ignoring the danger of a break-down until the harm occurred. Then I had to give up work altogether and was confined to bed. Physicians examined me and gave me prescriptions, but I continued to suffer from constant headaches, and from a heavy feeling that was not sleepiness for I could not enjoy a good sleep. My nerves were unstrung, I was irritable and felt weak and miserable. All enjoyment seemed to be gone from my life.

"My brother-in-law, Mr. T. D. Paul, who hd himself been cured by Dra. Willims' pink pills, recommended me to try that mericine. I felt reluctant to do so, for constant failures had made me despair of being cured. However, on his insisting I took his advice.

"My secpticism soon turned to belief for almost from the first bottle of Dr. Williams' pink pills I noticed an improvement in my health. And as I continued with their use I shook off the nervous disorder, and what vanished. Now I eat well, sleep well had been an ever-present headache and work well. From a sick bed back to health and strength— that is what Dr. Williams' pink pills for pale people have done for me."

As a remedy for diseases arising from impure waek blood or disordered nerves, such as anaemia nervous debility, indigestion, rheumatism neuralgia, sciatica, skin complaints Dr. Williams' pink pills are pre- and women's special aches and ills, eminent. Dealers everywhere sell them, or post, free, $1.50 per bottle, $8/-for six, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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When answering their
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upon them do not fail to mention the name of this Journal.

DEATH OF DR. P. S. REINSCH

JEWISH TRIBUTE

The death of Dr. PAUL S. REINSCH former American Minister to Peking which took place last month in Shanghai after a prolonged illness will be deeply regretted by members of our community. The deceased was instrumental in securing the adhesion of the Chinese Government to the BALFOUR Declaration in December, 1918. In recognition thereof the local Zionist Association inscribed his name in the Golden Book of the Jewish National Fund. In a letter of acknowledgment under date of December 24, 1918, the late Dr. REINSCH wrote to the latter:—

> I desire to acknowledge your letter of December 20th in which you express recognition for my unofficial mention to the Minister for Foreign Affairs of the Jewish National Movement; and to thank you for the honour of having my name inscribed in the Golden Book.

Mr. N. E. B. EZRA on behalf of the local Zionist Association has sent a letter of sympathy and condolence to Mrs. REINSCH wherein he voices the sentments of all the members at the great loss which the latter had sustained in the death of her husband.

SAMUEL TO FACILITATE PALESTINE IMMIGRATION

Jerusalem, Dec. 13 (J. T. A.).—Greater facilities for the immigration of Jews were promised by Sir Herbert Samuel, the High Commissioner, acting on a memorandum submitted by Major Kisch, the local political representative of the Zionist Organization.

The Zionists had submitted that the limitation of immigration, in accordance with the strict economic capacity of the country ws operating to the injury of the Zionist work abroad and to the Jewish National Home. The High Commissioner undertook also to increase the Government grant-in-aid to the Jewish school system as soon as the finances of the government permits. Sir Wyndham Deeds, retiring civil secretary, has been appointed chairman of a commission to study measures for the improvement of public safety. Dr. Chaim Weizmann is returning to Europe at the end of this month.

ANTI-JEWISH RIOTS

Bucharest, Jan. 21—Anti-Jewish riots, breaking out here to-day, resulted in three students being seriously injured. Martial law has been proclaimed in all parts of the city.

The convention for the union of Rumanian Jews has been postponed because of the disturbances.—*The China Press.*

CORRESPONDENCE

THE LATE MR. MESSA

Editor, ISRAEL'S MESSENGER,

Sir:—Will you kindly allow me to make the following correction regarding the announcement in your last issue of the death of the head of the Community of Aden? It was Mr. MESSA (not MESHA) the eldest of the brothers under the personal name of BANIN MEMAHEM MESSA, chief director and proprietor of the well-known firm of Messrs. MENAHEM MESSA, the venerable wealthy aged gentleman, whose activity and philanthrapic work, death has deprived us during the last Thernacle holydays after a short illness of two days.

Mr. MESSA was the nephew and son-in-law of the late Mr. MESSA who built the School Zichron Moshe in Port Said in memory of his well beloved grown-up son MOSHE who, unfortunately, passed away in Port Said in 1920, leaving behind him a wide circle of mourners.

The late Mr. MESSA was granted the honour of M.V.O. by his Majesty King George V on his visit to Aden, a few years ago.

I am, etc.,
J. S. A.

SHANGHAI, 12TH JANUARY, 1923.

THE LATE MR. S. J. SLOLMON —A TRIBUTE

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—We are in receipt of several copies of your ever interesting issue of ISRAEL'S MESSENGER dated 3rd November.

May we first express to you and to all Zionists in China our deep sympathy with them in the loss of the late Mr. S. J. SOLOMON, who was Hon. Treasurer of the Jewish National Fund Commission for China. Unselfish workers for our national cause were never more needed than now when the great task of rebuilding our Home in *Eretz Yisrael* is before us and we can ill-afford his passing away. We hope that those who mourn him will find consolation in continuing the work in which he participated. That this will be so is, we take leave to think, shown by the decision of the Shanghai Zionist Garden of 100 trees to be planted in Association to raise donations for a Eretz Yisrael in memory of their late co-worker. We feel confident that the Zionists in China will not be slow to show their approval of this suitable and useful memorial of the national service rendered by Mr. SOLOMON.

Yours faithfully,
HEAD OFFICE OF THE JEWISH NATIONAL FUND
Dr. W. ZWEIG E. M. EPSTEIN.

JERUSALEM, 11TH DECEMBER, 1922.

[We are pleased to say that the response to the memorial fund for the late Mr. SOLOMON has been very satisfactory and it is our intention to keep the Fund open for a little longer so that we may be able to plant not 100, as was originally contemplated by us, but 200 trees in his memory. This form of memorial is growing very popular in Jewish circles and we hope to publish in our next issue an article on the utility of the Tree Fund in Palestine and the good work it is accomplishing in the rebuilding of the ancient Land of Israel.—Editor, ISRAEL'S MESSENGER.]

DEATH OF THE LATE LORD ABBOT.—A TRIBUTE

Editor, ISRAEL'S MESSENGER.

DEAR SIR—The shadow of a great grief has indeed fallen upon us in Japan and on you Zionists in China, as the following letter received yesterday will show:—

THE KOYASAN, DAI-GAKU, 10th January, 1923.

"Our Lord Abbot's condition suddenly changed last Sunday afternoon and to our deep lamentation His Holiness has passed away to the Holy realm of Miroku Bosatsu, Maitreya."

This Lord HIGH ABBOT was the head of the great True Word sect—Shingon—in Japan which Kobo Daishi founded in 816 on his return from Sianfu, the then capital of China, where he received from the Chinese patriarch, Keikwa Ajari a huge unhewn stone which is to-day carefully preserved in the holiest place in the great Koyasan cemetery, where tens of thousands of Japanese—from Emperor down to coolies—rest beside their great Teacher Kobo, awaiting the coming of Miroku of whom that stone is a symbol, (as in the old Hebrew prophecies).

The idea "Moslem-Christian" society in Palestine shocked him, as abominable. "Miroku" is the Japanese translation of the Chinese, Mileh Fo, the Sanskrit Maitriya, and the Hebrew Meshia. The LORD ABBOT had an immensely large and warm heart, as befitted the disciple and representative of Maitriya, whose name signifies love incarnate. Years ago, he tried when in America to foster friendliness between the Japanese and Jews, as against the anti-Semitism of certain so-called Christian people. He strove hard to establish world-peace, and only last summer brought before the heads of all the Buddhist communities in Japan an appeal from the founder of the Japan Society in Boston, U.S.A. His Holiness was having Col. PATTERSON'S wonderful book, "With the Judeans in Palestine" translated into Japanese, when he was, alas, seized with the mortal illness, which carried him off at the age of seventy. But up to that fatal seizure he was taking the keenest interest in the awful atrocities committed by the Turks at Smyrna and elsewhere; and requested me to send him all the news thereof from the English newspapers.

From this brief record you will gather the immense sympathies of this great and good Lord Abbot, Doki of Koyasan, and I venture to hope that your Jewish friends will send a sympathetic memorial to the sadly bereaved Monastery at Mount Koya.

I am, etc,
E. A. GORDON

KYOTO, 12th January, 1923.

SHANGHAI JEWISH GIRLS' ASSOCIATION ACTIVITIES.

The above Association celebrated the opening of their new Rooms at No. 32 North Soochow Road, on the 7th January by a Tea Dance.

It happened to be also the first anniversary of the birth of the Association which gave the affair a double signficance. There was a very large gathering and a very enjoyable afternoon was spent thanks beng due to the Committee whose untiring help at such functions always result in a great success.

There was in addition a competition of Floral Decorated Tea Tables and the prize for the most artistic one was awarded to Miss Vera Elias by a very narrow margin. The judges were Mrs. D. E. J. ABRAHAM and Miss PERRY.

Reception of Mr. and Mrs. E. M. Ezra

A very pleasant reception took place at the premises of the Jewish Girls' Association, where the Committee gave an "At Home" the occasion being to celebrate the return of their popular President, Mrs. E. M. EZRA. After tea was partaken of Mrs. R. D. ABRAHAM, the Vice-President, in few well-chosen words extended on behalf of the Association their hearty welcome to Mr. and Mrs. E. M. EZRA and Mr. MOISE EZRA on their return back to Shanghai. In addressing Mrs. EZRA direct she said in part: "On behalf of the Committee and Members of the Association, I have much pleasure in welcoming you back amongst us. I can assure you that we have felt your absence and now that you are back with us we hope that you will continue to take the same interest in us as you have you done before."

Mrs. EZRA'S reply was:—"LADIES and GENTLEMEN, I feel I must say a few words. I am delighted to see you all again. I wish to thank the committee of the Girls' Association for so kindly inviting Mr. EZRA and myself at this afternoon's gathering. I am indeed pleased to find that the Girls' Association continues to prosper and that suitable premises have been found. I have no doubt that the future has good things in store for the Association especially when we hear such ladies as Mrs. R. D. ABRAHAM, Miss ANNIE MOOSA and Miss MOZELLE TOEG working. I regret very much that Mr. and Mrs. D. E. J. ABRAHAM are not amongst us this evening and I trust they are having a pleasant holiday. Once more I wish to thank the committee most heartily for the very enjoyable afternoon."

EZEKIEL.—On January 25, 1923, at St. Mary's Hospital, Shanghai, to Mr. and Mrs. S. EZEKIEL, of 34 Seward Road, a son.

Winikoff's Bakery and Confectionery.

All Kinds of Cakes and Biscuits, Chocolate and Sweets delivered to any address in the Settlement.

No. 1 Broadway, Shanghai
TEL. NORTH 854

PROFESSOR EINSTEIN AMONG FRIENDS

Despite his short stay in Shanghai, Professor Albert Einstein, the propounder of the famous theory of Relativity, found time to have his photograph taken. He is seen in the middle of the picture, wearing the big hat. Reading from left to right are, front row: Mr. J. J. JUDAH, Mr. J. E. SALMON, Mrs. RENNER, Dr. EINSTEIN, Mrs. EINSTEIN, Mr. C. P. RAKYSSEN. Back row: Dr. F. REISS, Dr. A. RENNER, Mr. T. SAPHIERE, Mr. DAVID ARAKIE, Mr. V. GENSBURGER is sitting in front.

JEWISH LITERARY SOCIETY

"Will Judaism Survive?"

INTERESTING LECTURE BY RABBI HIRSCH

There was a good gathering of members of the Hebrew Young Men's Association and many ladies present at the lecture given in the Association's rooms on the 10th January, by Rabbi HIRSCH on the subject of the suvival of Judaism. Mr. J. E. SALMON presided, and in introducing the speaker referred to previous lectures given before the Association, making particular mention of the recent address by Dr. EINSTEIN on a very different subject.

In the course of his address, Rabbi HIRSCH said they could not deny that many viewed the present position of Judaism with too much calm and imperturbability. They believed that they were still firmly planted on the soil on which their forefathers trod, because they professed to uphold their beliefs and stood connected with them by many ties which the practical side of their religion might suggest. But they were under the same illusion as the inexperienced traveller who sees everything around him in rapid motion except himself. In reality they were not more stationary than their surroundings The spirit of the age caught them on its wings and placed them on entirely new ground. Many of the old hopes that vitalized the Jew and conserved the solidarity of his race had vanished. How much moral vigour, how much inspiration and energy had gone with them! In view of the regular dissolution going on among them, it was pertinent to ask, Will Judaism survive? Will it be able to withstand the disintegrating influences that assail it with so much force from without?

The lecturer then dealt with the conception of the social organism and its bearing on the question under discussion. Very wonderful, he said, are the unfolding mysteries of evolution, when viewed in its wider application to human life as manifested in the grouping of men into communities and nations. The conception of the social organism revealed certain fixed laws by which men became associated and were formed into nations, to work out their existence and go through a definite progress of social events for some set purpose, and then vanish and disappear. As in the universe every star and planet has functions assigned to it, and the work of each is necessary for the harmony of the whole, so in the growth of human life every form has a place and a function in the development of the whole. The Jews contributed to the wealth of humanity, with Greek and Roman, but they worked in a separate and distinct field. To them God granted the genius of discovering religious truth and moral value, the eternal worth of human life.

Rabbi HIRSCH then drew a comparison between Judaism and other religions, and stated that Judaism, which allows living scope for the free will and responsibility of man, with its distinctly optimistic outlook, its insistent claim that man is neither depraved nor fallen, and human life not accursed, has still a message potential with good in the economy of human life, and as such its continued existence is demanded by the very laws of history.

For this mission, to carry the message of Judaism into the world, their ancestors poured out their life blood. Their election to this task put upon them not higher prerogatives but heavier responsibilities. They did not hold that to be moral one must be a Jew, but they did maintain that a Jew could not be true to his Judaism if he were not the moral man in the broadest sense of the term. They must so live that indeed through them God's name be sanctified and the families of the earth be blessed through their influence for the noble, and the true.

"Let the ideal of Judaism made incarnate every day of their life shine forth as the sun of right, of truth, of hope for humanity, till the whole world be one flower garden of peace, of righteousness, and human life will roll onward as the broad ocean of humanity. But until there be a united humanity and Judaism's ideals become real, Jews must remain true to their historic task and Judaism continue to be their inspiration."

Keen discussion followed in which Messrs J. L. FRIEND, S. E. SHAHMOON, I. A. TOEG, N. E. B. EZRA, Miss FLORRIE SOLOMON and the CHAIRMAN took part.

Mr. N. E. B. EZRA's suggestion to have the lecture printed in pamphlet form for distribution was seconded by Mr. S. E. SHAHMOON who proposed a hearty vote of thanks to the lecturer which was seconded by Mr. A. HOWARD and carried with acclamation.

Dr. EMILE HIRSCH DEAD

(Evening News Service)

Chicago, Jan. 9.—Dr. Emile Hirsch, one of the most noted Jewish scholars in the United States and rabbi of Sinai Congregation died here to-day of pneumonia. He was born in Luxemburg in 1852 and during his many years residence in Chicago has been a leading figure in all public movements.

JEWISH GIRLS' ASSOCIATIO

Successful Fancy Dres "At Home"

The main room of No. 32 Nor Soochow Road was thronged Sunday afternoon, February by a merry party of lad and gentlemen to take part in a Fan Dress "At Home" arranged by Shanghai Jewish Girls' Associati The rooms had been previously decorated and presented a gay appe ance. There was a good selection music, and many of the costumes wo were both striking and original. T dancing was much enjoyed.

A Success For The Sunday Times

Miss Mozelle Toeg, as THE SHANGHAI SUNDAY TIMES, was the hit of t afternoon and received the first pri for the most original costume. Th enterprising young lady carried bundle of SUNDAY TIMES copies whi she was selling at any price from cents to $20—the proceeds going swell the funds of the Jewish Girl Association.

The proceedings, which started about 4 p.m., were brought to a clos about 7 p.m., and the "At Home" wa voted a great success by all present.

The Prize Winners

The list of prizes awarded is as follows:—

1st—Miss Mozelle Toeg as THE SHANGHAI SUNDAY TIMES.

2nd—Miss Grace Ezra as an Indian Maiden.

Gentleman's prize—Mr. Lionel Moses as "John Chinaman" (a collecting Shroff).

Hon. Mention

Mrs. Nissim as a Parsee.
Miss K. Sudka as an Indian.
Miss E. Lewis as a French artist.
Miss R. Solomon as "Vanity."
Mr. G. Jacobs, wearing the "Flags of all Nations."

Other Costumes

Amongst some of the other costumes which stood out prominently were: Harlequin, Mr. Abraham Levis; Rohemenian artist, Miss Ray Levis; "Pippy," Miss Eileen Moses; a Japanese girl, Miss Susanne Levis; Indian Princess (Jewish), Mrs. R. D. Abraham; "Eve," Miss Kitty David; Spanish girl, Miss Florrie Solomon; Gipsy Boy, Miss Roslyn Moosa; Gipsy Girl, Miss Annie Finkelstein; Parsee Costume, Miss Seemah Levy.

BIRTH

FRIEDMAN.—On January 31, 1923, at Dr. Fearn's Hospital, Shanghai, to Mr. and Mrs. MAX FRIEDMAN, a daughter

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"Will Judaism Survive?"

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Rabbi HIRSCH then drew a comparison between Judaism and other religions, and stated that Judaism, which allows living scope for the free will and responsibility of man, with its distinctly optimistic outlook, its insistent claim that man is neither depraved nor fallen, and human life not accursed, has still a message potential with good in the economy of human life, and as such its continued existence is demanded by the very laws of history.

For this mission, to carry the message of Judaism into the world, their ancestors poured out their life blood. Their election to this task put upon them not higher prerogatives but heavier responsibilities. They did not hold that to be moral one must be a Jew, but they did maintain that a Jew could not be true to his Judaism if he were not the moral man in the broadest sense of the term. They must so live that indeed through them God's name be sanctified and the families of the earth be blessed through their influence for the noble, and the true.

"Let the ideal of Judaism made incarnate every day of their life shine forth as the sun of right, of truth, of hope for humanity, till the whole world be one flower garden of peace, of righteousness, and human life will roll onward as the broad ocean of humanity. But until there be a united humanity and Judaism's ideals become real, Jews must remain true to their historic task and Judaism continue to be their inspiration."

Keen discussion followed in which Messrs J. L. FRIEND, S. E. SHAMOON, I. A. TOBIAS, N. E. B. EZRA, Miss FLORRIE SOLOMON and the CHAIRMAN took part.

Mr N. E. B. EZRA's suggestion to have the lecture printed in pamphlet form for distribution was seconded by Mr S. E. SHAMOON who proposed a hearty vote of thanks to the lecturer which was seconded by Mr A. HOWARD and carried with acclamation.

Dr. EMILE HIRSCH DEAD

(Evening News Service)

Chicago, Jan. 9. Dr. Emil Hirsch, one of the most noted Jewish scholars in the United States and rabbi of Sinai Congregation died here today of pneumonia. He was born in Luxemburg in 1852 and during his many years residence in Chicago has been a leading figure in all public movements.

JEWISH GIRLS' ASSOCIATION

Successful Fancy Dress "At Home"

The main room of No. 32 North Soochow Road was thronged on Sunday afternoon, February 4th, by a merry party of ladies and gentlemen to take part in a Fancy Dress "At Home" arranged by the Shanghai Jewish Girls' Association. The rooms had been previously decorated and presented a gay appearance. There was a good selection of music, and many of the costumes worn were both striking and original. The dancing was much enjoyed.

A Success For The Sunday Times

Miss Mozelle Toeg, as THE SHANGHAI SUNDAY TIMES, was the hit of the afternoon and received the first prize for the most original costume. This enterprising young lady carried a bundle of SUNDAY TIMES copies which she was selling at any price from 20 cents to $2.0 the proceeds going to swell the funds of the Jewish Girls' Association.

The proceedings, which started about 4 p.m., were brought to a close about 7 p.m., and the "At Home" was voted a great success by all present.

The Prize Winners

The list of prizes awarded is as follows:

1st Miss Mozelle Toeg as THE SHANGHAI SUNDAY TIMES.

2nd Miss Grace Ezra as an Indian Maiden.

Gentleman's prize Mr. Lionel Moses as "John Chinaman" (a coloring Sheroff).

Hon. Mention

Mrs. Nissim as a Parsee.
Miss K. Sudka as an Indian.
Miss E. Lewis as a French artist.
Miss R. Solomon as "Vanity".
Mr G. Jacobs, wearing the Flags of all Nations.

Other Costumes

Amongst some of the other costumes which stood out prominently were: Harlequin, Mr. Abraham Lewis; Bohemian artist, Miss Ray Lewis; Gypsy, Miss Eileen Moses; a Japanese girl, Miss Susanne Lewis; Indian Princess (Jewess), Mrs. R. D. Abraham; "Eve," Miss Katy Dixel; Spanish girl, Miss Florrie Solomon; Gipsy Boy, Miss Roslyn Moses; Gipsy Girl, Miss Anne Finkelstein; Chinese Costume, Miss Seemah Levy.

BIRTH

FELDMAN. On January 31, 1923, at Dr. Fearn's Hospital, Shanghai, to Mr. and Mrs. MAX FELDMAN, a daughter.

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Shanghai Zionists Honour Japan's Minister for Foreign Affairs *See Page 13*
Mr. S. A. Hardoon Gets New Honour from the Chinese Government „ „ 9
Madame Bella Pevsner Arrives in Shanghai - - - - - „ „ 17

Shanghai (China) 21st Adar, 5683 **Friday, Mar. 9th, 1923**

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In 1923, on 5th Jan. and 9th Feb.

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MR. N. S. BURSTEIN, CARDIFF

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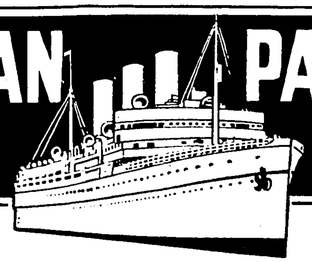

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 9TH MARCH, 1923. 21ST ADAR, 5683.

A PERSONAL NOTE

We regret that owing to the numerous articles we have on hand and for which we could not previously find space in these columns, we have been obliged for once to dispense with our editorial articles so as to make room for the contributions. We shall appear editorially in the next special Passover Number, which will be out on the eve of *Shebi's shel Pessah*, the 6th proximo.

NOTES and REFLECTIONS

By N. S. BURSTEIN, CARDIFF

HEALING AND VINDICTIVE PEACE

When one looks around the world now, one cannot help asking, with a feeling of bitter disappointment, where are the trophies of their conquest? There was a time when not only human beings, but even the stars had attracted the loving watchfulness of thoughtful men. "They grouped the stars into constellations, traced their pathways, calculated their wanderings and determined the periods in which their journeys were performed." That was a time when the heart of man was yearning to acquire distinctness of vision and to go forward from darkness into light. The gazing on stars meant the raising of human progress to a higher level and to make use of the life-power of man for the happiness of man. COPERNICUS and GALILEO suffered and were made to bleed because the people of their time thought them to be disturbers of harmony among the celestial bodies, individuals who might retard the so much talked of and so much hoped for peace on earth and good-will towards men. Of course, their tormentors were wrong in their actioins, but they at least meant well, and the persecutors as well as the persecuted were striving, each group in its own way, for higher ideals and for a healing peace. The Jew, with his inborn and inbred love for peace, has always prayed: "He who maketh peace in his high places, may He make peace for us and for all Israel." The House of Israel always longed and prayed for an harmonious peace.

Terrible and fearful as the wars used to be in the olden times, yet as soon as they were over, there always seems to have been an earnest desire, with the victor as well as with the vanquished, for a healing peace. But now all the nature of man seems to be convulsed. The stars have been left in oblivion, the clouds have been turned to fire: the very air has been flame and breathing is no more. Although armistice was declared nearly five years ago, the sword has still not been sheathed. Hydra's heads—hatred, envy, jealously, anti-Semitism and anti-alienism now exceed in numbers and ferocity beyond the bounds of the most extravagant fiction and absolutely contrary to the whole course of nature before known.

At the present juncture, for the thoughtful man, who watches with a feeling of dismay and pain how sin reigns throughout the universe and how *vindictive peace* has taken the place of *healing peace*.

> "the pillared firmament is rottenness,
> and earth's base built on stubble."

UNITY OF POWER

Peace simply means freedom from war—*harmony*—but it does not always mean concord, union of feelings, opinions, and actions. In the animal world, members of one species generally live in harmony, and there is complete peace among them, but there is always a natural antagonism among animals of a different kind and of different species. This sort of antagonism is not hatred, aversion or antipathy, it is simply a natural outcome of the instinct of self-preservation and an instinctive fear of the unlike. Hence the division of power and incapacity for organisation of the animal-world; and the safety of the world therefore goes as a matter of course.—But what about that wonderful creature, the "human being"? He is also endowed with the instinctive fear of the unlike, and more still, he is the possessor of passions, such as hatred, aversion, envy and jealousy and in addition to all these, he possesses the capacity for organisation as well. If left at that, a human being would be the most dangerous animal on earth, destroying peace and harmony even among his own species. But herein does not lie the superiority of man over the animal world. It is the intellect of man, that mental faculty which receives ideas with understanding, that gives man his superiority over the animal and makes of him a higher being. And, on account of that, God, has given the reigns of man's conduct altogether into his own hands.

"Free-will is granted to every man," says MOSES MAIMONIDES. "If he desire to incline towards the good way and be righteous he has the power to do so and if he desire to incline towards the unrighteous way, and be a wicked man, he has also the power to do so." It is the intelligence of man that should teach him the right way to go. It is the intelligence of man that should convince him that it is not the division, but the unity of power for good that will further the human family on the way of salvation, happiness and contentment. And it is the intelligence of man that is the pillar of the moral Law and the Commandments.

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WAR ON HUMAN THOUGHT AND ITS DIRE CONSEQUENCES

Racial intolerance has always been the curse of humanity. When I say "curse," I do not mean that it is an unalterable law in nature predestined by God; something fixed to torment the human family with calamities. No! A functions of human feeling are disturbed and, like any other disease by which a human being can be afflicted, can and ought to be cured.—Who can calculate the ravages racial intolerance has wrought in the world? Who can fathom the abysmal misery it has always brought in its wake? And again, who has ever tried to foresee the terrible revenge time takes on those who are guilty of it?

"I call Heaven and earth," says the Midrash, to witness that, whether it be Jew or heathen, man or woman, free or bondman, only according to their acts does the Divine spirit rest on them."

Racial intolerance brings about war on human thought and is, therefore, as a matter of course, the "curse" of individuals and nations. Just let us look at the tragic picture which the once glorious Spain presents to-day. According to a Marid correspondent of the *Fortnightly Review*, May 1921, the country is in a desperate condition of poverty, dirt, ignorance, unemployment and social unrest. "More than half the population," says this correspondent, "are illiterate, the death rate is the highest in Europe, thousands of beggars swarm in the streets of Madrid, and in whole regions of the country human beings herd like savages in holes and caves—half-starved, degenerate people, without doctors or churches or schools; clothed with rude skins, and with their fears and hopes preyed upon by witch-doctors, as in Haiti and Nigoria. Many causes are assigned—priestcraft, official corruption and cruelty, the congestion of money in a few selfish and unscrupulous hands, and the inherent weaknesses of a half-Moorish race. *But all these causes, it would seem, boil down to clerical reactionism and the lack of popular education, handicaps which, so long as they exist, will make Spain's war-won wealth as useless to her as were the spoils of Mexico and Peru.* . . .

Agriculture was ruined, more than half the Peninsular was now a desert, with a mortal silence brooding over it, and emigrants leaving in shoals from town and country, chiefly to South America. Nearly half the small towns and villages of Spain are still without roads. Thirty thousand schools are lacking for over 3,000 children; and something like 12,000,000 Spaniards are still unable to read or write or calculate the simplest figures. . . . It is impossible to convey in a brief space the condition of squalor and neglect in which Spain is plunged in this, her war-rich period. Her death rate is the highest in Europe; I have counted over 4,000 beggars in the streets of Madrid alone on a Summer's day" . . . .

MARCELLINO DOMINGE, the Socialist Deputy for Tertosa calls Spain "the Russia of the West," sunk in torpor and ignorance, as well as forgotten and despised by her natural allies, Great Britain and France. JAVIER DE LA SERNA, the great Spanish lawyer, said: "We have had no chances, we who fight on with empty minds, thin blood and empty bellies. . . ."

Here we have a palpable, terrible "curse" resting on a nation since 1492, the time of the expulsion of the Jews from Spain, without the nation making any serious attempt to make amends and free itself from that "curse." And here again, we see the dire consequences of war on human thought. Professor A. KEANE, in his comprehensive work on ethnology, "Man: Past and Present," makes the following thought compelling and *arresting* remark: "The reputation of the mediæval Arabs as restorers of learning is largely *due to their wise tolerance of the enlightened Jewish Communities in their midst*, and on the other hand, *Spain and Portugal have never recovered from the national loss sustained by the expulsion of the Jews in the fourteenth and fifteenth centuries.*" (The italics are mine).

And what has become of the Egyptians, Assyrians, and Romans and all the other nations, right down to our modern Russians, who have waged war on human thought? Where now is their greatness, their strength and their barbaric glory? But, alas! although we are freed from these war-wagers, the world is still not free! These tyrants are struck down, but tyranny still survives! Ah, where are the men to point out to our modern nations the pernicious fallacy of war on human thought and to teach them "the knowledge of things human and divine"?

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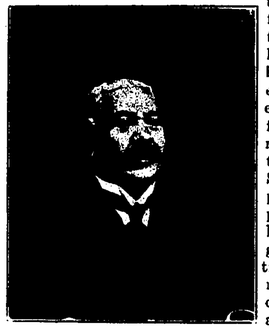

MR. S. A. HARDOON.

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ISRAEL'S MESSENGER will continue to combat the pseudo-Zionists who not unlike the ancient *Ereb Rab* identify themselvse with the movement in order to undermine Jewish Nationalism without which all efforts to solve our age-long problems are doomed to failure and disappointment.

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THE NEW JEWISH PALESTINE

A most interesting stage has been reached in the development of a Jewish Palestine. It is of the greatest importance that the Jewish people should realise something of the everyday life and labour of the Jews in that country. For this reason ISRAEL'S MESSENGER *is preparing a series of illustrated articles, which will show the actual activities of the Jews in Palestine It is conceded that we are living in momentous times. The opportunity has been given us to realise the dreams of centuries. Jews everywhere should make it a point to study more closely the present difficult problem that awaits us in our ancient Homeland. It is the incumbent duty of the whole House of Israel to offer united service and help for developing Palestine into the National Jewish Homeland.*

they are living in tents as our fathers did in the wilderness. The tents are only in use for want of houses, for there is a great shortage of houses (in Palestine as in the rest of the world after the war), as soon as any fresh immigrants enter the country. Tents are very pleasant, when the weather is dry and for strong people; they are not fit for dwellings in wet weather and in the winter, (except by the seashore, where it is never really cold) nor can we consider them suitable places for children to be born in.

HALUTZIM.—BRICKLAYERS

Still, the Haluzim are accommodated in tents on their arrival in Palestine and are housed in the camp at Tel-Aviv, just outside Jaffa, where they receive their first training in the labours needed in the country.

Scattered all over Palestine, new buildings are arising. Building is one of the occupations, which the Haluzim are trained to carry on. Building is, indeed, one of the key industries of the country. The Keren Hayesod contributed nearly £40.000 towards the General Mortgage Bank, which is providing advances to enable this urgently needed work to go forward. The builder himself has to invest 40 per cent. of the building cost. The balance is granted by the bank to be repaid in eighteen annual instalments, together with interest. The bank has made advances amounting to £60.000.

Many are the places at which buildings is going on. At the Bone Bayat quarter of Jerusalem; at Talpioth on the Bethlehem Road outside Jerusalem; at Achusath Baith near Tiberias, where the new governate building is to be

erected as well as the new hospital presented by Mrs Peter Schweitzer; at Dagania on the farm owned by the Jewish National Fund and at other places too numerous to mention.

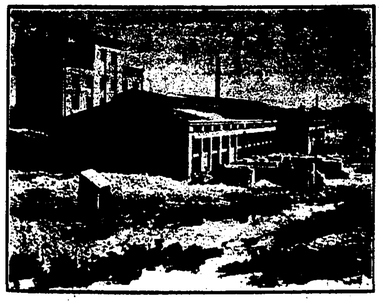
The cost of building has been considerably diminished by the factories for the production of artificial building material. One of the best known of these is the silicate

IMMIGRATION CAMP IN TEL-AVIV

brick factory at Tel-Aviv. This factory is located on the sea-shore, and as the bricks are made of sand and chalk, it is surrounded by the principal raw materials it requires. The bricks are baked in ovens, and this baking has the effect of forming calcium silicate, substance said to be as hard and as durable as ordinary stone. The output of the factory is estimated at 1,500,000 bricks a year.

Cement and floor tiles are also being manufactured elsewhere and there are considerable factories for the various wooden fittings needed in houses.

The rainy season has somewhat interrupted work on the new buildings, but when once the fine weather returns in the spring the building industry will again become one of the main sources of employment. The Haluzim have already won a good reputation by the thoroughness, with which they do their work in the various branches of this industry.



SILICIATE CEMENT BRICK FACTORY

It is absolutely necessary if the Jewish settlement is to increase that there shall be relief afforded to the house famine. Humble as the Jewish villages may appear they have introduced a new type of building into Palestine. The ordinary Arab village consists of mud cottages, that ched with straw. The Jewish houses are mainly built of stone and roofed with tiles. In housing, as in other departments of life the Jews are introducing a higher standard of living than has hitherto been known in the country.

It is the Keren Hayesod which has enabled a Mortgage Bank to be founded and thus caused houses to be built. The

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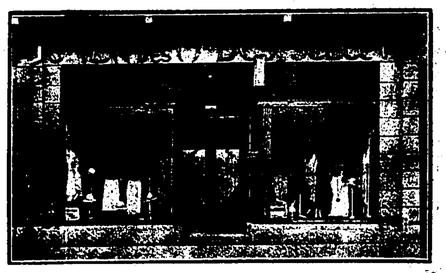

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extent to which further houses are constructed depends on the amount of the funds of the Keren Hayesod, which is the Immigration and Colonisation Fund for developing Palestine into the National Jewish Homeland.

BAGDAD JEWRY AND THE KEREN HAYESOD

Mr. S. S. SHINA, one of the leading Zionists in Bagdad, writes to us under date of January 17th, as follows:—

"The visit of Dr. BEN ZION has produced satisfactory results, thanks to his wonderful personality. The Keren Hayesod has appealed to all and sundry Everybody is participating. From the youth alone more than Rs. 10,000./- have been promised for five years. I am trying to collect from my friends as well and up to now I have raised a sum of Rs. 7,000./-. Dr. BEN ZION'S mission has been a great success. He will shortly leave for India.

£50,000 FOR THE KEREN HAYESOD

According to the London Jewish Correspondence Bureau the tour of Dr. BEN ZION in the Arab-speaking countries on behalf of the Keren Hayesod has yielded excellent results, it is reported. He has found the Sephardic Jews in the Orient eager to help in the work of reconstruction in Palestine. One prominent Sephardic Jew has legally made over to the Keren Hayesod a sum of £50,000 payable after his death. It is understood that the Keren Hyesod will proceed to montgage this sum immediately in order to be able to use the money for work in Palestine.

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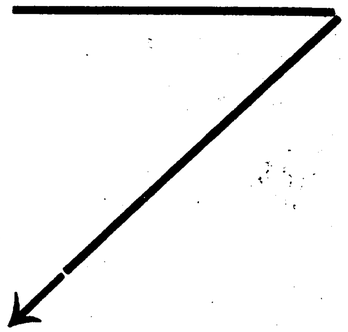

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SHANGHAI ZIONISTS HONOUR JAPAN'S MINISTER FOR FOREIGN AFFAIRS

DIPLOMA OF THE GOLDEN BOOK HANDED TO THE JAPANESE CONSUL-GENERAL

"Japan's Sympathy With The Zionist Ideal Is Assured," Says Mr. Funatsu

SUCCESSFUL FUNCTION

Synagogue House, Seymour Road, the residence of Rabbi and Mrs. W. HIRSCH, was the scene of a felicitous function on Sunday afternoon, the 4th instant, when the Shanghai Zionist Association gave an "At Home' to meet Mr. T. FUNATSU, Japanese Consul-General in Shanghai, and Mrs. FUNATSU, the occasion being the presentation of the Diploma of the Golden Book of the Jewish National Fund wherein the name of Count UCHIDA has been inscribed. There was a large attendance of the members of the Association at the ceremony, including many ladies.

RABBI HIRSCH SPEAKS

After tea and refreshments were served the gathering assembled in the drawing room where the presentation was made. Rabbi W. HIRSCH, B.A., expressed the thanks of Zionists to Japan for the support which she had accorded to the Jewish cause and hoped that Japan would continue to befriend the Jews, and would never permit the taint of anti-Semitism to besmirch her escutcheon. The speaker alluded to the fact that Spain, who had driven out the Jews four hundred years ago, was now anxious to have them return.

Rabbi HIRSCH explained the different symbols in the Diploma of the Golden Book one of which showed a youth with a sytche and agricultural implements signifying the faith of the Jews in the rising generation to fertilise Palestine and to establish a National Home there for the Jews. It was the Japanese Ambassador who was instrumental in introducing the resolution which culminated in the ratification of the Palestine Mandate. The Jewish community were grateful to Japan for this, and in recognition of the interest taken by Count UCHIDA the Zionist Association had caused his name to be inscribed in the Golden Book. As Count UCHIDA could not be present in person to receive this, the Consul-General for Japan had been asked to accept it on behalf of the Foreign Minister.

PRESENTATION BY MR. EZRA

Mr. N. E. B. EZRA, the Hon. Secretary of the Zionist Association, delivered an appropriate address and made the presentation of the Diploma to Mr. FUNATSU. He spoke as follows:—

"On behalf of the Shanghai Zionist Association, I have much pleasure in extending a hearty welcome to Mr. and Mrs. T. FUNATSU in our midst. They are here to receive a certificate of the Golden Book of the Jewish National Fund wherein the name of Japan's Foreign Minister has been inscribed by our Association. Count UCHIDA, like other statesmen of our time has taken been interest in Zionism. His first public sympathy with our aims was made known in a special cable message to our Association when the Council at San Remo had ratified the Balfour Declaration. Our Association had approached Count UCHIDA on various occasions in the past with a view to befriend our cause and were always given a cordial reception. We recall with gratitude that the resolution which culminated in the ratification of the Palestine Mandate by the Council of the League of Nations was introduced into the body of the League by the Japanese Ambassador. We see in this the friendly hand of a Nation which has thrown the weight of her influence on the side of our national aspirations.

"There are few nations in the world which do not possess a home of their own. The nearest neighbours of Palestine, the Turks, the Persians, the Egyptians, and even the Arabs, all have their hands full to take advantage of the wealth of their own countries. The Arabs have unexpectedly received after the war three countries, every one of which is of tremendous area; for generations long, they will have to use all their ability to develop the resources of these countries. In Hedjas, Mesopotamia and Syria, there is room for fifty million prosperous inhabitants, whereas the whole population there now, is only about five or six million. We Jews for the last two thousand years had been dispossessed of our national homeland. The world has until recently recognized our historical rights to our old home in Palestine.

"We are not, however, insensible of the recognition given us. We are noted for preserving the names of our enemies and friends alike. We recall every bit of little incident in our ancient history. We remember to this day the PHARAOHS of Egypt and CYRUS the Persian Monarch. The former oppressed and enslaved our ancestors, while the latter helped to rebuild their temple and their homeland. In like manor, future posterity will recall the help which Japan had given us in order to win a place under the sun. We are making history and entering upon a new phase of our national life, aiming at the re-establishment of a Jewish Commonwealth and making a success of it. During the few years of the Jewish upbuilding in Palestine, we have accomplished not a little, considering the disadvantages under which we have laboured; we have established colonies and cities, we have developed tens of thousands of acres of land and transformed them into veritable gardens of grapes, almonds, olives and orange groves. Factories and electric plants were erected. Roads and bridges were built up, swamps drained, forests planted and other works of cultivation and sanitation initiated. In giving you a bird's eye view of our accomplishments, I do not mean to say that we have completed our task, but on the contrary, there is much work for all of us yet to do. "The Jews are going to Asia," as Mr. SAMUEL UNTERMYER, the Chairman of the Palestine Foundation Fund, New York, so well said, "not actuated by revege or the lust of conquest, not with fire and sword, but with the tools of civilization and culture, with the school and university, the railroad and the tractor and hydro-electric equipment." In this great colossal task we are inspired by the friendly attitude of Powers like Great Britain, France, America, Italy, Japan, China, Siam and others. I have said that Japan has given consistent proof of her friendliness towards us. The idea of forming a Judeo-Japan Society was mooted in recent months by a Japanese thinker,

FACSIMILE OF THE DIPLOMA PRESENTED TO COUNT UCHIDA.

while the late Lord High Abbot of Koyosan has pleaded lately in a letter to Mrs. E. A. GORDON, of Kyoto, Japan, "That the Japanese people should join hands with the Jewish people and realize a real brotherhood among us." Such noble sentiments are fondly cherished by us and we hope that they may one day pass from the realm of dreams into the realm of realities. To-day's function helps us to knit closely our union together and we hope that Mr. and Mrs. FUNATSU, whom we thank most heartily for attending this reception will carry with them pleasant memories of our gathering to-day, and be assured of our cordial feelings towards them and the great country which they represent. I shall now hand over to Mr. FUNATSU, on behalf of our Association, the certificate in which the name of the Minister of Japan's Foreign Affairs, has been inscribed. (Cheers)."

THE CONSUL-GENERAL'S ADDRESS

Mr. FUNATSU on rising to respond was greeted with loud cheers. In accepting the Diploma on behalf of Count UCHIDA, he said he was sensible of the honour of being asked to be present at that ceremony, and added that it would give him great pleasure to forward the Diploma to the Count. Japan had all along been friendly disposed towards the Jewish Nation and had not hesitated to endorse their national aspirations. The Japanese people had never been known to persecute other nations and the Jewish people had always found Japan to be tolerant towards them. He and Mrs. FUNATSU felt deeply the honour that was done them and felt convinced that Count UCHIDA would feel equally so when he hears of the reception tendered him that day.

MRS. HIRSCH PRESENTS BOUQUET

Mrs. HIRSCH then presented Mrs. FUNATSU with a bouquet amid loud applause which was gracefully accepted by the recipient.

MR. D. M. DAVID PRESENTS COMMUNAL GREETINGS

Mr. D. M. DAVID spoke on behalf of the Jewish Communal Association, of which he is President, and conveyed the greetings of the community to the distinguished guests, for whom three hearty cheers and a tiger were lustily given.

INDIAN SYMPATHY

Prof. H. P. SHASTRI, a well-known Indian journalist and lecturer on Hindu philosophy, delivered a stirring address on the need of establishing forthwith the Jewish State as the only effective means of solving the world Jewish problem. His address was received with bursts of loud applause. He said:—

"As a non-Jew deeply interested in the spiritual welfare of the Jews, and conscious of the mission of this ancient race, I wish to associate myself with the function of to-day.

"Japan was the first of the Asiatic countries to wake up from the slumber of stagnation, and adopt the modern methods of progress with due modifications. The Jews have ever been alive to the importance of progress and despite the great disadvantages imposed on them, they have made wonderful contributions to the advancement of learning and civilization. To-day we see the representatives of the two great Asiatic nations shaking hands with each other, and it seems that the extreme East and and the extreme West of Asia—Palestine and Japan—are allied together in mutual understanding, the one great result of which should be the regeneration of Asia, because the materalistic civilization of the West has to receive the baptism of spiritual fire at the hands of Asia, if it wishes perpetuation.

"The Jews must not be satisfied till a Jewish State is established in Palestine through which they will be able to send the spiritual currents to Europe. We, three hundred and twenty millions of India, wish you success in your efforts. The children of Bhârat Mátâ are with you. We wish the day to come soon when meetings of mutual goodwill between the Jews and the other Asiatic will be held in Peking, Teheran, Delhi, Cabul etc., so that a real understanding of each other may be realised. (Cheers.)"

A SUCCESSFUL FUNCTION

The success of the function was praised by all those present, but it is necessary to state that among those who have rendered good work were, Mesdames E. E. J. ABRAHAM, N. E. B. EZRA, W. HIRSCH and R. E. TOEG. The thanks of the Association are due to them for attending to every minute details of the entertainment so successfully organized and which will remain one of the outstanding events of the season.

THE KASHER SHAVE

Traditional Judaism adheres to the laws in Leviticus which prohibits removal of the sidelocks and cutting the corners of the beard. One assigned reason was that the beard became a barrier between Israel and the heathens who shaved, while a second reason said the beard was to distinguish man from woman. To-day, when so many men shave, the orthodox Jew will cut, but not shave his beard.

Enterprising barbers have furnished the means of shaving within the law. The kosher barber is now become a part of the East Side of New York. He mixes some powder with warm water andsmears the paste on the face of the customer. After the face remains caked for about ten minutes, it is cleaned with a bone knife. The result is the same which obtains in a regular barber shop.—The Jewish Times (San Francisco).

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OUR LONDON LETTER

[*From Our Correspondent*]

LONDON, 16TH JANUARY, 1923

"The Daily Mail"

It is fortunate that the views of the *Daily Mail* are not the views of the Government. The *Daily Mail* is publishing, under the title of "The Palestine Deception" a somewhat elaborate series of articles attacking Zionism. These articles devote much attention to the report of the Zionist Executive to the Carlsbad Congress. From this report, the author derives a great idea of the power and diplomatic skill of the Zionist movement. Other subjects on which he has written hitherto have been the indivisibility of Syria, within which country Palestine, he asserts, should be included and the promises to the Arabs, fresh documents concerning which he publishes.

In considering the influence likely to be exerted by these articles, it should be remembered that the *Daily Mail* represents the views of no party. It has of recent years shown its impartiality by attacking one statesman after another, sometimes after having helped to put them in power. Its shifting fury has not been very comprehensible. No party and no government will, therefore, be much surprised at being attacked by the *Mail*. Indeed, it may be said that the Northcliffe group of papers have succeeded in greatly diminishing the power of the English press to influence the opinions ofresponsible people on serious issues. One little proof of the waning power of the press is the fact that the Labour Party is the second strongest party in Parliament but certainly has the least read press of any party

The Government Reply to the Arab Delegation

If we wish to see the attitude of the Government at the present moment, we can do so, for the Secretary of State for the Colonies, the Duke of Devonshire, received the Palestine delegation at the Colonial Office on the 11th instant.

The delegation placed their view very fully before the Secretary of State.

The Duke of Devonshire informed them in reply that the whole question of Palestine was being considered by His Majesty's Government without bias, but that he could hold out no hope that there would be any departure from the policy of the late government as set out in the White Paper of June, 1922.

The above statement was issued by the Colonial Office itself and has been published in Palestine by the Government there.

The statement was published in the *Times* under the heading "Balfour Declaration Reaffirmed."

The "Times" on Palestine

On the 15th of January, the *Times* published a leading article expressing approval of this recent Government statement. The article was not entirely agreeable reading for Jews but it did assert that British interests and an honourable undertaking demand that Great Britain should remain in Palestine. He asked, however, the Government to make British impartiality prevail in the administration. Certain Arab grievances, it termed imagrnary. It correctly states that when the Arabs are asked to enumerate instances of injustice "They do little but decant generalities, based on fear rather than on fact." It is pointed out that Palestine is now more orderly than it was under the Turks, when "Fellaheen of different local allegiance shed each other's blood more freely than is now permitted," and when the Beduins levied blackmail our agriculturalists. The material benefits of civilisation have also increased.

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It is interesting to note that the *Times* refers to the value of Palestine as guarding the approach to Egypt.

Meeting of the Actions Committee in Berlin

The unmoved attitude of the Government and the return of the *Times* to a policy more favourable to Zionism than it has recently adopted will be causes of encouragement to the members of the Actions Committee, who met on the 14th of January in Berlin. All the members of the London Executive were present. Dr. WEIZMANN, who has been to Rome and Paris on his return from Palestine has left for Berlin, without calling here. Messrs. SOKOLOW, JABOTINSKY, LICHTHEIM, MOTZKIN and Dr. SOLOWEITSCHIK have also left London, as have Dr. FEIWEL and Dr. GEORGE HALPERN, the representatives of the Finance and Economic Council. Among the important questions to be discussed are the Report of Dr. WEIZMANN on his political activities in Palestine, the Jewish World Congress and the financial position.

The Financial Position in Palestine

Cables from Palestine show that the serious financial position causes great anxiety to those responsible for our work in that country. Not only is it impossible to extend the sphere of our activities, but it is very hard to meet the current expenses due to the maintenance of existing forms of work. It is most important that every effort should at once be made to collect the money which is so urgently needed.

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MADAME BELLA PEVSNER ARRIVES IN SHANGHAI

ON A LECTURE TOUR FOR THE JEWISH NATIONAS FUND

Generous Response in Bombay and Calcutta

WILL ADDRESS LOCAL MEETING

EN ROUTE TO HARBIN, JAPAN, MANILA AND AUSTRALIA

As stated in our last issue. Madame BELLA PEVSNER arrived here on the 5th instant, after visiting India, where she had been lecturing to crowded audiences on the old and new Palestine. Her mission over there was a huge success judging from the results achieved and pledges given. Madame PEVSNER was supported by the leading men of India, namely, Sir JEMSETJEE JEEJIBHOY, Sir SASSOON J. DAVID, Bart. Prof. P. GEDDES, Mr. and Mrs. DAVID EZRA, Mr. and Mrs. GROSSMAN and others, who had extended her a cordial welcome and rendered her mission to India a memorable one. While in India, she delivered several addresses which were attended both by Jews and non-Jews aljke, and contributed much in dispelling some erroneous conceptions in regard to the real Zionist aims in Palestine. Especially among the Mohammedans she found certain deep-rooted prejudices against Zionism, but there is reason to believe that, as a result of meetings held and addresses delivered by her, the latter had been won over to the Zionist side.

MME. BELLA PEVSNER

In Bombay and Calcutta the Jewish communities have given close attention to Mme. PEVSNER for which thanks are due to Sir SASSOON J. DAVID, Mr. and Mrs. DAVID EZRA, Miss KITTY JUDAH, Mr. and Mrs. A. GROSSMAN, Miss FLORENCE HASKELL, Prof. E. M. EZEKIEL and several others. Mme. PEVSNER intends to stay here for some weeks in order to deliver addresses to the general public in regard to Jewish activities in Palestine. She assures us that "there is a great land hunger in Palestine for our people, and it is vital that we should acquire the stretches which we are offered now by some Arabs at a minimum cost." It is her intention to visit shortly Harbin, Vladivostok, Yokohama, Kyoto and Kobe, after which she will leave direct for an intensive lecture tour in Australia.

Mme. PEVSNER is an earnest Zionist worker having dedicated the best part of her life to the cause. She is an eloquent and gifted speaker and can arouse intense enthusiasm for the movement with which she is actively identified. Having travelled extensively round the world, she came into contact with several prominent men and women from whom she had received much inspiration and encouragement. The local Association is arranging a meeting (of which due announcement will be made in the local Press) and it is hoped that local Jewry will turn out in large numbers to hear this distinguished lady speaker. Shanghai Jewry was never known to be apathetic to Israel's national cause and the time now is opportune to hear some of the latest phases of Zionism spoken in a language that could appeal to our ears. Mme. PEVSNER appeals to the intelligence of every thinking man and woman and endeavours to bring before them the great message of the day. It is a real treat to hear her and we hope that the chance now given to our readers to obtain a first hand knowledge of the present upbuilding of the Jewish National Homeland will not be missed. Mme. PEVSNER is staying at the Burlington Hotel and would be glad to see anyone by special appointment.

JEWISH ENTERPRISE

Local Company To Sell Eggs In Small Boxes

A company has been formed in Shanghai to market fresh eggs, of guaranteed quality, packed in neat sealed cardboard boxes each containing one dozen eggs.

The new concern is a branch of Messrs. S. Rakusen and Sons, who originated the export shipment of fresh eggs from China. Not long ago the company sent 15,000,000 fresh eggs, valued at a million dollars, out of China, thus being responsible for the largest shipment of fresh eggs ever made. The eggs were shipped on one steamer and Lloyd's surveyors certified that only one egg of the whole shipment had slight albumen adherent, the rest being sound.

The new company will stamp all eggs sold with the proprietory name "Eggsell," and, states Mr. C. P. Rakusen, with their fine record of egg business behind them they will have little difficulty in supplying Shanghai's requirements. Mr. Rakusen states that most of the eggs which come into Shanghai daily are from the Yangtze district and are sent to various exporters who select the better class of egg for export and sell the inferior class in Shanghai. The new company would not tolerate this practice but would supply the Shanghai public with the best eggs, each one stamped with their trade mark "Eggsell"

A large plant, and an efficient staff of employees are employed by the company, and their methods are absolutely modern and should give no cause foi complaint. Careful examination of all eggs is one of the principal features of their process to ensure that none but the best and absolutely sound eggs are supplied to customers.

HEBREW RELIEF SOCIETY

PURIM BALL

The Ball organized by the Hebrew Relief Society in aid of its Funds took place at the New Carlton on the 7th instant, andwas largely attended by local Jewry. The net result is not yet known but we are assured that about $6,000.00 was taken after deducting all expenses. This is highly gratifying and we congratulate the Committee on the success achieved. We hope to publish a more detailed account of the function in our next issue.

MADAME BELLA PEVSNER WILL DELIVER A LECTURE ON
"THE SECRET OF THE JEWISH SURVIVAL"
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Annual Bazaar and Dance

SUCCESSFUL FUNCTION

The Jewish Girls' Association annual tea dance bazaar took place at the Carlton Annexe on February 20th, and was a very attractive affair.

The two prizes which were presented were won by:—Miss A. MOOSA, for the best needlework consisting of an embroidered silk Night gown, and Miss K. FALKIN, for the best dressed doll. The judges were Mesdames TOLEDANO and E. E. J. ABRAHAM.

The principal section was the members needlework stall under the charge of Miss A. MOOSA. The other stalls were as follows:—

The sweet stall was under the direction of Miss K. RAYMOND assisted by the Misses REGINA and MOZELLE LEVY, KITTIE DAVID, MARY HAIMOVITCH, and MABLE SOLOMON. The candies were made by them.

The novelty stall was managed by Mesdames E. M. EZRA, R. D. ABRAHAM assisted by Misses SEMA LEVY, VERA ELIAS, and MOZELLE TOEG, and ALICE MEYER.

A special feature of the bazaar was a stall in aid of the building fund of the Shearith Israel Synagogue, got up entirely by the children, AZIZA ABRAHAM, JENNY TOEG, EZEKIEL ABRAHAM and EZEKIEL TOEG and run by them under the direction of MRS. E. E. J. ABRAHAM. We are pleased to say that it was an entire success and much credit is due to the children for their voluntary work. The fund will be enriched by about $450.00.

The whole affair wos voted a great success, and the Committee are to be congratulated in the way the bazaar was conducted.

Had it not been for the absence of quite a few people on account of the holidays the attendance would have been much larger as the Community is beginning to realize the support the Girls' Association deserves.

We wish the Association continued success in all their efforts.

Contributions To Charities

We are pleased to state that the Girls' Association has contributed $50.—each to the local Jewish School and the Ukraine Jewish Relief Fund. This action is highly commendable and we hope that other local Institutions will follow suit.

Committee Elected For 1923

MRS. E. M. EZRA ..... President
MRS. R. D. ABRAHAM ..... Vice President
MISS K. RAYMOND ..... Hon. Treasurer
MISS A. MOOSA ..... Secretary
MRS. S. GATTON.
MISS GUBBAY.
MISS TOEG.

Miss Regina Levy Entertained

A very pleasant function took place at the Shanghai Jewish Girls' Association Rooms last month when MISS REGINA LEVY was entertained to tea and made the recipient of a gift from the members on the occasion of her approaching wedding to MR. JOHN GOLDENBERG.

MISS A. MOOSA, the popular Hon. Secretary, made the presentation with a few well chosen words.

MATZOS
—FOR—
PASSOVER

A LARGE CONSIGNMENT OF PASSOVER MATZOS HAS JUST BEEN LANCED DIRECT FROM MANISCHEWITZ'S FACTORY, AT CINCINNATI, O., U. S. A. ORDERS ARE TAKEN NOW

Price: Mex. $2.50 for a packet of 5 lbs.

D. G. M. ARONOVSKY
Hon. Secretary
SYNAGOGUE, "OHEILMOISHE"
7 Ezra Road, Tel. C. 1864.

Written for ISRAEL'S MESSENGER.

THE TREE FUND OF THE JEWISH NATIONAL FUND

By E. M. EPSTEIN, JERUSALEM (Palestine)

I have been asked by the Editor of ISRAEL'S MESSENGER to write an article on the Tree Fund, and I am puzzled not for lack of knowledge but because of the richness of the material for thought and expression. Shall I be influenced by our very practical Zionists and write of the economic value of numberless timber trees in Erez Israel: of their value in £.S.D., of their use for fuel, for furniture or workmen's tools? Shall I calculate the surplus profit that will ensue to the Jewish people from its investments in forests? and work out the figures of the increased worth of wooded over sun-scorched land? The theme is sufficient for a whole article. But what of the aesthetic aspect of rustling, whispering pines on the bill slopes, and acacia in the valleys, of the peculiar cheer of clustering woods, and pleasant groves in the country, of the satisfaction of the eye that rests on wooded land—and the strain on mind and vision of a treeless tract? Is there a pleasanter sounding word than Tree? Whose heart does not warm a little towards the poems of childhood about the trees of the forest and garden. It is a poet's word: "under the spreading chestnut tree....." There are not many blacksmiths in Erez Israel, but of those there are I like to think that each man plys his work in the village close to the tall cyprus or sweet odoured eucalyptus.

What distinguishes the cases we have created in Palestine? Why do they stand out from the barren waste and "leap to the eye!" The secret is that they are green-Nature's colour. Trees adorn them, bordering the cultivated land or forming gardens like the exquisite palm groves of Rishon and Migdal, places for elves and fairies; a lover's paradise, a child's heaven.....

In the arid plain of Jezreel, where once thundered the horses of Barak's enemies, there are being created a further series of these cases: *Moshve Ovdim* are being established by the Halutzim, tried workers of many years experience in Erez Israel, who have earned the praise and admiration of all. Both they and the soil need shade there from the hot sun: the man so that when his toil is done he may rest awhile neath the pleasant green foliage and so renew from mother Nature herself the strength to beautify and fructify still further the land on which he lives. The soil needs shade to prevent it being parched and scorched. The trees in winter stay the bounteous rain from running to waste; as you may see at Kiryath

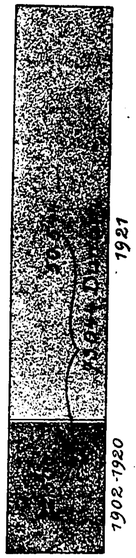

Diagram I.
Rural Property of the J.N.F.

Anavim where the ancient terraces are being revived: the deep extending roots of the trees absorb the essential moisture and store it throughout the long dry summer. The soil refreshed yields more luxuriant growths and the casis flourishes and grows into a smiling settlement. The water no longer settling in hollows, the formation of marshes with their ill consequences is prevented. The existing swampy land is drained and planted, and thus the whole climate, so susceptible to the influence of afforestation, is improved and with it the health of the workers and neighbouring inhabitants, both Jews and Arabs. The latter have called the eucalyptus tree "the Jew's Tree" in gratitude for its hygienic qualities.

There is a further advantage of afforestation. Encroaching upon the coastal plain are many sand dunes: slowly these ever shifting dunes swal-

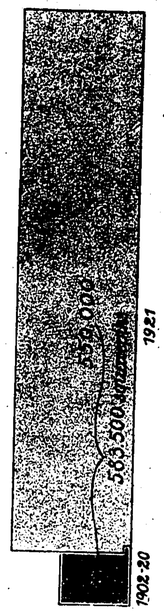

Diagram II.
Urban Property of the J.N.F.

low up more and more ground. In order to prevent this constant movement it is necessary to plant upon the dunes a particular plant, the Ammophila arenaria, which sends its roots to an exceedingly deep distance in the ground. This is being done at Nahlath Yehuda where good agricultural land will be saved from sand absorption, and all the other benefits of afforestation added to the district.

Could it be possible to render more good than this by the planting of trees in Erez Israel? To add ornament and beauty to productive good, to help men and beasts to improve nature herself?

There is another aspect of the Tree in Erez Israel, which makes them doubly dear. They represent a contribution of the Jewish people to the direct upbuilding of the land. The cost of the trees is donated by Jews throughout the entire world, and each donor receives a handsome certificate in token of his gift, recording the fact that he has contributed so many trees to Erez Israel. Persons whom Zionists delight to honour are made the recipients by them of a Tree Certificate in their name. Often in such cases a Garden of 100 trees is donated or a Grove of 1,000 trees thus the forests are linked up with

the Jews abroad and as they grow and renew their growth they are a constant reminder and symbol of the love Jews bear their land.

Altogether in eight places 658,550 Forest trees have been planted in the three years ending September, 1922 by the Keren-Kayemeth (The Jewish National Fund), according to a pamphlet of the Palestine Zionist Executive published last March, as follows:

Ben-Shemen 65,000, Hulda 68,460, Merchavia 26,850, Kinereth 79,700. Daganiah 5,000, Nahlath Yehuda 357,000, Beer Toviah 27,540, and Kiryath Anavim 29,000. These numbers exclude all Fruit Trees. Not all these seedings can be expected to mature: a proportion, say of 40 per cent., that will not do so must be allowed for, so that the total number of these trees attaining full height will be approximately 400,000.

Afforestation represents economy, production, usefulness: but to many of us, glad though we are that the trees mean wealth to the country, the appeal of the waving, murmuring leaves as the wind communes with them and wafts their message of national devotion to the countries of the Galuth, is the sweetest. When we of this generation will have passed away those trees will carry on the story of the rebuilding of the country: little children in the colonies and settlements will play beneath them and when they will ask, as they must surely ask their elders, who planted these beautiful forests for us? the story of the Tree Fund of the Keren Kayemeth le Israel will be told to them and the memory of its supporters will be blessed.

LLOYD GEORGE AND THE ANTI-ZIONIST JEWS

Shortly before the issue of the Balfour Declaration, several leading Jews who were afraid that such a step would prejudice their position as 100 per cent. Britishers invited Lloyd George to a dinner at the house of one of them. After dinner they held forth to him at great length on the dangers of the Zionist movement and insisted that their interests and sympathies were entirely bound up with England and that Palestine meant nothing to them. Lloyd George listened to them all very patiently and then began to get a little tired of their talk and showed it. He got up and said (so I have been told): "I have listened with great attention to all you have had to say, but I must confess I fail to understand you. All I know is this. When I get thoroughly 'fed up' with politics and want to rest I go to my own little home in my own little Welsh country. There, surrounded by my Welsh friends and kinsmen, the Welsh language and Welsh music. I gather new health and strength. Surely you feel or ought to feel the same about your own Palestine." With which bombshell he wished them all "Good-night"! If the story is not true in fact, it is perfectly true in the light it throws upon Lloyd George's conception of the position of Zionism in Jewish life. It is doubtful whether any other member of the Cabinet or the leader of any other party is so deeply imbued with this spirit.—S. LANDMAN in the *Zionist Record* (Johannesburg).

Miss MOZELLE TOEG as *The Shanghai Sunday Times*, won first prize at a fancy dress "At Home" given by the Shanghai Jewish Girls' Association to which we referred in our last issue. Miss TOEG sold a bundle of copies of the paper at prices ranging from 20 cents to $20 in aid of the Association's funds.

VOTE BY MAJORITY TO REJECT EINSTEIN THEORY AS JEWISH PROPAGANDA

"Resolved that the Einstein theory, for which Jews have made such widespread propaganda, is hereby rejected, in view of lack of sufficient proof."

This is a literal translation of a passage in the minutes of the Conference of German Students in Leipzig, just published, reporting a resolution adopted by an "overwhelming majority."

BEGAN WHEN A GIRL

Neglect of symptoms which first became apparent when she was emerging from childhood into womanhood has caused many a girl long years of suffering in later life. Such was the case with Mrs. Mabel Johnston, an American lady residing at 67 Bennington Street. East Boston, Mass., who fortunately ultimately found the help she needed in Dr. Williams' pink pills.

"My sickness began when I was a girl," relates Mrs. Johnston. "Overstudy and lack of outdoor exercise caused a breakdown in my health, and I never knew what it was to be as strong as most of the girls of my acquaintance. I was pale and so nervous that it seemed as though I should fly to pieces. I suffered from headaches a great deal of the time and didn't sleep well. I lost flesh and strength and my appetite was poor.

"When I was a young woman a friend recommended Dr. Williams' pink pills and she was so sure that they would help me that I got a supply of the pills and began to take them. They helped me in much shorter time than I had expected, for I had been ill so long. My appetite improved almost at once. Gradually my strength returned and I gained in weight and felt better in every way. I became less nervous and rarely have a headache now."

Dr. Williams' pink pills are sold by all druggists or direct from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, at $1.50 per bottle, $8.00 for six, post free. Equally good for men.

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Written for ISRAEL'S MESSENGER

THE NEW ERA IN ISRAEL

By N. S. BURSTEIN, CARDIFF, WALES

The most momentous fact in the history of modern times was the public session of the League of Nations at St. James' Palace, on the 24th of July 1922, to announce the ratification of the British Mandate for Palestine. This means that Great Britain from this date, assumed a new rôle in Palestine, not by way of conquest, not by way of annexation, but, purely and simply, as a trustee. And the trust deed shows plainly enough that the Jewish National Home in Palestine had been recognised in a concrete form by International Law. The Jewish Magna Charta for Palestine consists mainly of the following salient four points:

MR. N. S. BURSTEIN

(1) "The Mandatory should be responsible for putting into effect the declaration originally made on November 2,1917, by the Government of His Britannic Majesty, and adopted by the other Allied Powers, in favour of the establishment in Palestine of a National Home for the Jewish people."

(2) "Recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their National Home in that country."

(3) "An appropriate Jewish agency shall be recognised as a public body for the purpose of advising and co-operation with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish National Home and the interests of the Jewish population in Palestine....."

(4) "The Zionist Organization, so long as its organization and constitution in the opinion of the Mandatory appropriate, shall be recognized as such agency."

These are plain words, and to the unbiassed mind, this is a clear and precise definition of the real aim and object of the Palestine Mandate entrusted to Great Britain. There cannot be two ways about it. It states fully what was really meant. England has now a *fixed policy* in Palestine, which she must pursue with all her traditional love for justice and fair-play.

Commenting on the free and easy way the *Irish Acts* went through the House of Commons and the House of Lords, *Time and Tide* of December 8th 1922, made the following significant remark:

> "The smooth passage of the *Irish Acts* through Parliament is a subject of congratulation to all concerned. In neither House does the majority approve them in all their details, while at least a considerable minority has a root and branch objection to them, but because they were generally recognised as representing a debt of honour owed by one people toancther, they were allowed to pass practically without let or hindrance."

This was exactly the prevailing spirit in the English Government when the famous BALFOUR Declaration was promulgated, and this was exactly the motive power that urged the delegates at the Peace Conference in Paris and San Remo to recognise the historical, claim of the Jews to Palestine, and again this was the *nervus rerum* that stimulated the League of Nations to ratify the British Mandate for Palestine. The whole world acclaimed the smooth passage of the Palestine Mandate as a subject of congratulation to all concerned. It can almost be taken for granted that not in any of the Nations was there a majority approving it *in all its details*, whilst undoubtedly at least a considerable minority had a root and branch objection to it altogether. But particularly in such a case it was generally recognised as representing a debt, an old, old-standing debt of honour, nay more, as a duty of human beings, owed by the civilised nations of the world to a small, but long-harassed and cruelly wronged nation. And that is why the Palestine Mandate was allowed to pass practically without let or hindrance.

The English Government, as well as the League of Nations were obviously fully aware that such a scheme as the establishment of a Jewish National home in Palestine is not an easy matter and that it might be beset with difficulties, but they also knew that difficulties are made to be overcome. And, overcome they must and shall be, was their determination. All the leading newspapers of the world, including even the rigorous *Morning Post*, gave their hearty approval to the scheme. The newness of such an immense act of righteousness towards such a downtrodden people as the Jews, by the leaders of the civilised nations, overwhelmed even the most rigid anti-Semites with a feeling of temporary satisfaction and *nolens volens* they gave expression to it. But alas, this *"tranquillity"* lasted only a few years! Suddenly there came like an avalanche, a torrent of abuse and fault-finding from those "undermen who corrode the proudest civilisations." In their blindness they made a hue and cry. For instance, *The New Age* of June 8th 1922, said:—"Zionism, as it actually is, seems to be making as bad a chaos of Palestine as Sinn Fein is making of Ireland, and that England will be absolutely financially ruined through the Mandate." WINSTON CHURCHILL, the late Colonial Secretary a man who was recently described as one with splendid gifts, but who is woefully lacking in judgment and common sense, and again, as one who is destitute of moral idealism, thoroughly militarist at heart and contemptuous of the League of Nations —thought it wise to meet those *revolters against civilisation* halfway and made a new interpretation of the Palestine Mandate. But a show of weakness and trickery will never placate an enemy, and soon after CHURCHILL'S statement, the Arabs with their supporters have shown their dissatisfaction in a palpable manner. Men with clear

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For Men and Women
No shoes have more style and comfort built into them. They are delightfully comfortable from the first day's wear. No shoes satisfy so completely.
"Better let your next pair be Walk-Overs"
Head quarters for Silk Hosiery
WALK-OVER SHOE STORE
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and healthy minds cannot possibly look on Churchill's interpretation otherwise than as a mere *show of weakness* on his part, which must, as a matter of course, be eventually frustrated. And, to use the words of *The Times* of December 1st, 1922, —"Great Britain must recover a moral authority."

Of course, the Zionists have reason enough for gloom in their present plight, but they must remember that there is in existence a powerful instrument—the League of Nations—which they must support and cling to with might and main. The Archbishop of Canterbury, in a striking sermon preached September 4th, 1922, to the delegates of the League of Nations in the Cathedral at Geneva, said among other things:—

> "The League of Nations is a living body among us. We want to ensure for it a living soul.....The solution of Europe's" (I say the world's) "troubles must rest not upon logic or economics, but upon unseen sanctions—the righteousness of God."

That is just what the Jew is hoping and praying for "May the knowledge of God cover the world as the waters cover the sea"! It was the *righteousness of God* that prompted the League of Nations to ratify the Mandate. It is a living fact now, not so easy for anyone to kill. Therefore, hail the new Era in Israel! Courage to the Zionists!

For the last nineteen centuries the Jews of the world staggered from crisis to crisis. They have tried all sorts of remedies to cure their ills and raise their status in the eyes of the world. But everything proved of no avail. Temporary relief was their highest achievement, simply because they were short of a territorial distinction—in the territory avowed by the God of Israel, the territory of their Fathers. To the average man in the street, a homeless people is a miserable people—no matter how beneficial they may be to the nations among whom they live, in learning ability and wealth. The *Jewish Chronicle* of July 28th, 1922, rightly said:—"Culture and spiritual Zionism will not save our people. It has not done so these last two thousand years. Political Zionism, which at once gives to the Jewish people their rightful status as a nation among the nations of the world, and places upon them the worthy responsibility of Nationhood, will, we believe, do so. It is the only measure—so the Zionists feel—whereby Jewry can be made secure and Judaism preserved." The Jews of the world must now look on Zionism as the only life-buoy by which the prestige of Jewrydom can be saved for all time. To reject the one lifebuoy, as it has been well said, where it is a case of sink or swim, is not ordinary suicide—it is *felo de se!*

But my hope and confidence in my people are very, very great. This New Era, with its new hopes and new aspirations, has kindled the right light in the hearts of many Jews and Jewesses all the world over. The Maccabean spirit is still alive in Jewry. We have still our MACCABEES, MIRIAMS, DEBORAHS and ESTHERS, scattered over the whole globe. The hour will soon strike and they will all come forward and prove to the world that "the Jews are divinely preserved for a purpose worthy of a God!" The men and women imbibed with a spirit aflame with patriotism, personalities that grip the imagination, will come forward, who will know how to grapple with laws and rightful privileges to the best advantage of the Zionist cause. The Zionists, who always depended on the righteousness of their cause, will never use violence to attain their cause, and they will follow a policy always in harmony with the sacred Jewish traditional love of Justice, Liberty and Concord. CICERO's saying: "Be a pattern to others and all will go well" was always the unchangeable motto of Jewry's strivings—*Le jour de gloire est arrivé!* The New Era is here! The Zionists have burned their ships behind them long ago, there is no going back, and, come what may, they must and shall *make good!*

IN THEIR HOME-LAND

Baby's Own Tablets Safeguard Innumerable Homes

A British Columbia Mother's Thanks

A Canadian remedy, Baby's Own Tablets have an immense reputation in their home-land. Mrs. R. E. Long, of Peachland, British Columbia, is but one of thousands of mothers who give grateful praise to them. She writes:

"My baby is now thirteen months old and my experience has been that the use of Baby's Own Tablets allays the fever caused by teething and gives baby healthy sleep. My baby has always been healthy except for the fever and restlessness accompanying teething and an occasional cold, but the Tablets have proved so beneficial in these cases that I would not be without them."

The action of Baby's Own Tablets is prompt yet exceedingly gentle. They reduce fever, dispel colic and constipation, check diarrhoea, allay teething pains, cure indigestion, expel worms, quiet the nerves, and bring restful, health-giving sleep in a natural way. Druggists sell them; also post free at 60 cents the vial direct from the Dr Williams' Medicine Co., 60 Kiangse Road, Shanghai.

CORRESPONDENCE

CHIEF RABBI LANDAU NOT RESPONSIBLE FOR THE ADVERTISEMENT OF THE "SO-CALLED ENGLISH JEWS OF THE MOSAIC PERSUASION."

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I notice an Editorial in your November issue in which you comment on an advertisement for a Minister or Rabbi, supposed to have been published by the United Hebrew Congregation. Allow me to assure you, that the Council of my community is not responsible for that advertisement. We have advertised for a Minister for our new Synagogue, which is now in the course of erection, but our advertisement refers neither to the gentleman's "good look nor to his knowledge of Hebrew." In fact, we have approached Dr. BUCHLER, the learned Principal of Jews' College, to assist us in the choice of such a man.

The advertisement with which your Editorial Note deals, if genuine, must have been inserted in one of the American Papers by a few individuals, so-called English Jews of the Mosaic persuasion, who are anxious to establish a Reform synagogue here; who are too ignorant of Judaism and of our history even of the nineteenth century, to be able to derive a salutary lesson from the deplorable achievements of the Reform movement.

I am, etc.,
J. L. LANDAU.

JOHANNESBURG, December 13th, 1922.
Park Synagogue Chambers.

SHEMA ISRAEL!

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In Italy, we hear, the workingmen are anxious to be permitted to work one hour more daily without remuneration "for the good of the State, and for the building of a greater and more prosperous Italy." In a certain province of Italy, 45,000 persons swore that they would not keep upon their persons or in their homes any ornaments of precious metals or precious stones, but would give them all to a fund for furthering the interests of civilization, culture, and beauty in their province. The people above referred to also swore that for one year they would not attend any worldly amusements, and would dedicate the money thus saved to the good of the State.

Can the Jews not do for Eretz Yisrael what the Italians are doing for Italy? If the Jewish workingmen of the world would be willing to work one hour overtime every day for a period of one year for the benefit of our Jewish Homeland in Palestine; and if our ladies, the descendents of those who so shamefully gave their precious ornaments for the golden calf, would give away all their precious ornaments for the rebuilding of the Holy Land, as Mrs. NATHAN STRAUS did a few years ago, we would have a Jewish majority in the Holy Land much sooner than many people think. But why should our Jewish workingmen not do their utmost for their co-workers, who are so anxious to leave their respective Gehenems in Europe and settle in the Holy Land? And why shall our brethern not forego one year's amusements for the benefit of the most important of all Jewish enterprises since the destruction of Palestine by the Roman barbarians?

I think that it is the duty of the Jewish press effectively to wake and to keep on waking, the dormant conscience of our people. It does not matter at all whether we are established in Shanghai, in New York, or elsewhere, or whether we are orthodox or free-thinkers. We are all suffering shame and pain when our brethern are being tramped upon by the barbarians of Russia, Poland, Rumania, Australia, Hungary, or of elsewhere, and it is our most sacred duty to do our utmost for the rebuilding of Palestine and reduce by this the sufferings of our much abused brethren of Europe to a minimum. Our work till now for the Keren Hayesod, and for the other Palestinian enterprises, is very small, indeed, and we must do considerably better in the future in order to succeed.

I am, etc.
ISRAEL N. PRENOVICH.

NEW YORK, 1st January, 1923.
908, Kelly Street.

Dr. Med. Alex. Renner

GENERAL PRACTITIONER AND SPECIALIST IN WOMEN'S AND INTERNAL DISEASES

11B NANKING ROAD

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Residence, Kalee Hotel

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 6th April, 1923. Correspondents, are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

AMERICAN ZIONISTS TENDER BANQUET TO Mr. and Mrs. SOL ROSENBLOOM

Mr. Rosenbloom's Faith In The Future Of Jewish Palestine

REMARKABLE DEVELOPMENT

[From Our Correspondent]

NEW YORK, 19th January, 1923.

Several hundred prominent men and women gathered at the Hotel Astor on the 14th instant, at a dinner tendered by the Palestine Development Council to Mr. and Mrs. SOL ROSENBLOOM of Pittsburgh on the the occasion of their return from Palestine. Judge JULIAN W. MACK presided and addresses were delivered by HARRY FISCHEL, by both guests of honour, and by Dr. L. C. LOEWENSTEIN, Vice-President of the General Electric Company.

JUDGE MACK.

In his opening speech Judge MACK eulogized Mr. ROSENBLOOM for his splendid services to the cause of upbuilding the Jewish Homeland. Mr. ROSENBLOOM, he said, not only gave generously of his means—afer all the easiest thing a man of wealth can do—but also of his time and personal service. A year ago Mr. ROSENBLOOM subscribed a quarter of a million dollars for the work of the Palestine Development Council in Palestine, and out of this fund he gave G.$60,000 for 1922.

Mr. HARRY FISCHEL, Chairman of the Council's Building Committee, stated that one hundred houses were being built or were about to be built in Jerusalem with funds of which sixty per cent was advanced by the Building and Loan Association. So many persons availed themselves of this offer that it was found necessary to increase the G.$25,000 allotted for building purposes to G.$350,000. Mr. FISCHEL assured his audience as a real estate man that he regarded the investment as absolutely safe—so much so that he personally guaranteed half of the sum of one hundred thousand dollars that he raised in this country for this purpose.

Mrs. ROSENBLOOM expressed the hope that the physical electrification of Palestine would result in the spiritual electrification of the world. Greater than the tragedy of Jewish history, she declared, would be the Jew's failure to take advantage of the great opportunity now presented to him of restoring his Homeland.

Mr. ROSENBLOOM began by saying that after his visit to Palestine he was prepared to answer affirmatively the following three questions: Can the country be restored and made fruitful? Can the Jewish people become attached to the soil after an absence of 1900 years? Can Palestine hold a large number of our people? "I went, I saw, I was inspired," he said.

Dr. LOEWENSTEIN discussed the Rutenberg Plan. He declared that both the experts of the Allgemeine Elektrische Gesellschaft (of which the martyred WALTHER RATHENAU was head) and those of Baron ROTHSCHILD had investigated Rutenberg's project and found it feasible and profitable, and that he himself, after personally studying it, shared this opinion.

Judge MACK announced gifts from Mrs. MARY FELS (who was present) totaling some three hundred thousand dollars. Mrs. FELS' magnificent contribution was partly in money and partly in land she personally acquired in Palestine at certain strategic points. Following an appeal, G$50,000 more was subscribed.

BIRTH

KRISEL.—On February 25, 1923, at No. 4 Route Francis Garnier, Shanghai, to Mr. and Mrs. A. KRISEL, a son.

Winikoff's Bakery and Confectionery.

All Kinds of Cakes and Biscuits, Chocolate and Sweets delivered to any address in the Settlement.

No. 1 Broadway, Shanghai
TEL. NORTH 854

SOCIAL AND PERSONAL

Conducted by Ben Ami

Mr. HENRI GENSBURGER and his son EMIL who left for France over a year ago are returning to Shanghai this month via Canada.

* * *

Mr. R. E. TOEG left for Hongkong to attend the Races and will return to Shanghai this month.

* * *

Mr. A. J. RAYMOND, Managing Director of Messrs. E. D. SASSOON & Co., Ltd., is expected here shortly via Suez.

* * *

The death of Mr. N. A. COHEN took place on the 13th ultimo, at the General Hospital after a lingering illness. The deceased is survived by his wife and ten children.

* * *

A Jew, whose wife had their new born son circumcized, has been expelled by the Communist Party of Mosir, says a report from Moscow. The father pleaded in rain that the operation had been performed in his absence.

Mr. E. SALMON, of Messrs. E. D. SASSOON & Co. contemplates leaving for Europe next month on furlough.

* * *

Among those who left Shanghai for London last month was Mr. J. ROBENOVICH, who has been active in Shanghai journalism for the past few years. Mr. ROBENOVICH arrived in China in 1919 and commenced his newspaper career as a reporter on the *Shanghai Gazette*. Later, he joined the staff of the *Shanghai Times* and *Shanghai Sunday Times* and acted as Shipping Editor of those two journals. Mr. ROBENOVICH was a frequent contributor to ISRAEL'S MESSENGER. He also wrote for other local journals on Jewish subjects. He was a member of the Shanghai Volunteer Corps and was Associate Editor of the now defunct *Maritime Bulletin*. Domestic affairs in England have made his departure from China imperative but his numerous friends in Shanghai who bade him "bon voyage" are unanimous in wishing him a speedy return.

Mr. and Mrs. M. J. MOSES who left for Europe last year have returned to Shanghai last month and were warmly greeted by their friends.

* * *

Mr. ARCHIBALD DAVID left for Hongkong.

* * *

Mr. H. GOLDREI has removed to Kalee Hotel.

* * *

A son was born to Mr. and Mrs. ALEXANDER KRISEL at No. 4 Route Francis Garnier, on the 25th ultimo.

* * *

The Ohel Rachel Synagogue was the scene of a very pretty wedding on the 25th ultimo, when Mr. ERNEST GEORGE OSBORN, Manager of the Radio Corporation of China, was married to Miss BERTHA STERNBERG, RABBI W. HIRSCH officiated. The Synagogue was decorated with a profusion of palms and flowers.

The bride, who was given away by her brother, Mr. MAX STERNBERG, wore a wedding gown of white charmeuse, trimmed with pearls, and carried a shower bouquet of white carnations, tied with satin streamers. The bridal veil was of silver lace, held in place by a wreath of orange blossoms. Miss ESTHER STERNBERG, sister of the bride, was maid of honour and wore a frock of corncoloured crêpe de Chine, with a bertha of lace. Her bouquet was of pink carnations.

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The two small bridesmaids were the Misses BESSIE and THERESA CHAPELAIN, who were dressed in quaint dresses of pink tulle with taffeta ruffles and carried baskets of pink and white carnations. Mr. RALPH R. SCHNYDER acted as best man.

Immediately following the ceremony, a reception was held at the Astor House, where the bride and groom received the congratulations of their friends under a wedding bell of white roses and ferns.

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Further contributions will be gratefully and duly acknowledged in ISRAEL'S MESSENGER.

GARDEN TREE FUND IN ERETZ YISRAEL FOR THE LATE Mr. S. J. SOLOMON

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Further contributions will be gratefully received and duly acknowledged in ISRAEL'S MESSENGER.

POOR BUDDHA!

A dispatch from Chicago relates that when Mr. Clemenceau visited the Art Institute in that city, one day last week, he was shown a gold-lacquered shrine in which sat a bronze figure of Buddha.

"Ah, poor Buddha!" Clemenceau sighed; "he never said he was a God, but always said he was a man. But when he died they made a God of him."

The careful student of history, who knows what has gone on in the world during the last two thousand years, knows full well that Buddha is not the only one who has been treated that way. But that is another Genentschichte.—BILDAD, in *Jewish Exponent*. (Philadelphia).

DR. EINSTEIN HONOURED

MADRID, March 2.

The University of Madrid to-day conferred an honorary degree on Dr. EINSTEIN, who has arrived here.—*Reuter*.

BACK ROW FROM LEFT. ALINE MOSES, SOPHIE FINKELSTEIN, M. NISSIM, I. WEINBERG, M. MOOSA, A. LEVIS, J. JACOB, S. MOOSA, ANNIE FINKELSTEIN, ROSALIND MOOSA, MARY JANE, ANNIE KATZ, FLORA EZEKIEL, AGNES NISSIM.

STANDING FROM LEFT. KITTIE DAVID, SEMA LEVY, MARY KAMMERLING, REGINA LEVY, FLORA NISSIM, FLORIE SOLOMON, SUSIE LEVIS, JULIET SOLOMON, ESSIE LEVIS, RAE LEVIS, GRACE TOEG, FREDA KRELL, RACHEL ELIAS.

SEATED FROM LEFT. MRS. R. D. ABRAHAM, MERCEDES FONSECA, MAY HARRISON, KITTIE MOOSA, N. NISSIM, KATHLEEN SUDKA, ANTIONETTE GUBBAY, MOZELLE LEVY, FLORENCE MOALEM, GAETA STROK.

PRIZE WINNERS seated on the floor from left. LIONEL MOSES, MOZELLE TOEG, GRACE EZRA.

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THE ERRONEOUS IMPUTATION OF FAULT

"Tealamnah Sifthei Shaker etc." (Paslms 31-19)
Silence Lying Lips That Utter Arrogance and Abuse

By H. BERKNER

The wolf once said to the lamb: "It is your fault that I am hungry, I will, therefore, devour you." Had the Jew substituted the lamb in the fable it would not alter its moral. The administering of justice would be the same. The Jewish wealth always causes his neighbour's appetite and, when there is no pretext to satisfy the legal point, some excuse is invented for the plundering of it.

In Egypt the bare presumption that "he *may* ally himself with the enemies" had cost him 400 years' hard labour. In Persia a sheer trifle of snubbing some "Haman" had nearly cost him his life. And in Russia the fact that he was born a Jew deprived him of all human rights and rendered him a prey to the pogromshchiki.

Happily the fate of the Jew is not exactly as bad as that of the lamb in the fable. The wolves tear his flesh, drink his blood, but their tusks break when they reach the bone and a mighty kick from his lacerated foot sends them, sometimes, with a sorrowful whine.

In Egypt the 3rd plague of "vermin" made them sit up and take notice of the "finger of God" and the 10th plague had them at the Jew's feet, begging for mercy, and when the latter made his exit, not a dog moved his tongue. Russia had her share. Some hooligans are sitting now on their hind haunches massaging some sore spot inflicted on their body with that mighty kick.

What about Shanghai? Here the Jew still encounters some curs gnashing their teeth at him and some lousy assailants who do not see yet the "finger of God." When the full quota of the ten plagues will have visited their heads, then and then only will they, perhaps, let him alone.

Quite recently some scab in Shanghai found pleasure in gnashing his teeth, and, like the dog in Proverbs (26-11), he returned on his filth, dug up the old rot of Bolshevism and heaved it again at the Jew. This time it was about seizing the reins of the Soviet Government. He figures out that of all the office-holders in that Government 85 per cent. are Jews.

It may hardly be expected that this scribe has based his figures on statistical data, as digging into statistics means tiresome hard work, and a man like him who makes his daily bread from his profession as provocatore has hardly ever done and will hardly ever do an honest day's labour in his life. The 85 per cent. formula is, most probably, the result of his delirious brooding over the Jew. In his feeble mind he beholds a waking Jewish Commissar with a long tail of aliases dangling behind him, the holy ghost breathing into each alias the Bolshevist spirit and, behold, a dozen husky Bolsheviks jump out from their shells, shouting hurrah for Soviet Russia!

It is rather inappropriate to intrude upon the valuable space of ISRAEL'S MESSENGER with the old time worn subject of Bolshevism. So much was said and written about it, that some more of it will be nauseating. I will, therefore, beg permission to delve into this subject for so much only, as it concerns my nationality and in hopes that the points brought out will somewhat set on edge the gnashing teeth.

Suppose, now, for argument sake, the figures with reference to the Jewish majority in the Soviet Government are correct. In what way do they discredit the Jew? Is not the rush for political power, in the case of the Jew in Russia, simply a manifestation of the natural law that "forbidden fruit is sweet?" The privilege of political equality has been denied him under the old regime and, naturally, when the opportunity presented itself for the removal of the barrier, he made the rush for that forbidden fruit. Furthermore, the conquest on the political field is a matter of his efficiency, as, no doubt, each Jewish candidate in the political race had his Russian opponent and the one that got in must be the better man.

Would any national of Christian gentility, placed as the Jew was in Russia, act differently in this case? Would they remain inactive in the back quarters of a suffocating ghetto while a ray of light beaconed them into the big Highway leading to freedom and independence? Why, these very nationals that are so readily denouncing the Jew for his activities in Russia, these, so called, friends of Russia, did they not themselves make a rush for that country from all its four corners? From Archangel, Vladivostok, the Baltic and Black Seas? Did they undertake these expeditions for their brotherly love of Russia? Did they sacrifice so much money and blood for the unselfish purpose of helping Russia? Nonsense! Let them tell this rubbish to a subsidised press reporter. The man of common sense knows better. He is up to their game now!

If not for the valour and genius of that Arch Bolshevik, whose name became an International byword and at whom so much mud has been thrown that it would pile up higher than mount Everest, if not for the little Jew in a soldier's uniform, whose name is Trotzky, there would be no more Russia to-day. Instead, it would be a second China, parcelled out by those friends of Russia into International settlements and foreign concessions. Trotzky has saved Russia from those friends, which is a bigger thing than to save her from her enemies. Trotzky is the most hated Jew in the world, but the more he is hated this more will it be to his credit. Say what they will about him, they cannot brand him as a coward or traitor to his country. He defended his post on the battlefield faithfully and bravely and did honour to his sword. Trotzky—a discredit—is propaganda pure and simple.

Neither are those Jews a discredit whose posts are on the political field although their positions may be more precarious, as they have to fight armies of hirelings and cowards, whose motto is "Dishonour" and whose weapons are lies and perfidy, who attack women as well as men and neither do they spare children. That infamous lie about "Nationalisation of women and free love" is an illustration as to what foul means these cowards will use to gain their ends.

Yes, Free love! Let any Don Juan who still believes that it would be an easy matter for him to become the object of a Bolshevist Jewess' heart try this experiment of Bolshevist freedom on his own Knighthood and if he will not be rubbing some red spot on his cheek inflicted, not by the lips, but by the Bolshevist hand of a Jewess he will certainly have more luck than sense. Pharaoh had tried the free-love game with Sarah and got such a whack that he swore never again to attempt this experiment. He convinced himself, that the love of a Bolshevist Jewess is not so free as he thought it to be. That Sarah was Bolshevist there can be no doubt about it. If Bolshevism means anything that the local papers are taking

it for, if it means an old Chinese woman fighting an 18 hour work day for 12 hours, or an unfortunate Chinese rickshaw coolie fighting for another couple of coppers for his long tiresome run, if it means a person standing up for his rights, using common sense and reason, then Sarah is the person. When the Angel promised her a son she smiled and did not believe it. She reasoned that her husband, Mr. Abraham, was an elderly man. Had she been of those, who do not reason, she would have believed in anything. She would believe that a son might be borne without a father at all. . . .

Now, while I am using a bit of reasoning myself, I risk being called a Bolshevik. But as this epithet lost its magic spell and became a common *hocus-pocus*, used by any charlatan, it is quite harmless, and I will therefore, proceed fearlessly in my reasoning, thus:—

The choice of a Government in Russia as to whether the Jew should trust his safety and security in the hands of the Soviet regime or whether he should pray for their downfall and place his hopes on the Zarist successors—is the inevitable result, arrived at from outstanding facts, which speak for themselves.

In Soviet Russia there is not an instance where it could be recorded of an organised pogrom. There were some sporadic anti-Semitic outbursts from stray black-hundreds, but these were severely dealt with and, in some cases, shot right on the spot, as a warning against future outbreaks. Life, Jewish as well as Christian, is safe under the present Government.

As to what may be expected from the Monarchist pretenders, one has not to go very far to convince himself as to what fate would await the Jew under their rule. Right here in Shanghai there is quite a number of refugees of the Dietrics, Semenoff and Ungern type, still breading over a Russian throne, as in days of yore and are expressing their mind openly, that when that day comes, not a single Jewish soul in Russia will be left alive. They are specific in their forebodings as to allot to each one of them a certain number of Jewish throats to cut. The gentler ones limit their blood lust to a dozen threats and the more jealous patriots vouch for that number and that much more.

Thus, the choice of a Government in Russia is to the Jew a choice of life and death and, naturally, he follows the advice of Moses "choose life". Yet, some miserable wretch of a provocateur in Shanghai has the impudence to condemn him for the natural instinct of self-preservation and would have him rather offering himself of his own free will into the hands of murderers!

Silence foul, lying lips! Leave the Jew alone and Soviet Russia is none of your business to interfere with. Russia likes it and wants it, otherwise she would not have it. By "Russia" I mean all peaceful citizens and not those adventurers and monarchists who, with blood shot eyes, are crouching in their holes, craving for Jewish blood.

They are "ki im kummess asher tidefenu ruah" (Psalms 1-4) nothing but chaff, chased by the wind. And chased they are, indeed! They are wandering now from place to place in foreign lands, staggering under the burden of the loot they have carried away from Russia and offering it now to their foreign friends at thievish cheap prices. They are drinking now the bitter cup they had once forced into the parched lips of the wandering Jew. Drink it, friends, drink it hard and leave some for your brothers in blackmail in Shanghai. They deserve it as well as you do.

THE LATE SIR ELLIS KADOORIE

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COMMITTEE APPOINTED

The late Sir ELLIS KADOORIE, of Hongkong left a legacy of about £100,000 to the British Government for the erection of schools in Palestine and Mesopotamia. The British Government and the Trustees have decided that the bequest shall be devoted to the erection of Jewish schools in Palestine and a committee has been appointed consisting of Messrs. BENTWICH, BOWMAN, GINSBURG, LURIE, USSISCHKIN and LIPSCHITZ representing the Mizrahi section of the Zionists, to discuss and formulate plans for its disposal. At the first meeting held in January last, it was decided that such legacy as would be available this year should be devoted entirely to the erection of schools. The schools to be built should be the Gymnasium in Jerusalem, the Tachkemoni in Jaffa and the Hebrew mixed school in Tiberias. A technical sub-committee was appointed to prepare plans and estimates for these buildings for submission to the main committee.

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ANTI-SEMITISM

A Paper Read Before The Y.M.H.A. On The 27th December, 1922

By Mr. GEORGE E. SOKOLSKY

In a community such as Shanghai, this subject is particularly unpleasant because we are so few in number, we live among people of so many different nationalities that it is hardly possible for one to deal with a subject of hatred without finding somewhere the hater. Anti-Semitism is not a new subject, it is not a new fact, and its effects upon the Jews are very old and we all know all about them. The phase of anti-Semitism with which I shall deal to-night is, however, entirely new. It is one of the after-effects of the War, like the crime-wave in America. We find that the theater of anti-Semtism has been transferred from Eastern Europe, from that district from the Baltic to the Black Sea, where about 8,000,000 Jews live, to Western Europe and America, particularly to Great Britain and the United States where hitherto there has hardly been any manifestation of this social phenomenon. In the United States we find that the chief exponent of anti-Semitism is the manufacturer of the "tin lizzie."

Henry Ford has done more to make the position of the Jews in America difficult than the "Black Hundreds" of Russia at any time in their bloody history, because the methods of the "Black Hundreds" were crude—a knife, a pistol-shot, a stone, a lighted match.....and then it was all over. Henry Ford's methods are scientific. They are clever. They have behind them the money of the great manufacturer and he has been able to retain publicity agents, specialists in hatred, to stir up in America and Great Britain prejudice against the Jewish people. There is a basis for Henry Ford's activities, a very curious basis, of accounts are true.

A very charming lady came to America sometime in 1915 to tell the American people what a bad thing War was. She told the American people what good they could do by sending a peace expedition to Europe. The only man who could realize such a phantasy was Henry Ford. He got himself a ship, he got himself a few men and women who were seeking publicity and notoriety, he manned the ship with good sailors, loaded it with food, and sailed for Europe, with the fate of the entire world in his hands—so he probably imagined.

When the trip failed, this poor deluded man found the entire world regarding him as a madman—some as a mad genius, most people as just mad. The idea suggested itself to his mind that here was a Jewish woman who had been employed by the German government to attract him to Europe to make a fool of him. Had this trip been a success, of course Ford would have accepted the credit for himself. But, with failure came the idea of ridicule, and with it came the terrible hatred of the Jews.

In America Ford fell in with certain Russian Emigres, men who were striving for the restoration of the Romanoff dynasty in Russia. These men could not do anything because they had no money. They found that Ford hated the Jews as much as they did. So they brought to him a peculiar manuscript the purpose of which was to indicate that all the Jews in the World had formed a union for the conquest of the world not by war, but by revolution and high finance. Ford had trouble with Wall Street and again he saw the Jewish hand—the Wall Street financiers would not give him any money. According to Ford, the revolution in Russia which was spreading to the entire world was organized by Jews, all the leading Bolsheviks being Jews—therefore, the one thing to do was to exterminate all the Jews, and Henry Ford has devoted large sums of money for this purpose.

In England there was another curious factor. A large number of Jews came into power with the advent of Lloyd George. There is a rumor in political circles that Lloyd George, having no party and having no money to maintain himself in power, went to the Jews, to the Isaacs, the Samuels, and the Sassoons, and appointed their sons and cousins and other relations to high offices and obtained for such appointment money which he used to maintain himself in power. Whether there is any truth in such a statement no one but Mr. Lloyd George knows. There have been stories that Disraeli maintained himself in power by similar methods, but it is well known that he was backed by the family of the Duke of Portland and not by the Hebraic means depicted in the motion picture we recently saw. Those who are opposed to Lloyd George, particularly the Conservative Party, started a campaign which was aimed at driving out of British political life those Jews who were holding Cabinet and other high positions. The campaign was waged largely against those Jews who were in the Indian Service because it was felt that there they were most vulnerable. The "Morning Post" which had no particular program except the program of favoring everything that was perfectly allright in pre-Victorian days immediately attacked the Jews and immediately took on the propaganda which Ford was conducting in America.

In America, to return to where we started, there was a peculiar political manifestation which was not aimed particularly at the Jews but which had for its purpose the making of America white and Protestant. I refer to the Ku Klux Klan—a movement which is as difficult to understand as it is to pronounce. This movement was to a certain extent part of the "crime wave" which was an aftermath of the war. The K.K.K. favored the elimination from political circles of all negroes, Catholics and Jews. Their opposition to negroes was not as strong as their opposition to Catholics and Jews. The organization of this society does not constitute a serious menace to the Jews, because the movement has been found to be a business proposition, and is opposed by the American government which will ultimately destroy it; but the fact that such a movement could have existed in America and could have taken root in America, is an indication of the attitude of certain groups within the American people towards the Jews, and it is this indication with which I want to deal, to try to analyse it, and seek for its cause.

In France and Germany anti-Semitism is scientific, theoretical and of small importance because in both countries the Jews do not resist anti-Semitism. They yield to it and become absorbed by it. But in the United States and Great Britain, the Jews resist anti-Semitism. They demand and receive their full rights, and wage as earnest a war against the anti-Semites as the Anti-Semites wage against them. In both the United States and Great Britain, the Jews are organized for this purpose and are capable of maintaining their organizations. From the Jewish standpoint this is very good, but it is one of the cause for anti-Semitism. It is because of the fact that our Zionist organization has been able to achieve to a certain extent its program and has been, within the United States particularly, able to indicate

to the rest of the work that the Jews are organized and are able to deal with Jewish problems that public opinion has been focussed upon the Jews. Now there is one phase of this situation which is generally overlooked, a phase which I have only recently came to understand, when I lived in Russia. It had always been my opinion and I believe it is the opinion of most people to-day that the Russians are mostly anti-Semitic. When I was in Russia I could hardly find an anti-Semite. The anti-Semites were few in number and inarticulate. Those who are anti-Semitic don't talk about it. Some think that there has been created an opinion of general opposition to the Jews, when as a matter of fact the general public is not concerned with the question either way. A few are anti-Semitic, the rest are not interested. In Great Britain and particularly in the United States anti-Semitism exists in a similar form. The K.K.K., and Ford and the Russian emigres and a few anti-Semitic Jews are not large enough in numbers to affect the status of the Jew in America, but they do create a noise and the impression that the Jews are not wanted in America, and that impression expresses itself in other ways—in, for instance, the passing of an immigration law which is designed to keep out of the United States further Jewish emigrants. Many American universities have been considering the problem of limiting the number of Jews who may study in such universities. There is a college in New York City where a Christian is as rare as a foreigner would be in the interior of China. The college is almost Jewish; yet even there the problem of limiting the number of Jews has appeared. Perhaps they will in the future reduce the number of Jewish students from 85 per cent or 87 per cent. or 90 per cent. or whatever it is, to 60 per cent. In my own university a psychological test has been devised which is very interesting but also very unfair to the Jews. The test is for the University to determine before they admit any man to study whether it is worthwhile to give him an education. Of course, a man with curly hair and a beaked nose may be no good. Of course, such a thing is not serious and will disappear within two or three years, but the fact that the university has been able to entertain this idea, is because of the few anti-Semites have created a basis for public discussion of Jewish problems.

There is another factor in this situation which is more unpleasant to talk about than any other phase of the Jewish problem and that is the attitude which the Jews themselves. This is a phase of the problem that is difficult to discuss because one does not want to admit being inferior. Nor does one want to recognize that the ways of one people is better than that of another. There is in every country an external, what might be called an exterior culture—a veneer. It does not make men great, it does not make men good, it does not develop a fine personality, it does not help the country in which it exists, but it is there. One cannot say who is correct—the Japanese who believes he is superior to any other being, the Chinese who regards as butchers all who cut their meat at the table. The Chinese shakes their own hands in greeting, just as the Americans shake each others, while the Russians kiss the lady's hands and the Frenchmen bows. The Jews and the Chinese keep their hats on in the house, while Western Europeans remove theirs. Which is correct we do not know. But what we do know is that if you walk into a Japanese household with heavy boots on, they resent it—if you eat with your fingers in a British household, they resent it—if you leave your hat on in an American household, they resent it. We have a very serious problem with regard to the Jews in America and this exterior culture.

We have since 1905 received in America a new population of Jews which has been estimated at from one to two millions. These Jews all come or largely come from the Southeastern part of Europe. These Jews have a culture which is the result of persecution and repression, and these Jews have not only memories of such a culture but have within their own lives experienced persecution and suffering. The first Jews who came to the United States were the Sephardic Jews, who emigrated to the United States as early as Columbus, who settled on the American continent as early as the "Mayflower," who fought and financed the American Revolution, who fought on both sides in the Civil War, and who perhaps produced the greatest confederative statesmen during that war, Judah P. Benjamin, secretary of state of the Southern Confederacy. These Sephardic Jews kept their religion, their customs, and yet were Americans. To this day, many of the leading Jews in America are descendants of these early settlers, among whom may be mentioned Bernard Baruch, who more than any other man rendered great service, at a great sacrifice to himself, to his country during the World War.

Then came the German Jews, who arrived in America after the Revolution of 1848. They started at the bottom with a pack on their backs and they traveled throughout the country—through the Middle West and the South where they peddled all sorts of things and finally settled down, became members of small communities, and were generally respected in those communities. Many such families, such as the Kuhns, Loebs, Speyers, and Selegmans have produced our greatest bankers. But these German Jews, unlike the Sephardic Jews, changed their methods of living as soon as they came to the United States. They changed their ritual from Hebrew to English, they adopted local American customs, they resented being called Jews, and, where opportunity offered, intermarried with Christians, became Christian Scientists, New Thoughters, and joined all such peculiar religions which originated from the city of Boston. Then came the Russians.

From 1905 to 1914, in a short period of nine years, the Polish Jews, furnished perhaps the greatest number of immigrants from any nation that America has ever known. Almost unknown in history is this migration of more than a million human beings from one country to an other in the period of a decade; crossing a continent, crossing the Atlantic Ocean, overcoming all difficulties and finding a home in a new nation, the language, the culture, the habits, the laws of which were unknown to them. These Polish Jews brought their own institution, their own manners, their own point of view, their own attitude toward life. They did not spread themselves but crowded into a few cities such as New York, Boston, Philadelphia, Chicago, etc. Within each city in which they settled, they made another city—a Jewish city in every respect from the language onward. After the War one began to realize that. One began to realize that these people who have only been in America for nine or ten years, were American citizens and had the right to vote, but that their primary interest was not in America. The answer to this is that the children of these Jews will be Americans—good Americans, because that great melting pot of America, the Public School, grinds and grinds and grinds until its pupils become Americans in ideal and habits. But the Fords, the Russian emigres, the K.K.K., began to point out that here are people who have their own exterior veneer, their own religion, their own customs—they do not stop to consider what the children of these Jews will be. How this problem will be dealt with it is hard to say. My own idea is that, one generation will disappear and then another, until, like the German Jews, the new Jews in America will become assimilated. But the American government took a step towards the solution of this problem when they made a law limiting the number of Jewish immigrants entering the United States at one time.

In Great Britain the anti-Semitic problem is largely a political problem, as Jews have in a measure supported the liberal groups and are therefore opposed by the conservatives. However, in Great Britain there has been the same tremendous influx of Jews from the pale and a similar resentment to them. What effect this will have in Great Britain, it is hard to say, because in Great Britain it is so much easier to pass legislation which make the position of the Jews more difficult than in the United States. To pass legislation in America is always very difficult.

Zionism is one of the most serious factors in this situation. A great many people who are normally friendly to the Jews resent Zionism for reasons which are sound from their standpoint and it is important to know this standpoint if we are to combat it. The mere calling of names is of no benefit to us and does not make the position of the Jews in the world easier. Those who believe that Palestine is sacred because in it was buried Jesus and the Apostles are opponents of Zionism and become anti-Semitic because they resent the transfer of this territory to Jews. This objection from their standpoint is sound, and our method of attack should be not to argue against the objections but to argue against their standpoint. If the Jews are attacked mercilessly and without reason, many of these people will fight for the Jews, but they are opposed to the Jewish occupation of Palestine. Curiously enough a group of anti-Zionist Jews have done more to make the position of the Jews difficult than any other group. They provide the anti-Zionist with most of their materials. Mr. Mogenthau has perhaps done more than any other man, more than any Christian, to help the anti-Zionist oppose the Jews. But this problem of the opposition to Jewish aims in Palestine will to a certain extent solve itself. We shall more than likely lose what we have gained politically in Palestine. We shall gain more culturally, industrially, and economically in Palestine after we have lost all political influence there, because in view of the unfortunate termination of the War, the treaty made at Versailles cannot protect minority nationalities and the promises made to the Jews cannot be kept and will not be kept, and this is a problem which we will have to face squarely.

The two points, therefore, upon which one has to focus his attention in dealing with these problems is (1) that the cause of anti-Semitism in Western Europe is not religious, but resentment toward the lack of a usual exterior veneer on the part of the Jews; (2) The large numbers of Jews from the Pale who have come to Western Europe and America and who have brought with them their own culture which lacks this exterior veneer which Great Britain and the United States and other countries require in the form in which they require them. With these two definite problems facing us, we can see and analyze our own situation. The first question to ask ourselves is whether we must bring with us to those other countries the particular characteristics of the country from which we came; or, like the German Jews, change our customs and exterior veneer, and become assimilated as Americans and Britons. If we determine upon the latter course, I think that anti-Semitism in Great Britain and the United States will disappear. If, on the other hand, we insist upon remaining as a distinctive race within the Western countries, we shall find ourselves very much worse off, and perhaps in the end we shall find that there is no room for us in Western Europe and America.

"RICH AS A JEW"

By Dr. Samuel Hirshberg.

There is nothing, of which I know, about which there is so much canting shame and pretence indulged in by men, as this matter of wealth. Men affect to deprecate and despise wealth. They speak of it contemptuously. They call it odious names. They characterize it as "the root of all evil." They describe it as "filthy." They cultivate the impression that the desire and quest of it are unmitigatedly sinful. And yet, offer ninety-nine out of every hundred of them—and I am not so sure either of the hundredth—the opportunity of obtaining wealth, and who of them will reject it? There is such a wide divergence, aye, such an irreconcilable contradiction here between the utterances of folk and their actions. Even while their lips declaim and protest so vigorously to the contrary, there is nothing that the largest proportion of people evidence by their conduct that they are so mightily and so avidly bent upon securing and commanding for themselves, as wealth. Why then all of this disingenuous, hypocritical expression of reproach and scorn for it and its seekers?

Wealth is and may be an entirely and unquestionably proper and legitimate object of human quest. It has no moral quality of its own. Its per se, is wholly unmoral. It acquires moral or immoral quality only as the human individual invests it with the one or the other. The manner of its achievement, and the method and purpose of its employment—it is these alone which establish its moral character. Is it by the exercise of strict honesty and integrity and industry, in no wise thwarting or injuring the similar interests of others, that a man amasses his wealth? Amassed, does he apply and expend it in helpful, wholesome ways, beneficial to himself and others? Wealth of this kind, thus gotten and thus employed, is its own justification, and it could want no surer or finer justification.

If then it be a fact, that "Rich as a Jew" is a statement of a fact, there were nothing to apologize for or defend in the fact, so long as the riches leave no occasion for reproach in the manner of the getting and the disposing of them. And as for this, I warrant the assertion, that no more occasion for reproach does attach to the riches in the hands of the Jews than it does to riches in the hands of any other people.

But now as to the first question, the question of the fact itself. We know how the idea expressed in this saying, "Rich as a Jew," gained currency. It had its historic origin in the days of the cruel, wholesale proscription of the Jew. Tolerated on the barest sufferance almost everywhere, excluded from the rights and opportunities accorded other men, shut out from most of the trades and crafts, forbidden to own every other form of property, liable to expulsion almost any moment, the Jew was literally forced into the one line of pursuit open to him, in which he might accumulate some wealth which might be safe, in that it was portable, ready to be carried with him in the event of the bitter orders to be on the move. He became—as the one alternative—a banker, a money-changer, a money-lender. He was the one man, by hard necessity, who took up this calling, when it was anything but respectable, to be a banker, and thus it came about, that when ready wealth, wealth in the form of money, was required, and it was hard to procure it elsewhere, the Jew could be turned to in the confidence that he had it, and so arose the saying, "Rich as a Jew." Riches with him here, by a bitter irony, were the very sign and token of his helplessness, his powerlessness, even as they were the very fruit of his adversity.

But to-day, however it may have been in the past, and however the allegations of modern Jew-baiters would still have it so, it is not a fact that the Jews are the prime possessors of wealth; that the money-power of the world is in the hands of the Jews. The most convincing disproof of this is the dire wretchedness of the Jews for the most part throughout the world. A compassionate, generous folk, with a heart of

sympathy at least for our brethren in distress, as our worst enemies even will concede we are, it is improbable, aye, inconceivable that, did we possess the power of wealth to forbid and prevent it—and wealth certainly possesses that power, if it possesses any—we would not forbid and prevent the awful wrongs and outrages perpetrated against the millions of our fellow-Jews in the countries of the old world. The fact of the matter is that there is no people among whom the percentage of wealth all-told is so low, and the percentage of poverty is so high as it is among us Jews. The people who at this moment, in largest proportion to their total number, know and suffer the privations of extreme destitution in the most appalling of its agonizing forms, are the Jews. Just attempt to visualize for the moment if you can, the awful conditions under which, with but the rarest of exceptions, the hosts of our people, in Poland, in the Ukraine, in Rumania, Galicia, Austria, Hungary, are obliged to live, conditions far less tolerable than those of their wretched neighbours, and we sense the depths of the deepest and most abject misery into which any human beings anywhere are plunged.

The trouble with people generally is that, with their attention captured by some signal conspicuous instance of a wealthy, successful Jew, they rush into a generalization with regard to all Jews, who are thereupon credited with being similarly wealthy and successful. They forget that for the one Jew or the few Jews who have achieved a notable fortune in their business or their profession, there are the hundreds whose lives are of continuous struggle to assure themselves just a bare subsistence. They forget that for the few Jews who live on the avenues and boulevards of our large cities, there are the thousands who, not from any choice of their own, live in the Ghettoes. They forget what that crowded, congested East-Side of New York City with its teeming multitude of Jewish men, women and children, several hundred thousands of them, face day by day with poverty in its grimmest, most pitiless, tragic aspect, means.

I have not counted, to be sure, the personal means of the members of this community, but from what I know of them, I dare say that I am well within the facts when I say, that of the 25,000 Jews of this city, not three per cent can be placed in the category of the really wealthy, and that while another twenty per cent may be described as comfortably circumstanced, the remaining seventy-five per cent and more are making little more than a livelihood, and not a few of these a livelihood that is decidedly poor and meager.

Of the country at large, a book recently published, bearing the title, "Dynamic America and Those Who Own It," discloses the fact that of the total of 449 names therein mentioned as the names of America's wealthiest men, 33 are borne by those who are probably Jews. But it is not at that until we come considerably down in the list of these Croesi of our land, that we arrive at a Jewish name. The Rockefellers, the Morgans, the Goulds, the Astors, the Vanderbilts, are unmistakably not Jews, and contrasted with the hundreds of millions in the possession of each of these, yes, the billions in the possession of one of the families at least, the wealth of even the richest of the Jews becomes quite insignificant. The late Jacob H. Schiff, reputedly the most princely wealthy, even as he was the most princely philanthropic of all American Jews, died with an estate of but $35,000,000, as has just developed within the last several weeks. In the light of these facts, it is apparent how far aside from the truth, how lacking in proverbial basis for its suggestion, is the saying, "Rich as a Jew."

But rich as the Jew proverbially is, not in material wealth, yet is there the sense in which it is designed that he should proverbially be rich. He is designated in the Bible as the "Am Segulah," "God's peculiar treasure," "the Chosen People." He is not and has never meant to be this, in any partial sense, as more beloved by God than any other folk, but solely in the sense, that his is the solemn responsibility to be not so much a Chosen People, as a "Choice People," an exemplary, a model, a pattern-people, the "Way-Shower" to all other people—a people rich in the finest and noblest of all treasures, the treasures of an exalted character, of the loftiest type of a moral and spiritual manhood and womanhood.—*The American Israelite.*

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OBITUARY

We regret to announce the death of Mr. EZRA S. LEVY which took place in Hongkong on the 2nd instant. The deceased left Shanghai a few months ago for the Colony in order to avoid the Shanghai winter and was expected here at the end of this month. The late Mr. LEVY was an old resident of Calcutta having been connected for over forty years with Messrs. DAVID SASSOON & Co. of that country. He arrived in Shanghai a couple of years ago to stay with his family. He leaves a wife, five sons, three daughters and three brothers to mourn his lose. We extend to the bereaved family our sincere sympathy and condolence in their irreparable bereavement.

THE LOCAL JEWISH SCHOOL

DRIVE FOR NEW BUILDING INITIATED

We are pleased to announce that as a result of several months work by the responsible sections of our community, a drive for the new building school fund has been inaugurated this week and promises to bring in substantial results. Already a sum of Tls. 50,000,—has been contributed and it is hoped that the full quota of the amount required will be forthcoming shortly. The need of a new building is badly felt among us and there is no reason why our community should not set it in order when the need is pressing and urgent. We hope to publish a full list of donors in our next issue and also thank the many workers in this field who made the drive the success it deserves.

[illegible]

[illegible] Palestine [illegible]

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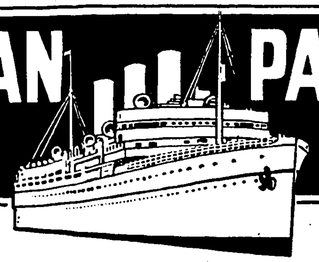

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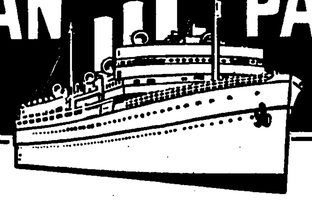

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 6TH APRIL, 1923. 20TH NISSAN, 5683.

WANTED: YOUNG MEN AND WOMEN

The growth and the development of our community have been rapid in recent years. A greater measure of responsibility has therefore, devolved upon the present leaders, who are assuming the full burden of our communal work. There are some who have grown gray in the service; while others have gone to the Great Beyond. Gaps could not be easily filled and often we look in vain for some new recruits to replace those who wish to retire and will perforce retire sooner or later. We are indeed beset with difficulties. This is a problem that will compel our earnest attention soon. A striking tendency exists on the part of our young men to spend their leisure moments more in gaiety and frivolity, and to shut their eyes to the good work lying ahead of them. We notice with sorrow that young men of the present time are not inclined to make sacrifices for the Jewish cause and to essay to better the lot of their own suffering brethren. At the present moment there is much good work to be done, but where are the volunteers? It is hardly fair to expect the present officers to go on indefinitely especially as the volume of work is increasing rapidly, requiring fresh energy and youthful vigor and enthusiasm. Who is responsible for this laxity? We have no hesitation in saying that the parents and even the present leaders are not entirely blameless. We sadly fear that they make little or no effort to enlist the services of our young men for our community. While we encourage the former to take some part in our religious services, *e.g.* inviting them to read *Maftir, Zemiroth* and *Selihoth*, we do next to nothing to train them to assume the burden and the future leadership of our community. The result is bound to end in disaster for us Scores of local Jewish institutions cry aloud for men and women to assist them in their task. There is the Shehita Board which exists in name only. Practically all the committees who served in the past have withdrawn since the passing away of the late Mr. S. J. SOLOMON. Proposals to remedy the state of affairs have met with stern resistance. How long will this state of affairs last? Surely there must be an end to it. Profiteering in the sale of Matzos was negatived this year by the Committee of the Ohel-Moishe Synagogue selling them at cost price. Can they not go a step further and stop the present profiteering in mutton and meat? The Jewish Communal Association has failed in this respect but it is almost certain if the Ohel-Moishe tackled the problem they would succeed. This question it is needless to add, affects the Kashruth problems of every Jewish home in Shanghai.

There is also the School question. The present leaders thereof are men who have given their services for decades ungrudgingly. We do not want to disparage their good work. We know they will stick to their post to the end, but new blood is needed to enthuse more life and invigoration in the institution. Then there is the Hebra Kadisha which hungers for young men to assist in the good work which it is performing. There is as well the Synagogue which requires men, young men to serve on the Board.

* * *

WANTED: A PAID SECRETARY

Our communal problems are rapidly growing into larger dimensions. With the growth of our community there has come a proportionate increase of work which is taxing the patience and the resources of the present small band of voluntary workers. Unless we want to see the work inefficiently rendered or crippled, we must find ways and means to solve the problem. We cannot ignore it any longer. The present method of handling the affairs of our community is certain to re-act adversely on our interests. We have now grown into a big *kahal* and what was good a decade ago cannot be good to-day. It behoves us to wake up and find a solution. We suggest that a paid secretary be engaged forthwith to perform all the multitudinous work which now falls upon the shoulder of an honorary secretary, who with all the charitable intentions is bound to neglect,

nolens volens, the interest of the community. An efficient paid secretary will bring our local institutions to a state of perfection; he will explore fields which have so far not been tapped, he will supervise carefully the needs of each institution and arouse better interest and entusiasm among us. Such a man if paid well and engaged immediately will prove a boon to our cause and there is no reason why he should not be found. There are one or two efficient men whom we would like to recommend but it is useless to put the cart before the horse. This is a matter for the local Jewish Communal Association to act or to take the lead. Once it is proposed to engage such an able and efficient worker we feel convinced that our present problems would no more be vexatious to us but carried lightly by the present committee of management. The cry for voluntary young men to assume the burden of our communal leadership is a cry in the wilderness, but with the appointment of a paid secretary there will be considerable relief to the management who at present stand between the devil and the deep sea. We emphasise again the importance of carrying out this proposal; and the question of remuneration should not be in the way at all. All progressive and up-to-date communities abroad have tried the scheme and found it practicable and Shanghai should not be an exception. Let us hope that at the forthcoming annual meeting of the Synagogue "Ohel-Rachel" this question will be considered and discussed, as it is imperative for all the local institutions to act jointly in the matter, so that the interests of all may be represented by the ideal man whom we wish to see appointed at the head of our community.

* * *

WANTED: A NEW JEWISH SCHOOL

We publish elsewhere a stirring appeal for funds for the building of a new school in Shanghai which we trust will be responded royally by our readers. The committee have put the case in a nutshell and there remains very little for us to say in support of it. We sincerely hope that this drive so long overdue will meet with immediate success and a generous response from the responsible leaders of our community, who are asked to make a serious effort to rescue the local Jewish school from being entirely closed for want of a suitable building. There is indeed no earthly reason why such a rich community like ours should not secure the modest sum of Tls. 150,000.- required for the purpose. The time has come when we should do something tangible to provide for the want of the present and future generation. It is most unpleasant to read year after year the adverse comments passed by the Shanghai Municipal Council on the present dilapidated structure in which the local school is housed. In the Annual Report just issued, we find on p. 177A the following not highly gratifying reference, which to say the least is a great reproach to the fair name of our community:—

> With regard to the Jewish School on the Whangpoo Road, the Committee regret to have to report the deplorable state of the building, and would strongly recommend to the Jewish Community of Shanghai that better accommodation be speedily provided. The School fills a great need among an exceedingly poor class of children who mostly receive a free education.

The foregoing indictment should make us all blush with shame and earnestly determined to end the reproach so deservedly levelled against us. Matters should not have been allowed to drift that way and while all of us must share the burden of the task devolved upon us, we have no desire to single out anyone for being derelict in his or her duty. The problem demand that we should put our heads together and end the present unfavourable situation into which we have permitted ourselves to drift. The present drive while not being conducted along modern lines should not prevent it being a success. Due to the timidity of certain folks, there is a desire that not much "noise" should be made although in a case like this we should make as much "noise" about it as we can. But it is hard to expect some of our people to take examples from others and benefit by their results. For the present we must make the best of what we have. It is to be hoped that the list of donations will be commensurate with the wealth of our community. We hope the response will be adequate and liberal and that assurances may soon be conveyed to the Municipal Council that Shanghai Jewry will provide immediately for the "better accommodation" desired.

* * *

WANTED: A STANDARD PRAYER-BOOK

The correspondence which took place between our sister community and Rabbi HIRSCH and which is published elsewhere in this issue should arouse the keen interest of our readers. To the majority of them it will come as a surprise that our ritual differs from that of Haham GASTER'S which we were wont to follow and look upon as our own. Certainly the letters exchanged are an eye-opener and

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President, Palestine Executive Committee

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will no doubt be read with interest. For ages, the Bagdad minhag had sustained our spiritual requirements and there is certainly no suggestion made to revise it in any way. What we certainly suffer from, is the lack of a standard prayer-book that is officially recognised by the congregation. To this we paid little or no heed in the past and this is certainly embarrassing sometimes, especially when certain readers follow different rituals and thereby disturb the harmony of worship in the synagogues. From this lack of standardization we should be saved and the proposal to adopt Haham GASTER'S prayer book with certain revisions and amendments to suit our requirements is the only way we believe, out of the *impasse*. The question of finding a philanthropist who would be induced to perform a good work for local Jews instead of going abroad to pose as a philanthropist, may still be difficult to discover in the present time, but there is no reason why the amount required should not be subscribed by three well-known communities, such as Singapore, Hongkong and Shanghai. We believe it is quite feasible to attract the trio to this useful work and we hope that the matter will not be dropped, but persevered with by all those who are interested in the future well-being of our people in this part of the world. We hope that at the forthcoming annual meeting of the "Ohel-Rachel" Synagogue the scheme will receive adequate attention from the members so that a real start may be made in the near future to adopt a standard prayer-book for our congregations in the Far East. Our thanks are due to Mr. DAVID S. GUBBAY of Hongkong, and to Rabbi HIRSCH for bringing the scheme to the attention of our readers and hope that as a result of further discussions it will not fail to prove of lasting benefit to our communities in the East of Asia.

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* * *

MADAME PEVSNER'S VISIT TO SHANGHAI

It is to be regretted that the memorable visit to Shanghai of MADAME BELLA PEVSNER the delegate of the Jewish National Fund had synchronized with the drive we were preparing for the local Jewish School. It was however, a pleasure to meet such a distinguished lady visitor representing a cause which *Kol Yisrael* have near to their heart. The Jewish National Fund is an institution which stands for the re-conquest of our ancient Fatherland. Every penny given goes for the re-building of our National Home, thereby becoming the inalienable property of the whole House of Israel, whether Zionist, non-Zionist or anti-Zionist. To those who desire to become more familiar with the achievements of this noble institution, we recommend them to read the Year-Book of the Jewish National Fund edited by MR. ISRAEL COHEN. It is advertised for sale elsewhere in this issue, and contains a mass of details which will be an eye-opener to the reader. Jews, or for that matter Zionists, cannot be expected to become enthusiastic adherents of the Jewish National Movement unless they read and study Zionist literature. Those who are inclined to support earnest Zionist strivings in Eretz Yisrael should not be made to give their mite against their will. They must be made to study and realise the great future that awaits our people in our ancient Fatherland. The object of Madame PEVSNER'S visit to the Far East is to arouse the lethargic Jewry to their duties and responsibilities and we hope that her appeal will not fall on sterile soil. There are abundant untapped resources everywhere and when once we are captivated by the leading personalities of the movement there will arise many a GEORGE SJEM-TOB to do justice to the age-long ideals of *Keneseth Yisrael*. What MME. PEVSNER needs is not lip-service but cash-service. We remember how at the conclusion of her public meeting last month, held at the Y.M.C.A., a young Jewish lady with a little fortune behind her, stepped forward and extended her sincere appreciation and admiration for the admirable address given by the latter on that day. If that young lady who had been deeply stirred by the call that touched her heart would have given a cheque instead of mere lip-service, she would have demonstrated her passionate yearning for Zion in a most tangible manner. We do not, however, mention this in order to raise a laugh or disparage the good intentions of our people who are not often swayed the right way.

We sincerely hope that MADAME PEVSNER will not be discouraged by her visit to Shanghai as we have reason to believe that she had laid a solid foundation for the future. We shall watch her progress in Australia with lively interest and trust the response meted out to her by the latter will spur our local Jewry to contribute when she comes again with enthusiasm for the national treasury for which she solemnly appeals.

EDITORIAL NOTES & COMMENTS

SHEM-TOB OLEY AL GABEHAIN!

The outstanding news of this month is the legacy of £140,000/- given to Keren Hayesod by MR. GEORGE SHEM-TOB, of Basra. The name is suggestive. SHEM-TOB has fully justified the title of his good name, for as our Sages said, *Shem-tob Oley al gabehain*, the man with a good name exceeds all others in his meritorious acts. GEORGE SHEM-TOB, we salute you from far-off China. Your contribution would mean a flourishing Jewish Palestine! It is the most effective reply to our modern *Hamans* and *Landmans!*

* * *

MR. DAVID ARAKIE

In this number there appears an article from MR. DAVID ARAKIE, the Financial Editor of the *China Press*, the leading daily newspaper of Shanghai. The subject discussed is one of the greatest gravity to the community at present, and MR. ARAKIE's manner of treatment is a happy one. It is a pity that he does not contribute more regularly to our columns, for it is after consistent requesting that we had succeeded in drawing out this present contribution. An able and keen Jew that he is, greatly interested in the progress and welfare of the Shanghai community, he is at the same time a very busy and popular man. We wish him every success and express a hope that he will be able to devote some of his little leisure to writing regularly for these columns.

* * *

THE WILL OF THE LATE MR. R. A. GUBBAY

We publish elsewhere in this issue a gist of the will of the late MR. RAPHAEL A. GUBBAY of Hongkong, who died in November last. Our readers will observe, therefrom that the deceased has not been unmindful of the needs of Hongkong Jewry. A bequest of ten thousand dollars is also made to the Blind Institute at Jerusalem which is a God-send to the institution as it is languishing for financial support. It is, however, pleasant to think that some of our people way out here are beginning to realize the necessity of remembering in their will the need of institutions established in our National Homeland. In view of the fact that the late MR. GUBBAY was known to be sympathetic

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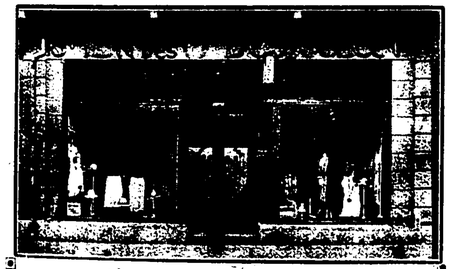
to the Zionist cause, we regret to note the exclusion of any bequest for the Jewish National Fund. There is another item of ten thousand dollars bequeathed to the "Poor and Orphanage," which sum is to be distributed at the discretion of the executors. We hope the latter will not overlook the pressing need for funds for the establishment of a local Jewish school. Several poor orphans are given instruction in the present school. An opportunity therefore is offered for identifying the name of the late MR. GUBBAY with the weal and progress of our community.

* * *

AHAREY-MOATH KEDOSHIM?

How times change! It has been said that time in its whirligig brings round many revenges. *The Jewish Tribune*, a weekly journal which now tries to cater to the taste of orthodox and reform Jewry in New York, was at one time (over a decade ago) a virulent opponent of the late EMIL G. HIRSCH whom it castigated severely, and rightly so, for his anti-Jewish views while the *American Israelite*, the pretended champion of "Liberal" Judaism showered upon him words of praise and commendation for every un-Jewish and anti-Jewish thing that he did and said. And yet, *mirabile dictu*, when he died, the *Israelite* took little or no notice of his death nor pronounced a eulogy over his bier, while the *Jewish Tribune*, the quondam hostile critic, devoted a few columns in singing his "virtues" and regarding his death as "the passing of a giant." How times change! Probably the orthodox *Jewish Tribune* thought of the well-known Jewish dictum, *Aharey-Moath Kedoshim* and acted accordingly!



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* * *

O TEMPORA! O MORES!

The American Israelite, after paying its tribute to the father of 'American Judaism," says:—

> "It was characteristic of this great man that he never spoke of what "I have done," it was always 'we' "

It is probably necessary to point out that every *Talmid Hacham* who is well conversant with Rabbinic lore is enjoined to practice this modesty, since according to the Talmud, only the Almighty Himself used the word "I" when he gave the Torah to Israel. It is quite possible that the present "toy-Rabbis" who come out from the Hebrew Union College are so far removed from the ideals of Rabbinic Judaism that our Cincinnati contemporary considers it necessary to emphasise the fact that it was only the late DR. WISE who practiced this injunction, which the Sages of the Talmud regarded as the *sine qua non* attribute for every *Talmid Hacham* to follow. *O tempora! O mores!*

* * *

THE MARTYRDOM OF MAX NORDAU

ISRAEL ZANGWILL pays a brilliant tribute to the late Dr. MAX NORDAU in his references to the distinguished deceased for Zionist's services. Says he:—

> The only light in this sordid business comes from the noble conduct of Nordau in refusing to be helped financially whether by his friends or by the Zionist movement which without him HERZL could scarcely have brought into being. It would have been so easy—at a moment when so much money was flowing to his inferiors—to have given his services an official status and salary, yet it is a great thing for Jewish history and Zionist history that money plays no faintest part in the personal story of the great pioneers of Zionism.

Only a few months ago, that arch enemy of Zionist Jewry, *The American Israelite*, had libeled the Zionist leaders for receiving "emoluments" for their services, to which we replied in our January issue. This has brought us quite an indignant letter from MR. LEO WISE the editor of the aforesaid weekly, taking us to task for expressing dissent from the views propounded by him. Well, we have no desire to stab anyone from the back. We prefer to fight in the open and remind our Cincinnati critic that both HERZL and NORDAU died penniless and persistently refused to accept any remuneration for their work. This alone should shield the movement from unjust aspersions being cast upon those who are undoubtedly receiving "emoluments." This is neither irregular nor illegitimate when we bear in mind that neither BONAR LAW nor President HARDING are serving their people and country without "emoluments." Why should there be any exception in our case?

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MR. GEORGE SHEM-TOB OF BASRA AND THE KEREN HAYESOD

According to a February Bulletin of the Palestine Zionist Executive from Jerusalem, just to hand, a well-known philanthropist in Basra, MR. GEORGE SHEM-TOB has made a will bequeathing, on his demise, his entire fortune, estimated at £140,000/- to the Keren Hayesod.

This fine example of public-spiritedness is a striking reply to the anti-Zionists who are still striving their utmost to wreck the formation of the Jewish Commonwealth in Palestine. Nothing will give the modern *Hamans* and the *Landmans* greater pleasure and relief than to see Zionist efforts relaxed and paralysed for want of support. We agree *in toto* with the leading Jewish organ, *The Jewish Chronicle*, of London, when it says:—"The flow of support from individual Jews to the Zionist funds should remain unceasing. Nothing, we repeat, can defeat Jewish Nationalist work in Palestine, except the lethargy, the selfishness, and the crassness of the Jews of the world, who will not realise that in the success of the Zionist Movement lies the only hope for Jewry and for the future of Judaism." This sage advice by the most responsible and leading Jewish organ should be heeded by all and sundry. Men of the type of GEORGE SHEM-TOB should rally to the standard of Jewish Palestine and respond with enthusiasm to the call of our ancient Fatherland. The foes of Jewish Nationalism must not be given the chance to frustrate Jewish efforts to rebuild Palestine. The time is unique in our history. It is a question of now or never. Which shall it be? We have confidence that the age-long ideals which permeated our people since the exile began will prevail in the end and that our people will not permit themselves to be mastered but be master of their own destiny.

* * *

NORDAU GARDEN CITY

The appeal, issued by the Palestine Zionist Executive authorizing the Jewish National Fund to raise money to build a Garden City in Palestine bearing the name of the late DR. MAX NORDAU, should not be permitted to go unheeded. It is cheering to note that Jews everywhere are striving their utmost to show their gratitude to the late Zionist leader, who had been a source of inspiration in the hard struggle for Jewish self-emancipation. Local efforts to raise a substantial sum may yet be realized, for it is intended to devote the bulk of the net proceeds of the Palestine Film which is expected to be screened here shortly by the Jewish National Fund Commission for China, to the NORDAU Garden City.

The New Palestine, New York, in supporting the appeal, makes the following striking observations which are worth reproducing:—

"In a beautiful corner in Eretz Israel there will be established on the soil of the Jewish National Fund a Garden City in memory of Max Nordau. Heroic Chaluzim, inspired by the spirit which brought the great thinker back to his people, will nurture the trees and cultivate every blade of grass with love and devotion. Thousands of Jews the world over will turn their eyes to that bright spot. There will be erected a commodious Town Hall in that Garden City, with a special corner assigned to the works of the man whose name it will bear. Thousands of Jewish tourists will be attracted. It will be visited by Jewish school children on their sightseeing trips. They will all carry away with them the legend of a Jewish prince who had wandered far away from his people and then had heard them call and came back and fought heroically for their liberation. The Garden City will be the symbol of the spirit of Max Nordau.

OUR HALL OF FAME

Mr. S. A. NATHAN, of Bombay, India

There are many in Shanghai who remember Mr. S. A. NATHAN, formerly a prominent figure in Shanghai Jewry, and now in Bombay. Mr. NATHAN is one of the Jewish pioneers of China, coming out to Shanghai as a representattive of Messrs. E. D. SASSOON & Co. In the civic life of the community he took a prominent part, having served as a counsellor of the Shanghai Municipal Council for some years in the seventies. His departure to India in the eighties was to take up a large share in the development of the business of the firm for which he worked unceasingly until he brought it to its successful height. He enjoyed the confidence of the late Sir JACOB SASSOON, Bart., who appointed him Superintendent of all the Mills which his firm operated in India. The prosperity of these Mills it may be said without exaggeration, was due to Mr. NATHAN whose sound business ability and scrupulous regard for everything that goes to elevate the standard of square dealing had him famous in the Indian business world. Due to advanced age and other personal reasons, Mr. NATHAN severed his connection with the firm about a decade ago. He is blessed with a charming help-mate, daughter of the late Mr. E. J. EZRA, of Calcutta, and a daughter who added much to his joy and comfort in life. His sister Mrs. RACHELE JANNI had been here with her daughter Mrs. MORMONI and left for Milan, Italy, in February last, where they hope to spend nine months and return to Shanghai in October next.

MR. S. A. NATHAN.

Mr. NATHAN is a man of letters and an accomplished speaker. He has taken great interest in the education of Jewish children in India and many a youth owe to him their success. Mr., Mrs. and Miss NATHAN are very fond of travelling, having visited England, Italy, France, Germany, Switzerland, America and all India. It is not improbable that they will include China and Canada in their itinerary, in which case they can be assured of a royal welcome from Shanghai Jewry.

ISRAEL MUST GO FORWARD

A PASSOVER MESSAGE

FROM RABBI DR. SALIS S. DAICHES, EDINBURGH, SCOTLAND

Again we are to eat "the bread of affliction." Again we are to think of the "Passover of Egypt." Again we are to "bow our heads and worship" because our God "passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." But when will the children of Israel again *raise* their heads? When shall we begin to think seriously of the Passover of the Future"? When will the bulk of our people cease eating the "bread of affliction" that has been its daily food for nearly two thousand years?

It is for the readers of ISRAEL'S MESSENGER to help to provide an answer for these momentous questions. And now is the time to give the answer. When so many PHARAOHS have been smitten by the rod of justice; when so many chariots and their horsemen have been "thrown into the sea," when the high road to the land of our fathers has been cleared of age-long obstacles, when the command has been distinctly given by a heavenly voice "Speak unto the children of Israel that they may go forward," —surely now is the time to make the greatest effort to attain freedom for the Jewish people and to prevent it from returning to bondage and servitude. In the present agitated state of humanity Israel cannot stand still, and it must not be allowed to die in he wilderness left behind by the warring nations. Israel must go forward. If we cannot "spoil the Egyptians" we must obtain "jewels of silver and jewels of gold" from among our own people. We must put bundles upon the shoulders of our wandering brethren that will at least enable them to reach the promised land in safety, and pitch their tents on the sacred soil—the soil that will yield bread to the free and give rest to the weary.

RABBI DR. SALIS S. DAICHES.

Our seder nights this year must be made 'different from all other nights.' We must not merely lean on our couches and pretend to be free—we must make Israel's freedom a reality. We must enable our brethren all over the world to throw down the load of bricks from their backs by which they provide material for the rearing of grand structures for other nations. We must at least begin to build for ourselves. We must begin to rear structures in which we ourselves shall be able to take a pride, and erect monuments which shall prove lasting witnesses of Israel's spiritual strength and unmistakable signs of the Jews' invincibility and unconquered idealism. We must at last show that we say when we proclaim on the anniversary of the birth of our nation: 'This year bondmen, next year free men. This year in the lands of captivity, next year in the land of Israel.'

Let ISRAEL'S MESSENGER never grow tired in proclaiming the great tidings of our people's awakening and coming redemption, and it will yet see the day when the nations will turn to Judah's land and say unto Zion "Thy God reigneth."

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Dr. Alexander Goldstein

This Campaign is and Dr. Goldstein have just terminated a tour in Western Canada, having achieved notable success through their efforts.

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MY IMPRESSIONS OF SHANGHAI JEWRY

BY DAVID ARAKIE

I have been requested by the Editor of Israel's Messenger to write shortly of my impressions of communal work in Shanghai. The question is: What is lacking in this work? Is there a want of communal conscience among the Jews in Shanghai? What is the value of the Community Sense, as a whole? Can Jewish philanthrophies be co-ordinated? These are some of the points that are raised in my mind when I am asked the value of communal work in Shanghai. A symposium as to what is lacking in our community should indicate a healthy tendency toward self-criticism. Without trying to pass detailed judgment on this work as a whole, the mere fact that we are dissatisfied shows that the progressive feeling of the community is restless and that its wealth is commanding our attention. It is a very negation of any charge of apathy that could be levelled against us.

It is not surprising that the Jewish community in Shanghai should now be full of schemes and plans, because for quite a long time it has been forced to stand and see— what, I suppose, we must believe,— for the salvation of the Lord. During all this time the community has been pondering and thinking over many things, and no wonder it concluded that there were deficiencies—at many points. Hence there have arisen schemes and plans galore. Verily, there seems to be a quickening of the dry bones with which the communal valley for so long was strewn.

Mr. David Arakie.

A Parting Of The Ways

There is a desire and an anxiety to be at the parting of the ways—a parting from the ways in which the Shanghai Jews have been treading, the way of *laissez faire*, the way of helpless indolence, the way of not caring, and so on. Viewing Jewish communal activity in Shanghai as an artist would a landscape, seeking the general perspective as to the central point of interest and as to tone and colour, one would find the picture thus observed far from complete, well-balanced, picturesque or pleasing. One could hardly see the signs of any *definite* perspective in our communal work. How many Jews here stop to consider the Jewish community and try to determine appropriately the proportion of support to allot to the various institutions. I do not wish to attempt to distinguish between constructive communal effort and relief work. It would be rash to state that in Shanghai we have no communal conscience. It certainly does exist but not to an extent that every ardent Jew would wish. Is there really a lack of spirit about which we hear so much just now, and which is held to be the cause of the community not making that forward march? Or perhaps the "spirituality" is there but lies dormant under the chilling influence of the surroundings.

Machinery Not Comprehensive

Very few will condescend to believe that a community that can maintain a Rabbi, possess such a beautiful Synagogue, promote so many functions, have a band of lady workers for the relief of the poor, that can produce

periodically a demonstration of Jewish sympathy, of Jewish sentiment, as we occasionally witness in the meetings called, and the bestowal of tokens of the community's appreciation for some work done for the race, can be in a bad way——from the Jewish point, mark you——which some would have us believe.

The first great lack that one does recognise is that the communal machinery is not as comprehensive and inclusive as a civic tax, many escaping contributing their share to our communal burdens. This escape is certainly due to the fact that the communal conscience is not thoroughly developed here.

One of the foremost questions now pressing for an answer is that of a well-equipped, modern school, which is at bottom a question of simplest solution especially as the community is the richest in the Orient and numbers many multi-millionaires and millionaires. The building which houses our so-called school is in a delapidated state, congested and in a noisy quarter of the town. And, what is more, notice had been served to vacate the premises.

Such is now the plight of the Jewish School. If every member of the community gave according to his possessions and ability, the question could be solved to-morrow. It may be argued that a great portion of our people here are indigent and their contribution even if given voluntarily and wholeheartidly, would not amount to much, but there is the smaller and exceedingly rich section which can between a couple or a dozen of them find all the money to build a modern and well-equipped and diciplined school in Shanghai.

A campaign to raise funds for the institution has been opened—a sum of some Tls. 25,000 being already promised ——and it is sanguinely hoped that the appeal will not fall on deaf ears. Its success, it would appear, is certain as that venerable gentleman, Mr. DAVID E. J. ABRAJAM, the father of the community, interesting himself in the drive.

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THE SOUL OF JUDAISM

By A. HORNE, B. Sc., F.T.S.

When we think of the word "soul," our mind instinctively conjures up a picture of something indefinable and unattainable, an internal principle which gives life and existence to the thing it animates, and yet is itself beyond the reach of words to fully express, almost beyond the reach of human thought to fully comprehend.

It is precisely this mystic principle that I mean, yet it can be described, and the human mind can understand it. What is it that animates, vivifies, Judaism; that gives it substance, reality? What is it that has preserved it in vigour and in strength for so many centuries, that has sent so many to their death in its name, that has made exiles of thousands, the persecuted, the despised of the earth? It is the very core of Judaism that we are after, the very kernel that we want to obtain; in order that, having grasped the fundamental principle, we may, each of us, do our duty, our share, in perpetuating it, that Judaism might flourish and prosper, that we might hand it on to the next generation one little bit stronger, and purer—one degree nearer to that ideal which God had in His mind when He gave the Law to His people What, then, is the soul of Judaism?

Mr. A. HORNE.

Palestine is so much in the air nowadays, the talk of developing into a sturdy, healthy nation is on so many lips, that it might be thought that national unity is at the core of Judaism. That is a great ideal; to achieve national solidarity, to have a physical home on earth, to acquire all the material advantages that such a home would give us: to be no longer the adopted children of now this country, and now that, no longer dependent on the political charity, so to speak, of others, with a civilization, a culture, all our own, able to give to the world the fruits of our own individuality, able to express ourselves as a unit as we have not been able to do for the past two thousand years. That, I repeat, is a great ideal, well worthy of the great minds that have been made in its name, well worthy of the enormous that have been made in its name, well worthy of the enormous struggle that has been carried on to further it. But that, my friends, is not the *soul* of Judaism. At best it is but its body, its vehicle for self-expression, its organism by which and through which the soul of Judaism could the quicker realize its ideal. The Jewish Nation might be conceived to be the substance which the soul would work upon to further its ends, but it is not the soul itself, and the proof of this is not hard to find. For two thousand years we have existed, a soul without a body, yet have not failed to perpetuate our ideals, have not failed to perpetuate the truths and beauties of our religion, because the inner, spiritual light has ever been kept burning. It is not for the Jewish nation that suffering and death have been endured, but for the Jewish religion; not for the Jewish body, but for the Jewish soul. Jewish nationalism might even be achieved, and Judaism go into oblivion, if the inner spiritual principle be not kept up as our ideal. Material prosperity might so blind our eyes as to close our gaze on the real and lead us to the unreal. As the luxury of Greece and of Rome led them to their doom, so might our material

success lead us to ours, if that success causes us to make the mistake of forgetting the needs of our soul while enjoying the joys of the body. So Zionism, while a beautiful ideal, is not in itself the soul of Judaism; it is not in itself the very core of the Jewish religion.

Then what is that soul, that vivifying principle? Is it Tradition? The orthodox might say Yes; others might say, No. It is the observance and perpetuation of our traditions, some say, that give us the sense of being Jews; it is that which gives us our distinctive character; it is that mainly for which our forefathers gladly died, and for which Jews even to-day are suffering persecution, in one form or another. Stamp out tradition, they would say, and you annihilate Judaism; cease your religious observances and you cease, in fact, being a Jew. All this to a certain extent may be true, yet, as Zionism is but the body of Judaism, so is Tradition but its heart. We have not yet come to the soul. Tradition and tradition alone is not the soul of Judaism. For, just as Judaism may be wiped out though Zionism prosper, if the soul of Judaism be not looked to, so may Judaism be on the decline though Tradition prosper, if Tradition be looked upon as an end in itself, if the mistake is made, in fact, of taking Tradition as the very soul of Judaism. Tradition and traditional observances have a purpose to fulfill, and it is that purpose which must not be lost sight of—the inner spiritual meaning to which the tradition, the observance, but gives form.

Then what, after all, is the soul of Judaism? It is this, and this alone: spirituality, the sense of oneness with God, the mystic union between Father and child arising out of the consciousness of the same Life flowing through both. If I were to put my finger on the one characteristic trait of the Jewish soul, it would be this: the persistent spiritual consciousness of his nearness to God. When a Jew casts his eyes to heaves and cries out: "God, I thank Thee for all Thou hast given me!" it is not to a God beyond the snowy clouds that he is crying out, it is not to a God beyond the azure blue, sitting in the seventh heaven far from the haunts of men. But it is to a God that is essentially near him, and to a God who can and does hear him, to a God who knows his wants, and fills his needs, who is not deaf to his prayers, nor blind to his devotion. When he pours out his heart to Him, it is to a God who is ever present with him, who goes where he goes, sees what he does, in the home as in the synagogue, everywhere. It is this consciousness of one's nearness to God that is the very soul of Judaism. It is for having handed this down to our times that we have to be thankful to our ancestors; it is of the preservation of this and of the handing of this down to posterity that we have to be most careful, for it is for this that our ancestors suffered persecution. Lose this mystic consciousness, and Zionism becomes an empty bauble; take away this inner communion with the Supreme, and Tradition and religious observances become hypocrisy and a sham. But, on the other hand, fill your hearts full of this feeling of your nearness to God—nay, of your actual oneness with God—and religion, life itself, takes on a new meaning. Cultivate this feeling of spiritual communion, and you will realize the joy of living, you will realize the beauties of your religion, the advantages it has conferred upon you. Lose it, and your soul will become dead. You will shrivel up inside. Life will lose its savour Your religion will lose its inspiring quality. Your existence will soon cease to have a meaning, a purpose, an aim. Without God your life will become dreary, an empty dream.

What are religious observances but an expression of this mystic union, a desire to make the sense of this union more real, more acute? And what becomes of those observances when one loses sight of the fact that they are only a means to an end, when one glories in them as an end in themselves? They then become only lip-murmurings, an insult to God instead of homage. What is life after all but the school wherein this consciousness, this spiritual relation between man and God, is slowly gained and slowly practiced, till one becomes proficient in the art of spiritual communion and the

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Father and His child become One? Can life be explained on any other ground but that of a spiritual school wherein certain lessons have to be learnt, wherein the foremost lesson is that God and Man are One? For remember that when God made man He breathed His Divine Spirit into him, and thus made him partaker of His Divine Life, though his outer garment be common clay. And what we have to do is to realize that our physical nature is only our outer vestment, and that within there is the Divine breath. We have to learn to identify ourselves in consciousness with that Divine breath and with God who sent it forth, for that is the immortal portion of us, while the rest is perishable. We have to draw near in consciousness to our immortal, spiritual nature, and to realize that our physical existence is only an incident in an unending spiritual life. What a change such a realisation brings about in us! We begin to see that the perishable things of this earth are nothing compared to the joys of heaven, where union with God is perfect and complete. We begin to see that wealth and material success, position and fame, are little indeed when compared to spiritual wisdom, and the joy that this brings. If we have once experienced the ecstasy of a momentary contact with God, we begin to realize what bliss the unending union with God would be. We then begin seeking out the things which bring about this sense of union—the performance of duty, the welfare of others, unselfishness, love. All these things take us out of our normal, material selves and give us a taste of the joy of real living

The development of such an attitude towards life is eminently practical. Mysticism, communion with God, the perfection of our spiritual nature, is not for the student alone; it is for every thinking man and woman, it is for every being that glories in the name of Jew. The idea of immortality is not a subject for speculation alone; it has a practical bearing on life, on the relation between man and God. To how many of us is immortality really a vital belief, something that really shapes our lives and influences our conduct? Ask the average man what his ideas about immortality are, and he will evince a none too great readiness to answer you. His thoughts on the subject are rather vague; he may, if he is religious, believe in immortality in a loose sort of way, but he is not sure enough about it to make of it a working factor in his life. And yet why should he not be sure about it? Is not immortality one of the tenets of his religion? Is it not one of the promises constantly reiterated by every patriarch, every prophet of old? It is one of the doctrines which might be said to be at the very center of Jewish idealism, for without immortality, life loses its meaning; the mystic relation between man and God loses its reality, we are plunged into an abyss of darkness and despair. Is life to be nothing but a recurrence of woes and myseries, of trials and temptations, of persecutions, exile, daily martyrdom, with only a few bright moments of happiness or comfort interpersed? Is the purpose of life merely to perpetuate the race, bringing more suffering souls into the world, with little hope of ever turning this vale of tears into an Eden of peace and happiness? No; such is not our belief. We Jews believe that there is an after-life, and that in the Justice of God we find the reward for all we have endured, for all the temptations we have overcome, for all the good we have done, a fitting sequel to our life on earth, sharp in its contrast, perfect in its justice; Peace after the strife of everyday existence, Joy after the sorrows of this world, Spiritual Exhaltation after the comparative material degradation of our eacth. We have something to look forward to, and that something should renew our zeal and fire us with added courage: it should be a weapon in our hands, with which to hack away the obstacles to freedom, to happiness, to perfection. We should keep the idea of immortality constantly before us, and think of our Life not in terms of sixty or seventy years, but in terms of Eternity itself; we have to think not only of the sorrows and trials, the pleasures and comforts we have to experience in this world, but also of the fate that awaits us in the next.

These are the things that are at the very core of Judaism, —the mystic union between Man and God, Immortality, and the natural consequence that these ideas have in practical life. Not merely religious observances or the perpetuation of traditions for their own sake, but for a clearer understanding of what life means, of what our purpose here is, of what our fate after death is; for a clearer, purer understanding of what Man is, of what God is, and in what relation they stand to each other. It is these fundamentals that constitute the soul of Judaism, it is these things we must grasp if Judaism is to flourish, if Judaism is to grow in wisdom and in power for good, if Judaism is to be a constructive force in the world. While the "orthodox" and the "reformed" vie with each other in matters of religious observances, the mystic stands calmly aloof and comtemplates in his own soul the majesty of God. In his own soul he finds religion, in his own soul he finds God; in his own soul is his synagogue, his prayer-book and his altar. No wonder that others, mistaking his aloofness for religious apathy, mentally accuse him of being an unworthy Jew. No wonder that others, accustomed to judge only from the surface of things, from outer professions of belief, cannot see what is going on in his heart. Provided he has grasped the fundamentals of Judaism, that is the main thing, and if he has not, all the religious observances in the world will not do him an ounce of good.

This sense of spiritual communion with God which every man must try to cultivate, is of practical application to daily life for the reason that every action, every thought, every word, has some bearing on his spiritual nature, and either draws God nearer to him, or thrusts Him further away. When once the contact between man and God has been experienced, and its joy felt, all life resolves itself into an effort to continue this sense of inner comradeship, to make it more vital, to strengthen the feeling of peace that this communion brings. Actions that are good, thoughts that are noble, elevate and purify us, and intensify that feeling of unity with God, of oneness with His purpose and

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His will. Actions, on the other hand, that bring injury to others, thoughts that are unjust, cruel, poison our minds, and the sense of union with God is lost. Therein is the practical incentive to morality. To do good because it draws us nearer to God and intensifies the feeling of spiritual peace; to refrain from doing wrong because it draws us away from God and gives us a feeling of spiritual solitude—that is incentive enough to guide our lives, that in itself is the safest, sturdiest rock on which to build a code of ethics. How much happiness would there be in this world if we were all spiritual barometers, looking within ourselves to see the result of our good and evil actions, and letting ourselves be ever guided by the testimony of our inner spiritual nature! It is an ideal that cannot be achieved in a day, perhaps not in a million years, but it is every man's duty to grow day by day towards the ideal, even if the ideal may be ever so much beyond our reach. Perhaps ideals, after all, *are* attainable. Perhaps the attainment of ideals is the purpose of life, the purpose of the Universe, and perhaps the Universe will one day cease to be because all ideals have been attained, because Perfection has been reached.

I believe that this is so. I believe that the Perfect alone is infinite and eternal, and that the imperfect is finite, and will one day have an end. It is each man's duty to hasten that end, to grow steadily in the image of the ideal which is ever enshrined in his own heart, but to which he has to open his eyes in order to see. The ideal is ultimate union with God, for in Him alone is these Perfection, and this union is attained only by individual aspiration, by individual striving to lead the life that is good and true and beautiful.

This is the essence of Judaism as I see it. Not prayers, but the aspiration that gives rise to prayer, the yearning for contact with God; not ceremonies, but the things the ceremonies remind us of; not traditions, but what they signify—a reminder of a time when man was nearer to God, when man carried around with him more of a consciousness of God's presence, when religion was the outpouring of man's heart to God instead of a formal and conventional worship. Strive for these fundamentals, brother Jews; be not satisfied with the husks of ceremony and ritual, but be ever piercing towards the kernel of things. Live constantly with a memory of God in your mind; carry religion into your everyday life, into your everyday transactions. Let the sense of union with God be your only guide in life, your only measure of success; live with God, think of God, work with God, talk to God. Then only will you be realizing the wonderful heritage that is yours, the wonderful privilege that is yours —then only will you have understood the soul of Judaism.

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WILL OF THE LATE Mr. R. A. GUBBAY, OF HONGKONG

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To my trustees in trust for blind and incapable persons in Jerusalem, ten thousand dollars ($10,000).

To any Jewish Orphanage approved of by my trustees, ten thousand dollars ($10,000.00).

To my trustees to found a scholarship at the Jewish School Calcutta, five thousand dollars ($5,000.00).

To my trustees to purchase and enclose with a wall the pieces of land on either side of the approach to the Hongkong Jewish Cemetery, such purchase to be in the name of the Trustees of the Cemetery and for the benefit of the Cemetery. Should sthis sum of five thousand dollar ($5,000.00) be insufficient for the purposes aforesaid then this sum shall be added to the sum of ten thousand dollars already bequeathed to the Jewish Benevolent Society.

GROP OF LEADING ZIONISTS OF THE CENTRAL ZIONIST ORGANIZATION AT HARBIN

Sitting from left, M. I. LEVAKO (*Treasurer*), Mr. M. ELKIN (*Vice President*), G. EPSHTEIN (*President of the Far Eastern National Fund Bureau*), Dr. A. KAUFMANN (*President of the District Bureau*), Mr. S. RAVIKEVICH (*Member of the District Bureau*), Mr. I. ERMANOVICH (*President of the Zoinist Committee*), Mr. A. KACHKE (*President of the Palestine Information and Emigration Bureau*), Mr. S. ELKIN (*President of the Fellow Tribunal of the Z. O.*)

Standing: from the left, Mr. B. ZONDOVICH (*Vice-President of the National Fund Bureau*), Mr. A. ISGUR (*Secretary of the District Bureau of the Z. O.*) Mr. L. ZONDOVICH (*Vice-Pres., of the Women Zionist Organization*), B. ZUBITSKY (*President of the Zionist Young Men Section*), Dr. B. SHVARZ-KAUFMANN (*Presidnet of the Women Zionist Organization*), Mr. D. MARKISON (*Vice Pres., of the Committee of the Z. O.*), Mr. J. ASIMOFF (*Secretary of J.N.F. Bureau*)

WHY AND HOW SHOULD A JEWISH STATE BE ESTABLISHED IN PALESTINE

BY PROF. H. P. SHASTRI

The chief aim of the Zionist movement is to establish a Jewish State in Palestine. The Jew is a nationalist to the core of his heart, and during his long history of persecutions and tribulations that he has suffered in the different lands, he has ever been looking forward to the day when he will return in glory to his home. He has lost his colour, his original culture, and his great civilization to a considerable extent, but the flame of the desire to go once more to the land of his prophets has ever burned in his heart.

PROF. SHASTRI.

It is a fact admitted by all profound thinkers that no religion, no art, no culture can ever prosper without a strong political support. It was ASHOKA, the great who made Buddhism the state religion of India, and the Indian religion would never have prospered in Japan without the support of KIMMIE TENNO. China's art, literature and philosophy dwindled to a mathematical zero as soon as the Ming dynasty fell, and the political power passed into the hands of the Tsings who withdrew all state support from the Chinese culture. The Jews are a wonderful race indeed and their attainments in science, statecraf, art and literature are well-known. Working under such political disadvantages, they have enriched the world culture by their great contributions to it. It is, therefore, not unreasonable to assume that the Jews will make still higher contributions to art, science and philosophy when they are a political power in their old historic home. The scattered units will constitute a great cultural force when organized into a state. Individuals as well as nations must find means for self-expression. Limitatious on the display of self-expression mean stagnation and death. We want liberty because it paves the way to our self-expression. It is evident that no nation can manifest self-expression in the fullest sense without being a political power. The Jews, therefore, to live for their own good and for the good of mankind must be an independent political power. Nothing short of complete independence should satisfy them.

How to reach this goal? Scattered as they are all over the world, amidst so many friendly and unfriendly nations parliamentary action for the attainment of the goal outlined alone is out of question. Should they then resort to direct action? Not to be misunderstood, let it be made clear that direct action does not necessarily mean violence or armed revolution. These theories of BAKUNIN and MENCIUS are out of date now. The Jews must adopt all over the world the programme of MAHATMA GANDHI and cultivate Soul-force to realize their national aspiration. Each and every Jew, whether old or young, coloured or colourless, must cultivate a moral discipline, expand his inner soul, filling the heart with love of God and man, and working on the lines of non-resistance evoke in him that great soul-force in the presence of which the mightist soldier drops down his sword in awe, and the greatest monarch bows down in reverence. This is the *atmashakti* which rules rulers and judges the judge. It is for the Jewish girls of to-day to adopt this principle for they are the mothers of to-morrow Their bent towards materialism must be checked and when the time comes for them to give their quota to the national advancement, they must bring the fresh flowers of high morality, ever-increasing spirituality, and extreme devotion to man and God. A Jewish state will be established soon if the Jewish girls remain as pure as lily, and cultivate Soul-force.

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The author of the "With the Judeans in Palestine Campaign" is now touring Canada with Dr. ALEXANDER GOLDSTEIN in order to initiate the drive for the Keren Hayesod. Col. PATTERSON is not only known as a soldier, in fact he was Commander of a Gallipoli Zion Corps, and also later on was at the head of the 38th Battalion during the War in Palestine. In addition to his military achievements, he is also known as a writer, and among other works, he has written "The Man Eaters of Tsowo," "In the Grip of the Nyika," "With the Zionists in Gallipoli" and "With the Judaeans in the Palestine Campaign."

COLONEL J. H. PATTERSON, D.S.O.
Author of "With the Judeans in Palestine Campaign."

In English circles he is known also as an engineer and has built railways in Uganda.

The most interesting characteristic, however must be pointed out, his entire devotion to the cause of making Palestine a Jewish Homeland consistent with the BALFOUR Declaration.

Writing to the Zionist Organization of Canada, ISRAEL ZANGWILL, the noted author, says: Pleased to hear Colonel PATTERSON D.S.O., will visit you. In making acquaintance with my friend, Col. PATTERSON, Canada will become acquainted with one of the bravest of living soldiers and one of the boldest of living hunters; but the heroism he has displayed in the jungle or on the battlefield is eclipsed by the courage he has shown spiritually in championing and defending the Jews to whom he is bound neither by race nor by religion.

It was he who led and inspired the Jewish forces in Gallipoli and Palestine; it is to him, doughty with pen as with sword, that the world is indebted for the knowledge of their achievements; it is to his chivalry that we owe the assertion of their claims and the record of their grievances.

A man of the simplest and most lovable character, imperturbable, breezy, hopeful and humorous, a crusader in a truly Christian spirit, whose aim is to restore Palestine not to Christendom but to the only homeless people on earth. Col. PATTERSON has written his name indelibly on the scroll of Jewish as well as British history

ISRAEL ZANGWILL.

Far End, East Preston, Sussex.

MR. RAMSAY MacDONALD ON PALESTINE

"WILD MISCHIEF-MAKERS"

Mr. RAMSAY MACDONALD, lecturing on Palestine at Cowdenbeach in February, said that, rightly or wrongly, Great Britain had contracted obligations in Palestine, but to atttibute the cost of the army in that country to those obligations only was dishonesty. It was a Near East Army, and not a Palestine Army. Palestine must pay its own way, and it would soon do so if it had a chance. The wild mischief-makers at home, who yelled for extravagance one day and yelled equally irrationally for economy the next, were a great danger to the honour and stability of their country. The Jewish immigrants were largely idealists—men and women in whose minds was the vision of a new Jerusalem and a revived Israel. Attempts were being made to create difficulties between Jews and Arabs, but, with wise handling, those difficulties, largely artificial, would be successfully overcome.

MR. R. MACDONALD

J. SPUNT & Co.

Written for ISRAEL'S MESSENGER

EYES THAT DO NOT SEE

By H. BERKNER

Men are sometimes lured into the Eden of Biblical lore by the tempting fruit of the "Tree of knowledge" and having tasted the fruit they begin destroying the roots of the tree. Let those men beware of the Angel with the flaming sword standing guard over that old tree, no loafing around that spot!

Some gentlemen, however, tried to elude the Guard and attempted mischief-making in that direction. They found sport in making the Bible a target for the arrows of their criticizm. Mr. HARVEY hits the Bible by renouncing the story that Eve was created from one of ADAM'S ribs. He saw with his own eyes in verse 27-1 Genesis, that God had created them male and female from the start.

Well, eyes do not always see clear. Sometimes they see giants in windmills. And that is exactly what Mr. HARVEY saw in that verse. A closer scrutiny of its meaning will convince him that the flaw he discovered is not in the text but in his own faulty spectacles.

It reads thus: "And God created ADAM in His image. In the image of God He created him." Him, mind you, not them. The pronoun created, the male person only. Hence the female mentioned in the last sentence of that verse simply presages the female created afterwards, as described in verse 22-2 Gen, but by no means does it imply that both sexes were created simultaneously. Hence the consistency of the rib-story remains intact.

A similar version will be found in verse 1 Gen. It says there "In the beginning God created heaven and earth." It would seem then odd to have the same story repeated in the following verses 7 and 9 and in a contradictory way too, as in those verses the creation of the two elements is described separately and in a consecutive order, while in verse 1, their creation is understood to have been at once. Therefore verse 1 must not be taken as the subject, but as the Syllabus of the subject the Historian

MR. H. BERKNER.

had in mind to describe in the succeeding verses, thus the congruity of the narration maintains itself.

The next target for Mr. HARVEY'S arrow is verse 20-10 Exod. It reads thus, "On the seventh day shalt thou rest, thau, thy son, thy daughter, thy male servant and thy female servant etc." Every member in the household seems to have been taken care of, except the wife, whose name is not mentioned in the list of holiday-makers. This fact leads the critic to suppose that the wife was held in disrespect and slavery and was treated by the husband worse than an animal, hence the critic's question; "Has the woman a soul?"

But here the critic is wrong again. The wife's name was not mentioned in the list of Sabbath makers because it was not necessary, as her privilege to a rest is preconceived in a former passage in the Bible. It says: "and therefore the man shall forsake his father and mother and join his wife and become one person." One person, mind you. The man and wife are one. All, that he is entitled to, she shares equally with him, rest on a Sabbath not excepted. The Bible, generally, treats the wife with the utmost respect and deference and there are many instances showing that she shared equally with her husband the authority in all shades of life: domestic, political and even military. One instance will suffice to throw light upon family life based on principles proscribed in the Bible. Verse 12-21 Gen. reads: "And God said to Abraham: All that Sarah will tell you listen to her voice." Well, how is this as an injunction to the husband in respect of his treatment to his wife? Does Mr. HARVEY expect the husband to do better than this? Woe to the husband if he did, because, then, he would lose all respect as a husband and become a mere puppet and the question, "Has the woman a soul" would be reversed thus: Has the man a soul? Having, thus, cleared the points concerning EVE'S birth certificate and her rightful possession of a soul, will take leave now from the American Ambassador and pay respects to the ex-Candidate for the Presidency of the United States, Mr. WM. JENNINGS BRYAN.

This gentleman in the capacity of Bible Lecturer does a bit of experimenting in "love germs" of the "Love thy neighbour" and "Love thy enemy" variety. He declares that love thy enemy is of a higher plane than love thy neighbour. Well, "high" it may be, but hardly "great." And this is the difference: "great" is to a certain extent, within reach, but "high" is away above, out of reach altogether.

It says in Psalms, verse 2-99: "God is great in Zion and is high above all nations." In Zion He is great and is fathomed by the big ladder which Jacob saw in his dream standing on the ground with its top reaching into heaven. Men may climb that ladder, step by step, into the atmosphere of godliness, as godliness begins right from the bottom. Love thy neighbour is operative among mortals on earth. It is the pivot round which winds social life. But God is high above the nations. He tells them: love thy enemy. This moral is operative among the inhabitants somewhere on the Moon, but its spirit does not permeate the lower strata of the atmosphere where men live and struggle. To reach the plane of this normal, men must fly up to the Moon. But as men have no wings to fly and no ladder to climb they, consequently, remain way down below. Would Mr. BRYAN tell the inhabitants of the Rhine to look at the Moon for inspiration of enemy-love while the ground is slipping out from under their feet? Would he sing the heavenly strains of his love song to the rest of his enemy-friends in Europe, whose sabre rattling and war-shoutings rend the earth and drown every sound of appeal and prayer? O, what a mockery to preach love to the enemy while the neighbours are spitting fire of hate into each other's face! Love thy enemy is an empty phrase, like, "Polly loves a cracker." The words sound humane, but are void of meaning.

Another critic in the person of a Bishop, expressed his wish to see the Bible purified of obstacle matter contained therein. He obviously refers to some facts in the Bible which reveal animal instincts possessed of by some men and which are couched in plain, unpolished language, that may not savour the conventional taste of some of the unassuming among his flock. Would this venerable, old gentleman sacrifice the sacredness of truth on the altar of conventionality? If he is to throw out all the bad and leave only the good and romantic life in the Bible he would commit fraud by presenting to the world painted dummies instead of live human beings, throbbing with passion and emotion. And, besides, the mere act of hushing up things would not restrain the aptitude of his flock from committing them, and it would be, ostrich-like, to suppose that one is safe because his head is buried in the sand and does not see the enemy.

The things that the Bishop is ready to expurgate from the Bible are the very things that make the Bible sound and healthy, because they illustrate the truthfulness in presenting facts in their naked naturalness, the good and bad alike. There is no hushing up things and no white-washing in the Bible. The cowardly conduct of prince ABSALOM in his conspiracy against his own father is exposed as well as the unmanly behaviour of Lot when he was drunk. The nakedness of these facts are valuable, as they assist the intelligence to focus in the right direction. They tell us that a person though wrapped in the robe of ermine, is composed of common flesh and blood and is as subject to influence of base instincts as a drunkard. He may be a "His Highness" by fortune, but, nevertheless" he may be the lowest idiot mentally .

The Bible is a good book. It is like a mirror where each man can see his own face. Some men are displeased because they see there the face of a monkey. But this is not the fault of the Bible. It says there plainly that men were created in the image of God. And there is no semblance of a monkey face in the image of God. It is men's own fault. Since the Bible was written, up to our present civilisation, since the good old covenant was made between God and ABRAHAM, up to the time when the other covenant was made in Versailles, men had time enough to make monkeys of themselves. Let those men look at their own faces in that old mirror, again and again: it will do them good. Like a cur takes to cleanliness after his dirt has been wiped off with his own snout, so those men, when they will have become nausea of their own ugliness will mould the monkey musk from their face and remould it in the image of God.

The rib-story is a good story. The gentleman, who has been poking ADAM in the ribs, may not have found the looked-for scar to prove that EVE was cut out from there, but the story is a good story just the same. It concerns not so much with the old couple as with the newly married couples in our days. The more they will read that story the less will they have divorce cases.

Love thy neighbour is a good moral. The gentleman who has been shooting cupid's arrows into the heart of his enemies, if he only loved his neighbours he would have no enemies to flirt with.

RAPHAEL AARON GUBBAY

DECEASED

Pursuant to Stat. 22 and 23 Vic. C. 35 intituled "An Act to further amend the Law of Property and to reneve Trustees."

NOTICE IS HEREBY GIVEN that all creditors and other persons having any debts, claims or demands upon or against the Estate of RAPHAEL AARON GUBBAY, Stockbroker, late of the Colony of Hongkong, deceased, who died at sea on or about November 27, 1922, and whose will was proved in His Britannic Majesty's Supreme Court for China at Shanghai on March 5, 1923, by CHARLES SASSOON GUBBAY, one of the Executors named in the said will, are hereby required to send in particulars in writing of their debts, claims or demands to me, the undersigned, on or before April 15 next, at the expiration of which time the said Executor will proceed to distribute the assets of the said Raphael Aaron Gubbay in China among the persons entitled thereto having regard only to the debts, claims and demands of which the said Executor shall then have had notice, and that the said Executor will not be liable for the assets of the said deceased or any part thereof so distributed to any person or persons of whose debt, claim or demand he shall then not have had notice.

AND NOTICE IS HEREBY ALSO GIVEN that all persons indebted to the Estate are hereby requested to make immediate payment to the undersigned.

Dated at Shanghai, March 14, 1923.

J. E. SALMON,
17 Yuen Ming Yuen Road,
Solicitor for the above-named
CHARLES SASSOON GUBBAY

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MINHAG BAGDAD AND A STANDARD PRAYER BOOK

INTERESTING CORRESPONDENCE

We draw the attention of our readers to the rather interesting correspondence that passed between the Hongkong congregation and Rabbi Hirsch, and which is published below. The lack of a standard prayer book in our communities is certainly very embarrassing to the worshipper who is not so familiar with the form of prayer as to be able to supplement from memory what is missing in the book. Our traditionalists will soon have to make up their mind whether to preserve the Bagdad Minhag and provide a standard prayer book, or to give it up and adopt a prayer book nearest to it. We call special attention to the remedy which Rabbi Hirsch suggests. He reduces the problem to merely a few thousand dollars, and the solution should be found, particularly now that the Bagdad Prayer Book is out of print and can no more be obtained:—

HONGKONG, December 13. 1922.
Rabbi W. HIRSCH B.A.
Shanghai.

REVEREND SIR,—In view of the fact that the "Ohel Leah" synagogue is possessed of various editions of the daily, Sabbath and Holiday Prayer books, our reader at times makes use of the Bagdad edition and at other times the Leghorn edition. As will be readily understood this is rather a disturbing factor in the conduct of our services, since our congregation is composed of persons from all parts of the world, some following the Sephardic ritual, whilst others are only conversant with the Ashkenasi ritual, in addition to which, the fact must not be lost sight of that the majority are hardly able to follow either in Hebrew.

Our Honorary Secretary, Mr. DAVID S. GUBBAY, suggested, that it would be for the benefit of all concerned if a standard form of Prayer Book of daily, Sabbath and Holidays use with an English translation could be adopted and with this end in view proposed that the Books of Prayer for Sephardic Jews as edited and revised by the Rev. Haham GASTER PH. D. be introduced.

This suggestion was duly laid before the committee who were of the opinion that an extraordinary general meeting of the members should be called in order to obtain their views on the subject.

At this meeting, several members opposed the suggestion on the ground that they were desirous that no prayer book should be used, other than the Livorno edition or the Bagdad edition, since Haham GASTER's books eliminated the *Pitum Haketoret* in the Sabbath Musaph. It was further pointed out that several other piyutim and prayers were not included in the Books in question.

Another opposer argued against the new innovation on the fact that the Livorno and Bagdad editions are the only ones that are established by the Anshey Keneseth Hagedola and that they are based on the Cabalistical theory of beri'a w'atziah.

After discussion, it was resolved that the question be referred to you by asking whether it is permissible for our congregation to adopt Haham GASTER's Books of prayer in which are ommitted the *Pitum Haketoret* and other prayers recorded in the Bagdad and Livorno editions.

The committee, therefore, requests that you will kindly consider the question in all its aspects and after due consideration, favour us with your decision.

With anticipatory thanks for the trouble given you,

Yours faithfully,
D. S. GUBBAY,
Hon. Secretary.
OHEL LEAH SYNAGOGUE.

OHEL-RACHEI SYNAGOGUE
SHANGHAI, February 8, 1923.
D S. GUBBAY Esq.
Hon. Sec. of the Ohel Leah Synagogue
Hongkong.

DEAR MR. GUBBAY,—Many things hindered me from replying earlier to you letter which you addressed to me on behalf of the committee of your synagogue. For this delay I tender you my apology.

I read carefully your communication, and I need not tell you that I fully appreciate your difficulties. The absence in our communities of the Far East of a standard prayer book, suitably edited, and adapted to modern requirements, is very disturbing. In my own synagogue as many as three, even four, different editions are used. I tried to popularise Dr. GASTER's Prayer Book because it is attractive in form and very helpful to those who are not conversant with Hebrew, as is generally the case with most of our worshippers. As many as 36 sets of this edition have been imported and disposed of in Shanghai and Hongkong during the last two years, in addition to the many sets that had been purchased before. Then we have a few copies of the Prayer Book published in Bagdad and which is the accepted authority for the local Minhag, while the Livorno edition which differs in many details from the Bagdad ritual is very plentiful, I suppose, because it is more easily obtained. Some use also the Sephardi Prayer Book published in Palestine, and which agrees very closely with the Bagdad edition. The confusion caused by the use of so many different editions is often made worse confounded by the Hazanim themselves. For many of them left Bagdad young and are not always certain about the Minhag of this community, though they pose as the standard-bearers of that tradition, and act and decide without scrupulous regard to the correctness of their decisions.

I noticed this particularly in connection with the Burial Service which I hope to publish shortly with an English translation. The Burial Service used in Bagdad is entirely different from the one which is printed in the other Sephardi Prayer Books, and in trying to ascertain its exact form I was surprised to find how much uncertainty there was about it among those who conducted funeral services, and what liberties they took with it. For, while there are always some who are acquainted with the Bagdad synagogue ritual very few know anything about the Burial Service. This is left altogether in the custody of the Hazan who, generally, has it written down on a reporter's note-book.

This state of things can hardly add to the dignity of our communities, and none realise more than I do the importance of having an authorised Prayer Book for our synagogue. But I can hardly recommend the step by which you propose to obtain it. Not that the arguments of those who object to the acceptance of Dr. GASTER's edition as the standard Prayer Book of your synagogue are sound. The view that "the Livorno and Bagdad editions are the only ones that were established by the *Anshe K'neseth Hagedolah*, and that they were based on certain Cabbalistical theories" is incorrect. The influence of the modern, or so-called practical Cabbala (to which the argument of *Beriya V'asiyah* evidently refers) on the Prayer Book began with Rabbi ISAAC LURIA (*Ari*) who lived in the middle of the 16th century, whereas Rabbi SIMEON, the Just, who is described in the Mishna as the last of the Men of the Great Assembly, preceded him by nearly

eighteen centuries. Neither is the custom to say *Pitum Haketoreth* in *En Kelohenu* very old, though there is a possible reference to it in the Zohar. It is altogether wrong to assume that our form of prayer as we have it at present was fixed by the Men of the Great Assembly. Certainly the centre of our Prayer Book is of great antiquity. The Shema, and the first and last three benedictions of the Amida go back to the time of the temple. The three benedictions of the Shema, and the remaining passages of the Amida are also very old. That was the beginning of the Prayer Book, and around this, hymns, psalms, and supplications, grew up in the course of many years. In the days of SAADIA (10th century) the Prayer Book was already formed in all essentials, but its details continued to develop for a long time after. For instance, the popular Sabbath hymn *L'cha Dodi* which is found both in the Sephardi and Ashkenasi rituals was composed by Rabbi LURIA's disciple ALKABIZ as late as in the 16th century..

It is hardly right to couple the Livorno edition with that of Bagdad. For the former differs from the latter in many details. The Prayer Book published in Livorno agrees much more closely with Dr. GASTER's edition. In fact, they represent the same ritual, and a critical examination of these two books will convince you of that. Only the publishers, in order to get a bigger market for their publications, bracketed certain passages that are not said by the Sephardim of the Orient, and added here and there a passage that is said by them and not by the Spanish Jews, thus leaving in confusion the worshipper who is not skilled enough to pick and choose.

My reason for not recommending you to adopt Dr. GASTER's edition as the standard Prayer Book of your synagogue is because it differs considerably from the Bagdad Minhag which is represented by the communities of the Far East. These variations occur both in the daily and the Sabbath and Festival prayers. I shall mention some of them. The Spanish Jews have the earlier form of the Alenu which does not include the passage beginning with *Al Ken N'kaveh*, a very beautiful and suitable conclusion of the service. We follow a different order in the *T'hinoth* of Mondays and Thursdays, our form of the *Baruch Shemar* as well as the psalm preceding it differs from that of Dr. GASTER's edition, and we have no *N'ilath Apayim* in the Afternoon Service. Again, we follow a somewhat different order in the Friday Eve service. The mystical Shalom Alechem which is sung Friday evening after returning from the synagogue was eliminated in Dr. GASTER's book, and there are several verbal differences in the Musaf Amida, and Grace after meals. The Rosh Hshana Piyutim published in Dr. GASTER's edition before *Nishmath* are, according to the Bagdad and Palestine Minhag recited with some variations before *Baruch Shemmar*. The *Tashlich* ceremony is not found in Dr. GASTER's edition. Neither do the Spanish Jews of London observe the *Hakafoth* on Simhath Torah, while they blow the Shofar during the Hakafoth on Hoshana Rabba.

This list of variations, which is by no means exhaustive, will be sufficient to prove to you that the Minhag for which your community stood ttll now differs in many respects from the Minhag of the Spanish and Portuguese Jews of London, and that you cannot accept their ritual without departing to some extent from the tradition which you have upheld hitherto. I do most heartily recommend the use of Dr. GASTER's Prayer Book by worshippers, so long at least as we have nothing to compare with it for excellence. But the official service of your synagogue should not depart from the Bagdad Minhag to which it rightly belongs.

There is another way out of the difficulty, and that is, to adapt Dr. GASTER's Prayer Book to our requirements by making a few necessary alternations and additions It only means the addition of a passage and the transposition of a page here and there, and this could be done even in Shanghai. But it would cost a few thousand dollars, and it will not be easy to get that, not at least before our generous people who scatter their benefactions among all sorts of nationalities and institutions which are not theirs become imbued with the pride and ambition to do some thing for the uplift of their own communities.

With cordial greetings to the congregation.

I am, yours sincerely,
W. HIRSCH.

Written for ISRAEL'S MESSENGER.

DR. MAX. NORDAU

By N. S. BURSTEIN, CARDIFF

"If you have tears prepare to shed them now." It is awful to think that Dr. MAX NORDAU is dead! It is awful to think that such a manly, lovable personality, such a wonderful man of wisdom and intellectual power and with divinely eloquent lips, should forever cease to act! With all my strength, I say—Israel has suffered a terrible loss.

In the present calamitous times, when troubles and sorrows, anxieties and cares, fall on us in storms, the loss of a man like Dr. NORDAU, so strong in the spirit of human friendship, with a heart overflowing with love for his suffering brethren-in-faith, has truly bruised our hopes. To me, the passing away of that great Jew, Dr. MAX NORDAU, is a personal bitter bereavement. Although my direct acquaintance with him dates only since 1910, the growth of our friendship was rich *en joie d'esprit!*

Out of heterogeneous correspondence I had with Dr. NORDAU, extending over a period of many years, the following extracts will serve to show right pulsation of his true Jewish heart and the great force we have now lost behind the Zionist movement:—

8 rue Heuner,
PARIS, June 10th, 1911.

MY DEAR MR. BURSTEIN,—I believe in, and have always proclaimed the necessity of an authoritative representation of the Jewish people in the dispersion. But this representation exists already: it is the Zionist Congress, whose members are elected by Jews in all parts of the world. Those who find this representation incomplete or inadequate have only to join the Zionist Organisation and participate in the election in order to render "the Jewish Parliament more complete and thoroughly representative." "

AUGUST 6th 1912, he wrote to me from Paris:—"Quite so: the one thing that is needed in Zionism is a leader, not leaders. But where is he to be got from ? Mind: a leader is always imposed by nature. He is conspicuous by himself. The man you dig up somewhere with much painstaking, whose qualities you measure and weigh, whom you discuss and examine, who pleases the one and displeases the others, that man is not meant by nature as a leader, he is at best an excuse for a leader. It is no fault, but misfortune of Zionism

that neither HERZL nor Mr. WOLFFSOHN have left heirs."——

I will not touch here any event of the years of the *fortschreitende Bewegung* of Zionism from the year 1912 to 1920. But the following letter Dr. NORDAU wrote me from London, May 31st 1920, I consider essential to reproduce now:—

"Many thanks for your inspired and inspiring letter. Unhappily I shall not be able to take the chair and speak, be it only a few words, at the great festival of this evening, owing to a total extinction of the voice of which I have suffered for the last three days I should be sorry to put a drop of wormwood into the sweet cup of your rejoicing; yet I feel it my duty to warn you that we are living in a fools' paradise. Zionism is on the best way to absolute and unavoidable failure for the utter incapacity of those that have placed themselves at the head of the movement, and who are content to court ovations, but do not see the fearful danger which is threatening us from the Arabs They have done nothing to turn away from Zionism this danger altho' this might have been easily done with some forethought, skill and knowledge of the people, and I am afraid it will soon be too late to do anything efficient. However, let us continue to hope against hope."—

My reply to this letter was, among other things:—"I see my honoured friend, like DANTE, you go forth to front your fate—

"As one
That makes no pause, but presses on his road,
[illegible] betides him" . . . .

I shall voice your words which, I have no doubt, will help to guide the perplexed in the Zionist Camp."——

It seems nothing could dim NORDAU's horizon of Hope!

Friday, January 2nd, 1920, I look upon as the red letter day of my life. This was the day when I made, for the first time, personal acquaintance with Dr. MAX NORDAU. At his request, I went specially to London to see him and had the rare privilege to have this remarkable personality all to myself, for nearly two hours. And really, it was a "feast of reason and flow of soul." I saw the Genius and the greatness of the Jew the moment my eyes fell on him. Our conversation was mainly on Zionist matters, and it cut me to the quick, when I beheld this moral giant bending the whole force of his contriving spirit to the discovery of a path of peace and tranquility for our stricken and so much harrassed brethern in faith. Jewry's woes rested heavily on him.——He also related to me, in his exquisite style, the mental suffering the ruthless war caused him.

Towards the end of the interview, Professor A. S. YAHUDA and Mr. JEAN FISCHER came in the room and joined our animated conversation. Before parting, I embraced Dr. NORDAU and kissed his leonine head. I left him, feeling happy to have encountered a genius, a noble character and one of the greatest Jews of our time in the whole world. Alas, this mighty personality has now passed from the sight of men! Alas, I can only make my tears to flow, but I am too poor in words to lay a fitting tribute at the tomb of this loving and lovable Jew! Again, I must say in the words of a certain Rabbi: Alas, that so much beauty must be swallowed up in the dust!

The death of Dr. NORDAU is one of the greatest losses the Jews of the world have sustained in generations. Oh God, "a great soul, passionate for good, a mighty brain, a tender heart" has passed away, but his works and his wisdom shall endure forever among men!

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PROF. EINSTEIN ADDRESSES GATHERING AT JEWISH UNIVERSITY HOUSE IN JERUSALEM

JERUSALEM, Feb. 9 (J. T. A.).—A representative gathering of notables, with the exception of the Arabs, gathered to hear Prof. ALBERT EINSTEIN lecture on his theory of relativity at the Hebrew University House on Mt. Scopus. Prominent Arab residents declined the invitation, presumably because they did not wish to honour the Jewish scientist.

Speaking in Hebrew, M. USSISHKIN welcomed the professor on behalf of the Jewish community. Prof. EINSTEIN began his speech in Hebrew and continued in French, evoking enthusiasm his theory. Sir HERBERT SAMUEL, the High Commissioner, thanked the professor for his work in the interests of humanity. He added: "It is a good sign for the Hebrew University that the first lecture is delivered by the greatest physicist in the world."

Zionism is not only a spiritual movement. Its practical work in Palestine is of equal consequence, Prof. EINSTEIN told a Jewish audience at a reception arranged by leading organizations here. The address of welcome was delivered by DAVID YELLIN, president of the Council of the Council of Jerusalem Jews, who handed the professor an illuminated testimonial with the signatures of the representatives of Palestine Jewry. "The international recognition of Zionism has strengthened my belief in its success," the professor said in the course of his address. Leaders of the Jewish community met Prof. EINSTEIN and wife at a tea in his honour, arranged by M. USSISHKIN.

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Written for ISRAEL'S MESSENGER

ARE WE OUR BROTHERS KEEPERS?

By BELLA PEVSNER

There is a story told about a kingly oak weeping bitterly along the roadside. "Why," asked the passer by, "don't you know your fate that you are assigned by your Creator to supply the warmth and shelter for the sons of men?" "Yes" replied the oak," I know my destiny, I weep not because I have to be cut down but because the handle of the axe that strikes me is made of my own flesh."

MME. BELLA PEVSNER.

Staggering and overwhelming is the woe and grief, heart-rending is the cry of anguish and despair that reach us from afar. The saturnalia of human hatred exact the bloodiest toll from our people so helpless and forsaken, the prey of the wildest carnage raging in the midst of our "peace-making" humanity. It seems as if mankind tired of being tamed by the tugs of culture and civility let loose giving full play to the long-hidden and subdued wild passions of naked selfhood greed and lust, ready to sacrifice the last spark of human conscience.

If KARL FOGT is right in his assumption that the standard of civilization should be measured by its relation to the Jews, then indeed all our modern humanity is branded with the stamp of Cain. In the midst of these general confusions and bewilderment the best minds and warmest hearts of our people should have been given in all solemnity and earnestness to the search of a fair and just solution for the growing problems with which we are confronted.

Jewish life though replete with unparalleled sufferings and sorrows, is also interwoven with the same old hope and dreams that kindled our hearts, and the legend tells us, with the first torch thrown into the temple of Jerusalem by the Roman soldier.

The Hope that a day will come when we will return back to our home again: the home where we became a consolidated nation through the first drafted constitution ever given to the world: with a code of legislation so true and just in its economic political, civic and moral provisions, so beautiful, in its perfection that even now it is the highest ambition of all the best men, who battle to the very end, to apply it in the future new order of all rejuvenated nations.

By those dreams and hopes the Jews were piloted through countless ages of the fiercest struggles purged and cleansed in all the fires of human suffering. For them they lived and fought and died, amidst the peoples' of the world who stand just as thoughtless and shallow now, as in the days gone by: preaching gospels, sermons, doctrines in their churches, parliaments and congresses, and exercising hostility and hatred on the outside, not as yet ready to forgive us the stubbornness to live a life and truth of our own: our daring will to stand, a handful as we are, against the multitude as the only leading rivals of their God's and tastes. We still challenge them in our firm determination to live again and fight again, for we love life with all the young passion of an old people, we love it in spite of our great sorrows and infinite sadness in spite of all staggering blows of human inconsistency. We love it because there is a definite aim, an inner and divine purpose that constitutes the soul of Judaism, and the lack of which made many great and mighty nations a dim shadow of the past.

Now we are standing on the threshold of a great divide. Out of the ashes of the world's disaster, new possibilities are born together with new responsibility. Through agencies the analysis of which now is not the time and place to touch upon, Palestine may and can become as our home, a glorious reality again, but this depends solely on us. We are put on a trial to test the fortitude of our spirit and earnestness of our claims. So far we played a fair game, in manifesting through the long ages the undying loyalty to the great legacy handed down to us by our fathers. But there is a great foe at our door which is more dangerous than all outside enemies, and this is the appaling indifferences of our own.

Steeped in the narrow limitation of the present day's existence with its cheap and petty trivialities, at best engaged in charities which proves a hopeless failure in the tremendous amount of energy and means we spend. "Charity begins at home!", is a senseless phrase to cover the nakedness of our minds and hearts, to justify the moral laziness for searching deeper reasons of our chronic misery.

Tossed by the stormy seas of human blindness, some of us may be saved from the total wreckage and driven by the fates to kinder shores where we break camp for another while. For a time we may get over our sores and bruises, adjusting ourselves to the taste and fancies of our neighbours, gradually forgetting our yesterday and loosing sight of a tomorrow. With the acquisition of larger means we throw overboard our best traditions and historic memories which are linked inseparably with a real Home. But the inevitable reminder must bring us to our senses, in whatever form it may be: through physical extermination in one place, hatred and abuse in another, discrimination in a third. Thus we are aware that after all it is a temporary dwelling but not a Home.

Meantime our homelessness is growing into grim proportion. The doors of many countries for a larger immigration are closed: driven from everywhere with nowhere to go our masses are wandering to and fro on all the roads ways and by ways crying out in black despair to the cold and silent heavens.

Scores of thousands of the best youths are knocking at the doors of our motherland, clamoring for entrance, offering their lives, to join those who already till the fields, root out the stones from rocky mountains preparing it for vineyards and olive groves, draining swamps making green and rich the gray neglected ground and out of the culture of the soil will come a truer culture of the soul, the unfoldment of a truer spirit so long trampled and degraded.

Now is the only time and opportunity. The old worlds are crumbling to ruins, new ones are in the process of construction: and in this historic hour if the wealthy and influential

part will not cast aside their personal likes and dislikes, and will not rise to their full heights and strength presenting a united front and giving full co-operation to this great and sacred cause, then hard and harsh will be the scorn of the coming generations, and of their own consciousness. We can understand and even forgive the outside world, their indifference, their misinterpreting and misconstruing our aims, but history will show no mercy in the verdict of our own who try to crucify the dearest and only hopes that can and must become a glorious reality again, into a ghastly nightmare.

BEGAN WHEN A GIRL

Neglect of symptoms which first became apparent when she was emerging from childhood into womanhood has caused many a girl long years of suffering in later life. Such was the case with Mrs. Mabel Johnston, an American lady residing at 67 Bennington Street. East Boston, Mass., who fortunately ultimately found the help she needed in Dr. Williams' pink pills.

"My sickness began when I was a girl," relates Mrs. Johnston. "Overstudy and lack of outdoor exercise caused a breakdown in my health, and I never knew what it was to be as strong as most of the girls of my acquaintance. I was pale and so nervous that it seemed as though I should fly to pieces. I suffered from headaches a great deal of the time and didn't sleep well. I lost flesh and strength and my appetite was poor.

"When I was a young woman a friend recommended Dr. Williams' pink pills and she was so sure that they would help me that I got a supply of the pills and began to take them. They helped me in much shorter time than I had expected, for I had been ill so long. My appetite improved almost at once. Gradually my strength returned and I gained in weight and felt better in every way. I became less nervous and rarely have a headache now."

Dr. Williams' pink pills are sold by all druggists or direct from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai, at $1.50 per bottle, $8.00 for six, post free. Equally good for men.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 4th May, 1923. Correspondents, are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

CORRESPONDENCE

A CORRECTION.

Editor, ISRAEL'S MESSENGER,

SIR,—I regret that the gentleman who reported my speech at the reception which the Shanghai Zionists gave to the Japanese Consul put into my mouth words to which I could never have given utterance. I did not make the remotest allusion to a "Japanese Ambassador who was instrumental in introducing the resolution which culminated in the ratification of the Palestine Mandate," Neither did I say anything on behalf of the Jewish community as a whole which, as you are aware, took no cognizance of the affair.

I shall be thankful, if you will publish this letter in your next issue.

I am, etc.,
W. HIRSCH.

SHANGHAI, 20th March, 1923.

[The "report of the speech" referred to, was lifted by us from the columns of *The China Press*, a leading local daily, whose representative was present at the function. However, our eagerness to report the speech "accurately" was met by Rabbi HIRSCH's unwillingness to hand us a copy of it.—Editor, ISRAEL'S MESSENGER.]

SECRETARY DUPARC CONVEYS THANKS

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I am discharging a very agreeable duty in conveying to you the expression of the hearty thanks which were accorded to the Branches by the Annual Meeting of the Association for the very effective financial support which they (and your Branch not least) gave to the Parent Body during the past financial year., That support compared most favourably with the meagre help that is given by the Jews in this City.

We trust that the same generous assistance will be continued during the present year.

With personal thanks to yourself for your valuable services.

I am etc.,
M. DUPARC,
Secretary
ANGLO-JEWISH ASSOCIATION

LONDON, 31st January, 1923.

MADAME PEVSNER'S VISIT TO EAST OF ASIA

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—Madame BELLA PEVSNER, as you already know, has left Palestine on her way to Australasia from which country we received a request to send a representative familiar with our work in Palestine. She is now touring your part of the world, as we asked her to visit as many Jewish communities as possible on her way She has already held successful meetings at Bombay, is now at Calcutta, and will also visit Shanghai.

Madame PEVSNER has long lived in Palestine and we regard her visit as a means of bringing closer the land of Israel, in which the Head Office of the Jewish National Fund is now situated, to the people of Israel. Thus, the Jewish soul will draw sustenance from the Jewish soil. Madame PEVSNER can speak of the latest developments in the country, and will, we are sure, receive a cordial welcome from all places visited by her and we bespeak for her the warm co-operation of your city also.

Dr. M. ZWEIG. E. M. EPSTEIN.

JERUSALEM, 8th February, 1923.

MR. NATHAN STRAUS AGREES WITH SIR ALFRED MOND THAT "NO FORCE IN THE WORLD CAN KEEP THE JEW OUT OF PALESTINE."

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—In a Bulletin of the London Publicity Department of the Zionist Organization, which I have just received, Sir ALFRED MOND appeals to the Jews in the following words:

"No force in the world can keep the Jew out of Palestine."

In responding to the toast of "The Visitors" at the Barmitzvah Banquet of the London Lodge of the Independent Order of B'nai Brith held at the Hyde Park Hotel, Dec. 10, Sir ALFRED MOND devoted most of his speech to the prospects of the success of Zionism in Palestine, and made an impassioned appeal to all Jews to help in the economic development of the Jewish national home, He said:

"I am a devoted Zionist; those who do not agree with that view are for the most part those who have never been to Palestine. I wanted to see whether Zionism was a beautiful dream or a practical possibility and with that end in view visited the country myself. If I had concluded that the scheme was hopeless, I should have left it alone."

"He had been a convinced Zionist, he said, ever since his visit to Palestine, while he remained a Minister of the Government, and he would continue to be a Zionist now that he was out of the Government. In fact, he was glad that he would now have more time for Zionism than when he had the responsibilities of office. He had, in fact, both in conversation with Sir HERBERT SAMUEL and elsewhere stated that if he could have been of more help to the cause outside the Government than in it, he would gladly have given up his Government post. A great deal has been

achieved; the Mandate had been got through in spite of enemies, influences and great interests—even now dangers stand in the path and we must see to it that what had been achieved be not lost. During the election campaign he had openly given his opinion on the Palestine question when asked. The greatest mistake of the Jew was to run away from a Jewish problem. The British people admired men who stuck up for their own people.

"He had been struck by the great sympathy for Zionism in non-Jewish ranks, political and non-political. If Jews would remain true to themselves, if Jews would not stab their own people in the back, the Jewish hopes in Palestine would be fulfilled; for otherwise there was no force in the world which was strong enough to keep the Jew out of Palestine. Zionism was one of those movements which was carried along by that mystic superhuman force which is the characteristic and unity were necessary. He appealed to the Independent Order of B'nai Brith to support Zionism and to help along its schemes for the economic development of Palestine on business lines. "We have only to stand on our own feet and we are sure to get on."

"He gave some picturesque instances of the improvements which the Jewish development of the country had wrought, and contrasted the wretched Arab village stricken with malaria and insanitary conditions with the Jewish village well planned and in thriving, healthy conditions. He concluded by stating his conviction that what was left of the Arab opposition would be swamped by Jewish business enterprise."

These exactly express my own sentiments and convictions and I think it is important that they be reprinted and thus brought to the notice of the Jewish public also.

I am, etc.,
NATHAN STRAUS.

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DR. ALEXANDER RENNER, M.D.

Shanghai's Popular Physician

Dr. ALEXANDER RENNER was born in Budapest, Hungary, in 1884, and thus had an excellent opportunity of studying in the Budapest University: and later served as assistant to the famous Prof. DONATH of that city.

DR. ALEXANDER RENNER, M.D.

He practised in the large hospitals of Austria and Germany and also the University cliniques.

Dr. RENNER arrived in Shanghai in 1920 but left in the following year for Budapest, where he remained eight months, returning to Shanghai with his wife. While abroad he learnt the latest methods and treatments in gynecologic, midwifery and internal and nervous diseases. He has developed a good practice here.

MADAME BELLA PEVSNER ADDRESSES LOCAL MEETINGS

Will Return To Shanghai At The End Of This Year

EN ROUTE TO AUSTRALIA

On the 12th March, Madame BELLA PEVSNER the delegate of the Jewish National Fund, gave her first address on the "Secret of the Jewish Survival" at the Y. M. C. A. There was a fair attendance which included some of the prominent local Christian residents. The lecturer was supported on the platform by Mr. D. M. DAVID, President of the Jewish Communal Association, who presided, and Judge CHARLES S. LOBINGIER.

Mme. PEVSNER delivered a masterly address on the tragic history of the Jewish people and referred to the martyrdoms endured by them for centuries. She spoke of the good work that is being done in Palestine by the band of stalwart Halutzim, who were making history rapidly in Eretz Yisrael. She made a passionate appeal to her audience to study more closely the great problem that awaits them in these days and the urgent need of contributing liberally to the Zionist Funds. As she expected to return to Shanghai at the latter end of this year, she hoped that the local community would help to make her mission a financial success.

The Chairman in welcoming Mme. PEVSNER, said that the community, he was sure would respond to her appeal when she returned from Australia. He proposed a hearty vote of thanks to the lecturer for the inspiring address given them.

Judge LOBINGIER supported the motion with a sympathic address on the Zionist ideal, and the meeting came to a close.

At The "AHDUTH" Club

Mme. PEVSNER delivered an address at the Jewish Club "Ahduth" on the 11th ultimo, at which Rabbi W. HIRSCH presided. There was a very large gathering.

Mme. PEVSNER by speaking in Yiddish captivated the audience. After an appeal for the Jewish National Fund had been made, £240/—was raised for the purchase of 40 dunam of land in Eretz Yisrael.

Mme. PEVSNER after staying in Shanghai for about two weeks left for Tientsin, Harbin, Yokohama, Kyoto, Kobe. She expects to continue her journey to Australia, where she hopes to make her mission a great success.

Partly owing to the drive for the local Jewish School and the recent Balls and Concerts given by our community, the time for a public appeal by Mme. PEVSNER was considered inopportune and it is hoped that after her return trip from Australia at the latter end of this year the occasion would be more auspicious. We take this opportunity of wishing her God-speed in her historic mission:

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SOCIAL AND PERSONAL

Conducted by Ben Ami

Mme. BELLA PEVSNER left for Harbin and Japan on the 18th ultimo, on a lecture tour on behalf of the Jewish National Fund. At the latter end of this month she will proceed to Australia where she hopes to remain until December. She expects to return to Shanghai by that time.

* * *

Mr. J. S. GUBBAY and Miss M GUBBAY arrived here from Hongkong.

* * *

Mr. MAURICE BENJAMIN sailed for San Francisco on the 19th ultimo where he hopes to recoup his health. He expects to return to Shanghai after six months.

* * *

Prof. ALBERT EINSTEIN has been elected to honorary citizenship of the Jewish Municipality of Tel-Aviv. The great scientist is the first to have this honour conferred upon him.

* * *

Messrs. B. FAERBER and D. SALTI, both well-known diamond merchants are now in Shanghai.

Mr. and Mrs. D. E. J. ABRAHAM and Miss SYBIL MOSES returned to Shanghai from Singapore last week.

* * *

Mr. L. GERSHOVICH, a leading member of the Tientsin Jewish Community arrived here with his wife and left again last month.

* * *

Mr. I. JACOB who left for Bagdad in November last, has returned to Shanghai where he was warmly greeted by his parents.

* * *

A notable increase in the volume of Jewish immigration to the Land of Israel is shown for January, 1,022 persons having been admitted during that month.

* * *

DAVID, the fourth son of Mr. and Mrs. J. I. JACOB was Bar Mitzwa on the 20th ultimo and an "At Home" was held at the residence of his parents on that date, to which a large numbers of guests were invited.

Mr. DAVID BENJAMIN writes to us from New Orleans under date of February 1st, regarding his itenirary in the United States which he finds most enjoyable. He expects to continue his journey to Central Europe and London after which he expects to return to Shanghai.

* * *

Mr. and Mrs. K. BEHR sailed for England last week.

* * *

Mr. JACOB L. FRIEND left for Harbin where he expects to establish his own business. He will probably return to Shanghai after a month or so and leave again for the North. Mr. FRIEND will be greatly missed by his friends who wish him every success and prosperity in his future career.

* * *

Mrs. M. HOLZBERG and Mrs. M. D. SILAS sailed for San Francisco on the steamer *Nanking* on the 19th ultimo.

* * *

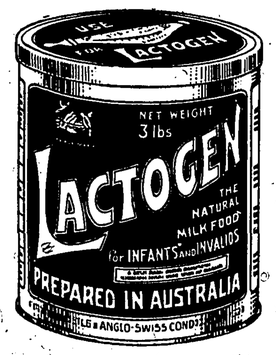
Mr. SIMON A. LEVY is expected to return to Shanghai next month.

* * *

Mr. and Mrs. AUBREY HILLALY left Bombay for Shanghai on the 28th ultimo.

* * *

Mr. A. J. RAYMOND has arrived last week.



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[Patronize Our Advertisers.]

Miss IDA MILIKOWSKY, age fourteen, gave a difficult and varied programme at the French Club on Monday, March 26, which included a number of Chopin compositions. This was the only appearance in Shanghai of this young Jewess before her departure for Europe where she will continue her studies at one of the great conservatories.

* * *

We are asked to state that ticket No. 84 won the gold watch raffled for the Jewish Boy Scout Fund. The gift was made by Mr. M. J. NATHAN and the amount realised being $200.00.

* * *

Mr. and Mrs WM. KATZ and family are leaving on the 28th instant for San Francisco. Mr. and Mrs. KAATZ will be greatly missed by a wide circle of friends and admirers here. Both distinguished themselves in all local work of charity while Mr. KATZ had held several official positions among local Jewish institutions. We wish them *bon voyage* and joy in their future new home.

* * *

Mr. HECTOR SASSOON has arrived from Hongkong and intends to remain here for several weeks.

MR. GEORGE E. SOKOLSKY HONOURED BY THE CHINESE GOVERNMENT

Fourth Class Order Of Chiaho Conferred

We are pleased to announce that the fourth class order of the Chiaho has been conferred, by Presidential Mandate, upon Mr. GEORGE E. SOKOLSKY, manager of the Government Economic Bureau of the Chinese Republic and correspondent of the *Philadelphia Public Ledger*.

We extend our hearty congratulations to Mr. SOKOLSKY for the meritorious honour bestowed upon him and hope that this may be the forerunner of many more to come.

"WHICH WILL EVENTUALLY TRIUMPH?"

Beth Yisrael or Beth Yishmael?

Which will ventually triumph? Shall it be Zionism and the preservation of Judaism or shall it be assimilation under the false contention of internationalism and deluded universalism? Shall the world suffer the distinct loss of Jewish genius and culture by the Jew relinquishing his Jewish identity, or shall the Jewish nation again be established in its own land and bring spiritual salvation to the world from the ancient cradle of religion and civilization, Palestine? Shall the Jewish people and Judaism live or perish?—Our answer can be nothing else but an emphatic "We will and we shall live!"—Rabbi ABRAHAM BENGIS in the *Jewish Monitor*, Fort Worth, Texas.

THE SHANGHAI JEWISH SCHOOL

AN APPEAL

This School was founded about a quarter of a century ago by the efforts of Mr. and Mrs. D. E. J. Abraham and a band of devoted workers. Its original object was to provide an elementary Hebrew and English education for a handful of children. It had no endowment, no maintenance fund, no housing accommodation: its founders not only raised the necessary expenses but taught the classes themselves. From such modest beginnings, the school has now over 130 pupils on its rolls, and trains candidates for the Cambridge Local and Hongkong University Matriculation Examinations. The school not only imparts education to the children but turns them into self respecting and independent citizens. For its support it has hitherto depended on voluntary contributions and latterly has been taken over by the Shanghai Jewish Communal Association. It has struggled valiantly all these years but has now reached the parting of ways. Hand-to-mouth existence is no longer possible; the system of doles cannot serve its purposes now. The alternatives are either a new method of finding money for its needs, or closing it down. Its present quarters are pronounced unsuitable and unhealthy by the Shanghai Municipal Council and must come down in a few short months.

A minimum of Tls. 150,000. is necessary to buy a site for a school, build a school house, furnish the necessary equipment and leave a small balance for a maintenance fund. The Community is large and wealthy and the money can be raised speedily if the will to do so exists. Will it not be a matter of pride after a settlement of 70 years in Shanghai, to point to at least one institution set up at our own cost without extraneous aid? The direct consequence of closing the school will be to let loose scores of ragged, dirty, hungry urchins to roam about the streets of Shanghai begging from door to door and bringing disgrace on the Jewish name!

Jews of Shanghai, are you going to do your duty by this institution, or are you going to stand with folded arms and see it perish? Are you going to nullify the splendid work of unselfish men and women for years? Such indifference can never be believed of you. You have undoubtedly inherited the spirit of your forefathers "rachmanim bene rachmanim." Remember that teaching the young summed up all the virtues.

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OF THE JEWISH COMMUNAL
ASSOCIATION OF SHANGHAI.

WHEN WINTER COMES

Pinkettes are just as helpful as in the hot weather. As gently as nature they restore regularity, stimulate the liver, banish biliousness and headaches, purify the breath. Valuable for the relief of colds, yet even better for preventing them by keeping the system clean and healthy. Of chemists, or post free at 60 cents the vial from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

MARRIAGE

LEVY—NATHAN.—On March 29, 1923, in London, Simon A. Levy, of Shanghai, to Kate Ethel, daughter of the late L. E. Nathan, J.P., formerly of Christchurch, New Zealand.

"SIBERIA PALESTINE"

Edited by Dr. A. Kaufman.

WEEKLY ISSUE

Official Organ of the District Buresu of the Far-Erstern Zionist Organisation.

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OBITUARY

MR. REUBEN SPUNT

We regret to announce the death of Mr. REUBEN SPUNT, a well-known member of our community and old resident, who died on the 27th ultimo, at Dr. FEARN'S Hospital after a prolonged illness. Mr. SPUNT was confined to bed for nearly seven months and when operated upon four weeks ago appeared to show signs of recovery, but a fortnight ago he had relapse and gradually weakened, passing away at 5.30 o'clock on the above date.

Mr. SPUNT was born in Constantinople 46 years ago and went to Japan with his parents when a young man. About 25 years ago he arrived in Shanghai to join the firm of Messrs. ILBERT and Co., in the Lau Kung Mow cotton mill. Subsequently he joined his brother, Mr. JACK SPUNT, as partner in the firm of Messrs. J. SPUNT and Company, cotton merchants.

The late Mr. SPUNT was a keen sportsman and his loss will be genuinely felt by the many people with whom he came into contact. He was married seven years ago to Miss LILY JOURAVEL, whom he leaves with two children, LEE and MARY, two sisters Mrs. A. B. ROSENFELD, of Shanghai, and Mrs. DORA SIMMONS, of New York, and Mr. JACK SPUNT, his brother to mourn his loss.

The funeral took place at the Baikal Road Cemetery on the 28th ultimo, Rabbi W. HIRSCH, conducting the ceremony at the graveside after a service in the synagogue.

The Rising Sun Royal Arch Chapter, of which the late Mr. SPUNT was a member, was represented and the customary masonic rites were performed.

The chief mourners were Mrs. SPUNT, the deceased's widow, Mr. A. B. ROSENFELD, brother-in-law, Miss B. JOURAVEL, Miss L. WOHLGEMUTH, Mr. M. SPEELMAN Mrs. V. and Mr. H. GENSBURGER, Mr. C. D. KOMAROFF, Mr. I. COHEN, Mr. S. E. LEVY and others.

Wreaths were sent by Mrs. Spunt Mr. F. W. Sutterle, Mrs. T. H. Himwod, Mr. and Mrs. R. Buchan, Dr. and Mrs. F. Gensburger, Mr. and Mrs. H. Gensburger, Mr. A. E. Lewis, Mr. and Mrs. S. S. Heimann, Mr. and Mrs. T. Toledano, Mr. and Mrs. J. H. Richards and A. Gwynydd, Miss L. Thibon, Mr. G. E. Tucker, Mr. and Mrs. J. Eichwald, M. and Mme. du Pac de Marsoulies, Mr. H. Rosenberg, Mr. and Mrs. H. E. Arnold, Mr. and Mrs. V. Gensburger, Mr. and Mrs. W. K. Smith, Mr. and Mrs. C. F. Wolsiffer, Mr. and Mrs. C. M. G. Burnie, Mr. and Mrs. W. Cohen, Dr. W. H. Downs and Mr. D. A. Proudfoot, Mr. and Mrs. P. H. Bordwell, Mr. S. David, Mr. and Mrs. J. A. Moller, Mr. and Mrs. S. Trumper, Mr. S. E. Levy, Bessie and Julius, Joey and Walley, Mr. and Mrs. G. C. Wingrove, Mr. A. Mendel, Mr. and Mrs. R. J. McNicol, Mr. N. H. Ewing, Mr. A. Y. Commijs, Mr. M. David, Mary, Fanny and Albert, Major and Mrs. C. P. Holcomb, Mr. G. Harris-Purcell, Mr. C. Steward, Mr. I. Cohen, Leo, Dora and Maurice, Betty and Jack, Mr. N. David, Mr. A. H. Tessier, Mr. and Mrs. W. A. Katz, Mother and Father, Mr. and Mrs. H. S. Honigsborg, Leah, Mr. and Mrs. A. Goldman, Mr. and Mrs. C. D. Komaroff, Mr. and Mrs. E. S. Cunningham, Mr. A. W. Graham-Brown, Mr. and Mrs. H. Martin, Mr. and Mrs. M. S. Ludar, Mr. and Mrs. Barnes Moss, "His servants," Messrs. Ilbert and Co., Ltd., Russo-Asiatic Bank, Chinese staff, Messrs. A. B. Rosenfeld and Son, Officers and members or the Tuscan Lodge 1927 E. C. Officers and members of the Rising Sun A. A. 129 S. C., Banque de l'Indo-Chine, Officers and members of the Police, Ewo Cotton Mills, Messrs. Jardine, Matheson and Co., Robert Dollar Co. and many others.

A DISTINGUISHED VISITOR IN SHANGHAI

We ware pleased to see in our midst during Passover week Mr. E. ZEITLYN, K. C. It is refreshing to find men of his type in the highest rank in his profession and a staunch advocate of Traditional Judaism. Mr. ZEITLYN is not only an advocate in this respect but also a follower observing the letter and the spirit of the Torah. He can be held as an ideal for our young men. We only wish to express the hope that he will make his centre of activity in Shanghai where we are sure he will be a galvanising factor in our centre.

Mr. ZEITLYN is a legal luminary who made a big name for himself in England. In Hongkong he was retained for numberless cases and has not been able to wipe out more than a fraction of it. He expects to leave for Hongkong next week on the 13th instant.

PATHETIC APPEAL CABLED TO SHANGHAI JEWRY

In response to an appeal for help from the London Relief Committee £700 was collected in Shanghai last year and forwarded. Hangkong, Singapore, and the few Jews of Hankow sent £250 more, while the Russian Jews of Shanghai organized an Orphan Committee and by monthly subscriptions raised another £750. But the crisis is not over yet, as may be seen from the following cable which Rabbi Hirsch received a fortnight ago. It is a joint appeal from the Jewish War Victims Fund and the Ukranian Federation, and is signed by the Chief Rabbi, Lord Swaythling, L. Rosthchild, Montefiore, and Dr. Jochelman. "War Victims Fund and Ukranian Federation unitedly appeal further help essential towards continuing relief kitchens, orphanages, hospitals, rescuing 30,000 refugees from expulsion Poland and Rumania. Wide reconstruction scheme adopted in which Ica cooperating for helping Ukranian Jewish traders, agriculturists, maintain themselves. Kindly arrange Passover appeal behalf our great effort for rescuing tens of thousands fellow Jews".

Donations sent to Rabbi Hirsch 40 Seymour Road, will be forwarded to the Central Relief Committee.

MOTOR-CAR RAFFLE

We are asked to state that owing to Hongkong and Hankow not having yet remitted the proceeds of the sales of the tickets, the drawing could not take place on the 26th ultimo. It is, however, hoped that this may take place this month at the International Savings Society on the 26th instant.

EREZ ISRAEL

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Edited by ISRAEL COHEN

With a Foreward by the Right Hon. WINSTON CHURCHILL

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OBITUARY

MR. REUBEN SPUNT

[illegible]

Mr. SPUNT was [illegible] in Constantinople 16 years ago and went to Japan with his parents, [illegible] a young man. At 25 years of age he arrived in Shanghai to join the firm of Messrs. ILBERT and Co., in the Lau King Mow cotton mill. Subsequently he joined his brother, Mr. JACK SPUNT, as partner in the firm of Messrs. J. SPUNT and Company, cotton merchants.

The late Mr. SPUNT was a keen sportsman and his loss will be genuinely felt by the many people with whom he came into contact. He was married seven years ago to Miss LILY DORFMAN, whom he leaves with two children, LIL and MARY, two sisters Mrs. A. B. ROSENFIELD of Shanghai, and Mrs. DORA SIMMONS, of New York, and Mr. JACK SPUNT, his brother to mourn his loss.

The funeral took place at the Parkes Road Cemetery on the 28th ultimo, Rabbi W. HIRSCH, conducting the ceremony at the graveside after a service in the synagogue.

The Rising Sun Royal Arch Chapter, of which the late Mr. SPUNT was a member, was represented and the necessary masonic rites were performed.

The chief mourners were Mrs. SPUNT, the deceased's widow, Mr. A. B. ROSENFIELD, brother-in-law, Miss B. DORFMAN, Miss L. WEINBERGER, Mr. [illegible] SPUNTMAN, Mrs. V. [illegible] and Mr. H. GOLDBERG, Mr. C. D. KOMAROFF, Mr. [illegible], Mr. [illegible] and others.

Wreaths were sent by Mr. [illegible], Mr. [illegible], Mr. [illegible],

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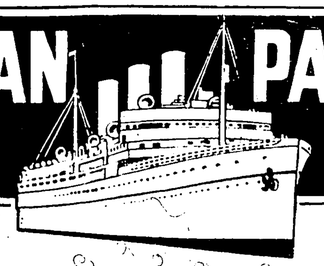

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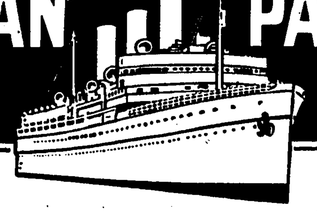

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 4TH MAY 1923. 18TH IYAR 5683.

OUR COMMUNAL ARMCHAIR

The Rabbinate

The local command wheel has, in spite of hard times, revolved fairly progressively. Due to certain good influences in our community—more power to their elbow—we have succeeded in holding aloft the banner of Judaism in this distant outpost of civilization in a manner that has elicited the envy of sister communities elsewhere in the East. Shanghai Jewry has reason to be proud of its achievements for Judaism has been invested with a blaze of glory, and its influence radiate in the Far East. However, we were handicapped in many ways. We had our ups and downs. Time was when we felt we were going under the weight of the burden which our weak shoulders were carrying. On the whole, we are saitsfied that we had remained in the forefront, ready to march forward and onward for the weal of our people and the glory of our cherished faith. We have now reached a stage when we have either to succumb to the buffeting of the waves or reach the harbour safely. There are hearts that beat soundly and there are hearts that beat tremblingly over the outcome of the present critical stage of our journey. The agreement of the pilot that stood at the helm of our communal ship is about to expire and there are signs of a crisis ahead of us. Certain reactionary forces are covertly seeking to wreck the communal craft. They are anxious to revert to the old days when every seat in the synagogue "could be had for a dollar." They are anxious to welcome those "good days" when every "adventurer" could style himself a "Rabbi" and take any position for a mere pittance. They are not yet convinced that we have outlived those olden times and that a progressive community needs a qualified minister. We are here not concerned with the type of co-religionist who lives his Judaism within the narrow compass of his nose. There are those who appear satisfied with "lip-service," content to worship the Deity, even in a perfunctory manner, and heedless of what should happen to their offsprings. So long as they are assured of a life of bliss, so long as they are performing the rites of Judaism at homes and in the synagogues, why worry if their children might cease to carry out the precepts of Judaism and if seats of Jewish learning go to rack and ruin? To listen to a sermon, to ponder upon the problems of life, to study the ills that our people in the Diaspora are suffering from, to help the National movement within Jewry and to support loyally Zionist strivings in the Land of Israel, are matters in which they are not interested.

With such types of men who think only of themselves and live for themselves, happy if they have driven away the emissary who pleads for contributions for the maintenance of the soul of Judaism, and who do not lift their finger to save the remnant from the evil designs of our enemies, with such types of men, (whose influence, happily, is dwindling in every generation) we have no patience. To be sure, they are those whom we dread most and shall fight most. They are the men who dig the graves for Judaism in their lifetime, and whose passive indifference over the fate of the present and rising generations, is bound to drive us to the brink of peril and disaster. Let us beware of them!

We have no desire to exaggerate their influence, but it is better to be on the *qui vive*. We have now reached a stage in our journey which may either make or break us. The crisis is near at hand. Rumours are afloat that the Minister of "Ohel-Rachel" Synagogue wishes to retire after the termination of his agreement in October next. This may or may not be true. Quite likely it is true, for the Rabbi who has presided over the spiritual affairs of our congregation during the past three years, might have every reason to be dissatisfied with the way in which he has been supported by some members of our community. Even if it were so, we do not see why it should be

allowed to interfere with the future work that he sees lies ahead of him in our shores. We are rather prone to magnify petty things and ignore the broad issues at stake. It is to be hoped that saner judgment will prevail when we are called upon to discuss our future programme. We are disposed to be optimistic as regards the future and confident of greater achievements and progress in the vineyard of the Lord, if the local spiritual leader of our community is prevailed upon to remain at his post. He may have reasons to complain of the inattention given him. And what of it? That surely should not militate against his efforts in the cause of God and humanity. When we contrast the present with the past, we shall realise the progress made. To the influence of Rabbi HIRSCH we possess an excellent library, stocked with the best works on Judaism. There are also Bible classes held every Saturday and Sunday where Jewish boys and girls receive instruction in the tenets of our faith and the knowledge of the Bible. They are taught to pray and to think and act Jewishly. For this alone the continuation of the Rabbinate should be justified. Then again there is the usual scholarly sermons delivered from the pulpit which are absorbingly interesting. There is now more decorum at funerals than was existing before. There exists today a leader who looks after the spiritual need of the young ones and watches over their struggles. He is also a fighter of Israel's cause and whose scholarship is used to silence all critics. He is as well a pleader for the poor and the helpless. Here we have a community seeking enlightenment on questions of din and desirous of having a standard prayer-book. There are many other subjects which command the serious attention of Rabbi HIRSCH. Are we to despise the work that is being done and leave the "adventurers" to step in again and are we to go back to chaos? We have grown as a community and are watched now more closely by friends and critics than before. Every effort must be made to retain the present spiritual incumbent and we hope that at the next annual meeting of the "Ohel-Rachel" Synagogue on the 23rd instant, the seatholders will vote unanimously on the need of having an ordained Rabbi to preside at the head of our congregation. Question of finance should not prove a stumbling-block. It should not and must not deter us from coming to the only decision in the matter. Our community is rich and strong enough to weather any storm. The voice of the reactionary forces should be silenced when the matter affects our community as a whole. The whole is a question of saving that which we now cherishly safeguard from the forces that work to imperil and jeopardise our whole future existence. It is no gainsaying the fact that Shanghai Jewry needs a Minister and we hope that this view will strongly prevail at the forthcoming meeting of the "Ohel-Rachel" Synagogue. Anything that can detract the community from taking such a course would be disastrous to us and to our future posterity.

The Forthcoming Meeting of the "Ohel-Rachel" Synagogue

The second annual meeting of the "Ohel Rachel" Synagogue will be held on the 23rd instant, as advertised elsewhere in this issue. It promises to be very lively since some important resolutions affecting the weal of our community will come up for discussion. Mr. SIMON A. LEVY, the popular Chairman of the Synagogue, will preside at the meeting, and his presence should silence any reactionary voice.

The Rabbinate question is one of vital importance, and the following resolution proposed by Mr. N. E. B. EZRA and seconded by Mr. DAVID ARAKIE will be submitted:

> That this meeting of seatholders of the "Ohel-Rachel" Synagogue earnestly calls upon the Committee of Management to renew the agreement of Rabbi W. HIRSCH for another period of three years and to retain his services for Shanghai Jewry in recognition of the excellent work rendered by him.

The prestige and the honour of our community demands our retaining the official. We have no desire to write upon this theme more than what we have already done in this issue and in previous ones. We trust that good sense will prevail at the meeting and save the community from being plunged into chaos.

The subject of a standard prayer-book and the Shehita Board will also he discussed and they are worthy of the attention of the seatholders. We understand due notice will be forwarded to the Hon. Secretary of the Synagogue on these matters.

We hope that all seatholders will muster strong on that date.

* * *

THE CASE OF MR. L. I. GERSHEVICH

Jews in China are seldom victims of racial prejudices but a glaring case of what appears to be religious bias on the part of a government official has been brought to our attention. It occurred at Tientsin. The story shortly is this:—

Mr. L. I. GERSHEVICH, a co-religionist of Russian nationality, and senior member of the firm of GERSHEVICH, Bros., fur merchants of Tientsin, doing an extensive business with the United States, President of the Tientsin Hebrew Association, and a man of good moral character and of high standing in the community. Last spring he made an application in person to the American Vice-Consul at Tientsin for a passport to enable him to visit the United States. The Vice-Consul asked for references. During the call Mr. A. J. DONNELL, Exchange Broker of Tientsin, and Vice-President of the Tientsin American Chamber of Commerce, and former manager of the Tientsin branch of the International Banking Corporation, came in on business and Mr. GERSHEVICH mentioned to the Vice-Consul that Mr. DONNELL was an

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acquaintance of his which the latter not only substantiated but referred very favourably to Mr. GERSHEVICH. Believing that the matter was thus settled Mr. GERSHEVICH was surprised a few days later to learn from the American Consul that his application would have to be forwarded to Washington. Some weeks elapsed and he was informed that his application had been disapproved Mr. GERSHEVICH then cabled to Washington in an effort to obtain a reconsideration of his case. In Washington it was ascertained that the American Consul of Tientsin disapproved of the request for the visa on substantially these grounds. "First, officials here report that GERSHEVICH has a brother who is a Soviet Commissioner in Siberia. Second, GERSHEVICH is active among the Jewish community and is *leader of the local Zionist movement.*" (The italics are ours.)

Fancy an American official in the service of his Government making such a stupid accusation at a time when President HARDING was actually receiving in the White House prominent leaders of the Zionist movement in America! We submit that this is a case of sheer malevolence on the part of Mr. FULLER and calls for severe reprobation. It is an ugly incident, and one that Jews in the East will resent strongly. The following special cable from Washington under date of March 22, appeared in *The North China Star*, a leading American daily published in Tientsin:—

> It is learned at the State Department that the Department has just cabled Consul General Fuller at Tientsin, that there exists no reason here for denying a passport visa to Mr. LEO GERSHEVCIH, who desires to visit the United States on business.
>
> Reports have been circulated in Senatorial circles that Mr. GERSHEVICH is the victim of personal animus of a former Tzarist official in Tientsin, but the Department explains that Consul General FULLER will investigate this matter and that unless Mr. FULLER has some substantial reason of his own for withholding the visa, the matter will be immediately adjusted. The State Department discredits the reports of anti-Jewish feeling in the case which if true would arouse great indignation of the Hebrew societies here in America.

We hope the State Department will not allow the case of Mr. GERSHEVITCH to pass without making further investigations into the matter. Mr. FULLER, we feel, has acted quite arbitrarily and he should be asked to make the *amende honourable.*

* * *

TIME TO REBUILD OUR NATIONAL HOMELAND

American Jewry is in the happy possession of a gifted leader who knows whereof he speaks. We refer to Mr. LOUIS MARSHALL. In an address delivered by him recently on "The Synagogue, As a Centre of Jewish Life," he referred to the contributions of American Israel for the oppressed and the hunger-stricken Jews in Eastern Europe. Said he:—

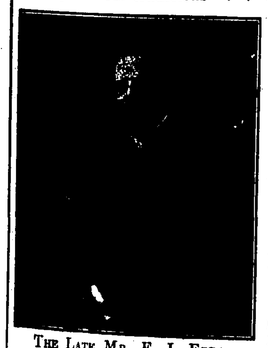
> We have been able in the past eight years to collect within our own ranks $65,000,000 for the rescue of the Jews of Eastern Europe and of Palestine, not as an act of charity, but one of justice; not as alms, but as an act of human mercy.

We have no desire to mimimize the value of the gigantic contributions made by our American co-religionists. They were needed and have proved a boon to the distressed and the hunger-stricken in the war zones. But what of the aftermath? Beyond giving a temporary relief the sixty-five millions had done nothing material. Had it been given for the rebuilding of *Eretz Yisrael*, the result would have been lasting. Anent this, Dr. SCHMERYAHA LEWIN, in an article contributed by him in the *East and West*, makes the following striking remarks:—

> The Keren Hayesod is the only Jewish fund that can show results, that is doing constructive work. American Jewry can show only very little for the $65,000,000 they have invested in relief work, and not a trace of this relief work will be visible to the Jew of the next decade or the next generation, but what the Keren Hayesod is doing and what it has already done, will be visible to the eye of the Jew for all the generations to come. We can show that we have bought land, and it is ours. We can show that we have built houses, and they are ours. We can show that we have given employment to thousands of people and made them permanent residents of the country. The work that we are now doing will remain as a monument for future generations. The Palestine Foundation Fund is different from any other fund. There are two scientific terms which express best this difference: pathology and biology. Every other Jewish fund is created as a result of pathological needs, and is used to solve problems that are of a pathological nature. The [illegible] for instance, is to help the sick, the [illegible] the aged, the orphans, etc., and each and every other Jewish fund is used for similar purposes. The Keren

LEST WE FORGET!

.....The situation has recently become, in my opinion, critical. All over the East we are rapidly forgetting our history and our traditions . . . The induction of Rabbi HIRSCH marks a new era in our communal life. WE AIM TO EDUCATE OUR YOUTH, THE FUTURE MAINSTAY Of JUDAISM, nay, even the elders in Judaism. We aim at a revival and we can only succeed if we appoint a competent leader to recall our glorious tradition and our glorious history. We stand at the parting of the ways. I predict that in fifty years now, unless this movement succeeds, not only in Shanghai, but all over the Far East and in India, the Jewish Communities will be absorbed and may even probably disappear.—*Extracts from an address delivered by the late* Mr. EDWARD I. EZRA *at the dedication service of the "Ohel-Rachel" Synagogue, on the 23rd January, 1921.*



THE LATE MR. E. I. EZRA.

Hayesod, however, is used for biological purposes. It is used not for the sick, but for the well. It is being used to create new sources of life, it is being used to increase Jewish strength, to place Jewish life on a new and healthy basis. It is not a hospital proposition or an institution for the aged or an orphan proposition, but a colonization proposition, and the object of colonization is thriving farms and healthy farmers, and the more the merrier. In other words, other funds are necessitated by illness, whereas the Palestine Foundation Fund is necessitated by the desire for life, health and strength. . . ."

We reiterate the earnest appeal of Mr. Louis Marshall made at the banquet given in honour of Dr. Chaim Weizmann recently in New York.

The time has now come when you need not have the excuse that you have got to give so much for war relief that you can't give for Palestine. . . . It is for those of you who are Zionists to do your duty, and it is our duty who are non-Zionists to work shouider with you for the purpose of redeeming the Land of Israel.

EDITORIAL NOTES & COMMENTS

A SHIP WITHOUT A COMPASS

A progressive community with an eye on the future cannot thrive without a *qualified* spiritual leader. Like a ship without a compass, it will be tossed to and fro and eventually wrecked.

* * *

IT CUTS BOTH WAYS

If some imaginary "big-wigs" are looking forward to reducing their synagogue subscriptions to "one dollar a month" as in the "days of old," let it be said here that there are others who would reduce theirs *as a mark of protest*. Let the Committee of Management beware! There is no saving. It cuts both ways!

* * *

"FIRST-CLASS SEAT IN THE SYNAGOGUE" SHOULD BE OUR SLOGAN

How prone are we to economise, especially when we discover that we are facing hardships! The first bullet strikes the voluntary contributions which are figured on our monthly list. "First-class seat in the theatre and 'last'-class in the synagogue" has become a fashion in these days. Let us mend our ways, and bring our budget to the dignified standard. Let our slogan be "First-class seat in the Synagogue." If practised generally it would give less worry to the future Treasurer of the Synagogue.

* * *

A RABBI'S WORTH

The B'Nai B'rith News, of Chicago, of February last, contains an article by Louis Pokin on "The Rabbi's Worth to the Community," in the course of which the following striking passage is quoted:—

The work of the Rabbi in our community has proved invaluable, his earnest endeavours have proved successful. His active interest in matters pertaining to City and State such as educational and non-sectarian charitable movements have placed him, in high esteem amongst all denominations—that in itself has proved a great factor for local Judaism. The Rabbi's worth to any community is unmeasurable."

A community is respected for its ideals and not for the idols it seeks to raise.

* * *

NATHAN STRAUS, THE PHILANTHROPIST

The issue of 2nd February of the New York *Jewish Tribune* was dedicated to Nathan Straus on the occasion of his seventy-fifth birthday. It was profuse with numerous tributes from leaders in all walks of life to the great Jewish philanthropist. Mr. Straus has writ his name large in the history of his people. We hope and pray that this truly good and great Jew may enjoy the blessings of life and remain with us *ad meah shana*.

* * *

FINDING A SCAPEGOAT

The radical reform Jews of Cincinnati, headed by David Philipson, Leo Wise and Julian Margenstern owe a debt of gratitude to the United Synagogue and the Zionists, who have given them someone to blame for the failure of American reformed Judaism.

With apology to *The American Israelite* of the 15th March, 1923.

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"LIP-WORSHIPPERS"

"Whenever a Jewish community failed to kindle the lamp of learning and relied solely on worship, observance and philanthropy, it ultimately disappeared." Thus saith the silver-tongued orator, Abba Hillel Silver, of Cleveland. Some of our local wiseacres are only concerned with "lip-service" which they consider as a form of "worship" suitable enough to appease their Maker. "Lip-service" at a high speed is practiced at the Whangpoo Road Synagogue. Alas, that it has come to such a pass. Is there no saviour in our camp?

* * *

CONGRESSMAN KAHN

According to a despatch from the Jewish Correspondence Bureau, Congressman Julius Kahn, is suffering from a nervous breakdown and his condition is considered serious. Criticism of Mr. Kahn by Zionists because of his antagonistic stand is general knowledge and of our readers. The report concludes that "despite his personal feeling against Zionism, Mr Kahn did not oppose the Zionist resolution in the House." It is quite likely that he will disown the modern Pfeefferkorns for placing him in an unenviable position. It is a question of better late than never!

* * *

THE LOSS TO AMERICAN JEWRY

The demise of the New York *Hebrew Standard* at the age of "forty" removes a landmark from the orthodox camp of American Jewry. This great contemporary of ours stood consistently and loyally for that phase of Judaism to which nine-tenth of Israel swear allegiance. It refused to coquet with the modern reform movement at which it dealt sledge hammer blows for its cant and hypocrisy. No wonder its disappearance came as a sign of relief to such reform publications as *The American Israelite* and the *American Hebrew*! No wonder there is "peace" in both camps to-day. But, O, what a "peace!"

* * *

"THE TALMUD MAGAZINE"

The March Number of the *Talmud Magazine*, published by the Talmud Literature Society, Boston, Mass., contains, as usual, instructive and highly interesting contributions from eminent scholars. The one by Rabbi Abba I. Krim on "Humility in Judaism and Christianity," is the third of a series of comparative studies in "Liberal Judaism and Liberal Christianity." Among the other features in this number is an article by Dr. H. C. Enelow on "Tut-An-Kkamen and Moses" and by Dr. Spephen Wise on "Emil Hirsch."

Although the editors of the *Talmud Magazine* are well-known orthodox Rabbis, to our surprise we find that they have failed to enlist the support of the leaders of orthodoxy to this publication and now rely mainly on Reform Ministers to supply them with material for the furtherance of the

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ideals for which the *Magazine* was founded. Oh, that orthodox Rabbanim will wake up from their lethargy and display more zeal and enthusiasm in the printed word!

* * *

A BRILLIANT CONTRIBUTION

The January number of the *Forum*, a leading American non-Jewish monthly, contains a lengthy article on Zionism and the CRAINE-KING Report, by MR. SAMUEL UNTERMYER, the Chairman of the Keren Hayesod in New York. The writer makes an effective refutation of the anti-Zionist statements contained in the Report, after carefully examining all the details in the controversy. We commend the article to our readers and congratulate MR. UNTERMYER on this further vindication of Zionism. It will be recalled that he delivered a crushing rejoinder two years ago to HARRY MORGENTHAU the Jewish "Sir" Roger Casement, for his treacherous conduct against the people from which he had sprung.

* * *

A GREAT LOSS TO ORTHODOX JUDAISM

The Hebrew Standard of New York, our quondam friend, has ceased publication after a period of forty years. Our contemporary had been absorbed by *The Jewish Tribune*, New York's only leading weekly journal edited by DR. N. MOSESSOHN. We are indeed sorry in a way that it has had to take its exit and vanish from the stage. That journal was a faithful mirror of orthodox Judaism in the United States and was serving a great cause in its own useful and unique way. Now that it has gone out, American Jewry is bereft of a powerful pleader and an agressive champion of Traditional Judaism. We would hardly think that a publication after passing the fortieth milestone would go under. It behoves American Jewry to see Jewish journalism in New York is not ploughed largely by Reform "Rabbis." It is a subject of sufficient import to command the attention of the Union of Orthodox Hebrew Congregations in the United States and Canada and of the United Synagogue of America.

* * *

THE TRUE CREED OF JEWISH NATIONALISM

The dispersion of Israel for twenty centuries has caused infinite woes and sufferings which the pen of the most brilliant artist could hardly depict. Being a people without a country we became at once the target of persecution and oppression. Not until the last half-a-century, or more, were Jews tolerated in civilized countries. Our history gives a faithful record of persecution and oppression born of our homelessness. The sight of hundreds of thousands of Jews begging for an alien nationality to shield them from persecution has caused many to look upon their ancient patrimony with disdain and regard their "Judaism" as "a misfortune." The Swiss clergyman, the Rev. Mr. F. HEMAN, has nobly bewailed the Jewish plight of "begging the nations for a gift of their nationality." "This is the misfortune of the Jews (continues Mr. HEMAN); "this is the source of their injuries and faults. Return to the Jewish people its nationality, permit it to enter the ranks of the nations once more, and it will regain its pristine character; it will then acquire self-respect, self-consciousness, a new value and dignity in its own eyes and those of the world, and its foes will be struck dumb."

Thus wrote a Christian clergyman over three decades ago, whose vision was not clouded. The truth, though ancient, may yet bear repetition in view of the fight which the pseudo-Zionists have started against Jewish Nationalism. It is our duty to challenge the modern *ereb rab*, the "mixed multitudes" in our camp and expose their hollow pretensions and hypocrisies. The true creed of Jewish Nationalism should remain unstained and preserved in its purity, free from the dross which the self-imposed leaders, or rather misleaders had fastened upon it.

* * *

A CHALLENGE TO THE ANTI-ZIONISTS

DR. CHAIM WEIZMANN, who arrived in New York last week, was accorded a most remarkable reception. Long before the boat reached the dock there was a tremendous gathering of Jews at the foot of West Fifteenth Street, who whiled away the time by singing Zionist nationalist songs. Hundreds of automobiles were crowded in near-by streets, waiting to start on a grand parade, in which thousands took part, and where the American and Zionist flags were freely displayed side by side.

COULD YOU GET A MARRIAGE LICENSE?

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DR. WEIZMANN will tour the United States in the interests of the Keren-Hayesod, the society which has for its object the rehabilitation of Palestine. An intensive campaign will be carried on throughout the country to raise an extremely large sum for this purpose. It is claimed that New York alone has pledged $2,000,000, which is the quota assigned to it.—*The American Israelite.*

It must have required sufficient courage for our anti-Zionist contemporary to record the demonstration of affection towards the Zionist Chief by New York Jewry. This is a striking test of the popularity of the Jewish National Movement in America. The anti-Zionists have not yet learnt to cease their croakings and false prophecies anent the future of Zionism. We wonder what sort of a reception the leaders of the anti-Zionist movement would receive were they to undertake a misson for the propagation of their views and ideals! Let them try it! Here is an opportunity for them to test the strength and popularity of their ideals. But will they risk it? Do they not know that nine-tenth of Jewry condemn them for their antagonism to the Zionist ideals? Do they not know that they have no following, no organization, no programme and no policy? The march of events clearly demonstrates the right of the Zionist movement to speak for and on behalf of Kol Yisrael. It is, therefore, no wonder that the Zionist leader is accorded an ovation wherever he goes, since he is the personfication of that Jewry which carries the weight of twenty centuries ideals behind it.

* * *

PLAIN TALK TO OUR RICH MEN

How many of our rich men, carefully hoarding their wealth, and depriving themselves of all the pleasure it would have given them to sacrifice some of it, have seen a large part of it frittered away in the last two years, in bad investments? Sacrificed to bad business conditons, to hard times, to a turn of Fortune's wheel! How much peace of mind, how much gratification of soul that vanished money could have brought them, had it been donated to some worthwhile cause, squandered even, let us say in the Utopia of an ideal! But the money has gone and with it has gone the opportunity of creating an undying memorial for its owner!

Never before in Jewish history, has the Jew been confronted with as splendid an opportunity of investing his money in so fine an adventure as the Keren Hayesod offers him. It is not merely a case of building with brick and stone, with pick and shove. It is building with human beings, recreating a national existence, giving to begging minorities a dignified status, creating for refugees a safe haven, and setting up, for Jewry, all over the world a Homeland and all that the term conveys in ideas of national self-respect. For that for which other peoples have shed rivers of blood, we are asked to contribute streams of money. It is an unparalleled opportunity, and those who have the intelligence recognize it as such.

We cull the above from *The Canadian Jewish Chronicle* of Montreal, which has consistently supported the Keren Hayesod in the past. Our Canadian co-religionists have contributed vast sums for the cause and it is gratifying to observe that Jews everywhere are recognising the necessity of re-building Eretz Yisrael. Our contemporary's exhortations are indirectly applicable to Kol Yisrael. Plain talks are needed today more than ever.

WHAT IS THE JEWISH NATIONAL FUND?

Twenty years ago an Institution was created for *Geulath Haares*—redemption of the land—which, like none other, has won the sympathies of the Jewish people.

The object of the Keren Kayemeth Leyisrael (Jewish National Fund) is to purchase land in Eretz Yisrael as the perpetual inalienable property of the Jewish people. On its land Jewish colonists are settled on an hereditary lease.

What have the Jewish People done up till now for the Jewish National Fund?

How deeply the idea of the Keren Kayemeth has taken root in the hearts of our people is to be seen from its annually *increasing receipts*. These amount to:

1902-1906	60,900	Pounds sterling
1907-1911	91,900	
1912-1916	162,700	
1917-1921	571,700	
In Twenty Years ...	887,200	

What has the Jewish National Fund done in Eretz Yisrael up to 1914?

In the year 1907, the Keren Kayemeth began its practical work in Eretz Yisrael, and, during the first seven years, *i.e.*, till the outbreak of the war, it has i

(*a*) Purchased agricultural and urban land.
(*b*) Erected and managed farms.
(*c*) Afforested the country by means of the plantation of trees and forests.
(*d*) Built workmen's dwelling-houses.
(*e*) Promoted Institutions of general and cultural utility (Bezalel, Hebrew Gymnasiums in Jaffa and Jerusalem Jewish University, Jerusalem, Jewish Technica School, Haifa).
(*f*) Given loans for various purposes, *e.g.*, for the first buildings in Tel Aviv, the foundations for a flourishing town being thus created.

What Tasks now await the Jewish National Fund?

The new era of Jewish settlement work in Eretz Yisrae l which commenced after the war, has clearly demonstrated what a central position the Keren Kayemeth occupies in the work of reconstruction in the Jewish homeland. As the *organ of the Jewish land policy in town and country*, the Keren Kayemeth is called upon to procure the greater part of the Palestinian land as the common-property of the Jewish people. In the one year 1921, it has greatly augmented its landed property. In 21 colonies and farms it at present possesses about 73,000 acres of agricultural land and in Jerusalem, Jaffa and Haifa more than 600,000 square yards of urban land. New agricultural and urban settlements are already rising on these estates.

For the afforestation of the country, which serves on the one hand to drain the swamps and consequently to remove harmful fever-beds, and on the other is economically of the greatest importance, the Keren Kayemeth has done much good work during the last two years. Seven hundred and fifty thousand forest trees have been planted in various places in Eretz Yisrael.

What can every Jew do for Jewish National Fund?

The capital of the Keren Kayemeth is raised by donations from the general public, 10,000 voluntary workers being occupied in all countries.

The number of Jews who make use of the very popular collecting-means of the Keren Kayemeth (Collecting Boxes, Golden Book, Tree Donation, Donation Book, etc.), becomes larger and larger, also those who contribute on various occasions (weddings, engagements, Bar-Mizwoth, Jewish holidays, etc.)

It is to be hoped that the time is not far distant when *every Jew* will contribute his mite towards assuring the holy land of Eretz Yisrael for the Jewish people.

REMEMBER THE JEWISH NATIONAL FUND IN YOUR LAST WILL AND TESTAMENT

MR. A. E. MOSES

We are sure the news about the contemplated resignation of Mr. A. E. MOSES from the Honorary Secretaryship of the "Ohel-Rachel" Synagogue, will be learnt with extreme regret Mr. MOSES has been associated with this honorary office for so many years that we have come to feel that he is indispensable. His close attention to the needs of the Synagogue always elicited warm praise from all members. Mr. MOSES is a regular attendant at the place of worship and in this respect he shares the credit with his whole family. We trust that at the annual meeting the members will prevail upon him to remain in office. Mr. MOSES has no other duty that devolves heavily on his shoulders and we feel that he should continue to discharge this duty for his community. No substitute, we are certain, could be found who could be able to discharge this work so efficiently as Mr. MOSES has done in the past.

THE RABBINATE

Elsewhere in this issue there appears a weighty contribution from Mr. DAVID ARAKIE on the problem at present perplexing Jews in Shanghai, and which will be the subject of discussion at the forthcoming meeting at the "Ohel-Rachel" Synagogue. Mr. ARAKIE's manner of handling the question is at once bold and businesslike. We are happy to see that the enlightened section, of which Mr. ARAKIE is no doubt the spokesman, plumbs most tenaciously for the retention of the office of Rabbi in this highly complex and international community. At any rate, we derive consolation in the fact that the views expressed by us in this number of ISRAL'S MESSENGER are shared strongly by those for whom Mr. ARAKIE speaks. The support derived is enhanced by the solution offered to the *impasse* created by the low funds of the Synagogue. It is up to the incoming Committee to find ways and means to solve the intricate problem of finance. That to us appears the best way out of the trouble and there should be no hesitation to arrive at a definite and final decision in the matter.

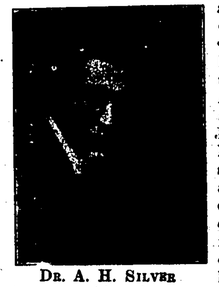
GROUP OF LEADING ZIONISTS AT BAGDAD, WITH Dr. BENZION, THE ZIONIST ENVOY, IN THE CENTRE

From left to right.—Mr. SOLOMON S. SHINA, Mr. YOUSSEF ELIAS, Hakham YEHOUDA FETAYA, Mr HARON SASSOON, Dr. A. BEN ZION, Mr. MENASHI GOURGEY, Mr. SALEH KATTAN, Mr. SOVER, Mr. BENJAMIN ELIAHOU.

"OUR DEADLIEST ENEMY IS THE AM-HARETZ"

By ABBA HILLEL SILVER, Cleveland, U.S.A.

The great reservoirs of Jewish thought and learning in Eastern Europe have either been destroyed, abandoned, or will be for generations depleted and impoverished. Schools and academies have been shut down. Their students and scholars, their very books and libraries have been scattered to the four corners of the earth. America must become the refuge and sanctuary of the Torah, of Jewish scholarship, thought and learning. Without learning and study Judaism cannot survive and Jewry must perish. This is one of the inexorable laws of our existence and there is no escape from it. Whenever a Jewish community failed to kindle the lamp of learning and relied solely on worship, observance and philanthropy, it ultimately disappeared. Witness the story of the Hellenized Jewish communities of Egypt after the destruction of the temple. We are in the truth the people of the Book. We gave life to the Book. It now gives life to us. We must banish ignorance from our midst. Our deadliest enemy is the Am Haaretz—the unlettered Jew, whom ignorance leads to indifference or to cynicism or to assimilation. More schools and better schools. More high schools and better high schools and better high schools. More textbooks and better textbooks. More educated Jewish laymen. The Torah was not given to the rabbis alone. We are relegating the priceless heritage of a people—of all the people—of the masses—to the ordained, and to the professional few. If Judaism is to remain a democratic religion, if it is not to degnerate into an ecclesiastical hierarchy, it must be on the basis of Jewish learning broadly disseminated through all the ranks and classes of our people.



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THE RABBINATE QUESTION IN SHANGHAI

By DAVID SHALOM ARAKIE

In a previous article I had remarked that we Jews in Shanghai are at the parting of the ways. Much that has happened since the ink of that contribution became dry has served to convince me that we are undoubtedly at the parting of the ways. A great deal will concern the Jews in this Settlement in the attitude we adopt in the next few weeks. If what is common talk is not the mere babble of the tea shop that Rabbi HIRSCH, whose term of office as the Minister of this mixed community is expiring in next October, has in the absence of any overture to remain tendered his resignation, then we are certainly at the parting of the ways. Many are worried over recent developments. Are we, they ask, to be content to plod the broad road of the past that led to chaos and disunity or the present one which, at at any rate, ensures our recognition as a community, elicits the respect of other denominations and helps to inculcate Jewish doctrines into the Jewish youth of this Model Settlement?

There is much more than this. Eighteen months have gone by since Mr. EDWARD EZRA of revered memory went the way of all flesh. During all those eighteen months the Jewish community has been looking round for some genius to pilot the communal craft. The mantle of Mr. EZRA as been allowed to hang as there has been no one on whom it could be deposited. If we had in our midst another EZRA, Jewry here would not be in the plight that it finds itself in to-day.

It is a matter of common knowledge that a condition of the eyes that causes us constantly to see too far is as inimical to a healthy ocular condition as that which only allows us to see a limited distance. We constantly find that the same applies to the moral as well as to the physical sight. People who are in the habit of looking too far ahead are frequently quite as blind as those who can see no further than the end of their noses. Our position appears to be in the course of alteration. What is coming out of all this a prophet with the imagery of EZEKIEL and endowed with the wisdom of the author of ECCLESIASTES would be too far-seeing and too wise even to venture an opinion.

We are told that the financial burden of the Rabbinate is too heavy for a community like ours to carry. This is open to question. The community in Shanghai can easily maintain a Rabbi, for there are more wealthy members here than any other Eastern community can boast. It does not seem to have occurred to many to ask themselves whether the dismounting of the present occupant might not be the signal for an ominous movement for disorganisation. It is only hoped that action at the next meeting of the Ohel-Rachel Synagogue will not be formulated in anything like a hurry or without due consideration of most of its consequences. The members must be animated by sentiments no other than the "best good" of the community and the upraising and well-being of Jews out here.

The antipathetic nature of the relations which has subsisted, although hiddenly, has become a byword in the community. Alas, the creation of a Rabbinate in Shanghai has not served to bring into the public a unity of purpose. It was supposed at first that individual unison would follow naturally as a matter of course. These aspirations, although not entirely fulfilled, yet are not impossible of achievement. Nor can any one avoid seeing that thin veil of malice, hatred and uncharitableness. Unfortunately, it must be admitted that the sense of responsibility that pervades some sections is of a poor brand.

There is an anxious curiosity as to the course we shall chart in the course of the next few weeks. Few venture to doubt that when the coachman falls we shall "go back to the stables." The dismounting of the coachman is certainly going to be the signal for an ominous movement.

We have a duty to perform not only to the rising generation but to ourselves. And we must perform it as honest and straightforward men with the courage of our convictions. The interest of the community and the furtherance of the sacred work for which we have imported a Rabbi from abroad should be our foremost consideration. We should understand and appreciate what is being done and encourage and assist the good work that is being performed. The highest allegiance we owe is to our work, which is the spiritual and material uplifting of our community, the protection of the faith and the internal peace and external interests of the Jews in Shanghai and the East.

There was a time when Jews and Jewesses, who found themselves unable to discharge their obligations towards their God and their people and were aware of their negligence and its causes, felt ashamed and offered apologies. There was also a time when divinely inspired men in Israel, prophets, seers, poets, and scribes, rose to rebuke their people, to proclaim aloud the guilt of the sinners, to dwell upon the selfishness, greed and hypocrisy of those who stayed away from the Temple and also those who entered its courts with impure hearts and unclean hands. At all times in our history it was the men who devoted their lives to the study and exposition of the tenets of our faith, to the interpretation and popularisation of the demands of our Law, to the inculcation into the minds of the young and of the old of the beauties of Jewish life, the nobility of Jewish tradition, the loftiness of Jewish ideals, the greatness of the Jewish past—preachers and teachers who were entrusted with the task and accorded the privilege of pointing to the wrongs and backsliding of their brethren and sisters, of condemning their indifference, of their thoughtlessness, rousing their enthusiasm, kindling their love and regaining their affections for Judaism and for all that it means, for the Torah and all that it denotes.

And to-day, we have in Shanghai men and women who know that they are neglecting their duty, that they have allowed themselves to drift from the camp of Israel, and who are pointing with pride to their disregard of Jewish tradition, ignoring the Synagogue and shunning its services. The tendencies of present day life make it imperative that we should maintain a Rabbi in our midst. Account must be taken of the deplorable features of religious life of a great number of the members of our community.

The susceptililities of a certain section of our people resemble those of Samaria in the days of Amos. It is stated that exception is taken to open denouncements from the pulpit as they hurt the feelings of those who are not in agreement on the point. When touching upon communal matters the Rabbi, we are told, should speak in more veiled terms. He should have put on, as we would say, kid gloves and have hinted mildly at certain desirable changes. In reply I can only say that it is the privilege of a Rabbi to speak in strong and definite terms. The criticism of the opponents is so frivolus as to call for no serious argument for it is the incontestable right of every Minsiter to hold freely certain definite opinions on important questions.

The excuse of some might be: We admit that it is necessary for the good name and prestige of the Jews in the Far East that we should support a Rabbi, but the Synagogue revenue does not enable us to do so?" To that I would reply by saying that efforts should be made to increase the number of seatholders. There are many Jews who have not been approached to become members, and of these there are quite a few who, although they do not attend service, will be willing to subscribe their names when it is represented to them that a membership drive has been undertaken to help solve the pressing situation.

Then, again, it is not necessary for the Committee of the Synagogue to go to the length of opening a membership campaign. The amount of money that is spent monthly by maintaining Schohets is positively criminal. It is not all necessary. If the pruning knife is applied in this direction the community has all the funds required to run the office of Rabbi. This point, I am afraid, would have to be raised at the forthcoming meeting, for it is the most feasible way out of the impasse in which we seem at present to be placed.

LAND OF ISRAEL IN THE MAKING

[From Our Lady Correspondent]

TEL-AVIV, 6th March, 1923.

Our visit to Ben Shemen

On Purim we paid a visit to a small new Jewish Colony, founded by the Zionist Fund about three months ago, which has been named Ben Shemen. There are 25 or 30 families there, and the Colonists have already shown their zeal and industry in poultry for which they are becoming famous. We were astonished to see the results after such a short period, and thousands of healthy little chickens and turkeys from two days old were to be seen on the farm. The promoters have been to Europe for a course of training in incubator hatching, and most successful results are being obtained.

POULTRY YARD

We went into the room where the incubators were set, and were told that on an average 126 eggs from the farm are collected each day, each one marked and numbered, and these are kept for the incubators. The Colony is beautifully clean, and the birds and animals are so well cared for that it gives one the impression of going over a nice hospital.

The most striking thing about the Colonists is their happy appearance, and they are putting their whole soul and energy into the progress of the Colony. One strong looking man who showed us over, remarked that they need no society for their happiness, and their chief delight is to see visitors in their Colony. He said that "the sun was their electricity and the rain their douche"!! The children of the Colony are healthy, happy and natural, and many charming groups we passed under the trees. These children are brought up under ideal conditions, as regards their food and natural surroundings. One large group of school children arrived from Rehovoth as guests to lunch, and very welcome they were made.

VEGETABLE GROWING BY GIRLS.

The produce is sent to the Jewish Labour Society for distribution, and it was gratifying to see for oneself that much is being done from the Zionist Fund in spite of so much criticism from all sides.

I took a photograph of a dear little calf one day old, and in one room two large brother cows were spending the day together as one had a bad leg which the doctor was carefully attending.

This is one of the most interesting visits I have made in Palestine, and such a Colony deserves every encouragement.

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"OHEL-RACHEL"
SYNAGOGUE

NOTICE is hereby given that the third annual general meeting of seat-holders will be held at the Shanghai Jewish School, 43 Whangpoo Road, on Wedneseay, the 23rd instant at 5 p.m.

The Trustees and the Committee of Management trust that every seatholder will make a special effort to attend.

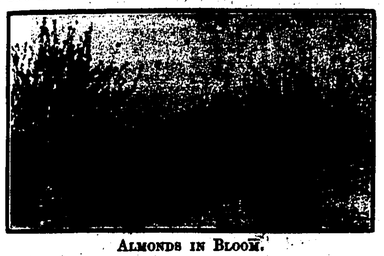
Nomination of members for election on the incoming Committee and notices of any special resolution or of any other business which it is desired to bring before the meeting should be sent to the Hon. Secretary, not later than the 16th instant.

A. E. MOSES
Hon. Secretary.

Shanghai, 4th May, 1923.

Visit to Rischon

Every day I see more progress being made here, and on Friday we drove to Rischon, taking the new road this time, which has recently been made by the Halutzim. In former times it was almost impossible for a car to go in safety to Rischon, but now it is a delightful drive. The road is good, and it gives me an immense amount of joy to see what is being planted on each side, and the work which is being carried out under such difficulties.



ALMONDS IN BLOOM.

For some long distance are the beautiful almond trees, just now losing their delicate blossom, and in alternate rows are to be seen the young vines, which will later on be used for the delicious Alicante for which the Colony is famous.

I paid my first visit to Rehovoth a short time ago, but the road is as yet very bad, and we had a good shake up in our Ford, which after all manages to do very good work on these roads. The Colony does not look over prosperous, but the Colonists are full of hope for the future. The Colonists are much to be admired. It is this constant plodding and plodding, and hoping and hoping, which creates a Colony from chaos.

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Rutenberg is busy preparing the cables for electricity. This is a gigantic scheme, and it is wonderful how he has collected such huge sums of money for this purpose.

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The Redemption of the Jewish National Homeland

EVERY JEW AND JEWESS SHOULD OWN LAND IN ERETZ YISRAEL

It is conceded by all that the present age is the most momentous in the history of Israel. Day after day and week after week the claim of the Jew to return to his historic land and there rebuild his ancient home is becoming acknowledged by the world. This is the time for us all, you and I, to play our role. Jewish pioneers are already working in the Land of Israel. They are building the roads, digging the soil, laying the foundation of a new Jewish life. HELP THEM BUILD. That is what you can do from here.

The Jewish National Fund, is one of the instruments for the re-building of the Land of Israel. It is one of the treasuries of the Jewish people for building the Jewish Homeland. By means of purchasing lands it enables the Halutzim to toil on the soil and convert it once more into a land, as in the days of yore, a land flowing with milk and honey.

THE LAND POLICY OF THE KKL.

The Directors of the KKL will at all events faithfully carry out the obligation resting upon them to direct a vigilant far-seeing Land Policy and so increase our national land holdings. Actual preparations have already been begun in this sense. The Directors are particularly concerned to add to the KKL property in the Valley of Jezreel so that, as far as possible, a great, united continuous stretch of land from Haifa to Tiberias (see our Map Leaflet) may pass into our possession. We must by the time of the Congress add at least another 20,000 dunams to the 80,000 dunams of land which we now own so as to bring the total to one hundred thousand (100,000,) dunams.

As will be seen from the sketch published below the Jewish National Fund has allocated each country an area at NAHALAL. Shanghai, China, Jewry is asked to subscribe for 600 Dunams, the cost of which is £3.000/-. The task confronting us is by no means gigantic for if each one of us were to purchase one dumam at £5/-. Shanghai Jewry may soon be in a position to remit the entire sum.

This appeal to redeem the land of our Fathers is made to every Jew and Jewess in China. Everywhere it is regarded as a privilege and pride to lay the solid foundatian of a restored Judea and Jews in this part of the world should respond with alacrity and promptitude to this unique appeal for the restoration of the Land of Israel to the PEOPLE OF ISRAEL.

Contributions for the purchase of dunam lands may be paid either in advance or by instalments.

All communications to be addressed to the

SHANGHAI ZIONIST ASSOCIATION
52 Avenue Road, Shanghai.

SHANGHAI ZIONIST ASSOCIATION, KADIMAH
6 Kiukiang Road, Shanghai.

THE BIG LAND DEAL IN ERETZ YISRAEL MADE BY THE JEWISH NATIONAL FUND.

SKETCH OF LAND PURCHASED BY THE JEWISH NATIONAL FUND.

The black spot indicates the area of 600 dunams alloted to Shanghai, China. Other countries among others, are represented by the following allottments:—

South Africa	2,000	dunams	India	600	„	Alsace Loraine	500	„
Argentina	2,000	„	Straits Settlements	500	„	Switzerland	500	„
Australia	1,000	„	Bessarabia	500	„	Italy	500	„
Roumania	1,000	„	Egypt	500	„	Bulgaria	500	„
New Zealand	600	„	Belgium	500	„	Eretz Israel	2,000	„

NOTES FROM BAGDAD

Collapse Of The Midrash Talmud Torah

FIVE CHILDREN KILLED

Mr. E. H. TAWFICK, who left for Bagdad last year, writes to us from that city, under date of 8th March, 1923, 31 Khan Daliah, regarding the disaster which had overtaken the Talmud Torah. He adds that it might serve as a warning to Shanghai Jewry in its hesitation to build a suitable school to replace the present dilapidated structure:—

Most distressing scenes were witnessed in Bagdad this week after the collapse of a verandah in the "Midrash Talmud Torah"—a synagogue and school for the poor Jews of the city. As briefly reported yesterday, five lives were lost, the victims being Salih Yusuf, age 8, Khedouri Salman (2), Shumail Yusuf (7), Haroun Alizar (7), and Rahim al Azar (8 months). Two young women and a boy were badly injured.

When the accident occurred a class of young boys were reading the Talmud. After the verandah fell one of the walls of the synagogue also collapsed.

Heartrending scenes were witnessed by the crowd of willing helpers who immediately began to clear away the debris, and who were handicapped in their rescue work by the dense from the wreckage. The screams of the dying and the injured, pinned under tons of bricks and timber, were pitiful in the extreme, and the sound of wailing arose to a great crescendo when the relatives of the children hurried to the synagogue in search of their little ones.

For some time there was grave uncertainty as to the number of children buried under the ruin. About a score of parents living in the vicinity, unaware of the whereabouts of their offspring but fearing the worst, made frantic search amidst the great piles of wreckage. Some of the women searchers were injured by bricks which continued to fall for some time after the collapse of the verandah, ignoring their injuries, or making rough-and ready bandages for them with pieces of cloth torn from their clothing, these women fought literally tooth and nail for the succour of the buried children.

Some of the victims are the children of refugees newly arrived in Bagdad. It is feared that the two injured women will not survive.

It appears that when the verandah collapsed it fell on a tent occupied by about twenty women and children, and for a time every one of them was buried. Fortunately one of their menfolk was in the vicinity. He cut away portion of the tent with his jackknife, and, singlehanded, contrived to extricate nearly all the occupants of the tent.

I understand that before the accident occured some of the Jews had complained of the dangerous state of the building.

MOTOR-CAR RAFFLE.

Hankow has remitted the proceeds of the sales of the tockets, thanks to the good offices of Mr. CONRAD LEVY. So far Hongkong has not yet done so, and it is hoped that this will be attended to shortly so that the drawing may be gone into this month withut further delay.

WALK-OVER
SPRING STYLES
are in
FULL BLOOM
We take this opportunity to announce the arrival of very, very smartstyles for spring and summer, in which are incorporated shoes for all occasions. Headquarters for Silk Hosiery.

WALK-OVER SHOE STORE
24B *Nanking Road ...*

THE SHANGHAI JEWISH SCHOOL DRIVE

An Interview With Headmaster Jones

The Jewish community of Shanghai have just launched a drive to raise some Tls. 150,000 for the building of a new Jewish school here. Already some Tls. 25,000 has been promised.

The Jewish School is at present housed in a building that has off and on been denounced by the Municipal Council.

Apropos of the recommendation of the Council to local Jewry to build a modern structure, it is necessary to add that the School has grown rapidly

Mr. E. SALMON, *the popular Hon. Secretary of the Shanghai Jewish School who has just left for England, via San Francisco and New York, on six months furlough.*

in recent years, due partly to the large number of Jewish children of Russian families who had been forced to seek an asylum in Shanghai, and partly also because of the greater facilities given in that institution at present, compared with previous years. From very modest beginnings, the Jewish School has grown to possess over 130 pupils and prepare them up to the Cambridge Senior and the Hongkong University Matriculation examinations Last year two passed the Junior local and two the Matriculation, while there are two going up for the Matriculation and one for the Senior next June. Next December the Junior Cambridge class is expected to total ten, and in this connection, it might be mentioned, a larger number could be taken into these higher classes, but the lack of accommodation precludes enrolment.

In a large and extremely wealthy community of Jews such as that in Shanghai there should not be the least trouble in raising the fund now sought. Its past achievements prompt us to entertain the hope that the amount required will be subscribed very shortly. Every annual report of the Municipal Council in the past few years has unfavourably commented upon the insanitary and dilapidated and crammed condition of the School building, and now that the community has been roused there is no doubt that this stigma will be removed.

Headmaster J. J. JONES of the School in a chat with us was enthusiastic of the future of the institution, which he said was saving many from becoming useless citizens. On the very high standard of intel-

Mr. J. J. JONES.

ligence of some of the pupils, he cited two cases out of many in the School's proud list. We had better quote him. Said he: "The progress that some of my boys have made is really marvellous. I will give you an illustration. A boy came from Bagdad, knowing just a little bit of English and that ungrammatical. In nine months' time he passed the Hongkong Junior and the Matriculation a year later. His name is Isaac Jacob and he is 16 years of age. I have also a boy Abe Gottfried. He passed his Junior with distinction in Russian, and had been learning English only for a year-and-a-half. His English is now perfect. There are several others like these. I have some very brilliant products in my School, but I am handicapped by reason of a short staff in my advanced classes."

The Jewish School of Shanghai is peculiar in many respects. It had always one or two grown up girls who knew very little English joining the classes to get a smattering of the language so as to fit them for taking up positions in shops and offices. In this direction alone it would be seen that signal services are being rendered to the Jewish community by the existence of the School.

Its scope could be enlarged if suitable premises could be found for it. There is no other school that will take girls—and grown up girls at that—and only give them a course in English. The philanthorpic work now being done by the teaching staff, some of whom are giving their time and leisure merely as a labour of love, surely demands better recognition than has been alotted to the institution in the past. Should the School be obliged to close up it would mean the unleashing of seventy per cent. of the present number receiving tuition. They will be forced to beg from door to door, thus bringing disgrace to the Jewish name. With the existence of the school they are enabled to become better and useful citizens.

Headmaster Jones assures us that many of the hundred and fifty Jewish boys who are in the public schools, would join an enlarged Jewish School if they were assured of tuition in the higher classes.

The finances of the Jewish School are straightened, the monthly upkeep being some $1,450, excluding rent. For its support it has hitherto depended on voluntary contributions and the Shanghai Jewish Communal Association. The Tls. 150,000 is required not only for buying a site and building on it, but creating a small endowment fund. The grant from the Municipal Council is only Tls. 1,000 a year, which is just a flea bite. This small grant might possibly be due to the School not having reasonable grounds for going up before the Council for an increased subsidy. It is felt that the Council will increase its support to this institution if better accommodation is secured. It is quite likely that when the necessary funds are secured, the School will be built on the surplus Synagogue fund on Seymour Road.

The community had been considering the possibility of buying the site of the Public School for Girls, but this seems impossible as the authorities require Tls. 242,000 for the building and land.

Speaking on the scope of a well equipped school, Headmaster Jones said to us:—"When I first came to Shanghai I came with big ideas. I had in mind a College for Jews which would attract children from all the parts of the East, with hostelery and an orphange. If this could be done it would certainly prove the most useful Jewish institution in the Orient."

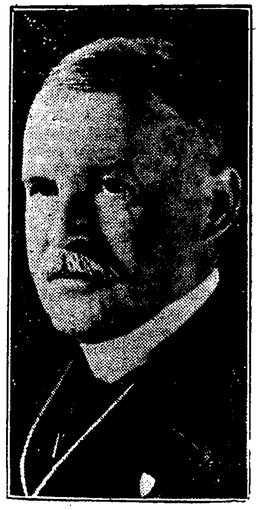
THE RE-BIRTH OF THE JEWISH NATION

Address Delivered by Senator S. P. Spencer, During the Keren Hayesod Campaign at Cleveland, U. S. A. in January, 1923.

"DELAY IS DENIAL; THE OPPORTUNITY IS IMMEDIATE"

"It is rare in the lifetime of any man that an occasion of such unusual significance as that which brings us together at this time presents itself for consideration.

"Our minds turn to-night to the Homeland of God's chosen people—the Jews—and our theme involves not only the realization of the longing, constant hope and faithful dream of a great nation for more than two thousand years, but it involves as well the fulfillment of the prophecy of the infallible word of the living



SENATOR S. P. SPENCER.

God, and it is inseparably connected with the very welfare of the world.

"Briefly, I want to make as clear as I may be able, not by way of new information, for in this great gathering there are not many, if there are any, who do not know both in mind and in heart of the great purpose and accomplishment of the Palestine Foundation Fund, but rather by way of remembrance that can never be too often told and retold, so wonderful is the mighty goal of this great movement, and so thrilling is its story.

"Zionism aims to create for the Jewish people a publicly secure and legally assured home in Palestine. Such was the anouncement of purpose at the International Zionist Organization founded in August, 1897, at a Congress held in Switzerland.

"This was a memorable declaration and since then the advance has been rapid and wonderful. The platform of the International Zionist Organization has become the declared policy of a great part of the civilized world.

"On Nov. 2, 1917, Great Britain, with a vision of justice and understanding which has characterized so much of her foreign relations, declared through Hon. Arthur James Balfour, who was then speaking for the British Foreign Office, 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.'

"France and Italy and Greece and Holland and Siam and Japan and China have at different times and in different ways announced the same general principle His Holiness, the Pope, declared: 'I view with entire sympathy the Jewish efforts for regaining Palestine.'

"It is with some of these nations at least a partial payment of the unfair treatment which in times past has been meted out to the Jew. Peter the Great once said: 'No nation ever persecuted the Jew and prospered.

"Sometimes the judgment of God is slow, but it is exceedingly sure, and no thinking man can come to any other conclusion than that it will sooner or later go hard with the nation which lifts its hand in brutality and injustice against the chosen people of God.

"Certainly no nation in the world ought to approach this subject with keener appreciation and with greater sympathy than the United States of America, and it is therefore no surprise to find the Congress of the United States passing the following joint resolution, which was approved by the President:

"'Resolved by the United States of America in Congress assembled, that the United States of America favours the establishment in Palestine of a National Home for the Jewish people, it being fairly understood that nothing be done to prejudice the civil rights of Christian and other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be declared protected.'

"Nor to read from the pen of President Harding himself the thrilling words: 'I am very glad to express my approval and hearty sympathy for the effort of the Palestine Foundation Fund in behalf of the restoration of Palestine as a Home land for the Jewish people. I have always viewed with interest, which I think is quite as practical as sentimental, the proposal for the rehabilitation of Palestine and the restoration of a real Jewish Nationality, and I hope the effort now being carried on in this and other countries in its bhealf, may meet the fullest measure of success.'

"In our country, more than one-fifth of the fifteen million Jews who live upon this earth, are domiciled. Here liberty and justice are the cornerstones of the Republic and liberty and justice are inseparably interwoven with the purpose of the Zionist movement. It seems incredibable that so much has already been done in Palestine. Fifty-five Jewish colonies, comprising about 175,000 acres, and having a population of 15,000, are already established. Nearly 2,500 agricultural workers are

All the pride of a glorious ancestry is shouting in support of this movement; the history of the world that will be read by our children's children, will speak of the restoration of Palestine—the name of the Jew, the home of his fathers, and the home—with its open door—for the Jew of the world of to-day who longs for his homeland. Failure is impossible; participation is a privilege; neglect is a badge of shame. It is the land of Palestine that is at stake—S. P. SPENCER.

cultivating 16,000 acres of land. Agricultural experimental stations have already been established Schools, elementa' and high, as wel as technical and art schools, are operating. Hospitals are there to take care of the sick. Vineyards attract the eye, and promise for the future, where but yesterday sand dunes and desert lands alone were visible.

"The return to Palestine to a land 'flowing with milk and money' is on its way. I said it was the dream of a great nation for two thousand years, and the dream is being realized. Nothing can stop its fulfillment.

"It is the will of the Almighty, whose word changes not through the generations and whose prophecies never fail of fulfillment:

" 'I will bring them again into their land that I gave to their fathers. Behold I gather them out of all countries and I will bring them again into this place, and I will cause them to dwell safely and they shall be my people and I will be their God.'

"When the record is read, as it is written, by the hand of God, events which seemed unrelated to one another will in His good providence be found to be so intimately related as to be an inseparable part of a definite and single plan. Who shall say this is not the reason why the Russian boy, Chaim Weizmann, was led to study chemistry and was given a charm of personality that won those with whom he was associated, and made to go from Russia to Switzerland and from Switzerland to England and with ever increasing preparation to step forward in the hour of England's emergency in a great war with a chemical which was absolutely necessary, and which was produced from his brain and genius and presented as a free gift in gratitude for Great Britain's friendship toward the Jew.

"The genius was rewarded and rewarded liberally by England. The charm of the personality brought him in such close and personal touch with leaders—notably with Arthur James Balfour—so that it is not too much to say that there followed from the efforts of the Russian lad the declaration of his majesty's government in favour of a Homeland for the Jew in Palestine.

"Man and events alike have united to bring to pass the fulfillment of prophecy. Nations may open the door; nations may declare their sympathy, and assure support but the opportunity indescribable in its greatness, and the unescapable responsibility for the development of the agricultural and industrial possibilities of Palestine, for the bringing back of those who want to return to the Homeland of their father—and no man will be compelled to return - it is an open-door through which no one will be driven by force—for the care of the pioneers who come footsore and impoverished, but with fire in their hearts until they can make a home for themselves, for the help that is needed to build houses and stores and schools and synagogs is solely with the Jew who must alone meet its obligations.

"The eye of the world is upon this mighty race, to see what they will do for their own, when the barriers that have kept them out of the Homeland for centuries have all been torn down.

"No nation cares better for its own, either locally or national or internationally than the Jew. Palestine is the golden opportunity of the centuries. It calls for the thought and the prayer and the wealth and strength of the Jews in the world. In every land where the Jew lives, he has exerted his power.

"The history of every country is in a real sense the history of the Jew. No great achievements of literature or finance or statesmanship have ever existed for any great length of time in which the Jew has not had his part; and here comes the opportunity of rebuilding and repeopling and reestablishing the Holy Land of Palestine—the land that, while the Jew possessed it, thrived with its industry and teemed with the fruit of the thousand years from which the Jew ground—the land that during the two has been absent from it, has become a desert, mournful desert, or marsh —the abode of sadness without prosperity or fertility; the land that will again prosper and thrive and bring forth as it did in the centuries gone, and furnish a home for those whose eyes have been longingly turned toward the land of thier fathers, eyes that will never close in peace until they themselves abide there.

"Nothing can prevent the accomplishment of this mighty purpose. A hundred million dollars is the goal. Ten million has already been spent in Palestine during the four years, ending March 31, 1922. Delay is denial. The opportunity is immediate. The heart thrills with the vision of what has been done and what will be done, but involuntarily there springs into the conscience the determination of every Jew, in the name of his fathers who are before him, and of his children who come after him, to have a big part in this mighty accomplishment.

"It is a vision which makes, the ordinary course of trade and bargain and exchange and profit and loss sink into insignificance. It links mortal man with the purposes of Almighty God, and the Jews of the world will not fail, particularly the Jews of the United States will not fail.

"All the pride of a glorious ancestry is shouting in support of this movement; the history of the world that will be read by our children's children, will speak of the restoration of Palestine—the home of the Jew, the home of his fathers, and the home—with its open door—for the Jew of the world of to-day who longs for his homeland. Failure is impossible; participation is a privilege; reglect is a badge of shame. It is the land of Palestine that is at stake."

JUST FIVE MINUTES MORE

A Talk To Sufferers From Insomnia

After a restless night, during the long hours of which you have tossed and turned vainly longing for sleep, you sink just when day is breaking into a sort of torpor, which lulls and seems like slumber come at last. But this is not the sleep which recruits strength; it is simply mental and physical exhaustion, the giving-in of the nervous system for a while. And when the time to get up arrives, and you are called, the awakening comes as a shock. You feel wron-out and quite unfit to rise to get ready for the labours of the day.

If you are frequently subject to such attacks of insomnia the reason is that your nerves have been overworked or your blood has become impoverished and thin, with the result that your entire system is rundown. In order that worse results may not follow the proper thing to do is to begin a course of tonic treatment, and for this purpose nothing could possibly be better than Dr. Williams' Pink Pills, these Pills containing everything necessary to build up the blood and nerves. Thus your forces will be renewed. your body's physical equilibrium will be re-established, calm health-and-strength giving sleep will return to you every night.

For sufferers from anaemia, neurasthenia, general weakness, the ill-effects of over-work, anxiety, mental or physical exhaustion, Dr. Williams' Pink Pills are a restorative of the utmost value. Medicine vendors everywhere sell them, or post free, from The Dr. Williams' Medicine Co., 0 Kiangse Road, Shanghai.

SOCIAL AND PERSONAL

Conducted by Ben Ami

Negotiations have been practically completed for the sale of Mrs. FLORA SASSOON'S Shameen property, consisting of four lots of houses. Mrs. SASSOON is in London and the sale has been put through by Mr. HARRY O. ODELL, a Hongkong broker, acting on instructions from Messrs. DAVID SASSOON and Co. It is stated that the price paid is £63,000. The area is about 50,000 square feet and works out at about $10 per square feet.

* * *

Mr. E. M. SOMEKH has left for San Francisco and New York last month.

* * *

Mr. E. ZEITLYN has left for Hongkong. We are asked to state that Mr. ZEITLYN has not "taken silk" and is therefore not yet a K.C.

* * *

Mr. JULIAN FRANKEL, the well-known merchant at Singapore, is expected here shortly.

* * *

Madame BELLA PEVSNER left Hongkong yesterday for Australia.

* * *

Mr. A. J. RAYMOND, Managing Director of Messrs E. D. SASSOON & Co. has left for Bombay, after attending to some important engagements concerning his firm.

* * *

Mr. and Mrs. AUBREY HILLALY have arrived here from Bombay and were warmly greeted by their relatives and friends. Mr. HILLALY intends to establish himself in business here.

* * *

Mr. and Mrs. J BEHAR have left for Hongkong.

* * *

Mr. and Mrs. K. BEHR sailed for England on the 19th April via Canada, and not in March as was stated in our last issue.

* * *

Mr. and Mrs. R Z. LEVI and family have arrived from England and intend to make their home in Shanghai. Mr. Levi will establish himself in business here.

* * *

Mr. DAVID MESSULAM sailed for Kobe on business and expects to return next month

* * *

Mr. H. SASSOON of Messrs. E. D. SASSOON & Co., Ld., has left for Canada last month.

* * *

The following is a list of successful candidates at the Cambridge local examinations held in December last:—Boys, Seniors.—Class II. J. S. ABRAHAM and J. R. JACOB. Class II. Juniors. N. M. CONCOFF. Class III. B. NAIDIS, M. HERZBERG. Preliminaries, J. COHEN, G. R. POLIAK. Juniors Class III. Miss G. H. FREDERICKS, Miss K. MOOSA, Miss M. CANTOROVICH, Miss A. FINKELSTEIN.

* * *

On the 23rd ultimo, Dr. S. RAVICOVITCH delivered a lecture at the "Ahduth" Club on "The Elements of our National Revival."

* * *

A daughter was born to Mr. and Mrs. S. GATTON on the 21st ultimo.

* * *

Mr. and Mrs. SIMON A. LEVY who are on their way to Shanghai from London are expected here on the 16th instant. The annual meeting of the "Ohel-Rachel" Synagogue which will be held on the 23rd instant, has been postponed a little longer in order that Mr. LEVY, who is its President, may be able to preside.

* * *

A new Sepher Torah was dedicated last month in memory of the late Mrs. RAHEL JIMMY JOSEPH and a number of friends gathered at the residence of Mr. and Mrs. D. E. J. ABRAHAM in honour of the occasion.

Hazan ELIAHOO ISAAC has delivered an address.

* * *

A benefit performance was given on the 23rd ultimo at the Olympic Theatre in aid of the Jewish Orphans Fund in Eastern Europe, which was largely attended by the members of our community. Thanks are due to Rabbi and Mrs. HIRSCH for promoting the interest of the Orphans and enlisting the support of Mr. A. RAMOS, proprietor of the Olympic Theatre. We understand that about $1,000.00 was realised.

* * *

Among the passengers who left for Bombay this week on the *Sicilia*. were Miss M. M. COHEN, Mrs A. E. and Miss R. ELIAS, Miss F. PERRY and Mrs. NOONA SHASHOU.

* * *

Mr. DAVID TOEG and Mr. and Mrs. L. J. GERSHEVICH were among passengers sailing this week on the *President Jefferson* for Seattle.

* * *

The performance which took place recently at the Jewish Club "Ahduth" in aid of the Jewish Orphans Fund realized $513.50 which amount was remitted with the balance of $800 to the Central Committee in London. The Local Committee for the Relief of Jewish Orphans in Eastern Europe express their sincere thanks to the artists, Mr. and Mrs. S. FOGELNEST, Mrs. K. BELENKY, Mrs. S. LANSKY, Mr. A. ROCHLIN and Mr. WEISBAUM who gave their services free, as well as to the other volunteers who helped to make the evening a success.

* * *

Mr. C. S. GUBBAY has left for Hongkong on the 1st instant where he hopes to spend a fortnight.

* * *

Prof. SYLVAN LEVI, of the College de France, who has been for eighteen months the guest of the University of Sanitinikati in India and of the Mahraja of Nepal, is now in Peking. On the 25th ultimo he was received in audience by President LI YUAN-HUNG.

* * *

Mr. H. M. MEYER sailed for Hongkong last week where he hopes to establish himself in business. Mr. MEYER was a resident here for over seven years and his many friends will miss his cheering company. Our best wishes go out to him.

* * *

Mr. M. SPEELMAN is leaving shortly for Amsterdam on furlough and will return next year in March.

* * *

Mrs. WM. KATZ and family have left for San Francisco last month. Mr. KATZ will remain here for some time.

"THE NEW JEWISH PAIESTINE" FIIM.

Held Up by The Soviet Aidministration at Chita.

We regret to say that the above Film, to which Shanghai residents were looking eagerly forward, has been held up by the Soviet Administration at Chita for some unaccountable reason. The latest advice from the Zionist Organization at Harbin assures us that great efforts are being made by the iattert in induce the former to remove the ban which had been unreasonably placed on the Film. Further developments are awaited with interest.

N. LAZARUS

QUALIFIED OPTICIAN

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

N. LAZARUS,

Tel. C. 6626 17 Nanking Road.

CORRESPONDENCE

MRS. GREENFIELD'S VISIT TO THE FAR EAST.—AN APPRECIATION

Editor, ISRAEL'S MESSENGER,

DEAR SIR,—I feel that I ought to tell you how pleased I am with the very excellent way you handled the publicity of Mrs. GREENFIELD'S tour of the Orient which has resulted so splendidly for Hadassah as an organisation, and for the Hadassah Medical Organization as a work of great beneficence and significance in the upbuilding of the Jewish Homeland in Palestine.

Mrs. GREENFIELD'S letter to Mrs. FROMENSON have been filled with appreciation of the splendid co-operation you gave her, and I know that the National Executive of Hadassah is extremely grateful to you.

As one who has the right to regard himself as a fairly good judge of the technique of publicity, I want to say that the tour of Mrs. GREENFIELD could not have been better handled by any American publicity expert. If ever the fates permit me to make a tour of your section of the world, for any public purpose, I would want to entrust to you the task of making my mission successful.

I think that this letter would not be complete unless it contained some acknowledgment of the fine manner which your leading Jews, not only in Shanghai, but in the other cities visited by Mrs. GREENFIELD responded to her appeal. The generosity of Mr. JOSEPH of Hongkong attracted much attention in Jewish circles here. Evidently, Jews are Jews wherever they are, and the "call of the blood" is as strong in the Orient as it is in the Occident. I hope that Mrs. GREENFIELD'S efforts, so ably seconded by yourself, will have a permanent effect, and that Hadassah will become the leading movement among the Jewish women of your part of the world. It will ennoble them, as it has ennobled the 15,000 devoted daughters of Israel in America who are dedicating their lives to its efforts on behalf of suffering Israel. Cordially and with Zion's greetings,

A. H. FROMENSON.

NEW YORK, 22nd March, 1923.
103, *Park Avenue.*

MR. A. HORNE'S ARTICLE ON THE "SOUL of JUDAISM" APPRECIATED IN JAPAN

Editor, ISRAEL'S MESSENGER.

Dear Sir.—I am again impressed with the beauty of your excellent publication. The article on "The Soul of Judaism" by Mr. Horne in your last issue is deeply interesting It is the very essence of the Mahayama "Great Way" Buddhism, and so I am giving it to some of the priests. The Japanese are showing keen interest in the Jewish Question. Keep your windows open towards Jerusalem! The Law shall once more go forth thence to Est and West! and the Japanese people eagerly welcome the idea, for are they not truly "part of the Tribes?" and their Mahayama—Great Way—came from the Yuzaf Asia—Sons of Joseph in Gandara and Centre of Asia, the Great Yuetchi over whom Kanishka ruled?

I am etc.,
E. A. GORDON.

KYOTO, 19th April, 1923.
"Primrose Day."

[We hope to publish further contributions from the pen of Mr. Horne in our next issue.— Editor, Israel's Messenger.]

NATIONALITY

The following correspondence was published in the North-China Daily News, of the 17th, 18 and 19th April, respectively:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

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SCRAMBLED.

Shanghai, April 16, 1923.

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"We are embarked in a great adventure; and by we I mean on the one the Jewish people, and on the other the Mandatory Power for Palestine are partners in the great enterprise. If we fail you, you cannot succeed; if you fail us, you cannot succeed. We feel sure, that we shall not fail you, that you shall not fail us."

It is on the basis of this partnership between Great Britain and the Jewish people, that the Zionist Organization has been recognised as the Jewish agency to help in the building up of Palestine as a Jewish national home. Every opportunity is now before your correspondent to recover that which he the writer had seemingly lost years ago. The wail of the clergyman, F. Heman for 'Legging the nations for a gift their nationality' should no longer be endured. That true Christian clergyman had struck the keynote of Jewish sufferings when he pleaded for the recognition and restoration of Jewish nationality in the following forceful words:—

"Return to the Jewish people its nationality, permit it to enter the run of the nations once more, and it will take its pristine characters; it will then quite self-respect, self-conscious, new value and dignity in its own and those of the world, and its foes be struck dumb."

Thus wrote a Christian clergyman who saw clearly and spoke candidly. Thus should every Jew, though "an orthodox," feel and think, is the essence of the inevitable conception of Jewish nationalism.

I am etc.,
N. E. B. EZRA.

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I am, etc.,
POACHED.

Shanghai, April 17, 1923.

And now really this correspondence is may we say?—*frappé.*—Ed.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 8th June 1923, Correspondents, are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

CORRESPONDENCE

MRS. GREENFIELD'S VISIT TO THE FAR EAST. AN APPRECIATION

Editor, ISRAEL'S MESSENGER,

DEAR SIR, I feel that I ought to tell you how pleased I am with the very excellent way you handled the publicity of Mrs. GREENFIELD's tour of the Orient which has resulted so splendidly for Hadassah as an organisation, and for the Hadassah Medical Organization as a work of great beneficence and significance in the upbuilding of the Jewish Home-land in Palestine.

Mrs. GREENFIELD's letter to Mrs. FROMENSON have been filled with appreciation of the splendid co-operation you gave her, and I know that the National Executive of Hadassah is extremely grateful to you.

As one who has the right to regard himself as a fairly good judge of the technique of publicity, I want to say that the tour of Mrs. GREENFIELD could not have been better handled by any American publicity expert. If ever the fates permit me to make a tour of your section of the world, for any public purpose, I would want to entrust to you the task of making it as successful.

I think that the letter would not be complete unless it contained some acknowledgment of the fine manner which your leading Jews, not only in Shanghai, but in the other cities visited by Mrs. GREENFIELD responded to her appeal. The generosity of Mr. JOSEPH of Hongkong attracted much attention in Jewish circles here. Evidently, Jews are Jews wherever they are, and the "call of the blood" is as strong in the Orient as it is in the Occident. I hope that Mrs. GREENFIELD's efforts, so ably seconded by yourself, will have a permanent effect, and that Hadassah will become the leading movement among the Jewish women of your part of the world. It will ennoble them, as it has ennobled the 15,000 devoted daughters of Israel in America who are dedicating their lives to its efforts on behalf of suffering Israel. Cordially and with Zion's greetings,

V. H. FROMPNSON.

NEW YORK, 22nd March, 1923.
103, *Park Avenue.*

MR. A. HORNE'S ARTICLE ON THE "SOUL of JUDAISM" APPRECIATED IN JAPAN

Editor, ISRAEL'S MESSENGER.

Dear Sir, I am again impressed with the beauty of your excellent publication. The article on "The Soul of Judaism" by Mr. Horne in your last issue is simply interesting. It is the very essence of the Mahayana Great Way Buddhism and so I am giving it to some of the priests. The Japanese are showing keen interest in the Jewish Question. Keep your windows open towards Jerusalem! "The Law shall once more go forth thence to East and West!" and the Japanese people eagerly welcome the idea, for are they not truly "part of the Tribes" and the Mahayana Great Way came from the Yuzaf Asaia: Sons of Joseph in Gandhra and Centre of Asia, the Great Yuetchi over whom Kanishka ruled!

I am etc.,
E. A. GORDON.

Kyoto, 19th April, 1923.
"Primrose Day."

[We hope to publish further contributions from the pen of Mr. Horne in our next issue. Editor, Israel's Messenger.]

NATIONALITY

The following correspondence was published in the North China Daily News, of the 12th, 13 and 19th April, respectively:—

To the Editor of the
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SIR, Mr. Correze Nielsen's comma regarding his nationality is nothing to mine. I am a Jew, born in Bagdad when Mesopotamia was under Turkish suzerainty. I have lived practically all my life in China, my education is English and I am, and have always been, a French *protege*. My mother tongue is Arabic. What is my nationality?

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"We are entering on a great adventure, and I say we have on the side of the Jewish people, and on the other side the Mandatory Power for Palestine. We are partners in the great enterprise. If we fail you, you will not succeed. If you fail us you will not succeed. But I feel sure that we shall not fail you, and that you will not fail us."

It is on the basis of this partnership between Great Britain and the Jewish people, that the Zionist Organization has been recognized as the Jewish agency to help in the building up of Palestine as the Jewish national home. Every opportunity is now before your correspondent to recover that which he and the writer had seemingly lost 2,000 years ago. The wail of the Swiss clergyman, F. Heman for Jews "begging the nations for a gift of their nationality" should no longer be endured. That true Christian clergyman had struck the keynote of Jewish sufferings when he pleaded for the recognition and restoration of Jewish nationality in the following tuneful words:—

"Return, O ye Jewish people, to your rightful dignity, permit not longer the ranks of the nation to be [illegible] will regain its primitive character, as well then regain its [illegible], its [illegible] courtesies, a new life will dignify its [illegible] and the eyes of the world [illegible] will be struck dumb."

Thus wrote a Christian clergyman who saw clearly and spoke candidly. Thus should every Jew, though not "an orthodox," feel and think. It is the essence of the inevitable conception of Jewish nationalism.

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[illegible] lecture, [illegible] at Gordon [illegible] only the [illegible]
Messrs. [illegible]
Mrs. W[illegible]
Mr. Zas[illegible]
Mr. H. [illegible]
Mr. L[illegible]
A. F[illegible]
Th[illegible]
Mrs. [illegible]
Mrs. Pa[illegible]
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Mr. T[illegible]
Mr. Mi[illegible]
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Mrs. W[illegible]
Mrs. O[illegible]
Mr. E[illegible]
Bienl[illegible]
Mr. M[illegible]
Mr. Fa[illegible]
Miss S. G[illegible]
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Mr. B[illegible]
Mr. B[illegible]
Mr. Sh[illegible]
Mrs. D[illegible]
Mrs. H[illegible]
The fol[illegible]
by [illegible]
per E[illegible]
shanghai
Mr. A. [illegible]
Mr. A. [illegible]
Mr. H. [illegible]
Anonym[illegible]
J. Sch[illegible]
S. Hu[illegible]
H. W. [illegible]
J. W. [illegible]
Wagman
S. Be[illegible]
I. Silb[illegible]
R. Naim[illegible]
Weisheim[illegible]

[illegible]

COMMITTEE [illegible]
Ch[illegible]
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Spain's Friendliness Towards The Jewish Nation - - - - „ „ *7*

Third Annual Meeting Of Ohel-Rachel Synagogue. Full Report „ „ *19*

Shanghai (China) 24th Siwan, 5683 **Friday, June 8th, 1923**

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In 1923, on 5th Jan., 9th Feb. 9th Mar. 6th April and 4th May.

מְבַשֵּׂר יִשְׂרָאֵל

Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China.

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Issued MONTHLY.

Our British Correspondent:
MR. N. S. BURSTEIN, CARDIFF

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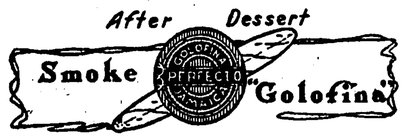

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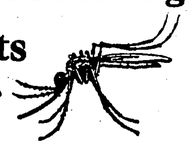

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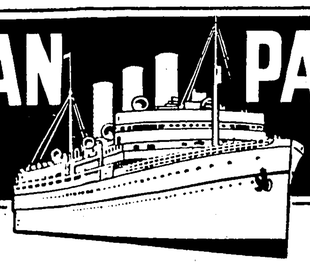

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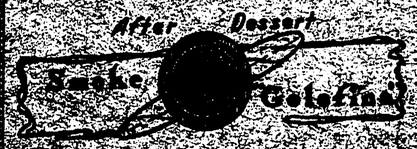

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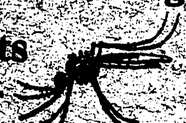

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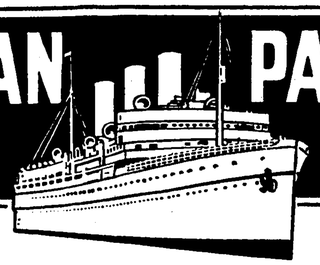

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 8TH JUNE, 1923. 24TH SIWAN 5683.

OUR COMMUNAL ARMCHAIR

The Synagogue Meeting and the Rabbinate

We publish elsewhere in this issue a full report of the proceedings of the third annual meeting of the Ohel-Rachel Synagogue. Great interest was manifested in this year's meeting.

The attitude of the meeting towards the Rabbinate question was in favour of retaining the services of Rabbi HIRSCH judging from the comments made. There was hardly a dissentient voice heard. All agreed that the office of the Rabbinate was indispensable, and that it would be a retrograde step to dispense with such an office. The opinion was unanimous that every effort should be made to retain the present incumbent. It is gratifying to observe that the progressive elements in our rank are in the majority and this certainly denotes a healthy symptom, which is bound to remain an asset for the future. It was, however, pointed out very carefully at the meeting that the whole question was a monetary one. Nevertheless there is no reason why it could not be tackled successfully. We must bear in mind that a certain section, albeit it is negligible, of our community are still looking "backward." They love to acknowledge the authority of a Hazan, no matter how illiterate he is and however narrow the compass of his views. We hope we shall not be misunderstood, for we have the highest respect for the office of the ***Shaliyah Tzibbur*** and would not for the world seek to minimise it. We have always contended that in the absence of a college where the Hazanim could be trained, they cannot be expected to inspire their flock. Go where you may in the East, the Hazan has become a mummy shorn of all his past glory and influence in our communal life. He has ceased to inspire, and moves in a totally different circle in contradistinction to the circle that influences the present age. He is wholly ignorant of and indifferent to the pressing needs of the rising generation. Consquently he is unable to mould and shape the minds of the young ones who come, if they ever come, under his spell. Slowly but surely, he ceases to be a factor and loses hold of everyone. Who is to blame? For the present the less said about it the better. We refer to it in sorrow rather than in a spirit of vain gloriousness. It is a problem which baffles solution, and we reap to-day what our ancestors had sown in the past. And now to the Rabbinate question.

As our readers are aware, we have all along advocated the need of an ordained Rabbi to preside over the affairs of our congregation. During the past three years Shanghai has been under the spell of a personality who has thrown all his energy into shaping and moulding the life of our community. In order to maintain that office efficiently it is imperative to raise a decent sum to wipe off the mortgage on the Synagogue House, which is at present a drain upon the income received. The sum required (Tls. 25,000.) is indeed small. Even were it subscribed as a temporary loan for a period of ten or five years, would greatly relieve the Treasurer from his worry and thereby enable him to straighten out his balance-sheet and come out with a surplus instead of a deficit. Let this be the next step taken by the new committee and we hope it will be crowned with success. On the other hand, it was made perfectly clear at the meeting that should the present incumbent decide to leave his present post, steps should be taken to advertise for the vacancy and thus secure another Minister [illegible] Shanghai Jewry. This constitutes a very important affair governing the welfare of our community and we fail to see how a rich and progressive community like ours could afford to ignore the problem facing us. Any action taken in the solution of this question should be prompt. Stout heart is needed to tackle with the problem existing to-day and we hope that the right man to lead us on the safe path may be discovered.

THE LAND OF ISRAEL AS SEEN BY A JEWISH POET

The Jewish Publication Society of America has just published a book of unusual interest and fascination from the pen of the distinguished Yiddish poet and scholar, YEHOASH (SOLOMON BLOOMGARDEN). The English version is by ISAAC GOLDBERG, the translator of IBANEZ' "Four Horsemen of the Apocalypse."

The author went to settle in the Holy Land shortly before the World War and therefore had a chance to observe life under normal conditions as well as during the early months of the catastrophe. With a pleasant sense of humour the author describes the various types of the settlers of the Holy Land, as well as the surroundings and the relation to their Arab neighbours. The narrative reads smoothly and pleasantly and displays fine sensibilities. Since ROBERT HICHENS wrote his colourful book on the Holy Land, it is doubtful whether such charming descriptions have appeared in any language dealing with this subject. The author has succeeded in introducing to the reader the real atmosphere of Palestine, particularly of Jewish Palestine. The quaint life and customs of the immigrant Jews are effectively and sympathetically portrayed.—There is a good deal of Jewish folk-lore given in the pages of this volume. The entire book is written in a festive spirit which the author succeeds in communicating to the reader, who is spell bound by the beauty of the atmosphere. A very pathetic picture is given at the end portraying the chaos and uncertainty which filled the atmosphere at the beginning of the War. At first the old settlers felt that work of a lifetime had been destroyed but gradually this wore off as conditions began to be more or less stabilized. A very complimentary account is given of American sailors' conduct towards poor refugees who were taken away.

The book is bound to appeal to every kind of reader, both from the literary point of view as well as for the information which it contains. In the considerable literature of travel YEHOASH'S book "The Feet of the Messenger" will rank high. The book is very attractively bound in a symbolic design. It is a rare book, at once fresh, true and interesting. It sells for G$1.75, and may be ordered from the Jewish Publication Society, Philadelphia, Pa., U. S. A.

* * *

SPAIN'S FRIENDLINESS TOWARDS THE JEWISH NATION

[illegible] attitude of Spain in recent years to[illegible] the Jewish nation is one of the most interesting episodes in our history. There is a tendency, especially amongst the literary classes in that country, to make due atonement for the past cruel deeds perpetrated upon our hapless people. King ALFONSO, than whom no progressive monarch has ruled in Spain, is bent on opening the doors of his country as a haven of refuge to persecuted Jews. His Majesty has on various occasions expressed staunch friendliness towards our people and honoured Jewish savants as his guests. We publish elsewhere in this issue a photograph showing KING ALFONSO standing with Dr. ALBERT EINSTEIN, who had been invited to lecture before the Academy of Science in Madrid. At the conclusion of Prof. EINSTEIN's third lecture Spain's Minister of Education, who presided, offered the great scientist "in the name of the Spanish nation a new home, should the troubles of your own country, impede the tranquil continuation of your studies." ***Tempora mutantur!*** In 1492 Spain expelled all her Jewish subjects, the most precious element of her population by an edict. As ***The Jewish Tribune***, New York's only leading Jewish weekly, aptly puts it:—"Spain offering shelter to Jewish exiles, present and potential—what a fine act of poetic and historic justice! For history not only repeats itself, as we saw in San Remo and as we are now witnessing in Madrid."

In recent years Spain has shown unmistakably a strong desire to undo the wickedness of the past. When shortly after the outbreak of the Great War in 1914, the aged Dr. MAX NORDAU was forced to leave France, where he had lived half his life, he found a place of shelter in Spain. Again it was the generous stipend of a great Spanish daily, ***La Nacion*** of Buenos Ayres, which kept the distinguished savant and his wife from starvation in the sunset of their lives. When war came to an end, the French Government although it permitted the aged couple to return to their old home refused to restore their funds and other possessions it had confiscated.

Another act of stupendous graciousness was that performed last year by Spain's representative at the Council of the League of Nations, when he voted in favor of making in Palestine a National Home for Jews. In a recent address given in New York, Dr. CHAIM WEIZMANN, the Chief Executive of World-Jewry, revealed the following fact which will be read with a thrill of joy by all our people:

> In states where there are Jews, it is possible to enlist their aid in winning over the sympathy of the government. In the case of France, the Jewish population could argue in our favor. And we could turn to Italy in the same expectation. But there was Spain. There are no Jews in Spain. The story of our relationship with Spain is a long and a bloody one. The absence of a Jewish community in Spain has something to do with it.
>
> There was Brazil. Our numbers in Brazil are insignificant. Yet as far as our fate in Palestine was concerned, the vote of Brazil was equal to the vote of England. During the few days that preceded the session we weighed every possibility and looked on every side of us for help. We remembered then that when, in 1918, we laid the foundations of the University in Jerusalem, there was received a congratulatory telegram from a professor of the University of Madrid. To this man we turned for help. And he brought all of his influence to bear on his friends that they might in turn bring their influence to bear on the government in our favor.

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This Spanish professor was a Marrano, and most of the friends that he enlisted in our cause were also Marranos. And at this moment in our history, after so many centuries during which their Jewishness had been submerged, they awakened suddenly to their true identity and to their responsibility.

We called on the Spanish representative on the Council of the League of Nations. It chanced that he was to be the President of the session at which our fate was to be decided. And we said to him. "Here is Spain's opportunity to repay in part that long-outstanding debt which it owes to the Jews. The evil which your forefathers were guilty of against us you can wipe out in part."

The Spanish representative was with us. And let this additional marvel be written down in our history, that through the Spanish representative on that fateful day spoke the Jewish martyrs who had suffered and died in the days of the Inquisition. In the year 1922, that sacrifice of four hundred years ago bore fruit.

Coming to the Orient, we record with gratitude the attitude of the Spanish Minister at Peking, The Marquis of Dosfuentes, and the local Consulate in befriending Jewish interests in Shanghai and elsewhere and affording timely protection to the latter in their business enterprises in this great commercial centre of China. Jews, especially those with Turkish papers, who could claim former spiritual alliance with Spanish Jewry in the remote past, are afforded protection in the local Settlement. With the return of Mr. J. PALENCIA to Shanghai, the popular Spanish Consul, who is so well assisted by Mr. L. VIZENZINOVICH, we may expect a continuation of that policy of friendliness and broadmindedness which has characterized the actions of the local Spanish offcials in the past.

* * *

JEWS AND PALESTINIAN CITIZENSHIP

The letter from Mr. S. BARTON, C.M.G., the local British Consul-General addressed to the Shanghai Zionist Association and published elsewhere in this issue, in connection with the desire of Jews to adopt Palestinian citizenship, will be read with interest by our readers. It is, however, to be regretted that Jews settled here and who have no claim upon citizenship of any country in the world are barred from becoming Palestinian subjects. We trust that the question will not be allowed to rest there but be prosecuted further. We hope a decision will be arrived at by the High Commissioner of Palestine, giving protection to Jews in the Diaspora, who look upon Palestine as their Fatherland and who by virtue of that fact desire to identify themselves with the fate of their country. To insist on the applicant or his father being born in Palestine to enjoy this privilege would prejudice many Jews. While on the subject, we are inclined to quote SIR WYNDHAM DEEDS, the Civil Secretary of Palestine, who, addressing a gathering of Jews in Rishon le-Zion, in March last, said:

"You have already your National Home. It is a fact which belongs to the past. With regard to the question whether it is a National Home, which only has about 80,000 Jews, I have my answer. It is that there are

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15,000,000 Jews in the world, who have an absolute right to say they have a National Home in Palestine."

It sums up the position of the Jews *vis-a-vis* Palestine in a nutshell. We maintain that it is not necessary for the Jews to be born in Palestine in order to adopt Palestinian citizenship. Anyone who desires to take advantage of the present prospects should be encouraged. We hope that the sane view taken by SIR WYNDHAM that Jews everywhere "have an absolute right to say they have a National Home in Palestine" will be so interpreted as to allow Jews living in far-off China and who are not citizens of any country to become citizens of Palestine. We are pleased to say that steps are being taken by the local Zionist Association to bring this point to the notice of SIR HERBERT SAMUEL who, will doubtless realise the need of extending his arm of protection to the Jews in the Diaspora, and especially in a place like Shanghai, where all nationalities are represented except the Jew. As the Jewish manpower increases in the Land of Israel, the law will be less rigid. With the encouragement given by Great Britain to aid Jews to rebuild their Commonwealth in Palestine, we look forward to the day when our dream and aspirations of twenty centuries will become realities.

* * *

THE GANG OF MOSERIM

"Zionism and the Jewish people are neither dead nor dying. TUT-ANKH-AMEN is dead. The PHARAOHS who oppressed the Jews are dead. And the Jews who have outlived so many distinguished enemies will outlive Lord BEAVERBROOK also."

This is a comment made by DR. CHAIM WEIZMANN, Chief Executive of World-Jewry, when he addressed recently a meeting of 3,000 Jews of Jersey City, on behalf of the Keren Hayesod. LORD BEAVERBROOK has made himself a thorough nuisance through his anti-Zionistic utterances. While in Palestine in March last, he addressed the Arabs thus:—

"For myself, I am a convinced opponent and enemy of Zionism. I believe Lord BALFOUR made a mistake. In order to prove that this is not an anti-Semitic movement, I may tell you I was first asked to oppose Zionism by a committee of British Jews."

Our two esteemed London contemporaries, *The Jewish Chronicle* and the *Jewish World*, had challenged the foregoing statement of LORD BEAVERBROOK and called upon him to give the names of the "committee of British Jews." The "toy-journal" of Fleet Street, parading under the grandiloquent title of a *Jewish Guardian* preferred to assume a discreeet silence and did not see fit to issue a challenge to the anti-Semitic Lord. However, Lord BEAVERBROOK has since made "good" his statement. He has issued the following reply "to the Zionists" through the *Daily Express*. (We we are indebeted, for the extract to Mr. J. A. DAVID, a friend of ISRAEL'S MESSENGER, who is now at Brussels):—

I was first asked to oppose Zionism by a representative committee of British Jews. The name of the committee and the names of the deputation of it that waited upon me are perfectly well-known in the Board Room of the *Jewish Guardian*.

The foregoing stands as a damning reproach to the gang of Moserim in London who are being sheltered by that shameless organ of "Liberal" Judaism edited by Mr. LAURIE MAGNUS, M.A. Overt and covert attack is being made by men who have long repudiated one of the essential principles of Judaism, for pure selfish motives, and it is high time to offer a determined opposition to their inroads in our camp. These Moserim have added a dark chapter in our history and their names will live side by side with those who preceded them in the Dark Ages. DR. WEIZMANN'S rebuke to the pestilential Lord should be extended to the gang of Moserim who are being protected so desperately by that "toy-journal" at Fleet Street.

AN INTERESTING FUNCTION

Mr. E. M. EZRA who was connected for over fifty years with Messrs. E. D. SASSOON & Co., Ltd., was the recipient of a handsome silver cigar box from the Manager. and Staff on the occasion of his retirement as a token of esteem and regard in which he was held.

The presentation was made by Capt. R. E. SASSOON, M.C., in the presence of the Managers and Staff. Mr. A. J. RAYMOND, the Managing Director of the Firm, and an old friend of Mr. EZRA who was passing through the port, expressed his great pleasure at being able to attend the function and to bear testimony of Mr. EZRA'S devotion and loyalty to the firm. Capt. SASSOON thanked Mr. EZRA for his long and valued services in various parts of India and China, and wished him health and long life in his retirement.

Mr. EZRA in reply thanked Capt. SASSOON, Mr. RAYMOND and the Staff in a few well-chosen words for the silver cigar box and the high sentiment expressed towards him. Words failed to express his feeling of thankfulness towards the heads of the firm under whom he had served for half a century. He retired from the business owing to advanced age, but will always remember the cordial manner in which he was treated. He wished the firm and the senior partners thereof continued success and prosperity (Cheers).

The following inscriptions were engraved on the cigar box:

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30TH APRIL, 1923.

King Alfonso with Prof. Albert Einstein at the Royal Academy of Science, Madrid, of which the distinguished scientist has been elected an Academician. We refer to it editorially elsewhere in this issue.

EDITORIAL NOTES & COMMENTS

AL TIKREY "PALESTINE" ELLA "ERETZ YISRAEL"

We notice that some of our anti-Zionist exchanges in America (there are hardly three or four such as against a couple of dozens pro-Zionist and avowed Zionist publications) never care to refer to Palestine as the Land of Israel or *Eretz Yisrael*. Their innate hatred of Zion and Zionist Jewry impel them to shut their eyes to cold facts. Or is it possible that they believe with the poet that,

A rose by any other name,
To us smells just as sweet?

* * *

THE PSEUDO-ZIONISTS.

Pseudo-Zionists have acquired the iniquitous habit of dubbing loyal Zionists as "extremists" and "die-hards" because the latter insist on the correct interpretation of the promise contained in the BALFOUR Declaration and the terms of the Mandate. These critics do not appear to be conversant with the platform of the Zionist movement. At the first Basle Congress in 1897, the immortal HERZL expressed the wish of the Zionists "to lay the cornerstone of the edifice which is one day to house the Jewish nation."

* * *

ABUSE IS NO ARGUMENT.

Attacks on Zionism and personal abuse of Zionist leaders, especially calling them "disloyal" to their adopted countries, cannot help the anti-Zionist cause. It is worthy of note in this connection that that portion of the Jewish press which is opposed to the brand of Judaism manufactured in Cincinnati, has never impugned the motives of men like ISAAC M. WISE and others, or made any attack upon their personal character, an example by which the rabid anti-Zionist speakers and writers hailing from Cincinnati could well profit.

With apology to the *American Israelite* of the 5th April, 1923.

* * *

THE SEAT OF THE LEAGUE OF NATIONS.

Jerusalem as the seat of the League of Nations is being advocated by an increasing number of statesmen and leaders to-day. It will be recalled that similar claim was advocated by that great Jew, DR. CHAIM WEIZMANN and endorsed by Senator HAMILTON FISH, at a reception tendered the Zionist leader in New York in April last. Said MR. FISH:—

"I hope Jerusalem and the holy temple will soon be rebuilt and that the temple will become the shrine for a new League of Nations. This is not a vision. I sincerely believe that if there is to be a League of Nations that within our generation its seat should be at Jerusalem, which is the connecting link between the East and the West."

We hope with MR. FISH that this dream will come true one day. The temple of humanity was first built by KING SOLOMON and no better dedication could be made of that consecrated spot in the Land of Israel than to make it the seat of the League of Nations, whose motto is to abolish war and inaugurate an era of peace and goodwill for all mankind.

* * *

THE TURN OF THE TIDE.

Dr. CHAIM WEIZMANN'S utterances since he came to this country explain why his resignation as the official head of the Zionist World Organization is being demanded by the die-hard faction of his flock. Dr. WEIZMANN'S new position is defined by what he said at a banquet recently given in his honor in New York City. The most significant part of the statement was: "We are not coming into Palestine as conquerors. We are not coming into Palestine to dominate anybody. We want to build Palestine with the people there, taking our place according to our merit and our achievements." This is, of course, a complete change of attitude on the part of Dr. WEIZMANN and explicit renunciation of political Zionism, that is, the establishment of an independent Jewish State in Palestine. Among other suggestions made by Dr. WEIZMANN was that Jerusalem might become the seat of the League of Nations. Dr. WEIZMANN is a statesman, who does not waste his energies and the resources at his command in attempting to do the impossible. He accepts what is inevitable and endeavours to make the most of it for the cause that he represents. This is wise statesmanship and what might have been expected of a man of Dr. WEIZMANN'S ability.—*The American Israelite*

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Our anti-Zionist comtemporary sees fit to coquet with the Chief Executive of World-Jewry and it is hoped that its next step would be to contribute a shekel and by so doing declare an implicit belief in the Zionist formula, of establishing a legally assured and publicly recognized home in *Eretz Yisrael* for the Jewish people. To believe in the "wise statesmanship" of DR. WEIZMANN and at the same time decline to uphold him is sheer hypocrisy. Talk is cheap but what we want is action. Incidentally, we might remark that our contemporary calls itself "A *National* Jewish Weekly." Is this an expression of its faith in the existance of the Jewish nation, which yearns for *the* home from which it has been exiled two thousand years ago?

* *

A WISE CHRISTIAN STATESMAN.

The title of Jews to their own historic land was given further fresh impetus by SIR WYNDHAM DEEDES, who had the privilege of addressing a gathering of Jews in Rishon le-Zion prior to his departure from the Land of Israel. SIR WYNDHAM said:—

> "You have already your National Home. It is a fact which belongs to the past. With regard to the question whether it is a National Home, which only has about 80,000 Jews, I have my answer. It is that there are 15,000,000 Jews in the world, who have an absolute right to say they have a National Home in Palestine. At present they have 80,000 Jews who are their representatives there."

Excellent sentiments coming from a non-Jew and worthy of a golden setting. It is gratifying to hear this message from a *goy* who understands Jewish National aspirations better than the modern *Hamans* and *Landmans* do. True, we have enemies galore in these days, but the friendship of a great man like SIR WYNDHAM is indeed precious. SIR WYNDHAM has amply demonstrated his goodwill towards the Jewish Palestine. It is reported that while in England he will do his best to offset the sinister designs of the anti-Zionists headed by Lord BEAVERBROOK, Lord SYDENHAM, Lord ISLINGTON, CLAUDE MONTEFIORE, LIONEL DE ROTHSCHILD, Lord SWAYTHLING, SIR PHILIP MAGNUS and others.

An ounce of truth counterbalances tons of lies. We are glad to note the friendly spirit which animates SIR WYNDHAM towards our people. Listen to the following words he addressed to a gathering of Jewish children at the colony of Nes Zionah prior to his departure for England:—

> "Dear children, in taking leave of you I desire to express to you my feelings. During the two years that I have been in this country I have learned to love the wonderful melody of the Hatikvah, which you have just sung. I want you to know that I love and honor it more than all the tunes I have ever heard, and at this moment of parting I express the hope that you, your children, and children's children, will rejoicingly sing this wonderful melody."

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DR. CHAIM WEIZMANN has delivered several excellent speeches in America in recent months, in which he dwelt upon the past, present and future hopes of Israel. We are indeed much impressed with the soundness of his logic and the intense Jewishness of his utterances. From head to foot, the Zionist leader is permeated with the age-long spirit of Jewish idealism and no Israelite who understands his history and religion well could fail to appreciate the burden of the music which he sings before Jewish audiences. At the Century Theatre in March last, DR. CHAIM WEIZMANN uttered one single statement which deserves to be rescued from oblivion. He said that Zionism is "the last desperate effort of the Jewish people to insure their continued existence."

> "We Jews have at times been in danger of losing our sense of continuity," Dr. WEIZMANN continued, "We have built, and the world has destroyed. First in Babylon and then in Spain we built a splendid world of literature and philosophy and schools of learning; not a trace is left today. In Eastern Europe we Jews labored for centuries building communities where flourished learning and Jewish tradition, and which our hopes fondly regarded as permanent. What is left to-day?"
>
> Dr. WEIZMANN declared that Palestine must be rebuilt "because we know that there we will find certainty, there we will renew the power that has carried us thus far, and which otherwise is in danger of exhaustion."

To the above sound Jewish doctrine exception was taken by IKE LANDMAN, the National Meshummad, (whom history would place side by side with JOHANNA PFEFFORKORN, of unhallowed memory). Writing in the *American Hebrew*, New York's most *misleading* weekly, LANDMAN answers DR. WEIZMAN thus:—

> If Palestine should sink into the sea tomorrow and Zionism pass out of the memory of man, the continuity of the Jewish people will go apace with the Jewish spirit, wherever in the world Jews will be found. Zionism is not the last effort, nor is there call for a desperate effort, to maintain Jewish continuity. So long as Jews adhere to Judaism, the Jewish spirit will flourish inexhaustibly and Jewish continuity will not be broken.

Note the manner of his vaporings. "If Palestnie should sink into the sea to-morrow and Zionism pass out of the memory of man" (the wish here is father to the thought). Can anyone imagine a rabid anti-Semite resorting to such vulgar language? The irony of it! He who has de-nationalized Judaism, converted the *yom shebii* to *yom rishon* as his Sabbath day, ridicules the Bible as a man-made Book and discards the essence of Jewish doctrines is preaching assimilation as the only salvation of Jewry. He tramples upon Jewish rites and customs as non-essentials, and yet has the temerity to say "So long as Jews adhere to Judaism." What sort of "Judaism" is meant? For our part, we are satisfied with the statement of DR. WEIZMANN that Zionism is the "last desperate effort of the Jewish people to insure their continued existence."

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RABBI NEHEMIAH MOSESSOHN.

DR. NEHEMIAH MOSESSOHN, the Dean of American Jewish journalists, recently celebrated his fiftieth year of journalitic career and a banquet was tendered in his honour at which prominent Jewish residents of New York Jewry attended. DR. MOSESSOHN is editor of the *Jewish Tribune*, New York's only leading Jewish weekly, which now occupies the foremost rank in the Jewish newspaper field of the United States. He is a prolific and virile writer and a militant champion of Jews and Judaism. His scholarly contributions in his admirable weekly are read and quoted far and wide. They command the respect and admiration of Jews and Gentiles alike. In recent years DR. MOSESSOHN's strong pen in defence of Jewish rights was requisitioned against several adversaries. Of late, however, he has shown a tendency to relax his efforts in this direction and many an adversary of note has escaped his attention. Old age and the desire to establish "peace" in our camp may account for this, but it would be a timely reminder to him that to cry peace when there is no peace is perpetuating the same mistake which called forth a similar wail from the prophet of old. Now more than ever a warrior is needed in American orthodox Jewish circles and let us hope that a new Moses-sohn may soon arise to fight the false prophets in our midst and remove the "strange fires" from Israel's holy camp. We offer our sincere and heartfelt congratulations to DR. MOSESSOHN on his unique achievements in the field of journalism and sincerely hope that he may continue to labour in the vineyard of the Lord with eyesight undimmed and power unimpaired. May his like increase in Israel and may the present only warrior-journalist in the American orthodox camp be spared to us *ad meah w'eshrim shanah*! *Ken Yehe Ratzon*!

* * *

THE BANDIT OURTAGE AT LINCHENG.

The whole civilized world has been stirred over the bandit outrage perpetrated at Lincheng, China, last month, amongst whom were several members of our local community. They include Messrs. FREDIE ELIAS, EDDIE ELIAS, LEON FRIEDMAN, THEODORE SAPHIERE, LEE SOLOMON and EMILE GENSBURGER. Happily, amongst those who escaped were Messrs. VICTOR HAIMOVITCH and LLOYD LEHRBAS the latter having distinguished himself in his thrilling description of the attack on the train by the bandits. Mr. LEHRBAS is a journalist of note on the staff of the *China Press* and is an American citizen, hailing from Chicago. Mr. LEE SOLOMON comes from Los Angelles and has been here for some time. One victim, JOSEPH ROTHMAN, who was shot was a Roumanian Jew and has no relatives here. The hardships which the captives experienced evoked wide sympathy. We are pleased to observe that at an indignation meeting held last Friday at the Town Hall a resolution was adopted expressing the hope that immediate and drastic steps may be taken by the Diplomatic Body in Peking to bring about the release of the captives. It is indeed strange that at this stage of the world's civilization such an outrage could be perpetrated. We are indeed sorry for China and the Chinese that their country should be still languishing under bandits whose lawlessness has become a byword amongst the nations. We earnestly hope that China will soon be in a position to sweep the hordes of bandits from her midst and that the great country which is situated in the heart of Asia will forge ahead and her people become enlightened and prosperous through wise and just administration in the land. Only in this way can the regeneration of China be brought about and there are many well-wishers—ISRAEL'S MESSENGER amongst them—who desire to see this era of regeneration hastened in our days.

* * *

THE JEWS OF MANILA

In the past our co-religionists in Manila, mostly Americans, had failed in identifying themselves prominently in general communal welfare work. Happily, this is no longer the case, for the interest of the growing number of Jews in Manila has been roused. There is a desire to organise themselves into a congregation and build a suitable house of worship. Only a few months ago, Mr. J. E. SALMON, our local communal worker, on his visit to Manila came in contact with prominent Jews in the Philippine Islands. Ideas were exchanged on the task of restoring life into the dry communal bones in the Islands. Rabbi HIRSCH has also been in constant communication with the latter and has urged upon them the desirability of organising themselves into a *Kahal* and has exhorted them to build a synagogue. The following letter just received by Rabbi HIRSCH, is proof that the suggestions made previously had not fallen on fruitless soil, but is producing visible results:—

MANILA, P.I. May 19th, 1923.
P.O. Box 432.

Rabbi W. HIRSCH, B.A.,
Synagogue House, Shanghai

DEAR SIR,—Upon receipt of your letter of the 13th of April, I began to work among the local community and succeeded in getting a meeting of 22 people which was held yesterday.

I read your letter at the meeting and it made a wonderful impression on everybody present, especially that part of your letter where you stated that you would be present at the opening ceremony, and they all agreed to build a synagogue at once, and if possible to get same ready for the next High Holidays There was also subscribed P. 3,500.00 at the meeting and one of the members present, Mr. J. ROSENTHAL agreed to advance all the money necessary for the construction of the synagogue. I am getting the plan ready in a few days and I will send you a copy of it.

I will call for tenders at once and try if possible to get the building ready for the next High holidays.

Any suggestions from you in regard to the building will be highly appreciated. I will inform you from time to time how we are getting along.

Yours very truly,
M. GOLDSTEIN.

We hope that the expectations raised in this letter will be realized and Rabbi HIRSCH might eventually be induced to conduct a pastoral visit, albeit on a small scale, so as to galvanize Jewish life in remote centres of the Orient. Future developments in this respect will be awaited with interest.

"WHY WORRY ABOUT ENEMIES?"

Says Lord Robert Cecil, Apostle of League of Nations and Friend of Jewish Homeland

"It is more important that Jewry should listen to Dr. Weizmann than to Lord Beaverbrook."

With these words, Lord ROBERT CECIL, illustrious British statesman, apostle of the League of Nations, and enthusiastic friend of the Jewish people, summarized the present situation which faces the Jews in the matter of rebuilding the Palestine Homeland, a situation involving as principal factors the active hostility towards the movement of Lord Beaverbrook and other British anti-Semites, and the financial problem of developing Palestine, in the interest of which Dr. WEIZMANN is at present visiting the United States.

LORD ROBERT CECIL

Far apart as the two things may seem in invisible magnitude, the restoration of the Jewish homeland in Palestine is regarded by Lord ROBERT as one of the two greatest achievements of the World War, the other being the League of Nations. Speaking at a meeting at Albert Hall in London, July 12, 1920, Lord ROBERT said: "I believe myself that when the history of the war comes to be impartially written, the two greatest results will be the establishment of a national Jewish home and the creation of the League of Nations. The two are not really disconnected. They represent the two great ideas for which we fought and by which we conquered, the ideas of nationalism and internationalism. They are not distinct or contradictory. On the contrary, they are complementary, one to the other. You cannot have a League of free nations unless the nations are free."

Speaking in the same strain on the deck of the "Majestic," Lord ROBERT deprecated the importance which Jews were attaching to the opposition of such men as Lord BEAVERBROOK and other enemies of the Jewish people. "These men," said Lord ROBERT, "have no influence on the present British Government, nor will they have influence on any other Government which is likely to be established. I am an outspoken friend of the Jews and of their ideals. I am also a good Englishman, and I know that England will never go back on her word. Governments may change, certain lords may attack the Jews and Zionism, England, however, will stand firm for the realization of the Balfour Declaration."

"Enemies?" continued Lord ROBERT, "Of course, you have enemies. Every living and aspiring people have enemies. Jews must expect opposition just like any other people. Hasn't Great Britain enemies? And hasn't the United States enemies? Why worry about that? The Jews who have been living for two thousand years in different countries must expect attacks from various quarters. They should be proud, however, that they have good friends who will never leave them in the lurch. Let the Jews give heed to their friends. Let them realize the great historic opportunity which is open to them and they will stop worrying about the Lord BEAVERBROOKS."

Lord ROBERT inquired eagerly concerning the attitude of American Jews towards Palestine and their response to the appeal of the great leader, Dr. WEIZMANN. He expressed the wish to be able to see Dr. WEIZMANN and assist him in his work. "Although my calendar is pretty crowded," he said, "I would take great pleasure in addressing a Keren Hayesod meeting."

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It is conceded by all that the present age is the most momentous in the history of Israel. Day after day and week after week the claim of the Jew to return to his historic land and there rebuild his ancient home is becoming acknowledged by the world. This is the time for us all, you and I, to play our role. Jewish pioneers are already working in the Land of Israel. They are building the roads, digging the soil, laying the foundation of a new Jewish life. HELP THEM BUILD. That is what you can do from here.

The Jewish National Fund, is one of the instruments for the re-building of the Land of Israel. It is one of the treasuries of the Jewish people for building the Jewish Homeland. By means of purchasing lands it enables the Halutzim to toil on the soil and convert it once more into a land, as in the days of yore, a land flowing with milk and honey.

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As will be seen from the sketch published below the Jewish National Fund has allocated each country an area at NAHALAL. Shanghai, China, Jewry is asked to subscribe for 600 Dunams, the cost of which is £3 000/-. The task confronting us is by no means gigantic for if each one of us were to purchase one dumam at £5/-. Shanghai Jewry may soon be in a position to remit the entire sum.

This appeal to redeem the land of our Fathers is made to every Jew and Jewess in China. Everywhere it is regarded as a privilege and pride to lay the solid foundatian of a restored Judea and Jews in this part of the world should respond with alacrity and promptitude to this unique appeal for the restoration of the Land of Israel to the PEOPLE OF ISRAEL.

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6 Kiukiang Road, Shanghai.

Written for ISRAEL'S MESSENGER

THE NATURE OF MAN

By A. HORNE, B. Sc., F.T.S.

Over the portals of the temple at Delphi were inscribed the words, "Know Thyself." That was many hundreds of years ago. Before that time, sages of all countries had for ages past been calling out to humanity: "Man, know thyself!" LAOTZE in China, BUDDHA in India, JESUS in Palestine, ORPHEUS, PYTHAGORAS, and PLATO, in Greece, ZARUTHUSTRA in Persia, HERMES in Egypt, not to mention many others, have ever called out: "Man, know thyself." In these few words are summed up all philosophies, all religions, all science. And yet humanity as a whole has hardly arrived at a true appreciation of the value of that injunction. It man did but know himself, he would find within him all there is to be known about anything—about Life, about the Universe, about God Himself. For did not God say: "Let us make man in our image, after our likeness," and is it not the property of an image, likeness, that it reflects the nature of that which it images forth?

Mr. A. HORNE

Surely, then, if man did but delve deep into his own nature he would find reflected therein, as in a clear pool, the nature of the Elohim who brought him forth, who made him "in our image" (note the plural), and by progression would he then find something of the nature of God, of whom the Elohim are the emanation, the Light.

We suffer so much from our habitual dead-letter interpretation of the Bible, that it is no wonder we are not encouraged to seek deeper into the mystery of our nature. We see man as being the ready-made creation of an anthropomorphic God, Who planted him in a garden, forbidding him at the same time to eat of the Tree of Knowledge, "for in the day that thou eatest thereof thou shalt surely die." Now, do we not have here anything deeper than the mere literal meaning of the words given? In the first place, why was that fateful tree called "the knowledge of good and evil?" Was it just a fancy name having no inner significance? Is it not much more reasonable to believe that it was the *knowledge* of Good and Evil that would rob ADAM of his pure and innocent state, and that the death promised as a result would be, not physical death, but merely the death from a divine existence in Paradise to a physical existence on earth? Even now, in Hindu religious literature, when a child is reincarnated on earth, he is said to be *dying* to a life in heaven; and *Purusha*—spirit—is said to *die* that the material world might come into existence.

What was the result of the mystic death of ADAM? He became "as one of us," the Elohim said, having chosen the gradual attainment of self-consciousness through a knowledge of good and evil, rather than to eat of the Tree of Life and remain forever in a state of blissful ignorance.

The majority of us are very far from emulating his example. We prefer to eat of the fruit of Life, rather than of the fruit of Knowledge, and we pay far more attention to prolonging a pleasant existence than to adding to our stock of knowledge; fearing, perhaps, "lest we die." But no, dear friends, we shall not die. We shall, like ADAM, become as one of the Gods, knowing Truth, knowing ourselves, knowing the purpose of life and of all things. "Ye shall not surely die," said the Serpent*, "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods."

You might twit us with the objection, "If ADAM ate of the Tree of Knowledge, then why are we not as Gods? Why are we still steeped in ignorance, instead of being born in knowledge and wisdom?" The answer is simple. ADAM, personifying the human race, did eat of the fruit of Knowledge, but it is only the *seed* that has been handed down to each one of us, and that seed must grow and bear fruit *individually* before we also can eat of it and become as the gods. We are truly the progeny of him who ate of the Tree of Knowledge, and it is our privilege also to taste of its fruit; but the effort must be made by *each* one of us individually; *each* must strive to develop the faculties of discernment with which he has been endowed—"knowing good and evil"—and it is the development of this faculty alone that can lead us to Truth.

We seldom stop to ponder the wisdom-laden words of the first two chapters of *Genesis*, yet if we did, how many mysteries of being might we not solve! Does it not give us a clue to our constitution to read that the Elohim said, "Let us make man in our image, after our likeness?" And what can that image, that likeness, be but one of spiritual purity, one of wisdom, of power? *We* also, then, have the germs of purity, and wisdom, and power, within us, but in many of us these germs are lying dormant; lying on arid soil, perhaps, with not much chance to grow and bear fruit. Perhaps we have withheld from them the waters of love, and the sunlight of understanding, and they are now all but shrivelled up, all but dead. But no; they cannot die. These seeds of spirituality that are our inheritance are eternal, for we are "made in the image of His eternity," and the spark of divinity within us cannot be quenched. And as every seed presses forward, from an inner compulsion, into life; as

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every plant ever strives to reach out to the sun, so do these eternal germs within us cry out for growth: ever pressing outward, ever seeking to unfold that divine life lying latent within. It is our privilege, nay, our very duty, to see that this divine spark sets fire to our whole organism, that our whole being may radiate spirituality, that our whole life be suffused with the eternal light of spiritual wisdom. To do that we must learn to look *within*. We must learn to withdraw our attention, our ambitions, our hopes, from temporal things that perish, and focus them on the eternal seeds that lie within us. We must form the habit of constantly inquiring into our own nature, our purpose, our destiny, and be sure that from *within*, the answer will come forth. Our faculties grow in proportion to the attention we bestow upon them. Our spiritual faculty of discernment will also grow, and our inner nature expand and blossom out, if the attention is turned upon it, if the craving of our being is for growth, for expansion.

Constant exercise is another key to growth, in the spiritual as well as in the physical worlds, and if our discriminative faculty is to grow, we must constantly exercise it in the solution of the riddle of existence. Learn to solve your own problems; delve deep within to see the spiritual stuff of which you are made; and seek to achieve a knowledge of Truth by looking for its reflection in your own soul. In this way will the seed of the Tree of Knowledge bring forth its fruit.

[To be Continued].

Written for ISRAEL'S MESSENGER

MATERIALISM—THE DESTROYER

By LILY NOBLSTON

Every nation, every race, has a mission to fulfill in this world. In the past we gave to humanity, a humanity steeped in the worship of many gods, our grand monotheism—the conception that the universe and all within it and without it is pervaded by One Divine Spirit. The world did not accept it in the form of Judaism but took it in the name of Christianity and Islam. Thus we can justly say that we have given *Religion* to a great many races. Three great faiths have sprung from Abraham's simple belief in One God; these three faiths were once living forces, they were vital influences in the world; they brought forth bigotry, fanaticism and persecution, but also great saints, prophets, and holy men—this shows that they were alive. What has happened to them now? Leaving Christianity and Islam aside, let us think what has become of our own religion. It is in a state of stagnation, there is no life in it—and why? Because we do not live our beautiful faith, it is not part of our lives. To live Judaism it is not sufficient merely to keep to our rituals and past traditions—they are certainly necessary to the vast majority for religion is not a mass of dogmas and ceremonies but the moulder of characters and souls. Religion is the garb of Spirituality and if it does not make us spiritual it serves for no purpose. Therefore by living our faith it means that we should be spiritual.

All that is beautiful, all that is good, and all that is true must manifest Truth, Beauty, and Virtue to the best of our ability. In whatever station of life we may be, there is always scope for expanding ourselves spiritually—and this is our mission now—it is the mission of the whole world as well, but we Jews being one of the oldest races on earth have to be living examples to the younger nations around us. We gave them religion long ago; we must now show them how to live that religion. Their forms and rituals differ from ours, but esoterically the fundamental truths of all creeds are alike.

At present materialism holds sway, and mankind is sunk in the mire of worldiness. Materialism is the force of destruction, and sooner or later the nations whirled in the maddening grasp of pleasure and gold will be annihilated. "History repeats itself," every past folly is a warning to the future. We have existed for about four thousand years, our time will soon be over if we do not rise and shake off the unclean mud of materialism with its attendant demons of selfishness, greed, and hate. Many a-time in the past we have suffered *only* because we walked not in the way of godliness. We were at the zenith of our glory when SOLOMON reigned, we were acknowledged as a mighty nation, so that the powers of Egypt and Phœnicia sought our alliance—and this was due to the wise rule of DAVID who tried to keep his people faithful to their ideals. When the Temple was built and consecrated to the worship of the Lord, Israel was united by the spirit of reverence and brotherhood. As soon as SOLOMON trod the path of luxury, extravagance, and despotism, Israel fell—the great schism took place and we were divided among ourselves. Since that event we have never reached the height we once attained because disunion prevailed and Satan was worshipped. Many a time we have risen only to fall again, and each fall has proved a bitter experience to be remembered as a warning. Now is the time for another great uplift. The restoration of Palestine to us will not make us any the greater, we must first restore our hearts to Righteousness and Unity. Palestine is a sacred land, one of the holy places in the world, and we will only desecrate it if we bring to it vanity and folly—it is sacrilege to the memories of those great ones who once were such forces of Light in Israel if we carry to Holy Canaan this materialistic civilization.

We must forget old prejudices and instil the spirit of tolerance into our religion—tolerance begets tolerance and harmony is the result. The world is in a state of unrest, the war between Good and Evil is raging fiercely—which force will be victorious? Undoubtedly the latter if all of us, Gentiles and Jews, do not rouse the spiritual element within us to destroy the power of darkness. Virtue is bound to conquer vice, love is sure to destroy hate, wisdom will annihilate ignorance, it is only a question of time; for the positive forces of nature are always stronger than the negative attributes, and humanity has the power to hasten or delay the evolution of a "Golden Age," when the various aspects of spirituality of love, truth, and virtue will shine forth gloriously through mankind.

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JEWS AND PALESTINIAN CITIZENSHIP

INTERESTING LETTER FROM MR. S. BARTON, THE LOCAL BRITISH CONSUL GENERAL

The following correspondence disposes of an important question in which our local readers are interested, and which is self-explanatory:—

SHANGHAI ZIONIST ASSOCIATION,
SHANGHAI, 16th May, 1923.

SIR,—Several Jews residing in Shanghai, who do not possess proper papers of citizenship and who are registered as proteges in the respective local Consulates, desire me to write and enquire whether they could take out papers at your Consulate for Palestinian citizenship.

Great Britain having assumed the protectorate of Palestine, with the object of helping the Jewish people to establish their National Homeland in Palestine, we Jews feel that Palestinian citizenship could be adopted.

This is a matter of great significance to many members of Shanghai Jewry and it is hoped that you will kindly favour me with a reply.

Thanking you in anticipation,

I have the honour to be, Sir,
Your obedient servant,
N. E. B. EZRA,
Hon. Secretary.

S. BARTON ESQ., C.M.G.,
H. B. M. Consul-General,
Shanghai.

H. B. M. CONSULATE-GENERAL,
SHANGHAI, 19th May, 1923.

SIR,—With reference to your letter of the 16th instant on the subject of the issue of Certificates of Palestinian nationality to members of the Shanghai Jewry, I beg to inform you that the grant of such certificates by the High Commissioner for Palestine is governed by the following conditions:—

(1). That either the applicant or his father was born in Palestine, (2) That he intends to opt for Palestinian nationality as soon as the Palestinian Nationally Act comes into force and (3) that he intends to reside permanently in Palestine.

Your attention is directed to the fact that a necessary condition precedent to the issue of a certificate is that the applicant fulfils *each* of the conditions mentioned above.

I am, Sir,
Your obedient servant,
S. BARTON,
Consul-General.

N. E. B. EZRA, Esquire,
Shanghai, Zionist Association,
52 Avenue Road, Shanghai.

We refer to the above in our leading Notes.

LONDON, 1st June.—Mr. R. E. Belilios of Hongkong left £51,834.—*Reuter.*

THIRD ANNUAL MEETING OF OHEL-RACHEL SYNAGOGUE

Past Year's Account Shows Deficit.—Efforts to Tackle With The Financial Problem

RABBI HIRSCH TENDERS RESIGNATION.—RESOLUTION PASSED TO RETAIN HIS SERVICES

NEW COMMITTEE ELECTED and RETIRING MEMBERS HIGHLY COMMENDED

FULL REPORT

The third annual meeting of the seatholders of the Ohel-Rachel Synagogue was held on the 23rd ultimo, at the Jewish School, No. 43 Whangpoo Road, Mr. D. M DAVID, presiding. Those attending were Messrs. SIMON A. LEVY, J. J. JUDAH, A. E. MOSES, C. S. GUBBAY, D. H. SILAS, N. E. B. EZRA, DAVID ARAKIE, ALBERT COHEN, D. H. BENJAMIN, GEORGE E. SOKOLSKY, A. KRISEL, WM. KATZ, C. D. KOMAROFF, A. M. CARASSO, M. J. NATHAN, WALTER BUCKLER, M. MYERS and M. H. ABRAHAM.

Mr. SIMON A. LEVY said that as he had lately returned from England after being absent for nearly a year, he would ask Mr. D. M. DAVID to preside at the meeting, as the lattter was more conversant with the state of their affairs.

The Chairman's Review

The Secretary, Mr. A. E. MOSES, read the notice convening the meeting, after which the Chairman reviewed the past year's activities and referred to the Hon. Treasurer's account which showed a deficit of $2,800.— He expressed the hope that it would be wiped off before very long and proposed that the account which was in their hands be passed This was carried unanimously.

Rabbi Hirsch's Resignation

Mr. A. E. MOSES, the Hon. Secretary, then read the following letter of resignation tendered by Rabbi W. HIRSCH:—

SHANGHAI, 13th April, 1923.

TO THE TRUSTEES AND COMMITTEE
OF THE OHEL-RACHEL SYNAGOGUE.

GENTLEMEN,—You are no doubt aware that three years, the terms of my agreement, will be completed next November. I have decided to leave Shanghai. The climate affects my health, and there are other considerations which urge me to return to England. My decision in this matter is definite.

I deem it my duty to inform you of my intention in good time in case you wish to make arrangements for a successor.

I am, Yours faithfully,
W. HIRSCH.

Mr. N. E. B. EZRA submitted the following resolution:

"That this meeting of sea holders of the Ohel Rachel Synagogue earnestly calls upon the Committee of Management to renew the agreement of Rabbi W. Hirsch for another period of three years and to retain his services for Shanghai Jewry in recognition of the excellent work rendered by him." He said:—

I am sure I do not require to deliver a long address in order to convince you of the necessity of passing the resolution unanimously. Before coming to this meeting, I was requested by some of my friends, who desire to see this resolution passed unanimously, not to indulge in rhetoric or sentimentalism, for it is a question of dollars and cents. To a certain extent I agree that it is so. I shall, therefore, confine myself to the financial aspects and convince you that the crisis could be averted if we only put our heads together and co-operate

as men and as Jews. From the budget which I have drawn up, and which I submit for your consideration, you will see that some of the items which appear in the Hon Treasurer's balance-sheet for last year, have been eliminated entirely, while a few have been reduced so that our expenditure might be confined within reasonable limits. I am positive that we can maintain the *status qua* admirably. On the other hand, the spirit of co-operation should actuate us in our task. I fully admit that we are facing critical times, but we dare not shirk them. Remember it is easy to destroy and pull down the fabric of any foundation but very difficult to reconstruct a demolished structure. Once we allow the present chance to miss us, we shall go backward, probably a century. Let the future well-being of our faith, the future of our young ones and the good of the community weigh most with you. Don't let your nose be always on the trail of finances. The financial question can be adjusted if we are prepared to work in the right spirit.

Mr. DAVID ARAKIE, in seconding it, dwelt upon the need of an ordained Rabbi to preside over the affairs of the community. He felt that it would be a great mistake to allow the Rabbi to go away, or, at any rate, the Committee and Trustees should see to it that the office of the Rabbinate was not left vacant. He looked forward to a solution of the difficulty facing them. He mentioned that until the Hon. Secretary had read the Rabbi's letter of resignation he had been ignorant of the definite tenor of same.

At this juncture, Mr. GEORGE E. SOKOLSKY rose and said that the text of Rabbi HIRSCH's letter of resignation came as a surprise to him as well as to others. None knew that the resignaion of Rabbi HIRSCH was couched in such a definite way. He would certainly urge upon the meeting to approach the present incumbent and ask him to re-consider his decision in the matter.

After some discussion, Mr. EZRA agreed to amend his resolution to read as follows:—

> That this meeting of seatholders of Ohel-Rachel Synagogue regrets the resignation of Rabbi W. Hirsch and that that Trustee and Committee are requested to make whatever effort possible to retain his services.

Mr. DAVID ARAKIE asked that in the event of Rabbi HIRSCH being unwilling to remain in Shanghai, the Committee should convene a meeting of the seatholders in order to lay before them the actual facts so as to get their views on the matter.

The CHAIRMAN said that the Committee would be too glad to keep in touch with the seatholders and if necessary another extraordinary meeting would be called.

Mr. M. MYERS suggested that it would be an excellent idea if the office of the Rabbinate could be detached from the Ohel-Rachel Synagogue. The Rabbi should belong to the whole congregation, including the members of the other synagogues.

Mr. SIMON A. LEVY said that the scheme had been discussed before but it was discovered that the Shearith-Israel synagogue prefered the old system of being led by a Hazan. However, that did not constitute a great factor in the matter for the community had been able to maintain the office of the Rabbinate without the aid of the members of the Shearith-Israel synagogue.

Mr. WM. KATZ corroborated the statement of the last speaker and said that those present would probably recall how things were managed in the "old days" when everyone with a little knowledge of Hebrew could style himself a "Rabbi." He felt that since the advent of Rabbi HIRSCH there had been some semblance of authority in Shanghai and a concentration and a centralization of communal work. He would deeply deplore the acceptance of Rabbi HIRSCH's resignation. In all event the office of the Rabbinate should be filled without delay should Rabbi HIRSCH insist on going.

Mr. N. E. B. EZRA strongly supported Mr. KATZ and said that it would be a great blunder to dispense with a Rabbi. He had no doubt that Rabbi HIRSCH could be prevailed upon to remain for another three years so that the good work initiated by him would not suffer any set-back.

New Committee Elected

As a result of balloting the following were elected to serve on the Committee for the ensuing year:—

Messrs. N. E. B. EZRA, J. J. JUDAH, M. MYERS, S. E. SHAHMOON, and GEORGE E. SOKOLSKY.

Mr. Moses and Mr. Abraham Commended For Their Good Work

The CHAIRMAN tendered thanks to Mr. A. E. MOSES, the retiring Hon. Secretary for his excellent services during the past three years. He regretted the latter's unwillingness to act any longer as secretary, but he felt convinced that he was voicing the sentiments of all the members when he thanked him for his service. The same spirit of thankfulness had animated them towards Mr. D. E. J. ABRAHAM, another tried and faithful worker in their rank, one who had grown grey in their service. His decision not to seek re-election was regretted by all.

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

LAND OF ISRAEL IN THE MAKING

[From Our Correspondent]

TEL-AVIV, 2nd April, 1923.

Passover in Palestine

In Palestine there is only one day Yomtov kept and one Seder. We spent the Festival at a Hotel, and a very beautiful service was conducted. From a historic point of view, however, I am fervently impressed by all I see.

We were specially favoured in the choice of wine for the Seder, as the Proprietor has saved two bottles of Muscat from the special old wine which was presented to Mr. Einstein during his recent visit to Rischon. One of these bottles had been prepared for us.

A Picturesque Gathering

After the Seder we went to a room where about 500 Haluzim were also celebrating the Festival. This was arranged by the Misrachi movement, and special attention was paid to the religious side of the Seder. It was pathetic to see how they were herded together at the long tables, the old men throwing themselves backwards and forwards crying as they intoned the service. Marks of persecution could plainly be seen on their faces, and there were many old men with long flowing beards who have by a miracle escaped with their lives, but I pray that the time will soon come when the accommodation will be more adequate to meet the demands of the large numbers constantly arriving.

In the same room were young men, many of them having studied for a University career. These will be quite ready, if they get the chance, to carry stones for the new buildings, and in fact, do anything to earn a living.

Jewish Market

The Jewish market, where I often go in the early morning, was a wonderful sight just before Pesach. People brought their kitchen utensils to be kashered, and a huge fire was going for days. They were allowed to pay what they liked, and there was a noticeable spirit of goodwill and unity of feeling about the proceedings. It is nice to live amongst Jews as there is no talk about Trefa and Kasher, only the latter can be obtained in Tel-Aviv.

The Rutemberg Scheme

The Rutemberg scheme is becoming a realisation. Heavy cables have been laid all through the town and enclosed is a snapshot I took of some of the men lifting an enormous pipe.

FIXING A HEAVY IRON POLE, IN PREPARATION FOR THE ELECTRIC POWER.

It appeared a task for Hercules, and the men seemed glad of the chance of standing still when they saw me approaching the spot with my camera.

The stations in various parts of the town are finished and the power station is an immense structure, well built.

The Post Office

The Post Office which we are building is nearly finished and we have decided to use the top floor as a Club for Tel-Aviv, and to make a roof garden overhead.

This is only to thank you for the papers and the next letter will be of more interest. Jews in Eretz Yisrael are deeply interested in ISRAEL'S MESSENGER and consider it the best Jewish paper published.

Shanghai is Cosmopolitan

That is why we import goods from all parts of the world, but whatever your nationality you will enjoy all of these tempting delicacies.

Swedish Ry-Crisp Health Bread (recommended by physicians)
American Boneless Codfish in 1-lb. and 2-lb. Pats
French Pate de Foie Gras
Genuine Russian Black Caviar
Ameaican Crisp Dill Pickles (sold in bulk)
S & W Tiny Artichoke Hearts
Vladivostock Deep Sea Crabs (Shredded
Russian Pickled Anchovies piquantly spiced)
Norwegian Anchovies in Wooden Casks
Libby's Frankfurters
Jardiniere French Mixed (French Mixed Vegetables)
French Mackerel in Oil and Tomato Sauce
French Tuna in Tomato Suse
Fresh Americoan Salt Mackerel
Genuine JuicySwiss Cheese
Assorted English Swiss and French Game Pastes
Assorted Swiss Jams
Delicious "Home Made" Strawberry Jam
Siberian Thick Honey
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"Pin Money" Sweet Mixed Pickles
"Pin Money" Sour Mixed Pickles
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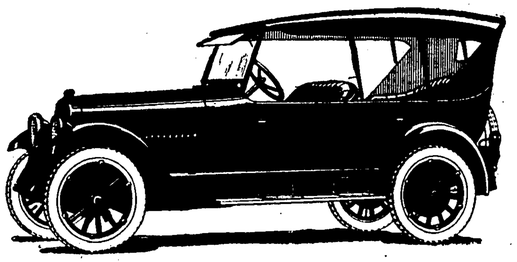

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REBUILDING EASTERN EUROPE

"ORT"—An Organization For Reconstruction

INTERVIEW WITH DR. JOSEPH BLOOM

Our representative has had an interview with Dr. JOSEPH BLUM, delegate of the Russian EKO who recently arrived in Shanghai from France with a view to draw the attention of Jews living in the Far-East and particularly in Shanghai to the activity of the Society ORT (Society for Promotion of Trades and Agriculture among the Jews) and to organize local committees for assisting the latter financially and spiritually.

Dr. JOSEPH BLUM.

Dr. BLUM told our representative that the ORT has already organized such co-operating committees in New York, London, Paris, Berlin and other cities. When asked about the aims of ORT, Dr. BLUM gave us detailed informations, pointing out that it, represents a social organization for Promoting Trades and Agriculture among the Jews all over Russia, Poland, Lithuania, a.s.f.

"What are the results of ORT's activity during the last period of two or three years, while working in Russia, Poland, Lithuania and other surrounding countries?" was the first query put to Dr. BLUM.

"ORT's work in Russia has been devoted to the restoration of the homes destdoyed through the War, pogroms and bad harvest. In consequence of the famine which broke out and by which chiefly the southern parts of the country had to suffer, all the efforts of ORT had been concentrated in the Jewish agriculture settlements of the governments Ekatherinoslav and Kherson, bearing the character of a prompt financial assistance.

"The eldest and largest centres of the Jewish agriculture population had been threatened anihilation, but for measures undertaken by ORT preventing the doom of the settlements. Considerable quantities of seeds and machines were sent by ORT to Russia to the centres of famine, thus securing spring and autumn crops. To the agricultural settlements of the Kherson and Exatherinoslav governments were sent 650 tons of maise-seeds, 120 tons of wheat, 5 waggons of seeds for greens, agricultural machines and implements, 3 waggons of mechanic's set of tools, and 41 waggons of rye and barley were bought there by funds remitted to Russia.

Jewish farmers in Russia performing "animal" labour.

"To the farmers of the Kiev and Podolsk districts ORT sent tools and machines for the amount of U.S.A. $10,000 and for the purchase of seeds U.S.A. $6,000 cash. For the maintenance of schools for mechanics 200,000 francs a.s.f.

"ORT succeeded in managing this gigantic undertaking owing to the financial help granted it by foreign Relief Organizations, (the Joint Distribution Co. in America, the Ica in Paris, the Committee of the Interallied Conference in Paris, the War Victims Co. in London, and the Ukrainian Federation in London).

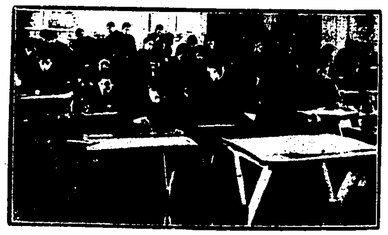
"Besides the work in the domain of agriculture, ORT is supporting workmen organizations with professional and educational characters existing in Russia for children and grown up pupils as well as for masters.

"These institutions are being provided with the necessary outfittings and financial means by which 65 professional schools and courses have been established and about 5,000 pupils are being educated.

"In this surrounding countries, in Poland, in Lithuania, in Latvia and Roumania 128 professional schools are being granted subsides, and attended by 15,000 pupils, 2,425 of which are trained at workshops and 12,000 at school gardens. In these workshops they are schooled in the trades of locksmths, carpenters, weavers, tailors, needlework and other trades.

"Different kinds of machines and instruments have been issued to 5,000 artisans to the amount of francs 2,000,000, the issue taking place by way of a loan for 6, 12, and 18 months.

"ORT has shown also intensive activity in the domain of agriculture of the neighbouring countries where farming has become a serious factor in the social life of the Jews. In these countries, too, Jews took up to farming with great zeal. In the Grodno government for instance, the soil worked up for cultivation by Jewish farmers since the time of the War is now six and a half time larger than before. In the Vilna government the Jews for want of suburban accommodations, i.e. gardens, form on the average one-third of the town population. There are now places where Jews are throughout busy as farmers. ORT has distributed 475 loans amounting to 38 millions of polish marks to the settlements of the Vilna and Grodno governments, besides 4 millions of Polish marks to the settlements of the Volinsk governmut.



Trade-School in Odessa (Russia)

"Bsides this, loans have been granted to different places in Lithuania and Poland for gardening and growing of vegetables to the amount of 30 millions of Polish marks, thus totalling 72 millions of Polish marks."

Dr. BLUM pointed out to us that by such a swing of work the ORT's expenses were growing daily and are supposed to reach this year 8 million francs. "To cover these expenses," Dr. BLUM continued, "the sympathy and the goodwill of the overseas communities towards the activity of ORT and their financial support are needed."

"In helping ORT," concluded Dr. BLUM, "everyone ought to be aware that he is lifting up th esettler refugee out of the ruinous atmosphere of charity and replacing him into that of healthy activity."

Dr. BLUM delivered a lecture before the Abduth Club last month which was well attended. The lecturer was attentively listened to by the audience who, there and then formed a local organization of "Ort" and previsional committee elected.

Dr. and Mrs. BLUM left for Tientsin and Harbin where they hope to organize the Jews for the praiseworthy scheme propounded by them.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

The many friends of Mr. MAURICE SIMMONS, former resident of Shanghai, will be pleased to hear that he has been elected a member of the New York Cotton Exchange. Mr. SIMMONS left Shanghai in the latter part of 1920 with his family for New York, where he is now staying.

* * *

Mr. MRS. and Miss E. SHELLIM left for Canada last month on the *Empress of Australia.*

* * *

Mr. ALFRED HEIMINDINGER, of Messrs. HEIMENDINHER Bros., departed for France on the 11th ultimo. He expects to return to Shanghai at the beginning of next year.

* * *

Mr. JOSEPH EZRA sailed for New York on the *Empress of Australia* on the 7th ultimo

* * *

Mr. and MRS. SIMON A. LEVY arrived here from England last month.

* * *

A visitor to Shanghai last month was Mr. M. SILA- SASSOON who, after a residence of 43 years in Hongkong, is on his way Home. Mr. SASSOON, who is now 59 years of age, has been an exchange broker since 1903, but he is equally well known for the interest he has taken in matters relating to the Hongkong Jockey Club. For many years he has held the position of official time-keeper at the annual race meetings and also at the summer gymkhanas. At one time he was also the owner of number of racing ponies, and in this direction met with a fair amount of success. After attending the race meeting here, Mr. SASSOON has gone to Peking, Tientsin and Hankow. He will continue his couney on the *Empress of Canada.*

* * *

MRS. DAVID GOLDMAN left for Singapore on the s.s. *Kashgar* on the 12th ultimo for a brief holiday.

* * *

Mr. WALTER BUCKLER and Master SAMUEL HIRSCH (eldest son of Rabbi and Mrs. W. HIRSCH) left for England this week.

* * *

Dr. BERTHOLD LAUFER, the eminent anthropologist and Orientalist, of Chicago, is in Shanghai. Dr. LAUFER first came to China in 1904 and is a well-known Chinese scholar He hopes to stay in China for some months and may probably pay a flying visit to Kaifengfu and study the fate of the Chinese Jews.

* * *

A son was born to Mr. and Mrs. E. J. MENASSEH at Hankow on the 19th ultimo.

Mr. EVLYN DAVID and Mr. D. JEPSON sailed for Canada last month.

* * *

Mr. C. S. GUBBAY is back from Hongkong.

* * *

Mr. and Mrs. S. MOOSA have removed to No. 110 Avenue Road.

* * *

Mrs. LUNA BENJAMIN left for Singapore last month on a short visit to her daughter, Mrs. E. J. NATHAN.

* * *

Mrs. ALBERT COHEN and her children left for France this week on the *Empress of Canada* and hope to return to Shanghai within a year. Mr. COHEN accompanies his wife as far as Yokohama.

* * *

A son was born to Mr. and Mrs. E. J. JACOB on the 26th ultimo.

* * *

Mr. J. KASPE has arrived from Harbin and is staying at Astor House Hotel.

* * *

Mr. DAVID MESSULAM is back from Japan.

* * *

Among the passengers who left this week on the Empress liner for Canada were:—Miss M. GUBBAY, Mrs. S. and Miss N. HOWARD, Mr. and Mrs. E. NISSIM, Miss PHYLLIS, and Master ESMOND NISSIM, Mr. and Mrs. D. M. NISSIM MRS. R. SPUNT, Master LEO and Miss MARY SPUNT, Mr. E. E. SHAHMOON, and Miss L. WOHLGEMUTH.

PLAN $350,000 PLANT FOR PALESTINE

CINCINNATI, O., March 9 (J. T. A.). — A G$350,000 industrial plant will be started in Palestine by Max Manischewitz, proprietor of the well-known "Matzos" bakery, he announced. Mr. Manischewitz expects to leave for Palestine in the near future to put his plan, on which engineers are at work, into effect. The plant will make use of Ruttenberg's electrification station.

Dr. Med. Alex. Renner
GENERAL PRACTITIONER AND SPECIALIST IN WOMEN'S AND INTERNAL DISEASES
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JUST FIVE MINUTES MORE!

A Talk To Sufferers From Insomnia.

After a restless night, during the long hours of which you have tossed and turned vainly longing for sleep, you sink just when day is breaking into a sort of torpor, which lulls and seems like slumber come at last. But this is not the sleep which recruits strength; it is simply mental and physical exhaustion, the giving-in of the nervous system for a while. And when the time to get up arrives, and you are called, the awakening comes as a shock. You feel wornout and quite unfit to rise to get ready for the labours of the day.

If you are frequently subject to such attacks of insomnia the reason is that your nerves have been overworked your blood has become impoverished and thin, with the result that your entire system is run-down. In order that worse results may not follow the proper thing to do is to begin a course of tonic treatment, and for this purpose nothing could possibly be better than Dr. Williams' Pink Pills, these Pills containing everything necessary to build up the blood and nerves. Thus your forces will be renewed, your body's physical equilibrium will be re-established, calm health and strength giving sleep will return to you every night.

For sufferers from anaemia, neurasthena, general weakness, the ill-effects of over-work, anxiety, mental or physical exhaustion, Dr. Williams' Pink Pills are a restorative of the utmost value. Medicine vendors everywhere sell them, or post free, $1.50 per bottle, $8/-for 6 bottles, from The Dr. Willias' Medicine Co., 60 Kiangse Road, Shanghai.

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CORRESPONDENCE

BOLSHEVIST'S WAR ON JEWRY

The following letter was published in the North-China Daily News of the 15th May, 1923:—

To the Editor of the

"NORTH-CHINA DAILY NEWS."

SIR,—I have read with deep sympathy the harrowing details of martyrdom of the Russian Catholic Bishops at the hands of Soviet Russia as described by Dr. D. Kasanoff in your last issue. The brutal atrocities perpetrated by the Soviet *régime* upon innocent beings merit the severest condemnation of the whole civilized world. It is palpably evident that Sovietism spares no one. It is out to wage war against religion and to destroy the very root of civilization. Rabbi Max Heller, of New Orleans, writing in the March number of *B'nai B'rith* News, of Chicago, says:—

"In Russia, it is claimed they kill the Jewish soul. There are disheartening symptoms of religious demoralization under the powerful pressure of the communist authorities. Zionist radicals are disbanding to join their Russian brethren; Passover is to be substituted by a carnival in honour of the natural sciences;; in Kamenotz-Podolsk the Jewish schools, at the instigation of the teachers themselves, are to close on Sundays in place of Saturdays; a movement in favour of abandoning the Saturday-Sabbath is gaining headway. When pious Jews open up special classes to impart Judaism to their children they are arrested as offenders against Soviet law."

Commenting on the foregoing, the *"B'nai B'rith News"* remarks editorially as follows:—

". . . Let no one say that the present order of things in Russia favours the Jew. The communistic theory demands the breaking of barriers between race and race. It is a class system, and workers of all nationalities are brothers. As a matter of fact the Soviet is ruthlessly destroying Judaism root and branch. . . . It cannot terminate too soon, no matter what the consequences to the well-being of the Jew there. For if it lasts longer. Judaism is in danger of extinction."

While on the subject of Jewish persecution and oppression, may I refer to the foul deeds of atrocities perpetrated upon the Jews in Eastern Europe? The fiendish slaughter of 150,000 Jewish men, women and children in the Ukraine during the years 1919 and 1920 and the torture and murder inflicted on Jews in Hungary and elsewhere, beggar description.

Maxmilian Harden, the famous German publicist, tells us:—

"Innumerable Jews have been buried alive. In the open streets women are ravished every day, even those who are dying. Women are being forced to cut to pieces their own children, to drink the blood of little beings, to bury children who are alive, and refused the benefit to die with them, Girls engaged to be married are abused before the eyes of their intended husbands, and mothers before their daughters. In one place only the Rabbi and eighty children were spared. The leader of the slaughtering gang seemed to yield to the divine's prayer for mercy. An hour later he sent him eighty bleeding children's heads into the house. The Rabbi became insane."

What terrible pictures of woe and suffering the foregoing present! Other harrowing details follow, but I shall not proceed further. The martyrs of the Russian Church, to which Dr. Kasanoff refers, are, alas not an isolated case witnessed in recent years. With Leopold Zunz, we may well say, "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 borne ennoble, the Jews can challenge the aristocracy of every land. . ." And yet for all that there is not the slightest feeling of revenge nursed against our oppressors. With Jesus we may well exclaim, "Father forgive them; they know not what they do."

I am, etc.,

N. E. B. EZRA.

SHANGHAI, May 13, 1923.

HAVE YOU A SICKLY CHILD

How Baby's Own Tablets Help.

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

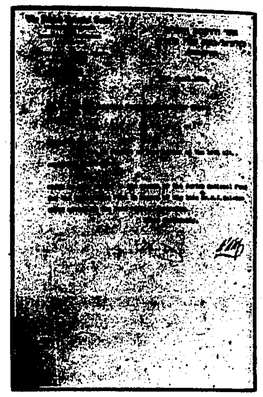
"When my baby was five months old she was very sick. I tried several medicines but they did her no good. I then sent for Baby's Own Tablets and from the outset they were of assistance to her. Later when she was teething we found the Tablets equally beneficial. The effect of the cutting teeth seemed to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

Baby's Own Tablets, the Canadian children's remedy, are guaranteed absolutely pure and harmless even to youngest infant. As a specific for infantile indigestion, constipation, colic, diarrhoea, teething pains, croup and simple fever they are unrivalled. Of dealers, or post free, 60 cents the vial ($3/-for six) from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

BIRTH

JACOB.—On Saturday, May 26, 1923, at 17 Quinsan Road, Shanghai, to Mr. and Mrs. E. I. JACOB, a son.

GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S.J. SOLOMON



Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 thus making a total of £80.2.0 in all. It is hoped that the balance of £120/- required for 200 Trees will soon be covered by local subscriptions. The list remains open for an indefinite period.

Amount already acknowledged	$581.75
Anonymous	20.00
Ii. GOLDREI, Esq.	10.00
M. K.	5.00
Box No. 310	1.50
	$618.25

Further constributions will be gratefully received and duly acknowledged in ISRAEL'S MESSENGER.

THE ZIONIST ORGANIZATION "KADIMAH"

Annual Meeting

The annual meeting of the above Society took place on the 27th ultimo, at the "Ahduth" Club and was largely attended by the members.

The Hon. Treasurer's account shows a gross item of $2,716.00 received for general Zionist purposes and $1,125.40 for the Jewish National Fund, of which $1,074.87 has been remitted to the Head Office.

A new committee was elected for the ensuing year consisting of Dr. E. LOBZOVSKY, President; Mr. B. PODFELD, Vice-President; Mr. I. HASSER, Hon. Treasurer; Mr. E. GOBERNIK, Hon. Secretary. Committee Messrs. A. NAER, L. WINNIKOFF, H. KAMMERLING, A. FEIN and Z. YUDOVICH.

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when needed, keep the system clean, the skin clear the breath sweet, dispel sick headaches and bilious attacks. Of dealers or post free 60 cents the vial, from Dr. William's Medicine Co. 60 Kiangse Road, Shanghai.

Pinkettes keep you well.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 6th July 1923. Correspondents, are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

Winikoff's Bakery and Confectionery.

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No. 1 Broadway, Shanghai

TEL. NORTH 864

CORRESPONDENCE

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To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—I have read with deep sympathy the harrowing details of martyrdom of the Russian Catholic Bishops at the hands of Soviet Russia as described by Dr. D. Kasanoff in your last issue. The brutal atrocities perpetrated by the Soviet *regime* upon innocent beings merit the severest condemnation of the whole civilized world. It is palpably evident that Sovietism spares no one. It is out to wage war against religion and to destroy the very root of civilization. Rabbi Max Heller, of New Orleans, writing in the March number of *B'nai B'rith* News, of Chicago, says:—

"In Russia, it is claimed they kill the Jewish soul. There are disheartening symptoms of religious demoralization under the powerful pressure of the communist authorities. Zionist radicals are disbanding to join their Russian brethren; Passover is to be substituted by a carnival in honour of the natural sciences; in Kamenetz-Podolsk the Jewish schools, at the instigation of the teachers themselves, are to close on Sundays in place of Saturdays; a movement in favour of abandoning the Saturday Sabbath is gaining headway. When pious Jews open up special classes to impart Judaism to their children they are arrested as offenders against Soviet law."

Commenting on the foregoing, the *"B'nai B'rith News"* remarks editorially as follows:—

". . . . Let no one say that the present order of things in Russia favours the Jew. The communistic theory demands the breaking of barriers between race and race. It is a class system, and workers of all nationalities are brothers. As a matter of fact the Soviet is ruthlessly destroying Judaism root and branch. . . . It cannot terminate too soon, no matter what the consequences to the well-being of the Jew there. For if it lasts longer, Judaism is in danger of extinction."

While on the subject of Jewish persecution and oppression, may I refer to the foul deeds of atrocities perpetrated upon the Jews in Eastern Europe? The fiendish slaughter of 150,000 Jewish men, women and children in the Ukraine during the years 1919 and 1920 and the torture and murder inflicted on Jews in Hungary and elsewhere, beggar description.

Maxmilian Harden, the famous German publicist, tells us:—

"Innumerable Jews have been buried alive. In the open streets women are ravished every day, even those who are dying. Women are being forced to cut to pieces their own children, to drink the blood of little beings, to bury children who are alive, and refused the benefit to die with them. Girls engaged to be married are abused before the eyes of their intended husbands, and mothers before their daughters. In one place only the Rabbi and eighty children were spared. The leader of the slaughtering gang seemed to yield to the divine's prayer for mercy. An hour later he sent him eighty bleeding children's heads into the house. The Rabbi became insane."

What terrible pictures of woe and suffering the foregoing present! Other harrowing details follow, but I shall not proceed further. The martyrs of the Russian Church, to which Dr. Kassanoff refers, are, alas not an isolated case witnessed in recent years. With Leopold Zunz, we may well say, "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 borne ennoble, the Jews can challenge the aristocracy of every land. . ." And yet for all that there is not the slightest feeling of revenge nursed against our oppressors. With Jesus we may well exclaim, "Father forgive them; they know not what they do."

I am, etc.,
N. E. B. EZRA.

SHANGHAI, May 13, 1923.

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How Baby's Own Tablets Help.

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

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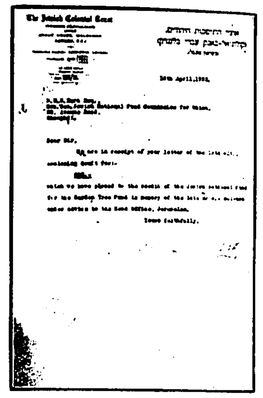
Baby's Own Tablets, the Canadian children's remedy, are guaranteed absolutely pure and harmless even to youngest infant. As a specific for infantile indigestion, constipation, colic, diarrhoea, teething pains, croup and simple fever they are unrivalled. Of dealers, or post free, 60 cents the vial ($3 for six) from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

BIRTH

JACOB.—On Saturday, May 26, 1923, at 17 Quinsan Road, Shanghai, to Mr. and Mrs. E. I. JACOB, a son.

GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S.J. SOLOMON


The Jewish Colonial Trust

קרן היסוד של הבנק היהודי
קרן־אילן לזכר מ"ש סלומון
Jaffa

20th April, 1923.

Dear Sir,

We are in receipt of your letter of the 14th inst., enclosing Cash Per...

£ 20.2.0

which we have placed to the credit of the Jaffa Colonial Fund for the Garden Tree Fund in memory of the late Mr. S.J. Solomon, under advice to the Land Office, Jerusalem.

Yours faithfully,

Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 thus making a total of £80.2.0 in all. It is hoped that the balance of £120/- required for 200 Trees will soon be covered by local subscriptions. The list remains open for an indefinite period.

Amount already acknowledged	$581.75
Anonymous	20.00
H. GOLDREI, Esq.	10.00
M. K.	5.00
Box No. 310	1.50
	$618.25

Further contributions will be gratefully received and duly acknowledged in ISRAEL'S MESSENGER.

THE ZIONIST ORGANIZATION "KADIMAH"

Annual Meeting

The annual meeting of the above Society took place on the 27th ultimo, at the "Ahduth" Club and was largely attended by the members.

The Hon. Treasurer's account shows a gross item of $2,716.00 received for general Zionist purposes and $1,125.40 for the Jewish National Fund, of which $1,074.87 has been remitted to the Head Office.

A new committee was elected for the ensuing year consisting of Dr. E. LOBZOVSKY, President; Mr. B. PODFELD, Vice-President; Mr. J. HASSER, Hon. Treasurer; Mr. E. GOBERNIK, Hon. Secretary. Committee Messrs. A. NAER, L. WINNIKOFF, H. KAMMERLING, A. TFIN and Z. YUDOVICH.

NEW PUBLICATIONS

"ZION," By D. L. ADLER, Publishers JARROLD'S, 10 and 11 Warwick Lane, London E. C. 4., 6/- net.

This story offers as its main theme the world problem of Zionism working itself out in the lives of a pair of Anglo-Jewish lovers. These two and their associates represent a wide diversity of types of that people which, having no country of its own, has mingled with, and yet remained distinct from, every other civilized race. To these types the idea of Zionism appeals in many different ways. To one it is a very real call to the racial instinct, justifying and glorifying any harshsip and any sacrifice in the attainment of the end. To another it is a vague aspiration which may be entertained for its literary and historical associations but which cannot be allowed to interfere with the routine of an ordered existence. To yet another it is a meaningless catchphrase evoking no response. In "ZION," the first English novel which has definitely employed for its material the numerous phases of Zionism, the author has depicted without bias and with rare insight all sides of the complex question. The setting is the picturesque scenery of the East, and the actual conditions of present-day life in the Holy Land are brought vividly before the reader.

We commend the foregoing to our readers as it will repay perusal.

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GREAT MEN in ISRAEL.—By Rabbi J. MAX WEIS, BLOCH PUBLISHING Co. 26 East 22nd Street, New York, Cloth, 136 pages 75 cents (gold).

The stories in this volume, the first of a series, are adapted to the requirements of children from 8 to 10 years of age. The book will enable schools to enlarge their curriculum in the Primary Department and so present the lives of the great men in rabbinic and medieval Jewry earlier than has hitherto been possible. It contains a Teacher's Historical Supplement, with a list of supplementary readings on each story. Exact page references, as well as authorities, are given.

We commend the work to our readers.

SAYS JESUS WAS NOT TRIED UNDER JEWISH LAW

TOPEKA (KAN.), March 8.—(J. C. B.)—A mild sensation was created here by an address by Dr. Thomas W. Hughes, law professor, in which he declared that all of the proceedings in their trial of Jesus were illegal, according to Jewish law.

"The Jewish law provides the trial must be held in a certain building. The trial was actually held in a private residence. "Jesus," the professor also said, was found guilty unanimously. Unanimous verdicts are nullified under Jewish law, the assumption being that they were hastily reached. Crucifixion, too," he declared, "was a Roman and not a Jewish penalty."

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NOTICE
THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 6th July 1923, Correspondents, are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

MR. PHILIP SNOWDEN ON JEWISH NATIONALISM

MR. PPILIP SNOWDEN, M.P.

Mr. SNOWDEN has recently appeared on a Zionist platform in London and delivered a stirring address in support of the Palestine Foundation Fund. To the anti-Jewish Nationalists he gave a tern rebuke. Said he:—

He could not understand a man not being proud of the land in which he was born, of the traditions and what was worthy in the history of his country. They loved the home of their ancestors, but, he hoped they would never allow their nationalism to cause them to forget that they were something more than nationalists, they were all members of the great international brotherhood; and the links which bound them to all the peoples of the earth were stronger and more lasting than the artificial barriers which men had erected to separate people from people. It was because he believed that this was their spirit and ideal that he wished their work God speed. (Cheers.)

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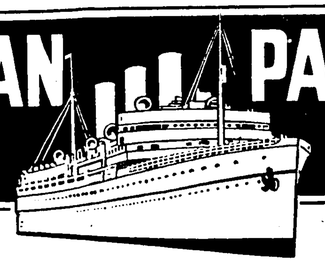

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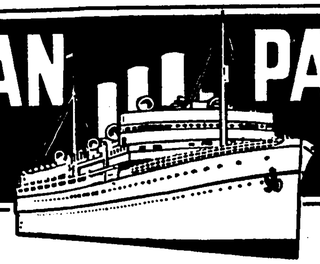

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 6TH, JULY, 1923. 22ND TAMUZ 5683.

OUR COMMUNAL ARMCHAIR

Our Young Men

Some of our communal leaders who have grown gray in the service of local Jewry are down hearted in the contemplating of the future well-being of our community for they feel that unless the younger generation of men and women step forward and take the rein of management in their hands, the outlook must remain gloomy. For instance the recent committee election of the Ohel-Rachel Synagogue did not include the name of a single young man. All of them had been in harness in the past and this does not therefore augur well for the future. We are indeed tired of pointing out the grave necessity of training our youth in communal work but, unfortunately, there are very few who care to make some sacrifice of their time and do something tangible. They appear to be deeply occupied with their enjoyments—*hableу ha olam*—and if a day passes without adding some excitements to their fanciful minds, that day is certainly not a day of joy to them. The young men of our time are saturated with the idea that religion is a secondary matter and the synagogue to them is simply an institution to be visited when they are in sorrow and distress or during the anniversary of their dead parents. To think ideally of the beauties of life and the lofty ideals which Judaism expounds or to work for the uplift of their people and ancient Homeland, is not work destined for them. They are not to blame alone. The parents are responsible for bringing their charges in an environment hostile to Jewish teachings and traditions. To this day there are some who refuse to contribute a farthing toward the maintenance of the local Jewish institution and ignore their children's religion and Bible classes which were inaugurated by RABBI HIRSCH, a few years ago. Those who attend are proceeding well and making use of the real chances of their lives. Distribution of prizes to the successful ones will be given in the fall and we hope to be able to publish an account of the useful record of work accomplished. Here is some hope that the seed for the future will not be planted on sterile soil but on soil that will yield a sheaf of useful harvest. We trust that those who are responsible for the welfare of local Jewry will think deeply of the future and undo the errors of the past.

Kaddish

When we think of the gross ignorance of our young ones and the deficient manner in which they are brought up in the tenets of Judaism, we cannot help saying that they grow up as men *pace* RABBI HIRSCH with "a string of negations. It is not Christianity, it is not Buddhism, it is not Mohammedanism. And with this spiritual anchorage they set out in a world that seethes with ambition and a brutal self-assertion." We are indeed witnessing a strange phenomenon in our time. While our young men are hopelessly lacking a good knowledge of Jewish ideals and traditions and can hardly understand Hebrew, the language of our prayers, yet they observe tenaciously the custom of reciting Kadish during the year of mourning for their parents. Some even go to the extent of spending lavish sums in order to be given the privilege of reading this beautiful prayer. And yet, to be sure, nine out of ten do not understand the import of the "beautiful prayer" and innocently imagine that its recitation, even in a perfunctory manner, is enough to cause some "relief" to the dead. We have recently pleaded for a discourse on Kadish by RABBI HIRSCH. The learned preacher could give us with advantage a sketch showing the origin of Kadish, its history and purpose. We believe that a discourse on "Kadish" would be helpful to the mourners, inasmuch as it would help them to understand that Judaism harbours no superstition and does not tolerate it in any manner. The Kadish as it is now read and venerated, so to speak, is looked upon by some as the beall and end-all of Judaism. It is distressing to see a beautiful custom degenerating into superstition.

Nationalism

It was said by one of the greatest thinkers in the middle of the nineteenth century that the evolution of human history can be summarized in the following sentence: *"From humanity, over bestiality to the nationality."* If we consider the political evolution of the past century in the light of the above utterance we shall find that it was absolutely correct. Never was the sentiment of national feeling and pride so strongly brought forward as during the war and especially during the Peace Conference. And it seems that idealism and economical situation—mathematically speaking—are in indirect relation. By that we mean that there is greater tendency towards nationalism while people are suffering and starving. And of course, oppression is the greatest power to create reaction and counter-action as we saw it for example in the case of the small oppressed nations in the Central Europe. And we might rightly say that it was the systematic and planned prosecution and discrimination against Jews that made it possible—besides other reasons—for the national Jewish spirit to survive the period of 3,000 years and bring a national Jewish Homeland in Palestine to life again. And this time, we feel sure, the Jewish National Home was re-established to stay for good notwithstanding and in spite of all attempts of its enemies to the contrary. There is a certain class of politicians and people who are trying nowadays to preach the theory that nationalism spells selfishness and reaction, that internationalism is the only right policy. Such a statement has in it merits when it deals with narrow-minded and chauvinistic nationalism. But nationalism as we understand it is no obstacle or barrier to common understanding among nations, for only a self-respecting nation can have respect and esteem for others. The Jewish nationalism always was based on world-wide view and policy and its aims were and are to secure Fatherland for Jews, put them on the same level with other nations, cultivate their national language, religion, genius and thus contribute to the welfare of all humankind. Life would be not worth living if everything were made according to the same pattern and standardized like parts of a machine. Although each nation may have its own typical way in presenting a fact, still all nations can work for the common cause in a perfect accord. For us Zionism, as national and political movement, stands as *conditio sine qua non*. Although the BALFOUR'S Declaration and the Mandate *de facto* created Jewish National Home which in itself is a tremendous achievement, our task is not yet accomplished. We quoted in our last issue SIR WYNDHAM DEEDS, the Civil Secretary for Palestine, who addressing a gathering of Jews in Rishon el-Zion, in March last, said:—

> "……With regard to the question whether it is a national Home, which only has about 80,000 Jews, I have my answer. It is that there are 15,000,000 Jews in the world, who have an absolute right to say they have a National Home in Palestine."

Of course it is an indisputable fact in theory that the Jews regardless of the place of their birth have the right to claim their Jewish natinoality, but so far praxis does not recognize it as we pointed out in the same issue. And we believe that this obstacle will be soon overcome for if a Britisher, say born in Turkey, remains and is a full-fledged Britisher, why would a Jew born outside of Palestine, or from parents having not their residence in Palestine not retain his Jewish nationality and pose as a protege of one or the other state?

* * *

ISRAEL'S NATIONAL HOMELAND

The presence of Dr. CHAIM WEIZMANN in America on behalf of Keren Hayesod is bringing substantial results. American Jewry is respondnig liberally to the call of Eretz Yisrael and were Jews everywhere to do likewise there would be no cause for worry regarding the fate of our Fatherland. Despite the opposition and resistance from within and without Zionism has registered progress and can point material results achieved in the Jewish homeland. The following achivements according to Dr. WEIZMANN are credited to the Keren Hayesod:—

Palestine being built rapidly.
Three new railway lines constructed.
1,400 houses erected in 1922.
1,000 persons enter homeland every month.
Palestine will save identity of Jews.
Palestine is as fruitful as California.
Many miles of roads being constructed and repaired.
Palestine will be of credit to *Kol Yisrael*, and a place of refuge to Jews of Europe who have no citizenship.
Palestine can accommodate 2,500,000 to 3,000,000 inhabitants.
Many schools and a university being organized.

This is a fair sample of the love which the Jews have for the country from which they were exiled twenty centuries ago and to which they are now given the privilege to go and "re-constitute their nationality" to use the very words of the Palestine Mandate. It is conceded by both friends and critics alike that it is only the Jews who could help to recover the devastated lands of Judea which had lain fallow under the regime of the Turk. Mr. WINSTON CHURCHILL was right when he said, in the British House of Commons, "Never in a thousand years would Arabs have brought forth a RUTENBERG scheme." Many cynics question the power and ability of the Zionists to accomplish their task. But these critics do not weigh carefully their words. They fail to realise that the Zionists have abundant faith in the ultimate victory of their cause and they neither falter nor waver in their determination to achieve their task. The history of other nations who were faced with similar difficulties could be recalled. When England commenced to colonize America, her rivals were Spain, and with half the population of Europe, France and Portugal. England had two million inhabitants, only thirty to the mile; Spain alone twenty million. By all the rules of the game, England had no colonists to spare, nor the power to protect them. BANCROFT, the historian, points

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out that it took 88 years before there were 200,000 whites settled in America. As they increased at the annual rate of 2 per cent, we can figure that they descended from 850 immigrants yearly. Over 15,000 Jews are entering Palestine annually, or 18 times as many. Furthermore, America never welcomed over a million immigrants or 1 per cent a year. Palestine even now is receiving 2 per cent. This means that in 88 years there should be (including the 100,000 now there) about 4,500,000 Jews in Palestine.

Let us reflect seriously on the above figures and rally our forces together and accomplish the work which only heroes are capable of. This is our age and our privilege to share in the reconstruction of our ancient Fatherland and let us be equal to the task. 'Why worry about enemies?" is a timely rebuke given us by LORD ROBERT CECIL. Do what you may, the *Landmanim* and the *Lamalshinim* are the two iniquitious beings who will not die with KORAH'S sons. They are likely to remain as a grim reminder of the past. Away with them! Ours is the task to "build the old wastes, raise up the former desolation and repair the waste cities, the desolations of many generations."

* * *

THE LEAGUE OF "BRITISH" JEWS

The League of "British" Jews, which is sponsored by a handful of financial magnates, has recently issued its annual report giving an account of the *moseruth* practiced against world Jewry. Their policy is based as usual on the misunderstood principle that "an Englishman should be English throughout and owe allegiance to nothing whatsoever but England" as HILLAIRE BELLOC put it in a recent number of the *Atlantic Monthly*. The League is endeavouring desperately to hamper the activities of the Jewish National Movement which is the hope and pride of *Keneseth Yisrael*. Of course the League failed again to disclose the number of its followers and judging from the number of subscribtions secured for the past year it must be utterly miserable. And still it has the audacity to interfere with the just and world-wide movement to repatriate the Jews into their ancient Homeland. We sincerely hope that steps will be taken to counteract the mischief that the League is doing in its atempts to throw dust in the eyes of the non-Jewish public and trying to impress upon the credulous public that they represent anybody or somebody from the rank of *Yisrael*. Of course, it is clear that the mere fact that the League makes a secret about its membership is sufficient enough to show that the League is only an imposter and nothing else. This body seems to be friendless, judging from the manner in which the two leading Jewish organs of the British Jewry, i.e. *The Jewish Chronicle* and *The Jewish World*, are assailing its policy and denouncing its action. It is only the notorious and shameless mouthpiece of "Liberal" Judaism which finds words and praise for the League's activities. And the said paper is figuring as an official organ of the League! To show the methods of this obscure journal it is enough to point to its issue of May 18 last, in which repulsive views on Nationalism are expressed. Its final scrutiny is nothing but a soap-bubble:—

> "A League which includes among its honorary officers the names of ROTHSCHILD, SWAYTHLING and BEARSTEAD must be regarded as capable of providing, out of the private reasources of its members, sufficient funds to furnish the Keren Hayesod with all the money that it wants."

Now our readers are aware of the fact that the aim of the Keren Hayesod is to raise five and twenty million sterling in order to rebuild the Jewish Commonwealth in Palestine and we cannot understand how the financial magnates, referred to above, could be giving *all* their worldly possessions at a time when Jewish charitable Institutions in London are making frantic appeals for funds to carry on. Theory is one thing and practice thereof another, for the same BEARSTEAD has only offered a sum of £1000, to the London Jewish Board of Guardians last year, with the proviso that nine *Tsadikim* should be found in London to do likewise. Now, we can clearly form our opinion about the so-called journalism and activity of MR. LAURIE MAGNUS, M.A. We are grateful to the official organ of the League for presenting us this "fact." The erstwhile opponents of the ancient Fatherland of Judea, who have discarded all mention of it in their prayer-books and refer sneeringly to it as "the little territory of Palestine," are to-day ardent champions and are anxious to give *all* they posses to re-

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build it! When we recall how Zion had been a by-word and a reproach to the radical reform Jews, who have torn to shreds all attempt to regard that "little territory" as the ultimate goal of our destiny, and when we remember how the very word Zion was banished from the thoughts and minds of the young generation in order to make way for universalism,—the dream of KOHLER and other fanatics who have seceded from the old path, is surprising. On the whole, we are satisfied that we are marching on to our national destiny. We who hold fast to our ancient ideals would not budge an iota from the ideal which we have set before us and shall certainly spurn with scorn the offer—the bogus—offer made by misguided folks in our camp. It is the swan song in our rank and with the new *yishub* that is springing in *Eretz Yisrael* there is every hope of Israel landing safely in the harbour to which destiny had prepared him. *Nil disperandum Yisrael*, should be our motto in the present beleaguard state of our rejuvenated nation, and with God's will we shall reach our goal like a battered but still a bannered ship, victory-laden and honour-crowned.

* * *

"AT LAST EVEN WE"

At last even we have not escaped a fling from the pen of our friend, N. E. B. EZRA, editor of *Israel's Messenger*, of Shanghai, China. Describing THE JEWISH TRIBUNE as once "a virulent opponent of the late Emil G. Hirsch" and now trying "to cater to the taste of Orthodox and Reform Jewry of New York," he draws a parallel between our publication and *The American Israelite*, and finds fault with us for devoting "a few columns in singing his (Hirsch's) virtues" and regarding his death as "the passing of a giant" while *The Israelite* "took little or no notice of his death nor pronounced a eulogy over his bier."

While we have a perfect right to ignore this outburst, yet as we are placed before the court of our readers, we abide by the decision and good advice of Rav Huna (*Kidushin*, 70a) and will present our side of the case. First and foremost THE JEWISH TRIBUNE in its first issue proclaimed its program thus: "THE JEWISH TRIBUNE will stand for one non factional Judaism." When it attacked the late Hirsch it was not because he was not an Orthodox Jew but because he attacked a Judaism to which his opponents adhere. However, we have always respected Hirsch as a *Talmid cochom*, a scholar, and more, a Talmudical scholar. We just conducted ourselves like Rabbi Meir and Rabbi Yehudah ha-nassi (*Chagiga* 16b). While paying respect to the late Dr. Hirsch because of his great scholarship we have not subscribed to his interpretation of Judaism. THE JEWISH TRIBUNE has never changed its policy.

In last week's issue we published an article paying tribute to Dr. Kaufman Kohler on his eightieth birthday, because *we respect our scholars*. In our opinion this is far more virtuous than to carry hatred against a *Talmid cochom* even after his demise . . . MR. EZRA should bear in mind the wise saying, *V' sinah mkalkeleth eth hashuroh*, and hatred spoils one's judgment (*Sanhedrin* 105b).

We cull the foregoing from the editorial page of the *Jewish Tribune*, New York's only leading Jewish weekly, edited by our friend Rabbi Dr. N. MOSESSOHN. The "even we" which prefaces the editorial is inexplicable to us. As the policy of ISRAEL'S MESSENGER has not changed and as its editorial utterances have always been endorsed by the *Jewish Tribune* in the past, these two words appear rather strange to us. Be that as it may, it is palpable that our New York contemporary has shifted its moorings and has adopted a mid-way policy to display a seeming reconciliation with the two camps in American Israel. This in itself is perfectly laudable and nothing can be said against anyone attempting to perpetuate peace instead of discord and strife. But there is no need to stifle principles or to minimize them. It is an indisputable fact that at one time the *Jewish Tribune* was a virulent opponent of the late Dr. EMIL G. HIRSCH. In order to make that clear we take the liberty of giving the following two extracts from its editorials which were reproduced in ISRAEL'S MESSENGER of February 1906 and 1909 respectively:—

> The Windy City is blessed with Rabbie (*mit respect zu eugen*) whose anti-Semitic propensity and lying statements about the Jews, with whom they have no more in common than the name, out Herods even Herod. Last week we spoke about the star of wickedness, the well-known SCHREIBER, and this week we must pay our compliments to the high priest of radical deformed Judaism, the *Zoken mamreh* Doctor EMIL G. HIRSCH.
>
> Neither his great power of eloquence nor his professorship, nor his highstanding with the deformed congregation can redeem him from being recognized the Haman of our century, and the only question in our mind is whether he is demented or a descendant of a cossack of holy Russia?
>
> * * *
>
> When the Doctor says that the God in whom the orthodox Jew believes is not He whom he worships, we believe him. His god is sensationalism, his deity is self-praise. From all his public expressions one can learn that he believes in no God He is an atheist. If not for the love of the Jewish pulpit from which he gets his thickly buttered bread, he would long ago proclaim the truth of his non-belief in any deity. He is no religious authority to the Jews. His knowledge of the Hebrew literature is meagre. His interpretations of Judaism are misleading and misconceived. True, he is eloquent, yet a falsehood, however eloquently expressed, will not and cannot be changed to truth.

One who was a "Zaken mamreh, a worst anti-Semite, a recognized Haman of our century, an atheist....." should not be held as a model to our people even though he may be dead, unless he made a *teshuba*. We are convinced that Rabbi MOSESSOHN has changed his policy and desires to establish an *Entene Cordiale* at all costs. Close alliance with the leaders of the liberal wing in New York may have brought this about, but principles could not be sacrificed on the altar of "peace." To cry peace when there is no peace is folly DR. HIRSCH remained obdurate and obstinate to the last. Why then seek alliance with him? This way of showing tolerance to the rebels in our camp will not bring about a better understanding of Judaism to our people but create a grave confusion in our rank. Our contemporary says, "We have always respected HIRSCH as a *Talmid cochom*, a scholar, and more, a Talmudical scholar." A *Talmid cochom* when he was an atheist. A *Talmid cochom* when he was a *Zaken mamreh*! Our Talmudical sages had likened such a *Talmid cochom* to a *Nezem Zahab b'af hazir*. We think we have said enough in this case and we hope that our attitude will not be misjudged or misconstrued. Far be it from us to sit on judgment upon anyone when it belongs to One who will judge us all. It is only a matter of grave principle with us that has impelled us to draw the attention of our friend Rabbi MOSESSOHN to the wrong step, which he has taken to bring about a reconciliation of the two hostile camps in Israel. We, too, stand for *shalom*. We, too, like to close the *mahaloketh*, albeit *mahaloketh l'shem shamayim* and turn our thoughts to matters of greater spiritual uplift to our people. But has our opponents shown any inclination to desist from their onslaughts on our traditional faith? Have they shown any tendency to remove the "strange fires" from the camp? To us KOHLER remains the same KOHLER when he scoffed at the Torah and degraded it to the level of a man-made Book, notwithstanding his celebration of eightieth birthday. "VERITAS" writing in the *Jewish Tribune*, of May 25th, makes the following vigorous protest anent the display of "tolerance" exhibited by our contemporary"—"Dr. KOLHER came out flatly and openly against the Abrahamic rite—the *Milah*—and called it "barbaric." Shall I go on citing other instances credited to the President Emeritus of the Cincinnati College? It is all well to celebrate the birthday of a scholar "as a scholar," but when this has been said and done, it is all said, and all done; and there is no use falsifying fact or giving a future historical writer fallacies plain and simple to record as truths, for generations yet to come."

By all means respect our scholars but there is no reason to sacrifice the principles at stake and colour-wash them as if these were non-existent. We thank Rabbi MOSESSOHN for the admonition given us and we can assure him that no one is more alive to the necessity of uniting all factions in Israel than ourselves. But this fact should be borne in mind, that while we may agree to disagree let us safeguard our precious heirloom and not drown it by a display of false tolerance towards our opponents.

* * *

"ANGLO-JEWISH GENEROSITY"

The Doar Hayom, a Hebrew daily published in Jerusalem publishes a letter from a correspondent who deprecates Anglo-Jewish dilatoriness in coming to the help of the Land of Israel. "Why do the Jews of England hesitate to contribute to the Keren Hayesod?" "Why are the Jews of England, of the wealthier classes in particular, so chary of assisting deserving charities?" Referring to Lord BEAVERBROOK'S attack, the *Doar Hayom* quotes the reply of a distinguished American journalist, Mr. B. SHELVIN:—

> "In one respect is Lord BEAVERBROOK justified in making his accusations," he says, "and that is with regard to English Jews; they do not give sufficiently to Palestine's development. But I should like to make one amendment: it is not that they have ceased to give, but that they have never even begun". The English Jews should have been the first to help, because the Balfour Declaration and the Mandate are of English origin, because the High Commissioner for Palestine is an English Jew, because the Rothschilds, the most renowned family in Anglo-Jewry, are connected with Zionism.
>
> "Despite this, the pockets of the British Jews are closed, they do not give a penny to Palestine. The aristocracy, with their millions, are emulated by the middle classes, who give nothing. . . . though Lord Rothschild donates a thousand pounds now and then, and heads the subscription list merely as an example to his brethren.
>
> "In America, on the other hand, a donation of five thousand dollars is as nothing to a Jew who is far from being as wealthy as a ROTHSCHILD. PETER SCHWEITZER, gave ninety thousand dollars in one year. And he was no millionaire."
>
> The reason suggested for this Anglo-American difference is the lack of generosity among the English Jews, who have learnt the thrift of the British lower classes. The English, as rule, give very little to public charities, and when they donate any sum of consequence, they demand a title, a decoration, or a reward. He cited the case of Westminster Abbey and St. Paul's Cathedral, when an appeal was made to the nation for their restoration. Had such a thing occurred in America, the sum necessary would have been collected at one banquet; the amount did not run into millions, but the matter in England dragged on for months. . . . .
>
> "Thus has the English lower class taught the Jews their lesson of miserliness, and this may act as an explanation as to Anglo-Jewish lack of generosity towards the Zionist movement. It explains, but does not justify. . . ."

Notwithstanding the foregoing facts, the official organ of the League of "British" Jews which was founded five years ago with the object of shielding the reactionary forces in British Jewry, had the temerity to throw dust in the eyes of its readers in its issue dated May 18th last, by saying, "A League which includes among its honorary officers the names of ROTHSCHILD, SWAYTHLING and BEARSTEAD must be regarded as capable of providing, out of the private resources of its members, sufficient funds to furnish the Keren Hayesod with all the money that it wants." This is pure bunkum and merits the severest ridicule. It emarates from an irresponsible source which does not know whereof it speaks. It is mere words, *words*, WORDS.

* * *

FORD'S CAMPAIGN FOR PRESIDENCY

The China Press of June 21 publishes the following special cable dated June 19, New York:—

> Prominent Jews of this city have undertaken a nationwide organisation, the purpose of which will be to stem the rising tide of sentiment in favour of nominating Henry Ford, the Detroit motor car magnate, for the Presidency.
>
> The leaders of the new movement take the position that Ford is entirely too prejudiced against the Jewish people, as proved in his numerous anti-Semitic campaigns, and that to introduce nationality issues into a presidential campaign would be harmful and un-American.
>
> A group of noted Jewish financiers will finance the anti-Ford campaign.
>
> In the meantime Ford-for-president clubs are springing up all over the country and leaders of the Ford Movement are building up a nation wide organisation in preparation for the pre-convention battle next year

It is imperative to give to this report our close attention and it must be done from two different points of view. It is only quite natural that in the first instance we should analyze FORD'S activities from our national point of view, but last and not least we have also to point out that the American public in general ought to be on their guard against FORD'S candidacy. As far as we can follow the reasons and foundations for FORD'S anti-Semitism from what he says about this point himself we would find the first outbreak of anti-Jewish sentiment with FORD in the period before America declared war on Germany. Our readers will remember that FORD was sending a ship of peace to Europe and he tells us about the adventure:—"I was absolutely positive and sure I could stop the war and bring Europe to the *status quo*, but the fact that I discussed my plans before my departure with some of my Jewish friends convinced me that they are doing everything possible in their power to mar my activities, and they convinced me that the war was started by the Jews, for the Jews and can be stopped again only by Jews.'" It is really a pity that FORD did not go into details in this respect and explain us at least what the Jews expected from the war. As far as we can follow from the unprejudiced reports published at that time by the *Chicago Tribune*, the mere fact is that when FORD discussed his plans with certain Jewish circles they were trying to show him the impracticability of his plans. And when FORD failed, he needed somebody on whom he could attach the blame for it. It is an irony of fate that the author of the first "made to order" autobiography of HENRY FORD should be the son of a president of a certain new state in the heart of Europe, where outbreaks against Jews are the daily order. It is characteristic of FORD that the only instruction he gave to the above-mentioned author was:—"Write what you want, as long as it is favourable to me." Shortly after this incident the systematic and organized anti-Jewish campaign directed by FORD began. For that purpose FORD established two magazines which he bought and converted them anti-Jewish; in these he desired to tell the truth about the Jews. It is not germane to go in detail here for we believe it is enough to point to the fact that both these magazines after a comparatively short life were confiscated by the American government and their publication stopped for good. And then for the first time FORD changed his colour. He commenced to publish and syndicate in colaboration with his wife his second autobiography in which he discussed his anti-Semitism, denied same and claimed that whenever he wrote or said anything against the Jews it was not anti-Jewish sentiment that prompted him but that it was simply a fair criticism. It is needless to analyze this statement of FORD, because everybody with common sense knows that criticism is positive when it deals with facts and presents same, but not generalising like FORD about Jews:—"I don't like them, they are anyway no good." It is of course, necessary to note here that this is coincident with the first attempts of FORD to run for presidency, when he declared that he will not oppose his nomination and that he would not spend a cent for the campaign; he simply wants to be elected spontaneously by the people without campaigning. And now what does the American public in general say to this candidacy? We are sincerely convinced that there is still the spirit of the saying of the greatest American who ever lived "*With malice toward none, with justice for all*" in the good memory of every true American. And we trust also that America is not trying to put in force the joke produced by Prohibition, namely, that there is liberty only on one place in America i.e. on the very spot where the statute of Liberty is erected.

EDITORIAL NOTES & COMMENTS

WILHELM'S LATEST DISCOVERY.

Ex-KAISER WILHELM has published a pamphlet in which he charges that the Jews and Catholics are combining to wreck Protestantism, according to a report in the Bavarian *Courier*, a Catholic publication. What next?

* * *

A WELL-MERITED REBUKE.

"MY DEAR DUKE" writes MR. LIONEL DE ROTHSCHILD, M.P., the self-elected king of "British" Jews in his characteristic anti-Zionist note. "Sir," was the reply given through "an official of the Colonial office." Thus a well-merited rebuke was administered, quite in consonance with the statement made by JUDGE JULIAN W. MACK, the ex-President of the Zionist Organization of America, "In these democratic days social rank and wealth have ceased to outweigh numbers."

* * *

THE WOLF IN SHEEP'S SKIN

At the annual meeting of the League of "British" Jews, MR. LIONEL DE ROTHSCHILD denied that any member of the Council or Executive of the League had any connection whatever with the statements in the *Daily Express* that "A committe of British Jews" had approached LORD BEAVERBROOK invoking his help to fight the Zionist movement. We are now left wondering how the statement attributed to his lordship had been made and who were the "representative committee of British Jews," attributed to by him. Either BEAVERBROOK told a vicious lie or someone else is hiding behind him. The suspicion once rested on the Leaguers can now be disposed of in view of the assurance given by the President of the League. This does not mean that the League as a body is not as wicked as LORD BEAVERBROOK. It is imperative that a close watch be kept of the doings of the League. The League has no following worthy of the name. At its recent annual meeting only thirty members attended with their wives. Beware of the League and the wolf in sheep's skin!

AN INSTRUCTIVE PUBLICATION

We have been favoured with a copy of a new Hebrew drama, *L'phanim O L'Achor*, "Forward, or Backward," written by DR. J. L. LANDAU, Rabbi of JOHANNESBERG. It is not usual to meet with such a rare combination as Rabbi and playwright. But DR. LANDAU'S plays are not to amuse but to enlighten and instruct. In his present work he took the religious community as his theme, and the scenes he passes before us are not at all drawn from imagination. He exposes the shams and insincerities which disfigure so much of our communal life, and lashes unsparingly the hypocrisy of many leaders. We could wish the learned author provided us with an English translation of his play. It could then be read with profit by those to whom Hebrew is an unknown tongue.

* * *

THE LATE MRS. LUNA SOPHER.

The unexpected death of MRS. LUNA SOPHER came as shock to the community, by whom the deceased was endeared for her lovable traits and winsome personality. The touching eulogy delivered by RABBI HIRSCH at the funeral struck the heart of all those present. The deceased was a typically Jewish woman, as the RABBI said, had her being in her home and family. We believe she was one of the earliest Jewesses, apart from the late MRS. KATE EZRA, of revered memory, to be known as the Jewish lady of Shanghai. Her quiet and pleasant demeanour, her unassuming modesty and broad humanity, made her popular to all those who came in contact with her and her passing will be sincerely mourned by the latter. To the bereaved family, so suddenly deprived of a loving mother, the sympathy of the community is assured. May her soul rest in peace.

* * *

EXAMPLE THAT OUGHT TO BE FOLLOWED.

According to the latest reports from Philadelphia the drive for funds for the Keren Hayesod there, was not only successful and the quota of G. $300,000 oversubscribed, but a remarkable unexpected pledge which will mean about G.$1,000,000 a year in revenue to the Palestine Foundation Fund was announced by Judge W. M. LEWIS. The donor of this gift is PHILIP PUBLICKER, his gift being a 10,000 acre estate in San Diego. This act is really very inspiring showing that there are practically inumerable ways of supporting the Jewish cause as long as there is good will and intention to help it reach the final goal of the efforts of centuries. We feel sure that this news will be received with joy by all whose heart is beating

WEDDING RECEPTION FOR MR. AND MRS. ROSENFELD

Following the ceremony at Ohel Rachel Synagogue on the 29th ultino, a reception was held at the residence of Mr. and Mrs. J. Spunt, 26, the Bund. Reading from left to right: Mrs. JOURAVEL, Mr I. JOURAVEL, parents of the bride, Mrs. J. Spunt, sister of the bride who acted as matron of honour, Maurice David, best man, the bride and groom, Mrs. A. B. Rosenfeld, Miss NELLY Levi, bridesmaid, and Mr. Rosenfeld. Front row, Miss Sybil Goldman, bridesmaid, and the two flower girls, Misses Nanette Barraud and Marie Brown. Seated: the ring bearer, Master Jaque du Pac de Marsodlies, and the page-boy, Master Joe Spunt. [*Photo by the Courtesy of Shanghai Sunday Times.*

for our national aims and that it will be also an encouragement to all members of our community to follow this example according to their means and add thus to the good name of the Jewish colony in Shanghai. There is still great work to be done and the funds available are as yet far from being sufficient.

* * *

HACHAMIM B'EINEHEM!

Anti-Zionists are wont to say that Zionism has found few adherents in the orthodox camp. They who know the history of the movement should need not be perturbed over this libel. During HERZL's time there was no active supporter of his movement than the renowned Rabbi SAMUEL MOHILEVER, the veteran leader of Russian orthodox Jewry. At the first Zionist Congress held at Basle in 1897, Rabbi MOHILEVER delivered an address in which he said that "Zionists must realise and believe that the settlement on our land is our very life; to purchase land (in Palestine), plant vineyards and sow the fields, is one of the most important of the commandments in our Torah.' A timely message for us when the need of purchasing land and planting vineyards and sowing the fields is one of the most pressing questions with world-Jewry in these days. And yet some of our own orthodox Jews who pray thrice daily for the return to *Eretz Yisrael* seem to ignore this great question and turn a deaf ear to the call that comes to us from the Jewish National Fund at Jerusalem. There are those who would not give a cent for *Eretz Yisrael* until the Messiah comes! Poor deluded folks! How narrow is their conception of Judaism and how intolerant is their attitude towards the modern needs of recovering the ancient land of Judea. O, for a MOHILEVER to wake up these *Hachamim b'einehem*!

* * *

THE HARVARD EPISODE.

A feeling of relief and satisfaction has been occasioned in America by the announcement that the unfortunate Harvard episode is now satisfactorily closed. The decision of the Board of Overseers of Harvard that there shall be no racial or religious discrimination in the admission of students is one that meets with general approval from the press and of the thinking individuals in America. As the *New York Times* well says:—"The misunderstanding created last year by the injudicious publication of letters from PRESIDENT LOWELL indicating his belief that the racial problem could not be ignored has now been dispelled. Harvard has shown that no single individual or small group may commit the college to a policy not in accord with its long established traditions." This action of the board of trustees will surely exercise a salutary effect upon those other educational institutions that had been encouraged to consider similar discriminatory measures.

* * *

DR. JOSEPH SILVERMAN.

The present activity of DR. JOSEPH SILVERMAN, of Temple Emanuel, New York, on behalf of Keren Hayesod, recalls the great role which the advocates of Reform Judaism are playing in the revival of Israel's national restoration. Not very long ago, Dr. SILVERMAN was an ardent anti-Zionist and refused to identify himself with the Zionist movement. In our issue of December 1920, there was a letter from his pen wherein he denounced bitterly the BALFOUR Declaration and criticised the power of Zionism. Today there is no more forceful exponent of the Zionist ideal than DR. SILVERMAN. He appears on every platform and has delivered addresses in aid of the Foundation Fund. This is somewhat surprising. Reform Judaism which discarded the return of Israel to Zion has withered and languished for want of an ideal. Reform "Rabbis" are beginning to realise that Judaism minus Zionism has no future in America. It is doomed to wither and remain sterile until it disappears from he gaze entirely. The action of DR. SILVERMAN is noteworthy and would that some of the orthodox RABBIS who are ardent Zionists emulate his zeal and enthusiasm for the cause. DR. SILVERMAN works for the ideal to make it a reality, and it is just the thing that is needed in these days. In criticizing the antagonisms of certain misguided graduates of the H. U. C. against Zionism, let us not overlook the work of such distinguished men in the American Reform "Rabbinate," namely, STEPHEN S. WISE, JOSEPH SILVERMAN, ABBA HILEL SILVER, MAX HELLER, LOUIS NEWMAN and others. These noted leaders have realized that American Reform has no future without Zionism, hence their activity, zeal and enthusiasm for the cause.

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Tinned Cheeses
Pimento
Swiss
Roquefort

Camembert
Cheddar
Limburger
Tinned Fruits
Strawberries
Black Cherries
White Cherries
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Written for ISRAEL'S MESSENGER

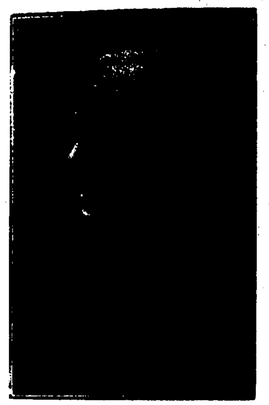
THE NATURE OF MAN

By A. HORNE, B. Sc., F.T.S.

[Continued]

Our first instalment on the above subject had for its object the establishment of the following principles:

First, that Man, being in his inherent nature built in the image of God's eternity, is himself eternal, and therefore, is something more than the mortal personality we know as JONES or JEREMIAH. Moreover, these personalities being but temporary manifestations of their eternal principles, it follows that what should engross our main attention in life is not the welfare of the temporary personality, but that of the immortal *individuality*, which is our true self.*



MR. A. HORNE

Second, we hope to have demonstrated that Man, having been formed in the image and likeness of the Elohim, is himself capable of arriving at a knowledge of Truth, by the reflection it casts in his own consciousness. And, that, having in the person of ADAM elected to eat of the Tree of Knowledge, our main quest in life is that of Knowledge, Descrimination between Good and Evil, between Truth and Falsehood, between the Eternal and the fleeting; this knowledge being finally destined to "open our eyes," and to make us "as one of the gods."

Third, that it is man's prerogative to exercise his own God-given faculties of spiritual discernment towards an understanding of Life, rather than to accept, blindly and without understanding, the teachings of any creed or church.

Now, there have been sages throughout the world's history who have thoroughly understood the above principles, and who have universally subscribed to them, though belonging outwardly to various religious sects whose doctrines as given to the people appear to us to be mutually contradictory; in fact so antagonistic to one another as to offer no point of compromise, no meeting-ground for the mutual exchange of good-will. As a result, we have had intolerant persecutions, wars and massacres, plunders and pogroms—always in the name of God, always with devout eyes cast to heaven the while man's gory hands plunged the sword into the hearts and souls of his brethren. But such religious fanatics could never have understood the nature of Man, otherwise would they have seen that, be a man white or black, yellow, red, or brown; be he atheist or Roman Catholic, Mahommedan or Jew, the same divine breath burns in each, the same ethereal principle is pressing forward, in the heart of each, striving to manifest its true glory in spite of the limitations of physical matter, seeking freedom, seeking self-realization, seeking a knowledge of its own nature and of its own purpose in life. The true sages of all religions have ever regarded it so, and with the accumulated testimony of the ages we can safely take it that it is indeed so. That all men are brothers, that nationality, religion, colour, race—all these count for nought, for they are but masks, mere accidents of birth, temporary limitations placed around a spirit that in its own inherent nature knows no nationality but that of the Humanity to which it belongs; that knows no creed but that of Truth; that has no colour but that of lily-white purity; that appears not in one race alone but alike in the whole Human Race.

All men are brothers, and we are all our brothers' keepers. For the world was not created that it might go to pieces; human beings were not brought into existence that they might annihilate each other. And yet the spectacle that is going on before our eyes is just that of a world actually going to pieces; men are daily annihilating each other, by every refined and unrefined means available to our present-day civilization. Not only stabbing each other with the bayonet, and blowing each other up with shrapnel and mine, but stabbing each other morally, spiritually, during every day of our so-called "peaceful" lives. By hate, and mistrust, and agressiveness, and dishonesty; by betrayal and unwarranted suspicion; by slander, and gossip, and falsehood, and vindictiveness. By setting up as immortal gods our pride, our prejudices, our self-gratification, our ambition; our envy, our lust, our greed, our selfishness. By glorifying the Beast and stifling the God within us; by immortalizing the temporary house of clay while striving to annihilate the eternal spirit of God, by eagerly peering into the Darkness while negligently, carelessly, closing our eyes to the light of Truth. It is in this way that we are doing away with each other, and thus destroying the universe. Our whole civilization is built on hypocrisy and sham, bigotry and narrow-mindedness, selfishness and hate. Not only in national matters do we sin, not only in religious matters, but in the everyday matters of social intercourse. For our national prejudices, national animosity, national dishonesty, national greed, and all the other outstanding political vices of our time, we might blame our national leaders; for our religious prejudices, religious bigotry, religious pride, religious hypocrisy, religious self-righteousness, and all the other sins of the world's religious systems, we might perhaps blame our respective religious teachers. But what of our social sins? At whose door are we to lay these? On whom are we to force the burden of answering for the glaring sins of our social life? On no one but ourselves! For we are individually the sinners. We have no ambassadors or consuls to do our sinning for us as in national matters; and no preachers and ministers to lead us in bigotry and sham as in religious matters. For our social sins we alone are responsible; our social world is of our own making. Our petty vices—petty in themselves, but tremendous in their combined influence, are ingrained in our own characters, and we repeat them day after day. These things are against Nature; they are unnatural, for the nature of the relation between man and man is Brotherhood. Our social system exists in opposition to the Law of Brotherhood: our lives are lived in opposition to the only force that can carry humanity forward to happiness, the force of Love.* In our daily life we are as surely slaying our brother as CAIN slew his; by our daily life are we leading the world to destruction.

For do not delude yourself in the belief that our present civilization can last for ever. The mighty march of Hate, and Lust, and Avarice, cannot go on unchecked, till our world becomes a veritable Hell on earth. It was not for this that God created it. Yet it is patent to many that this is precisely the direction in which it is heading to-day. Statesmen, religious teachers, educators, artists and scientists, all proclaim it, each in his own way. Their unanimous declaration must have some foundation of truth. Then what is to be the end? The answer is simple. Destruction. Another deluge. Fire and brimstone. A consuming holocaust that will scorch and wither away civilization till there is not left as much as a stone upon a stone.

*Says the *Zohar*: "Believe not that man consists solely of flesh skin, bones, and veins. The real part of man is his soul, and the things just mentioned.....are only an outward covering veil but are not the man." (ii. 76a)

*Was it not said of King Solomon's chariot (a symbol of the idealized universe) that "the midst thereof is paved with love"? (Canticles, iii. 10.)

The prophecied destruction of Jerusalem mentioned in the New Testament can be applied to the whole world, if it will insist to go the way it is going. None can bring destruction upon it but Civilization itself. And none can stay the hand of destruction but Civilization.

We have had world-calamities before. The submerging of Atlantis—the greatest calamity of which we have any knowledge; the deluges recorded in the Bible and in the folk-lore of many other peoples—all, the result of utter sinfulness, utter enmity among mankind, utter hatred, utter selfishness. All sent by a just and merciful God, not so much as a revengeful punishment for an unpardonable outrage, but as a means of wiping out an irretrievable bad debt, as soon as it was found that the debt was irretrievable, that the Ledger of Progress might be started anew with a clean sheet. That is the fate that now stares us in the face.

"A house divided against itself cannot stand," said the now-deified Jew, JESUS, two thousand years ago. He spoke truth. A universe divided against itself cannot stand and prosper. A humanity divided against itself cannot live long. A civilization marching to the Hymn of Hate cannot march but to its own doom.

What is there, then, to save us? Are we as a civilization rushing headlong into the whirlpool of oblivion without any power to stay our impending fate? Such a view would be indeed damaging to our interest in life. It would be almost irreconcilable with the belief in an all-loving Father. Happily for us we are not yet forced to such a conclusion. Salvation is yet possible; but with civilization still basking in its firelight of hate, it has an almost Herculean task before it. For nothing will save us from universal self-destruction but universal Love; nothing will save us from the driving-lash of Ignorance but our own determination to open our eyes to a knowledge of Truth; nothing will stay the hand of Death but a resolve to foster the Spiritual Life.

If we are to avert the calamity that has swallowed up the civilizations of the past, we are to look to ourselves for the cause of our coming disaster. Wherein have *we* sinned? Wherein have *we* fanned the fires of hate, when we might have blown the cooling breeze of love and understanding? For remember that Civilization is not something apart from our individual selves. *We* compose that civilization, and it is our individual wickedness and our individual reformation that can bring about or avert our doom. Each man whether he will it or not, is a unit in that civilization, and so is answerable for his share in its fate. To remain a neutral he cannot. To callously let civilization go to pieces and suffer torture in the process, he, if a thinking man, will not. It is his bounden duty, therefore, to study the means whereby his humanity may be saved, and the first means is —Knowledge. Knowledge of the Universe, its Purpose, and the spiritual forces that are guiding it onwards to that Purpose; knowledge of himself, of his own nature, and of his own place in that Purpose. Knowledge of the true relation between man and man will disclose to him the fact that spiritually we all are partakers of the same Life; that we have all been brought into being with the same Purpose in view, and that therefore we share our spiritual interests in common with each other, these spiritual interests by far outweighing any selfish interests of a materials nature that we might have. All this amounts to but one thing—Brotherhood, for Brotherhood proceeds from the very nature of man itself.

But Brotherhood is an abstract term, we hear it said. It seems hazy and ill-defined, something that sounds beautiful in theory but cannot be resolved into practice. Not so, say we: Brotherhood is eminently practicable, and soon proves its worth as a beautifier of human nature, as a peace-maker, as a consoler, as an inspirer. Brotherhood can be practiced in daily life, but its practice is by no means easy. It is due to this perhaps, that humanity has taken the line of least resistance and has forsaken the path of Brotherhood and Love for that of selfishness and hate. Yet attempts *must* be made by each individual to base his life on the principle of Brotherhood, for it is only in this way that our civilization can reach happiness. Brotherliness in national issues we might leave to our political leaders, to our statesmen; brotherliness in religious controversies we might leave to our religious leaders. What I mean to emphasize here is brotherliness in the little things of life, which all of us can practice. It is to the class known as the 'plain people" that I am addressing this—what does Brotherhood means to *us!* To be brotherly is to be just, and fair, and honorable in our dealings with our fellow-man, to be brotherly is to avoid slander and gossip, to be ready to credit a man with his good points and be generous and broad-minded with his faults; to be brotherly is to avoid running down reputations and the spreading of tales, true or false. To be brotherly is to be tolerant of another's views, and to accord him the same right of self expression as we demand for ourselves; to be brotherly is to be honest with the world, avoiding hypocrisies and shams, falsehoods and make-believe; to be brotherly is to forego greed and avarice, and pride and selfrighteousness, and jealousy and egotism; for indulgence in these is at the expense of our brother's well-being. In short, to be brotherly is to have consideration for our brother as much as we have for ourselves, for our brother's welfare reacts on our own, in the long run, and his happiness reflects itself in ours. To be brotherly is to be true to our nature, to lead the life nature intended us to live. It is to live a spiritually healthy life, that leads to harmony of the whole being.

These are very little things, are they not? Little things, perhaps; but they are the trifles that make perfection. They would not, it is true, at once solve our national and economic difficulties, but Brotherhood practiced in social life would soon diffuse itself into our national and economic life, and would in time rule the world. What a happy world would be ours if we could apply the principle of Brotherhood, even if it were only in our daily social life! These "little things" would then be seen in their true proportion, as the manifestations of a mighty principle, and it is the lack of this principle in our civilization to-day that is leading it to destruction; it is only the application of this principle on a universal scale that can finally save our social structure, and prevent it from breaking down into hopeless chaos, confusion, and untold misery. Surely that is not a "little thing"! Surely it merits the consideration of every thinking man and woman who believes he or she is meant for happiness! Yes, we all agree that this is so; yet people will go on with a half-hearted acceptance of the abstract theory, with no intention of putting it into practice. If the world goes to the dogs, they blame the world. If our civilization fails to provide happiness and to satisfy the longings of man's heart and soul, they blame civilization. They forget that the world, as has been pointed out before, is but the sum-total of so many human beings; that civilization is a temple built with human hands. It is we who make or unmake civilization; in our hands to a far greater extent than we imagine lies our own happiness. Let us not blame our social systems when it is in our power to influence these systems; let us not blame the world so long as we who compose that world are not blameless. Let us not bemoan our fate when the whole cause of our misery is ignorance as to our true nature and place in the universe; when, moreover, our destiny can be guided by knowledge, allied to the will to put our knowledge into practice.

The learning will be difficult, we must admit. Tradition, environment, indifference, custom, public opinion even, conspire to keep man going the way of his fathers. The world will not easily be deflected from its present path to try the experiment of living the way it was always intended to live. But that experiment will have to be made, sooner or later, and we are on the eve, I believe, of important events in the world's social and spiritual life. New departures will be made, to try and bring happiness to a sorely tried world; new recipes will be tried to heal its wounds and its sorrows. Perhaps in the attempt we will not be alone; perhaps a great spiritual teacher will yet come once again to show us the way out of our moral and spiritual difficulties, who will lead us out of the path of Destruction into the path of eternal Life; out of the way of Misery into the way of Bliss. Such spiritual teachers have always come at the turning points in the world's history; moved by the sufferings of mankind, prompted by an eternal desire to alleviate human ills, to lift the scales of ignorance, to close up the wounds we, perhaps unconciously sometimes, deal to one another in our daily life. Perhaps such a teacher will succeed where our own attempts fail, and will finally lead us from the path of folly to the temple of Knowledge.

For, I repeat, it is Knowledge and Knowledge alone that can save us. It is only the application of this Knowledge to our social, political, and religious life that can save the world from destruction.

[To be Concluded].

WEDDING

Rosenfeld-Jouravel

The Ohel Rachel Synagogue was the scene of a very pretty wedding on the 29th ultimo when Miss BESSIE JOURAVEL, daughter of Mr. and Mrs. I. JOURAVEL, became the bride of Mr. Julius ROSENFELD, son of Mr. and Mrs. A. B. ROSENFELD. RABBI W HIRSCH officiated. The Synagogue was tastefully decorated with white gardenias and lilies against a back-ground of palms and ferns, and the central aisle was arched with bamboo.

The bride, who was given away by her father, was a radiant figure in a gown of white georgette entirely covered with an all over design of seed pearls. The wedding veil, which was borne by the page-boy, Master JOE SPUNT, was of tulle edged with rare Brussels lace, held in place by a coronet of lace and orange blossoms. The bridal bouquet was of Easter lilies, natural orange blossoms, and maidenhair fern, tied with satin streamers.

Mrs. J. SPUNT, sister of the bride, acted as matron of honour, and the bridesmaids were Miss S. GOLDMAN and Miss NELLY LEVI, who wore quaint bouffant frocks of georgette in peach and blue, with old fashioned poke bonnets of georgette to match. Their bouquets were of pale pink carnations. The flower girls, little Misses MARIE BROWN and NANETTE BARRAUD, were picturesquely frocked in long dresses of yellow taffeta, with straw bonnets trimmed with old-fashioned flowers. The matron of honour was in lavender georgette, with large hat to match, and the mother of the bride wore silver grey lace, with a close fitting toque of orchid tulle. The ring bearer, Master JAQUE DU PAC DE MARSOULIES, and the page boy were in costumes of white satin with lace ruffles at throat and wrists.

The groom chose for his best man Mr. MAURICE DAVID, and the ushers were Messrs. E. TOEG, E. GENSBERGER, Chas. E. SHAHMOON and P. HONIGSBERG.

Immediately after the ceremony, a reception was held at the residence of Mr. and Mrs. J. SPUNT, 26, The Bund where a large number of friends gathered to wish happiness to the newly married pair.

The honeymoon will be spent in Japan, the bride wearing for her going-away gown a three-piece costume of orange colour crepe and georgette, with cape and hat of the same colour. On their return, Mr. and Mrs. ROSENFELD will be at home at 11 Route Francis Garnier.

The groom's gift to the bride was a long bar pin set with diamonds and emeralds and the bride's gift to the groom was a pair of cuff links. The gifts to the bridesmaids were gold vanity cases and for the two little flower girls were gold bracelets, while the page-boy and the ring bearer received cuff-links. The gift to the matron of honour was a beautiful watch.

OBITUARY

Mrs. LUNA SOPHER

The death of Mrs. LUNA SOPHER, widow of the late Mr. MARCUS AARON SOPHER, of Shanghai, occurred on the 9th ultimo, at 11 a.m. while proceeding by the s.s. *President Pierce* to Hongkong to join there her daughters, Mrs. EDWARD EZRA and Miss SOPHER.

THE LATE MRS. LUNA SOPHER

The deceased, who was 54 years old, was born in Bombay. She was the daughter of the late Mr. and Mrs. J. DAVID, a well-known family of that city, and sister of Sir SASSOON J. DAVID, Bart., of Bombay, and of Mr. AUBREY J. DAVID, of London, who survive her. At the age of 20, she married the late Mr. M. A. SOPHER, a well-known and respected citizen of Shanghai, one of the original members of the Shanghai Race Club a member of the Shanghai Club, a well-known communal worker and a partner in the firm of Messrs. S. J. DAVID & Co.

During her stay in China, she was greatly endeared to a wide circle of friends; her kind heart and charitable nature will be very sadly missed by the whole Jewish community.

She was a loving wife and a very devoted and revered mother. She leaves behind three daughters, two sons and two grandsons. Her death, which was quite unexpected, came as an overwhelming blow to her children and will be severely felt by her brothers, relatives and friends.

The funeral took place in Shanghai on arrival of the remains from Hongkong. Demonstrations of sincere sympathy came from a large crowd of people who attended the funeral, at the Jewish cemetery, Baikal Road.

The service at the cemetery was conducted by Rabbi HIRSCH and HAZAN E. ISSAC.

Rabbi HIRSCH, said that in this life there was much which those who sorrow for her death would fondly remember. Mrs. SOPHER, like a typically Jewish woman, had her being in her home and family. Her children were the centre of her endeavours, and their happiness was the boundary of her ambition. She had to take place of both mother and father, a tremendous responsibility for a frail woman. But God was her help, and enabled her to accomplish her task. And he compensated her with the affection of her children, the happiest reward for a loving mother. Alas she was not spared to enjoy it longer. When she prepared to rest from her toil she was called hence.

The pallbearers were:—Messrs. H. A. MEYER, C. S. GUBBAY, ARCHIE DAVID, S. A. HARDOON, ALBERT SOPHER, DAVID SOMEKH, ELLIS JOSEPH, J. A. FREDERICKS, RUBY ABRAHAM, S. SUDKA, J. S. ABRAHAM, ARTHUR SOPHER, THEO SOPHER and CECIL EZRA.

Among the large gathering at the graveside were:—Mr. D. E. J ABRAHAM, Mr M. J. MOSES, A. HOWARD, Mr. SIMON LEVY, Mr. LEONE LEVY, Dr. BELILIOS, Mr. A. BEUN, Mr. and Mrs. H. GENSBURGER, Mr MAX FRIEDMAN, Mr. T. TOLEDANO, Mr. and Mrs. E. M. EZRA, Mrs. MAURICE BENJAMIN, Mr. D. M.

DAVID, Mr. J. E. SALMON, Mr. R. H. ELIAS, Mr. I. JOSEPH, Mr. and Mrs. SUDKA, Mr. and Mrs. N. E. B. EZRA. Mrs. J. A. DAVID, Mr. and Mrs. JULIAN BARRAUD, Mr. MARCEL DARRE, Miss RACHEL NATHAN, Mrs. FLORA EZRA, Mrs. M. SASSOON, Mr. and Mrs. N. S. LEVY, Mr. SYDNEY LEVY, Mr. B. A. SOMEKH, Mr. S. E. TORG, Mr. and Mrs. S. S. DAVID, Mr M. J. NATHAN, Mr. and Mrs. M. MYERS.

Wreaths were sent by Mozelle, Rachel and Rebecca (daughters), Arthur and Theodore (sons): Cecil and Denzil (grandsons), Mr. and Mrs. N. S Levy, Molly and Florrie, Ellis Ezra, Mr. and Mrs. J. A. Fredericks, Mr. and Mrs. Toledano Mrs. Meeda David, Miss Rachel Nathan, Mr. and Mrs. Saphiere and family, Mr. and Mrs. Gencburger and fmily, Mr. and Mrs. Maurice Benjamin, The Ben Building Co., Miss M. Ingram Clarke, Miss Hopkins, Mr. and Mrs. Julien Barraud, Mr. and Mrs. Mortimer Reid, Mr. Harry Meyer, Misses Ashley, Mr. and Mrs. Bahom, Mr. Hans Thogersen, China Press, Mr. Yue, Mr. S. K Chao, Mr. F. C. Chang, Mr. Sze Chin Ding, Mr. Hung Wei Ching, house boys, coolies and chauffeurs, amahs and office staff.

Contributions

In memory of the late Mrs. LUNA SOPHER the following donations to the Shanghai Jewish School were received by the Hon. Treasurer of the Shanghai Jewish Communal Association:—Mr. and Mrs. Hardoon, $25; Mr. D. S. Somekh, $10; Mr. C. S. Gubbay, $10; Mr. H. A. Meyer, $5. Anonymous, $100, Anonymous, $100; Mr. and Mrs. Simon A. Levy, $25; Mr. and Mrs. A. M. Sopher, $20; Master Phillip Sopher, $25; Master David Sopher, $5, Anonymous, $10; Messrs. Joseph Brothers, $50; Rabbi and Mrs. W. Hirsch, $5; Mr. and Mrs. E. M. Ezra, $5. Mrs. S. S. Somekh, $10; Mr. and Mrs. D. E. J. Abraham, $20, Mr. and Mrs. R. D. Abraham, $10; Mr. and Mrs. J. A. Sudka, $10. Mrs. H. Hayim, $10; Mr. and Mrs. E. Hayim, $10; Mr. and Mrs. B. A. Somekh, $10.

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Amount already acknowledged	£245.0.0.
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NATHAN SACHS, Esq ...	5.0.0.
Mrs. SALEM S. DAVID ...	5.0.0.
Mr. D. G. M. ARONOVSKY	5.0.0.
Mrs. D. G. M. ARONOVSKY	5.0.0.
	£270.0 0.

Further contributions will be gratefully received by the local Zionist Association and duly acknowledged in ISRAELS MESSENGER.

IS THIS YOU?

Some people live in an eternal gloom. They believe themselves to be the object of all the vexations that beset mankind. Petty grievances and trivial troubles rasp and irritate beyond endurance. They magnify little annoyances that would pass by other people, with stronger nerves, unnoticed.

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SOCIAL AND PERSONAL

Conducted by Ben Peloni

Mr. CONRAD LEVY arrived from Hankow last month and intends to stay here for some months.

* * *

Mr. ALBERT COHEN is back in Shanghai.

* * *

Mr. and Mrs. A. E. MOSES and family departed for Kuling last month where they intend to spend their summer vacation. Exodus to this summer resort this year is not so brisk as it was last year.

* * *

Mr. and Mrs. R. M. JOSEPH left for Canada last month on the *Empress of Russia*.

* * *

The captives who were kidnapped by the bandits in May last have been released after being detained five weeks. They include the following:—Messrs. FRED ELIAS, EDDIE ELIAS, EMILE GENSBURGER, LEON FRIEDMAN, THEO SAPHER and LEE SOLOMON, all of whom have received a warm welcome back from their relatives and friends.

* * *

SAMMY RESHEWSKY, the Chess Prodigy, played and defeated FIELD MARSHAL VON HINDENBERG in Berlin. After the battle, von Hindenberg heartily congratulated him, to which the child replied, "Well, perhaps I'm a better player. But then, you're a better shooter."

* * *

Among the passengers who left for Hongkong last week on the *President Grant* were:—Misses REGINA and MOZELLE LEVY, SOPHIE ELLIS, KITTY RAYMOND, MABEL SOLOMON, Mrs. J. A. SOLOMON and H. A. MEYER. Mr. MEYER came to Shanghai in order to attend the funeral of the late Mrs. LUNA SOPHER.

* * *

Mr. JOSEPH F. JACOBS, formerly Senior American Assessor at the Mixed Court, has returned to port on the s.s. *President Wilson* after an absence in America since October, 1922. Besides the usual six months' leave at Home, Mr. JACOBS spent three months on special detail work with for the Department of State, and before resuming his duties at the local office will undertake a special investigation, requiring his attention for another three months.

* * *

Mrs. A. LANDAU with her daughter POLLY and youngest son LEO are leaving for Jaffa by the s.s. *Chili* on the 7th instant. Mrs. LANDAU intends to buy land there and settle down.

* * *

A son was born to Mr. and Mrs. A. BEEAHA.

Mr. EUGENE DE VERNEAUX arrived on board *Nagasaki Maru* on 21st June from Japan to Shanghai, where he intends to settle. Mr. DE VERNEAUX came for the first time to the Far East as a member of the commission of the American Zionist Organization despatched from New York to Vladivostock in 1918 to assist the repatriation of the Jewish prisoners of war in Siberia, especially those of the Magyar and Austrian Armies. After completing his task there he came to Japan, where he stayed until his arrival in Shanghai, residing mostly in Tokyo and Yokohama, where together with Mr. ERIC W. NATHANSEN he founded *The Universal Review*, a Zionistic monthly which owing to the particular conditions in Japan had only a short life. Mr. DE VERNEAUX, who is a professional journalist and author, holds also diploma as barrister-at-law and besides a honorary degree as doctor of jurisprudence, political and economical sciences from the Paris university, this degree being conferred upon him during the time he was member of the Peace Conference in Paris, and member of the Interallied Commission in Krakow for settling the dispute of the Teschen territory between Poland and Czechoslovakia.

* * *

Major W. S. NATHAN, C.M.G., who has been transferred to the board of Directors of the Kailan Mining Administration, will leave Tientsin for London at the beginning of next month.

* * *

Mr. H. BEFKNER, who is well-known to our readers from his contributions in ISRAEL'S MESSENGER, sailed last month for San Francisco where he hopes to establish a Branch office of Messrs. ZIMMEPMAN & Co.

* * *

Mr. A. HORNE has been elected President of the Theosophical Society at the fourth annual meeting which took place last week. Mr. HORNE is an ardent theosophist and takes great interest in theosophical works. His contributions in ISRAEL'S MESSENGER are much appreciated by our readers judging from the expressions of opinion made by the latter. We hope Mr. HORNE will give some of his spare time to the Jewish cause in which he has recently taken much interest. He contemplates visiting the Land of Israel with his wife and make their home there.

* * *

Miss R. SOPHER, Mrs. M. EZRA, Mr. J. GUTHRIE, Master B. EZRA returned from Hongkong to Shanghai.

* * *

Mr. LEON A. LEVY left this wee for Vancouver.

The many friends of Dr. F. REISS we be sorry to learn of the death of his father which took place in Vienna last month. The deceased was 70 years of age.

* * *

Among the passengers who left this week for Vancouver on the *Empress of Australia* were: Mr. LEON A. LEVY, Mr. and Mrs. C. P. RAKUSEN, Mr. and Mrs. T. TOLEDANO, Mrs. F. and Miss PAULINE SAPHIERE.

* * *

Mr. I. JACOB and Mr. S. BURAK have gone into partnership from the 1st instant and will trade under the name of Star Trading Co.

* * *

E. ZEITLYN was a through passenger from Hongkong on the *President Jefferson* en route to London. He expects to return to China after a few months.

* * *

Among the passengers who left for Canada and America on the *President Jefferson* on the 29th ultimo were:—Mr. and Mrs. A. KRISEL and Master HENRY KRISEL, Mr. D. M. GUBBAY, and M. HERTZBERG.

* * *

Mr. and Mrs. A. HORNE and child left for Tientsin this week to visit their parents where they hope to stay the whole of this month.

* * *

Among those who left for Kuling this week were, Miss PERRY, Mr. SAM PERRY, Mrs. FLORA AARON and Mr. C. MINNY.

* * *

The funeral of Mr. JOSEPH ROTHNAM a train passenger, who was shot dead by brigands near Lincheng on May 6 last, took place in the Jewish Cemetery, Tientsin, on the 25th ultimo. The service was very long, and finsihed at about 3 p.m. Quite a number of ladies and gentlemen of the Jewish Community were present to perform the last duty to their national. The coffin in which the body was laid was so big, that it had to be carried in a motor-truck, which was suitably decorated in black and white, with a ribbon with the words: "From the Jewish Community of Tientsin."

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CORRESPONDENCE

THE MARTYRED CHILDREN OF UKRAINE

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I was aghast when I read in your last issue just to hand re those eighty martyred children in Ukraine. It is strange that the foreign papers have not alluded to that horror of horrors, nor to King ALFONSO and EINSTEIN. I have posted your magazine to some of my friends in the Imperial University.

It is quite accountable when you consider that the Queen of Spain is the grand daughter of Her Majesty Victoria, *Sans pareille*! whom the British Israelites claim is descended from a princess who was taken by JEREMIAH to Ireland (can this be verified?) but I know that her mother, the Duchess of Kent, was of royal Jewish blood, and that is why Sir MOSES MONTEFIORE insisted on the Duchess coming to England so that this expected heir (or heiress) to the throne should be born on British soil.

I am, etc.,
E. A. GORDON.

KYOTO, 12th June, 1923.

A PROTEST

Editor, ISRAEL'S MESSENGER

DEAR SIR, -I write this to protest against the behaviour of a few members of the Ohel-Rachel Synagogue at the time when the sermon is delivered on Saturday mornings. These men (happily they are very few) show such a callous disregard to the solemnity of the occasion that their presence in the synagogue is regarded as a nuisance by the other members. Why cannot the Hon. Secretary or the committee issue a warning to these men that their rude behaviour is resented and would not be tolerated? If these men are anxious to run to their homes and have their breakfast surely nothing can deter them from going away. They should not outrage the feelings of those who do not wish to be disturbed either by their continued coughings or theatrical movements from one seat to another. True, these men are old-fashioned and belong to the "glorious" ancient past and do not understand the language in which the Rabbi delivers his sermon, yet to my mind they can be good enough, courteous enough, to follow the good example of the Hazan who sits motionless in his seat pondering deeply over the Siddur or other Hebrew work of literature until the conclusion of the sermon, which hardly takes more than fifteen minutes. Why cannot our people have some *derech eretz* and set some good example to others? I believe it is the duty of the Hon. Secretary, to see into this and redress the grievances of the members who have tolerated long the nuisance to which I wish to register my humble protest.

Enclosing my card.

I am, etc.,
DERECH ERETZ.

SHANGHAI, 17th June, 1923.

[Our correspondent voices the sentiments of a goodly number of members and we hope some steps will be taken to remedy the grievance complained of. It is for the Committee to act and act in the right manner and we hope they will so act as to bring *shalom al yisrael*.—Editor, ISRAEL'S MESSENGER.]

ANTI-SEMITISM

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I think that it is through our negligence to open up to the world the great truth of the Jewish religion that we are continually insulted, and tramped upon. Such a scandalous assault upon the Jews as is being, for instance, waged at present in the United States by the automobile maker, HENRY FORD, and Dr. LOWELL, who happens to be the president of a great institution of learning, would have been, indeed, impossible if the liberal element of the world would have been familiar with the true contents of the Hebrew Bible. The Christian children are being brought up with the idea that the Jewish religion was teaching "an eye for an eye," while JESUS, was teaching,—"to love one's neighbour." is there anything more untrue than this? If there ever was a religion which is teaching people to love their neighbours, it is certainly the Jewish religion, the Hebrew text of the Bible being full of such teachings. We do not know whether there really was such a person as JESUS, or not (the Hebrew literature of the time when JESUS is supposed to have lived does not say a word about him) or about any other person in some way similar to him; but assuming that JESUS really existed and assuming further that he really preached to his coreligionists the Jews to love their neighbours, then Jesus did nothing more than reminded his hearers the contents of the Bible, as many other Jewish preachers were doing before that time, and since.

As to the part of the above mentioned formula which concerns the "eye for eye," fable, it is just as false as the "love to the neighbour" story.

The Talmud which is the Jewish official authority on the meaning of the various prescriptions of the Bible, translates the expression dealing with the "eye according to the eye" affair, to the effect that the indemnity for injuring a person's eye shall be fixed according to the eye, etc.

The main features of the Jewish religion are: The belief that the Creator of matter is spiritual, the belief that man has a soul which is an infinitesimal of the Divinity, and that the said soul is returning to the place with the Divinity it was taken from, soon after the parting of a person, in case of righteous people, but is remaining aimlessly lost in space, sometimes for a very long period of time, in case of dishonest, or otherwise wicked persons (the usually misunderstood idea of heaven and hell); and the belief that man's soul when sufficiently developed, is capable to understand guiding hints (revelations) from the Divinity.

The main requirements of the Jewish religion are: To be honest to the utmost; to have one law for all people of the land (this law was in full force amongst the Jews during the time of their independence); and to love the Almighty and one's neighbour.

It is on account of the above religion that the Jews are persecuted. But would the liberal Christians not be more in an agreement with common sense in accepting the excellent teachings of the Jewish religion, instead of spending so much cash and energy for the purpose of converting the Jews to Christianity, which is so much against common sense, and which teaches hatred under a mask of love?

Or is there anything in the entire Christian Testament which gives sound teachings, except the phrases copied from the Jewish Bible (The advice of loving one's enemies is impracticable and cannot be regarded as of any importance.)?

HENRY FORD's anti-Jewish machinations in the United States makes it clear to the liberal world, that the time of Holy Inquisitions and similar diabolic institutions, is not over yet, but will be renewed as soon as some reactionaries will get more money power in their hands.

The United States is more a world than a country, and was evidently destined by the Almighty to support a quarter, or more, of the human race. The founders of the great American Republic gave to their country the wonderful constitution which contains the Mosaic prescription of one law for all people of the land. But what is all this to a Ford, or a Lowell, who seem to be so much crazed with religious fanaticism that things white seem dark to them?

Is it not time for the liberal Christians to think about making the Jewish religion the religion of the world? Or is there one chance in a million that the human race may accept the Christian Trinity, that is the Spiritual Creator of matter with a human being as a son, as their religion?

I am, etc.,
ISRAEL N. PRENOVICH.

NEW YORK, 4th May, 1923
908 *Kelly Street.*

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3 Remington, Rebuilt, 10 model
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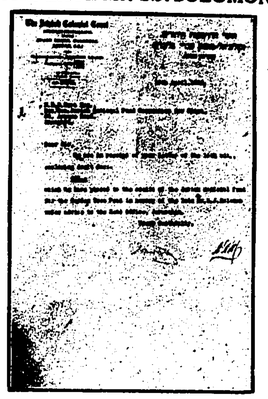
NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 3rd August, 1923, Correspondents are kindly requested to send in their contributions not later than the 25th instant, or earlier if possible.

GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S.J. SOLOMON



Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 thus making a total of £80.2.0 in all. It is hoped that the balance of £120/- required for 200 Trees will soon be covered by local subscriptions.

Amount already acknowledged	$618.25
HARRY A. MEYER, Esq.	5.00
E. S. GINDLE, Esq. (Singapore)	4.00
	$627.25

Furhter contributions will be gratefully received and duly acknowledged in ISRAEL'S MESSENGER.

PALESTINE RESTORATION FUND

Amount already acknowledged in ISRAEL'S MESSENGER dated 3rd November, 1922	£6,780.10.0
Amount already acknowledged in ISRAEL'S MESSENGER dated 3rd November, 1922	Tls. 3,090.00
	$5,997.15
Amount already remitted as per statement in ISRAEL'S MESSENGER dated 3rd November, 1922	£7,339.10.0
On the 29th June, 1923	23. 0.11
	£7,362.10.11

It is hoped that those who have not yet sent in their subscriptions and whose names were published in ISRAEL'S MESSENGER will kindly do so without further delay.

STRANGE FIND IN TIENTSIN

Grave Of Sassoon's Agent Unearthed By Workmen

A singular discovery was made at Tientsin on June 11 in Messrs. A. B. ROSENFELD'S compound, Consular Road. It has always been believed by those familiar with Messrs. COLLINS and Co. that somewhere in their compound a body lay buried, and that the body was that of a Jew.

By arrangement with Mr. WILLIAMS, U. M. C. electrical engineer, Chinese workmen started digging in the compound of Messrs. ROSENFELD and Co., leased by them from Messrs. COLLINS and Co., the purpose being to erect a transformer there, with Messrs. ROSENFELD'S permission. While the coolies were digging the pit for the post, they came across a small rectangular stone, which they removed and threw on one side, face downward. They then found a larger slab, which proved too much for them, and they decided to dig elsewhere. Mr. JOURAVEL, however, the manager of ROSENFELD and Co., knowing of the story, had his curiosity aroused. The coolies bared the large stone, which was found to be a solid slab of marble, over six feet long, with an indented inscription, the indents being dettered in gold. The top part of the inscription was in Hebrew characters, and the lower part bore the following in English:—

EZEKIEL JACOB (ISSAC) DAVID
Agent for D. SASSOON & Co.
Resident of Tientsin
Died January 19, 1870
Aged 22 years.
May his Soul Rest in Peace

Inquiry showed that the death of this resident of the primitive settlement, who died eight years after the founding of foreign Tientsin, was duly registered with the British authorities on Jan. 19, 1870, by one DAVID BENJAMIN, and that the deceased was born at Bombay on November 5, 1847 Messrs. DAVID SASSOON were the owners of the land before it was acquired by Messrs. COLLINS and Co. The stone bears a mason's inscription showing that it was carved in England. As this would take some time, it is supposed that the small stone, similarly inscribed, was put up as a temporary monument. Both the stones lay flat, and one wrought iron railings were laid in a heap beside them. It is supposed that the covering over with earth may have been done to preserve the coffin from disturbance, and that the whereabouts was forgotten when the land was filled in for permanent building purposes.

Members of the Jewish community in Tientsin at once gave their attention to the matter, and many of them visited the grave. A photograph was taken of the stone, and the place was covered over with matting, pending removal of the body to the Jewish cemetery across the river. Mr. RASHIN, of Messrs. ANDERSEN, MEYER and Co., who acts as secretary to the local Jewish community, has communicated with Messrs. D. SASSOON in Shanghai, to obtain their approval of examination of the coffin and transfer of the body to consecrated ground.

SHANGHAI JEWS ASSUME LEADERSHIP OF THEOSOPHICAL SOCIETY

Mr. Horne on "Universal Brotherhood"

At a time when Shanghai Jewry is experiencing a dearth of voluntary workers in its rank, we find some of the members of our community are offering their services to a non-Jewish Society. At the fourth annual meeting of the Shanghai Lodge of the Theosophical Society held last week, the following were elected to serve on the committee for the ensuing year:—President—Mr. A. HORNE, B. SC.; Treasurer—Mr. R. M. NOBLSTON; Librarian—Miss LILY NOBLSTON; Book-Steward—Mrs. A. HORNE.

Universal Brotherhood

In his opening address, Mr. HORNE said, in part:—

"Among all the qualities that a Lodge must possess, among all the factors that lie at the bottom of its success, among all the forces that carry it irresistibly onward in the march of progress, there is one principle that stands out, without which all else will fail, and that principle is Brotherhood. Brotherhood is the strongest force we have at our command, for the welfare of the Lodge, and it is at the same time the greatest benefit we hold out to the world as a whole. The society was founded in 1875 on the principle of the Brotherhood of all Humanity, without distinction of colour, race, or creed, and it is on this principle of universal brotherhood that the society has enjoyed a phenomenal growth, till it now comprises about 800 active Lodges, in every corner of the world. Into a world torn with conflicting national interests, we have come with a message of the purpose of life, and the part that every nation has to play in that purpose, with the teaching that every nation, great or small, weak or strong, has a note to sound in the symphony of civilization, and that all men are brothers, sharing the same divine life, working forward to the same goal, the same spiritual ideal. Into a world, again, torn by religious bigotry and narrow-mindedness, internal strife and mutual persecution, open or hidden, we have come to reassert the old, old truth of the essential unity of all religions; that all creeds are but the offshoots of the same divine inspiration, that they all contain a fragment of Truth, suited in every case to the needs and psychology of the people, and that our duty is therefore to seek for the kernel of truth in our sister-religions, rather than to emphasize the husk of superstition and human invention. Theosophy has performed a great service in the latter respect, as it has bound together the fragments of truth scattered throughout all creeds and all ages, has given it to the world in a form that appeals at once to the reason and spiritual insight of man."

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THE CHIEF OF THE ANTI-SEMITES

Mr. HILLAIRE BELLOC is a noted anti-Semite. It has been said that from ancient BALAK to modern BELLOC there has been none like HILLAIRE BELLOC.

AMBUSH FOR SIR H. SAMUEL

Four Brigands Taken By Gendarmes

Beirut, June 14.

Gendarmes have arrested four men, who had lain in ambush for Sir HERBERT SAMUEL.

These brigands recently fired on a party of British gendarmerie who were returning after escorting Sir HERBERT SAMUEL, the British High Commissioner, on his tour of Northern Palestine. They killed three gendarmes and wounded two.—Reuter.

Dr. Med. Alex. Renner

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N. LAZARUS,

Tel. C. 6626 17 Nanking Road

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[illegible]

Gendarmes have arrested [illegible] who had [illegible] Sir HERBERT SAMUEL.

These brigands [illegible] on a party of [illegible] were [illegible] Sir HERBERT SAMUEL, the [illegible] Commissioner, [illegible] from Palestine. They [illegible] gendarmes and [illegible] Reuter.

N. LAZARUS

QUALIFIED OPTICIAN

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

N. LAZARUS.

Tel. C. 6626 17 Nanking Road

Shanghai (China) | 21st Ab, 5683 | Friday, Aug. 3rd, 1923

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In 1920, on 7th April, 4th June, 16th July, 10th Sept., 29th Oct. and 17th December.
In 1921, on 11th Feb., 22nd April, 10th June, 5th Aug., 2nd Oct., 11th Nov. and 16th Dec.
In 1922, on 10th Jan., 10th Feb., 10th March, 7th April, 5th May, 2nd June, 7th July, 4th Aug., 8th Sep., 6th Oct., 3rd Nov. and 1st Dec.
In 1923, on 5th Jan., 9th Feb., 9th Mar., 6th April, 4th May, 8th June and 6th July.

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Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China.
A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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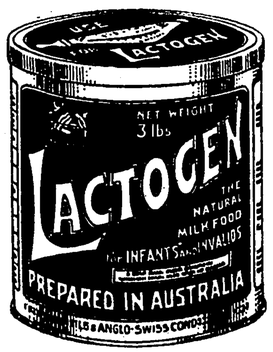

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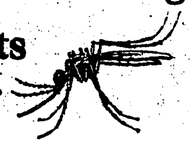

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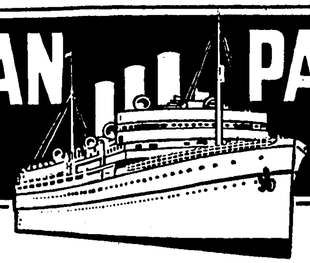

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

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SHANGHAI, FRIDAY, 3RD AUGUST, 1923. 21ST AB 5683.

OUR COMMUNAL ARMCHAIR

Our Young Men Again!

The problem which our young men present baffles all solution for the time being for it cannot be solved by a stroke of the pen. Over two decades ago, our community was slumbering peacefully on its oars and it gave little or no thought to the religious training of our children leaving them to their fate. When the Talmud Torah school was formed in Shanghai, it was assailed by one of the leading "big-wigs" in our midst, who disliked the idea. The dream of assimiliation having taken a strong hold upon him, he knew what a Talmud Torah school would do and accomplish in the end. Our community was then in its infancy. It worked under great disadvantages. The Talmud Torah, however, forged ahead and rescued the young ones from the great fire of assimilation which was threatening them. Even at that time it was fashionable to be irreligious. It is more so necessary to sound a note of warning on the present decay of Jewish ideals and Jewish observance in our midst and we are face to face with a wave of disintegration which bode evil for the future. Our young men are openly flaunting the religion of their sires and seeking to hide their origin ostrich-like in the sand. Interests in matters Jewish do not affect them in the least and communal works leave them cold and untouched. Jewish literature has no appeal for them for they are interested in reading novels of most adventurous and exciting nature. Instead of Jewish magazines which provide instruction in Jewish ideals, history and religion, they are interested in such publications as *John Bull, Police Gazette, Punch, Tit-Bits* and the like. The effort to arouse in them an interest in things Jewish, to make them acquainted with the why and wherefore of being Jews, brings to our mind the following story which was related to us by our revered teacher in years gone by when he first taught us the *tanach*.

A master of a household returned from a journey and brought every member of the household 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."

The application of the truth of this moral needs no further elucidation. Except the spark of faith and loyalty to Jewish ideals inculcated in the Jewish youths from their infancy, no amount of puffing will arouse the "dead" in spirit to a sense of their obligations and their responsibilities.

A World-Wide Problem

The problem before us is by no means confined to our own rank, and it is the same everywhere. It affects the small and the large. It disturbs the peace of the poor and the rich and the germ of disloyalty to our ancient faith is carried far and wide striking at the root of our foundation. We find that our New York co-religionists, the largest Jewry in the Diaspora, are equally exercised over this problem. Mr. LOUIS MARSHALL, the lay-head of New York Jewry, in an address delivered at the Institutional Synagogue laments the drift which is taking place. He attributes it to lack of knowledge and training and our inability or disinclination to raise a sum sufficient to establish schools where our youth could receive adequate training in the tenets of their faith. Mr. MARSHALL'S address should be read and re-read by all those who are interested in the problem of our youth. His words are bound to command respect and attention, for he occupies a unique position being gifted with a clarfied vision. Here are some of the evil for which he tries to procure a panacea. Said he:—

How many of our young men and young women of the present generation, born in this country, able to read and write, and having had the opportunity for excellent training and education, have studied the word of God, are studying the word of God, are familiarizing themselves with it? I am afraid that there are comparatively few who are doing it to the extent that they should. I have no doubt that they have read the latest novel, some of the novels that the newspapers advertise that they should not advertise. They read a great many things which are supposed to be scientific. They can tell you all about Freud, and a great many will discuss some of the economic vagaries of political writers and can tell you a great many things that are not so. Yet they have at their command the greatest literature that the world has yet produced, and I say it with some degree of knowledge of which I am speaking. They have our Bible and our great Hebrew literature, which if they cannot read in the original, they can read in the translation. Nobody need be ashamed to read the Bible. Nobody need fear that the Bible will interfere with his literary taste, because it is in every sense of the word, both as literature and as the repository of ethics and morals, superlative to the finest ever come from the mind of man.

Take the English version of the Bible, the King James version, which is the most majestic English that one can read. It thrills one to the very soul to read some of the magnificent passages as they have been put into the English language. It is is like the music of a great organ,—the finest portrait.

Read the Bible in German, you who can read German, and find it equally magnificent in that language. Read it in the French version, or any other language in which it is written; it is the finest specimen of literature. And those, of course, who can read it in the original, know and can speak of its grandeur. It is a book of which you never tire. It is a source of comfort and pleasure and solace on every possible occasion. There is nothing more beautiful than the narrative part of the Bible in its simplicity. There is nothing more elevating than the majesty of the Prophets, the beautiful poetry of the Psalms, the wisdom of the Proverbs. And then we have other literature which is equally inspiring, equally beautiful. Why, just take the "Ethics of the Fathers," which will presently be read in the synagogue after the Holidays—of the wisdom reposed in the "Pirke Aboth." You can guide yourself through life and become wise in your dealings and activities and thoughts by studying those simple chapters.

The youth of Shanghai are beset with the same difficulties. The past is passed. We cannot undo it. Let us turn over a new leaf and seek to rear a new generation of young men imbued with Jewish idealism and fervent devotion to Israel's perennial fountain of wisdom, the Torah. Any attempt to seek different routes are bound to land us in difficulties and estrange our youth from the old, but ever-fresh and invigorating, path.

Kaddish

We publish elsewhere in this issue a timely essay on Kaddish which appeared at first in this journal in November 1908. DAVID BERKOWITZ is a Reform Minister of a Reform congregation, but the manages to present a beautiful picture of the beautiful prayer. He makes it clear that Kaddish has no reference to the dead nor is it a prayer for the dead. It contains nothing but ascriptions of praise to God and the absolute submission of the mourners to the will and justice of God, who is proclaimed in the ritual service as *Dayan ha-emeth*. We hope that a perusal of the essay in question will serve to dispel many false and erroneous notions from the minds of the misguided folks, who, unfortunately, are not sufficiently conversant with the beauties and ceremonies of our rituals to enable them to ascribe to them higher motives for which they were intended.

Nahamu, N hamu, Ammi!

The Day of Israel's National humiliation, the blackest day in our calendar, the day on which we lost our national independence and was scattered *b'arba kanfoth ha-aretz* and became a prey to all the nations of the earth, the day, 0, that sad day,—has come and gone. It was observed with its usual accustomed sombre atmosphere which could not have been more pronounced and noticeable than in the *Beth Hakeneseth* where the sad dirges which our Sages had composed for the day were read. However, one cannot help saying that the reading of the *kinoth*, which, by the way, is done with more glee, vim and enthusiasm than the *Shema*, Israel's cardinal creed, by the *hadyotim*, has become quite a habit depriving the sense of its true display of force and significance. Certain folks who are wont to air their musical voice read the *kinoth* without a pang; they read them even smilingly and with a jest of humour. The climax was reached lately when a reader, consciously or unconsciously, was noticed smiling just at a time when he was tuning with overpowering force the refrain, *Yibku haserefa asher saraf Adonai*! Can stupidity go further? When will our people learn to respect our time-hallowed customs and learn that Zion, *beth hayenu*, will not be redeemed by merely sitting on the floor, by reading the kinoth with full force, by fasting, (commendable as they are) but by mere practical repentance to undo the errors of the past, to support the Jewish National Fund which aims to purchase the soil as the inalienable property of the Jewish people, to plant vineyards, to sow the fields, to build the old waste, to raise up the former desolation and repair the waste cities, the desolations of many generations. It is this task which awaits us to-day in our exile which will bring about our redemption and salvation, and convert our one-thousand-eight-hundred-and-fifty-five annual black days which we have deserved in sadness, into days of gladness and cheerful seasons for Judah and the whole House of Israel.

The Local Jewish School

The "drive" recently initiated for a new Jewish School has not brought in the entire quota required, we are sorry to say. It is unfortunate that the committee was not supported strongly in its endeavours to raise the full sum. We fail to see how the good work could go on in future, unless we read into this a desire to close the school, which would certainly be a calamity. We hope we will be saved from such a contingency. The following donors have paid in their contributions in cash to the Hon. Treasurer of the school:—

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We are not publishing the names of those who have given pledges and have yet not paid. We sincerely hope that the committee will explore all the untapped sources and secure the fund by which a fair start could be made.

While on the subject, we cannot help commending the good work accomplished by MR. H. KAMMERLING whose services for the weal of our community is always given unobtrusively. We understand that thanks to his initiative, he has raised from January to June last $1,500.00 for the school, by means of monthly subscriptions from the Ashkenazi element at the rate of $200.00 a month.

* * *

MR. HORNE AND THE THEOSOPHICAL SOCIETY.

In another column we publish a letter from Mr. A. HORNE, the newly-elected President of the Shanghai Lodge of the Theosophical Society replying to our criticism in our last issue. We do not intend to go into all the details of Mr. HORNE'S letter for to some extent certain points are answered by another letter published elsewhere in this issue signed by "A Jewish Nationalist." Mr. HORNE finds fault with us for designating the Theosophical Society "non-Jewish." We, however, fail to see where we made a blunder. It is probably in the interpretation of the term. These are mainly religious and national and for our part we adhere—as we always did—to the national meaning which *eo ipse* includes religion as an expression of Jewish nationalism. Although we are fully aware of the fact that the Theosophical Society in itself does not serve any religion or any particular nationality, we are still right in designating it non-Jewish non-American, non-British and so forth. We wish to emphasize again that though there is plenty of work of a purely Jewish nature to perform, certain members of our community instead of raising the standard of their own people from which they had sprung, devote all their energies, zeal and abilities to non-Jewish activities. We referred to this peculiar phenomenon in our history just because we are at present engaged in building or rather re-building our ancient Commonwealth in Palestine. It is distressing thought to see our young men and women dissipate their energies in non-Jewish channels and neglect their own interests. We quite agree with Mr. HORNE that everybody 's business is his own business but we have a right to appeal to the Jewish youth not to misuse the chance provided them of strengthening our local communal institutions which are in need of every ounce of support and energy from the risnig generation of young men and women.

Mr. HORNE'S statement regarding the real workers in our community who pass without a bare "honourable mention" while the others get the *kudos*, is true to a certain extent. However, to our mind no real or true worker labouring for an ideal in order that others might get the benefit of his service would pay any attention to the worldly reward of work well done or any "honourable mention" which, by the way, in most cases are too quickly forgotten.. The idealist works not for "honourable mention" but because he finds his highest reward and satisfaction in the knowledge that he helped others and did his best for his fellow-man. Does Mr. HORNE, who is ardently devoted to the Theosophical Society and to which he gives his foremost thought and attention, wish us to believe that the moment he finds his work not commended by his colleagues, he would cease working for his ideal? We trow not.

In conclusion we wish to plead once more for a saner outlook in our view of Jewish life. Let us not in this critical stage of our journey overlook the task to which destiny has placed us. We are face to face with a mighty problem, both local and national, and it behoves us to discharge our duties honourably and not desert the community like cowards. We are not strong to be divided into several camps. We are weak, very weak indeed to dissipate our energies elsewhere. We do not ask Mr. HORNE to relinquish his obligations to any non-Jewish Society in which he is interested but we do ask him, not to be false to his inner self.

To thine own self be true;
And it must follow as the night the day,
Thou canst not then be false to any man."

* * *

JEWISH INTERNATIONALISM

The anti-Semites again and again reiterate the reproach that the Jew has no national feeling at all, that he is a-national, a-sexual as far as nationalism is concerned and base their superfluous statement on the fact that for example now after the war the Jews of countries between which there was the war, are meeting each other with the best of feelings and sentiments. They wonder how is it possible that there is no animosity between a French and a German Jew. Well, the Jew is international because he is humanitarian. That would be one answer and surely to the credit of Jewry. But there is still another reason; reason hidden very deep in all true Jewish hearts. That what the anti-Semites call internationalism and a-nationalism is expression in the highest possible degree of enormous and never dying national feeling and conviction of the Jews. Why does he treat his brother-Jew from an enemy country just as his brother and equal? Because the nationality, or better to say the citizenship is not a barrier to him. He knows very well that no matter what nationality a Jew professes in civil life is only a form, something necessary under the present order, but that all Jews are brothers and children of the same old Nation. That is what keeps and kept Jews always together even during the period of 3,000 years dispersion when they were wandering throughout the world without a Homeland. How otherwise can the anti-Semites explain the Jewish solidarity? They cannot claim that religion in itself is strong enough to be a base for universal brotherhood, for in that respect they are faced with an unpleasant fact—the World War. Practically all the principal nations who were

engaged in the war and as a matter of fact started the war, were of the same religion, Christians, who profess "the love for their enemies" and "love for thy neighbour." Of course there is another instance which they do not understand or do not want to understand: That for a real, true and self-respecting Jew religion and nationalism are synonyms and cannot be at any rate separated. And besides that, as we already pointed out a real nationalism is not chauvinistic, but tolerant. Therefore, we accept it as a compliment to be charged with internationalism.

* * *

PREDICTS PROSPERITY FOR PALESTINE

That the combination of the honest, enterprising and intelligent government of Great Britain plus the eager sentimentality, enthusiasm and common sense of the Jewish immigrants will make the new Palestine once again a land of milk and honey, was the prophecy made by Dr. JEREMIAH WHIPPLE JENKS, Research Professor of Government and Public Administration, in an address on the "Jew and Briton in Palestine," in Washington Square Auditorium of New York University, on April 16, according to report which appeared in the New York University News of April 18.

Professor JENKS, who made an extensive tour through Palestine last summer, gave an interesting and illuminating account of conditions in Palestine, laying special emphasis on the political and economic situation, which he described in detail.

"There have been many great changes in Palestine as a result of the war," said Professor JENKS. "Before the war Palestine was under the control of Turkey, but Turkey used Palestine as a source of revenue and did nothing to develop the country. Great Britain, on the other hand, is always aiming to develop its possessions, and the control by England is a great forward step in the history of Palestine."

"Palestine is a small country, about the size of Vermont, with a population of 700,000. It is a poor country, fertile and beautiful in the spring, but dull, sandy and rocky the remainder of the year. There are few industries, with vine growing and building as the two most important, but industrially, it is a small, petty country. There is good reason to believe, however, that it can be developed considerably. The eastern part can be made into a great wheat country for there is a fair amount of rainfall. Storage supplies and irrigation alone are needed to offset the rainy and dry seasons. The damming of the Jordan, which has already been started, will make the valley of the Jordan a great cotton-growing site and will also supply electricity for the whole of Palestine. The ports are also in need of development, and together with the building of railroads and the recent potash discoveries, will make an important commercial country of Palestine.

"The Arab feeling against the Jews is bitter. They have been on the land for centuries, even earlier than the Jews, and they feel that it is their land. On the other hand, the Arabs have been on the land for centuries and have made almost no progress. The Jews have come in to develop the land. They have been given nothing, but have paid for everything which they have received. They now control a greater part of the agricultural lands, but they have obtained them by just and legal methods.

"Palestine needs the Jewish capital to develop it. Great Britain is doing everything possible to aid in the development. She has established schools, agricultural stations, and has made a survey of the country for its future internal development. The combination of the honest, enterprising and intelligent British government which is enforcing justice and religious freedom plus the eager, enthusiastic spirit and capital of the Jews will make Palestine once again a land of milk and honey and one of which the world can well be proud."

* * *

TEMPORA MUTANTUR

It will be gratifying to the Jewish public to hear that there was opened a new through and through Jewish University at Petrograd in Russia. In the very same city, the former capital of the Russian Empire, where practically no Jews were living and *de facto* were not allowed to live, except under very degradating conditions, we see to-day the opening of a Jewish University. The school for Higher Jewish Science gives free courses in Jewish history, literature, philosophy, among other subjects. The only requirement for admission is ability to translate passages from the Bible into Yiddish or Hebrew. Of 247 applicants for admission during the past year, 159 were men and 88 women. One hundred and fifty-one were accepted as regular students and the rest admitted as visitors. The number of studens at present is 215. Here are some of the subjects taught:

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The Jewish population of Petrograd to-day is estimated to be about 50,000.

* * *

THE YOUNG GENERATION

"The future is in the hands of the young," is a very well-known and established maxim. It would be futile and superfluous to try to prove it or to discuss it. The only thing we can do about it is to realize the hopelessness of attempting to bring about a change of view and to turn our attention to the younger generation and to the generations to come. And of course the fault *prima facie* lies with us. Indifference of many in our ranks towards their responsibilities count for the indifference of the young. Each man seems to have been greatly absorbed during the past years in the struggle for his own existence as to shut out from his view the greater struggle that is going on. An unparalleled era of selfishness and self-seeking seems to have set in. Men and women seem to lose the divine streak that had made them into philanthropic giants. Let us step forward fearlessly. There is no room for neutrality. If we are not decidedly and with all our heart for our people, then we are against them. We need a strong and healthy public opinion. And such a public opinion can be created only by telling the truth and not being afraid to face the facts. There are among us those who are slaves to the Almighty Dollar. They have lost control over their money that became their master. Ideals no longer enthuse them. They are cynical of every noble endeavour and every cause that calls for sacrifice. There are those again—specially the younger generation—who are the slaves of their weakness and passion. Life for them is one cycle of pleasure and good-time. However great their wealth may be, they spend it only on themselves. They know no higher duty, except to feed their selfishness and gorge their own appetite. They are the people who are responsible for the noble causes in our midst to languish. They fill the theatres, they crowd the card tables, they patronize the dance halls, but they are missing at the meetings called to procure the welfare of their community, or their people. Our men are bright, clever and capable. Our women have charm, beauty and talent. But they are not using their powers to the upbuilding of the community. They are interested only in money-making and pleasure-seeking. They have lost their Jewish ideals. As we said before a healthy public opinion might cure this evil before it has eaten too deeply into the vitals of our community. One of the most important faults with the younger Jewish generation to-day is the fact that it does not clearly understand the real meaning of its religion, Judaism. A clear and concise definition is very difficult to give, for the very reason that it is not a pure and simple dogmatic religion but is one inseparably connected with the Jewish nationalism. The fact is that it is too large to be defined by a single term. In the first place, the precious heritage of Israel transmitted to us from generation to generation is at stake, we must not allow the spiritual teachings of our ancestors to collapse or to endure chaos and confusion in the spiritual camp of Israel, especially at a time when

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many of our master minds and teachers are dying out. The world to-day is in need of new standards of life and the nations of the world are beginning to realize the wonderful teachings of Israel's Torah. Now more than ever does Israel has its place as a light to the nations to teach them the true laws of righteousness and justice. The most important meaning of Judaism lies in HILLEL'S dictum, "Do to others as you would like ohers do to you." Upon this proverb our entire Torah is based. If we should carry out most of the Torah's commandements we would not only do kindness to others but would also attain worldly happiness for ourselves as well. We have endeavoured to give here in detail as much as possible, the most important meaning of Judaism which pertain to factors in our life. In short, we think, that if our principles were carried to a degree as great as possible, we would be living in a much better world than we are at present. And it is in the power of Jewish educators and the Jewish schools to educate our young generations up to these ideals and cultivate in them the national spirit and sentiment make them ready to sacrifice everything for the sake of their Nation. These principles are very important especially nowadays when we stand on the threshold of the Promised Land.

EDITORIAL NOTES & COMMENTS

THE JEWISH BIBLE

We have repeatedly expressed the opinion that it is wrong to designate our Holy Bible as the "Old" Testament and we are afraid it will take a considerable time before this habit indulged in quite thoughtlessly by even the most orthodox is abandoned. Our attention was recently drawn to a new work entitled "Old Testament and After," published by Dr. C. G. MONTEFIORE of London. But, of course, what can we expect from an assimilated "Liberal" Jew?

* * *

KEREN HAYESOD CAMPAIGN

Mr. JOSEPH COWEN, the President of the Keren Hayesod of London, recently issued a clarion call to British Jewry adapting for his purpose NELSON'S call at Trafalgar:—

"Eretz Yisrael expects that every Jew this day will do his duty."

Well said, Mr. COWEN! But what about the "Jewess?" Why was she left out? The latter can accomplish wonders and, happily, we still have the MIRIAMS, the DEBORATES and the ESTHERS in our midst. Keren HAYESOD needs the fairer sex in our present national crisis more than the sterner one. Let us not forget that the first redemption of our people from PHARAONIC bondage is ascribed to our mothers whom our Sages could not find words adequate enough to extol their virtues.

THE NEW STUDENT FROM BAGDAD

The announcement is made that a student from Bagdad has joined the London Jews' College in order to prepare himself for the Rabbinate. This is gratifying news to our readers for the enterprise is bound to have far-reaching effects on Mesopotamian Jewry, which needs strongly the leadership of a progressive modern Rabbi. We sincerely hope that more Jewish youths from Bagdad will be attracted to the Ministry and the London College. In these days, when the Rabbinical profession is not as attractive as we would all desire to see and when even the sons of Rabbis shrink from joining it, it is refreshing to note that from certain unexpected quarters forces are gathered with a view to replenish the rather diminishing output of Rabbis for which there is actually a famire to-day. We shall watch the career of the new student from Bagdad with interest and hope he may be the coming man to save the backward and the wayward in the fold of Judaism.

* * *

JEWISH SCHOOL SALE OF WORK

A sale of work combined with a pleasant afternoon's entertainment was held on Sunday, July 8. There were raffles for dolls and other prizes during the afternoon, the proceedings being enlivened by a variety entertainment which reflected no little credit on the organizers. It is impossible to give in these few lines credit to each individual performer, but we think it is only fair to say that the items that most appealed to the audience were the violin solo by Master A. FOGELNEST and the very clever Chinese impersonations by Mr. B. NAER, who made quite a big hit. The entertainment was generally voted a great success.

* * *

GERMAN COURTS AND JEWISH CASES

The libel action brought by AHAD HAAM against Count REVENTLOW for writing that he was the author of the "Protocols of the Elders of Zion" came up for a hearing at Berlin. Count REVENTLOW declared that he had derived his information from the French journal, *Vieille France*, and that he regretted having made the assertion, which he now recognized as entirely unfounded. He, therefore, withdrew his charge with apologies.

The State Court at Leipzig, the highest court in Germany, summoned two anti-Semitic editors, ECKART and WEGER, to appear on a charge of having slandered President EBERT and former Chancellor WIRTH. Neither of them appeared and the judges ordered their arrest and conveyance to Leipzig. The Bavarian Government decided to act upon the order of the court and to deliver the offenders, but the National Socialists and other anti-Semitic groups in Bavaria are preparing to resist the order. It is reported that the Bavarian Government dare not issue the order for the arrest, and that Prussian soldiers are on their way to Munich to protect the government. The fear is expressed that the action may lead to a revolution in Bavaria, with accompanying pogroms.

Another trial is now pending in the Munich courts, which is of Jewish interest. STEFAN GROSSMAN, a well-known Jewish publicist, made some comments regarding the sources from which HITLER derived his financial backing. HILTER brought an action of slander and the matter is now being widely discussed in the anti-Semitic press of Bavaria.

* * *

CONFIRMATION

"Why is it necessary to be confirmed?" a bright youngster asked the rabbi. "Are we not born Jews?"

"We certainly are born Jews," answered the rabbi. "Any child that is born of Jewish parents is a Jew. Yet to be born a Jew means much more than to be born of Jewish parents."

"To be a Jew means to live according to the teaching of the Jewish faith, to worship the One God of All Men with all our heart and all our soul and all our might. We are not born with an understanding of the meaning of Judaism and what it demands of us. We have to be educated to understand it, and we have to learn the history of the Jewish people to know how our fathers suffered for their faith and how that faith has kept the Jewish people alive for thousands of years to this very day. It is not easy to be a Jew. You have to have courage to carry out the principles of Judaism, and you have to have a great deal of courage to face the enemies of the Jewish people. This is why we are confirmed. Once we have learned the meaning of our religion and the history of our people, we stand up in the presence of God and in the presence of our congregation and we say, 'I know what it means to be a true Jew—I know that it means labour and sacrifice. But I am ready to labour for my faith, to render sacrifices for it, and to serve my people with the best that is in me, just as our fathers have done!' When you have said that, and said it sincerely, then you, who were up to now merely a Jew by birth, have become completely a Jew by confirmation."—

* * *

A CURIOUS LEGAL POINT OF VIEW

According to information received from the *Jewish Telegraphic Agency* any person repeating the assertion that ARTHUR GRIFFITH BOSCAWEN, British Health Minister, now contesting the election at Micham, is a Jew will face court action. This is the threat made by BOSCAWEN in a statement in which he vigorously denies the reports of his Jewishness and threatens to sue for libel those spreading the assertion.

It goes without saying that according to the British as well as American law such a statement is not actionable and we believe that especially now in England after the BALFOUR Declaration and the Mandate, the British Courts of Justice would not hold such a statement good for action even if the Statutes did not provide for such cases. However it is a characterestic incident so far as it shows how some people are still looking upon Jews even in such countries like England, considering the name "Jew" as an insult and something odious and incompatible with human dignity.

* * *

HEBREW.

The Jewish Guardian in a recent leading article under the heading "What is Wrong With British Jews?" is trying to justify the position of those who claim that the knowledge of Hebrew is not essential for being a good Jew. It applies the same rule in other instance to Yiddish, saying that only reactionaries can require from a modern Jew to stick to a dead language. It says that at present the Jesiwh movement is nothing but a political question. Let us take these statements for granted: still we cannot imagine very well how any group or any race of people could claim national independence for itself without having a common medium of intercourse, namely, a mother tongue. To show how flimsy this argument is, it is enough to draw an analogical parallel with any other nation. It takes only the *Jewish Guardian* to deem it possible that an Englishman can be a British patriot without knowing a single word of English, a Frenchman to be good citizen without being able to speak with his compatriots and as on. The absurdity of such a statement is clear. And the only remedy to get away with the "obstacle" that Hebrew is a dead (sic) language is to revive it and make it again a living one, as has been done of late.

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THE SHANGHAI JEWISH COMMUNAL ASSOCIATION'S ANNUAL REPORT.

The Annual Report of the Jewish Communal Association of Shanghai shows the following figures for the year ending December 31st, 1922. Expenditure $31,368.68 against an income of $25,458.69 thus leaving a deficit of $5,909,99. Included in the expenditure is the amount of $15,790.41 representing the deficit of the Shanghai Jewish School. The income of the Jewish Communal Association of Shanghai consisted of the following items:—subscriptions $14,676,65, donations $3,113.77, by Ladies Section $520.00, and Ohel-Rachel Synagogue $3,645,25. The principal items of expenditure were: Charities $4,986.04 and the above mentioned deficit of the Shanghai Jewish School. The Committee for the past term consisted of Messrs. D. M. DAVID, President, C. S. GUBBAY, honorary treasurer, J. E. SALMON, representing Ohel-Rachel Synagogue, D. H. BENJAMIN, S. GATTON, hon. sec'y, EZRA SHAHMOON, representing Shearith-Israel Synagogue, E. SALMON, representing the Jewish School, SIMON A. LEVY, vice-president (absent), RABBI W. HIRSCH, ex-officio. Ladies Section:—Mrs. D. E. J. ABRAHAM, Mrs. E. E. E. J. ABRAHAM, Mrs. W. HIRSCH, Mrs. A. E. MOSES, Miss PERRY, Miss M. SOLOMON and Mrs. R. E. TOEG. The Shanghai Jewish School had on its roll 134 pupils. The staff consists of headmaster, 5 assistant teachers and 4 Hebrew teachers, including the Hazan of the Ohel-Rachel Synagogue.

* * *

A MILD PROTEST

Our obviously harmless criticism on the election of local Jews on the committee of the Theosophical Society has brought forth a letter of protest from MISS LILY NOBLSTON, which we publish elsewhere in this issue. MISS NOBLSTON has done yeoman work for the Society in which she takes deep and abiding interest. She has very often delivered addresses on inspiring themes which elicited warm praise all round. Her first contribution "Know Thyself" appeared in our issue of April 22, 1921. In June last we had an article from her pen on "Materialism—the Destroyer," all of which indicated that in MISS NOBLSTON we have an enthusiastic young lady who could very well serve her people and humanity in general. But, unfortunately, the balance is not even, for our young men and women actually fritter away their resources at the expense of their own interest. Our community searches in vain for young voluntary workers in our rank. When in the face of this we find many hesitating to serve in any capacity for the weal of our people, both local and abroad, it is only natural that we, as watchmen of the community, should sound a note of warning to those who are walking precipitately on the ice. We are not opposed to the theosophical cult. We believe that it is doing good work in its own way and as such it should not be discouraged. We agree that the recent election of members of our community on the committee was not due to their being Jews but the qualifications they possessed. Strange to say, none of these have held any office as voluntary workers in our community where their services are mostly needed. It simply illustrates the dictum of KING SOLOMON. "They made me a keeper of vineyards; but my own vineyard have I not kept."

* * *

THE ZIONIST CONGRESS

Nationalist Jews from the four corners of the earth will assemble at Carlsbad next week in order to deliberate upon the problems besetting world Jewry in its attempts to re-establish the Jewish Commonwealth in accordance with the spirit of the BALFOUR Declaration and the Palestine Mandate. It is a momentous Congress and a most representative assembly of Jewry in modern times. The local Zionist Association will be officially represented by Mr. ISRAEL COHEN at the Congress, the contribution of shekalim this year, which forms the basis for representation, being £25-18-4. Jews in China will undoubtedly watch with lively interest the proceedings of the Congress and wish it very success in its attempt to come several steps nearer to the solution of Israel's age-long national aspirations, a regenerated Judaism and a Palestine rebuilt. This task that confronts us to-day is the happiest since the exile. With the deliberations next week it is to be hoped that another solid foundation may be laid.

* * *

RABBI MOSESSOHN DENOUNCES MR. IKE LANDMAN

While we know that there are traitors in Israel, whose highest ambition is to dictate the policy of *Kol Yisroel* after their un-Jewish sentiments, who lose no opportunity to place stumbling blocks in the road of realization of Israel's hope of two thousand years' duration, we have an example of extreme *rish'uth* of this kind before us. An editor of a Jewish (?) English weekly, at the very height of propaganda for the *Keren Hayesod* reprinted from a Yiddish paper, now defunct, a nasty libelous attack on the administration of the *Keren Hayesod* of America, without first giving an opportunity to that administration to present its side. This would have been the decent course. But it just printed the attack to place a stumbling block in the road of the *Keren Hayesod*, which works for the upbuilding of a Jewish Palestine, a refuge for suffering Jewry in Europe. The administration's answer against that libelous attack that editor refused to publish pleading that it would cost $250 to add another four pages. The postponement of publication of that scurrilous pasquil till the receipt of the administration's answer would not have cost a penny. We know a great many more of such traitors to the Jewish cause, be they garbed in the mantle of Rabbis, professors, editors, rich real estate brokers, would-be diplomats or common laymen.

The foregoing denunication of the national meshumad is timely, coming as it does from the Dean of the American Jewish journalists. We have long contended that Mr. IKE LANDMAN is a living *Moser* in the rank of American Israel and the castigation administered to him by Rabbi Dr. NEHEMIAH MOSESSHON, editor of the *Jewish Tribune*, New York's only leading Jewish weekly, serves to show that American Jewry is growing tired of the nuisance which Mr. IKE LANDMAN makes himself before the non-Jewish world.

DR. JOSEPH KRAUSKOPF

The death of Dr. KRAUSKOPF is announced from Philadephia where he ministered all his lifetime at the Temple Keneseth Israel, members of a radical reform congregation. Dr. KRAUSKOPF was a staunch and active leader of American Judaism and his radical views brought him into collision with the leaders of the opposite camp. Nevertheless, he was active and wrote several works and published his weekly sermons in volumes for a period of 34 years. His activities were varied and commendable in many respects. He loved his profession and wore the title of "Rabbi" as a badge of honour. We believe there are few who could excel his zeal for the Jewish cause in general and although we could not see eye to eye with him,—and which orthodox Jew can?—we have, however, admired his couageous and militant zeal for the cause of suffering Israel and humanity. It was our pleasure to read his weekly discourses on current topics of the day and found them inspiring, elevating and entertaining. We have always contended that the orthodox rabbinate should not remain silent over matters affecting the daily lives of our people and the pulpit should be more modernized so that its message should penetrate far and wide. The death of Dr. KRAUSKOPF is a great blow to American Reform Judaism which is fast losing its founders and falling at the mercy of the "toy-Rabbis" graduates of the H. U. C. The future of reformed Judaism in America is dark indeed, but we have faith in the vitality of Yeshiboth to provide further prodigies to guide the erring footsteps of the withered branch in America. Be that as it may, we deeply mourn the death of Dr. KRAUSKOPF and extend to his bereaved wife and children our deep sympathy in their loss. The deceased with his wife and daughter passed through Shanghai in December 1913 and conferred with the leading members of our community. He was much impressed with what he had seen here and had he known, as he said, that Shanghai was such a great centre of Judaism he would have arranged his itinerary in a way that would have enabled him to stay here for some time.

* * *

MERITORIOUS DEEDS.

The statement made elsewhere by an esteemed correspondent that local Jewry is slow in showing appreciation to work done by voluntary workers is hardly borne out by facts. In recent years three local tried communal workers were honoured, namely, Messrs. D. M. DAVID, M. MYERS and J. E. SALMON whose names have been inscribed in the Golden Book of the Jewish National Fund.

* * *

THE WRITING ON THE WALL.

The American Hebrew takes a pessimistic view of the future of American Judaism. It says:—

> Rabbi KRAUSKOPF was a leader of vision and energy. The old guard is passing—HIRSCH, SULZBERGER, WOLF, KRAUSKOPF. Where is the new leadership to be found?"

American Judaism (which means hostility to Traditional Judaism) had mainly relied in the past upon eloquent pulpiteers to keep the new cult alive by artificial means. Our contemporary knows whereof it speaks. It sees the writing on the wall.

* * *

"CHARITY BEGINS AT HOME" CHALLENGED.

On many occasions the appeal to help national institutions abroad were turned down lately on the ground that "Charity begins at home." But, *mirabile doctu*, the same principle is not adhered to when local institutions plead in vain for voluntary workers to give them aid, the latter preferring to give their services to outside than inside their own community. What a lot of patience we must have in these days? Never mind it. Great are the patient ones, for they shall inherit heaven even though they lose all their terrestial kingdom.

* * *

LEST WE FORGET!

In San Remo, immediately after the Allied Supreme Council had confirmed the BALFOUR Declaration, Mr. LLOYD GEORGE, then Premier, and Lord BALFOUR, said to Dr. CHAIM WEIZMANN:—

> "We have done all that could be done for the Jewish people with regard to Palestine. Now it is for the Jews to do the rest. If you fail, it will not be your fault."

It is to be feared that we are liable to forget the warning given, judging from the present cold manner in which the call for the building of Palestine is responded. Those from whom we are entitled to claim some measure of sympathy and support, do not lend their co-operation, but prefer to go outside the Jewish field to work for non-Jewish institutions. *"Eretz Yisrael Expects that every Jew ond Jewess this day will do his and her duty."*

* * *

MR. HERMAN BERNSTEIN.

The Jewish Tribune, New York's only leading Jewish weekly, announces that Mr. HERMAN BERNSTEIN, a noted Jewish journalist has been appointed Editor of the publication, while Rabbi Dr. N. MOSESSOHN remains as Editor-in-Chief. We congratulate our valued contemporary on its latest acquisition of power in having Mr. BERNSTEIN on its editorial staff, for we are certain that the latter will maintain the excellent reputation of that ultra Jewish publication.

By the way, we notice that since the advent of the new editor, the motto of the *Jewish Tribune*, from Malachi 2-10- "Have we not all one father? Did not one God create us?" which used to adorn its front page has been eliminated. Probably Mr. BERNSTEIN knows that it is no longer necessary to remind the world about it, as we have now reached that ideal age. May his predilections come true!

* * *

JEWISH NATIONALITY.

According to the order issued by the High Commissioner for Palestine, (vide the letter of Mr. S. BARTON, the local British Consul-General, published in our issue of June 8,) no Palestinian citizen should domicile abroad. The moment he does so, he forfeits his citizenship! What does this rule indicate?

Is the Foreign office anxious to keep all the Jews inside Palestine and none outside? Fancy a Briton, or a Frenchman or an American is subjected to this kind of treatment! No, we must certainly not allow this decision of the Palestine Government to remain in force. We must agitate against its abrogation.

A Jew anywhere who desires to adopt Palestinian citizenship should be allowed to do so, in the same way as a Briton who is born in any part of the globe is allowed to retain his nationality. Jewish nationality is recognized by the Powers, and it must not remain a dead issue any longer.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

The Hon. Treasurer of the Jewish Communal Association acknowledges with thanks a donation of $20.—in memory of the late Mrs. LUNA SOPHER, from Mr. and Mrs. A. E. MOSES.

* * *

Mr. and Mrs. R. E. TOEG and the Misses DORA and NORA TOEG left for San Francisco last month on four months' furlough.

* * *

The engagement of Miss VERA ELIAS and Mr. SIDNEY LEVY is announced. The wedding will take place in March next year.

* * *

Mr. BENJAMIN NAER left for San Francisco last month.

* * *

Mr. J. SPUNT has returned from a business trip in the United States on the *Empress of Canada* from Vancouver.

* * *

Mr. R. H. ELIAS left for Weihaiwei last month.

* * *

Mr. and Mrs. R. D. ABRAHAM announce the birth of a son.

* * *

Mr. DAVID L. ELIAS is leaving for San Francisco on the *President Taft* to-morrow.

* * *

Mr. DAVID ARAKIE has removed to No. 96 Avenue du roi Albert.

* * *

The funeral of the late Mrs. S. D. LESSNER took place on the 10th ultimo at the Jewish Cemetery, Baikal Road, a large number of friends being present. The deceased had resided for 40 years in Nagasaki and both she and her late husband were wellknown and highly respected. MRS. LESSNER's death is a great blow to her numerous friends in Japan, and her philanthropic activities will be much missed. The deceased is survived by her brother Mr. A. SAPHIERE and her cousins Messrs. K. S LESSNER and P. LESSNER with all of whom deep sympathy is felt in their bereavement.

* * *

A well-known local Doctor, whose son was about to become Bar-Mitzvah was asked where he was sending his family for the summer. "I shall send my son to *Lake Tephillim* and the rest of my family to *Celebrate*. And I'm sure we shall all enjoy ourselves."

MRS. J. I. JACOB, MISS R. ABRAHAM and Mr. J. ABRAHAM left for Singapore last month.

* * *

Madame BELLA PEVSNER gave her first lecture in Brisbane, Australia, on "Old and New Palestine" on June 30 at which Sir MATTHEW NATHAN, G.C.M.G., presided.

* * *

Mr. E. S. KADOORIE and his two sons LAURENCE and HORACE will leave Vancouver for Shanghai on the 5th proximo, after staying away from here over three years.

* * *

Mr. WM. KATZ, one of the best of our local communal workers sailed for San Francisco on the 21st ultimo to join his family where he hopes to make his future home. He was warmly entertained at a banquet giving by the members of the American Club at the Parisien Hotel.

* * *

Mr. H. BERKNER whose departure to San Francisco was announced in our last issue was in Shanghai this week as it turned out that the announcement was premature.

* * *

Mr. and Mrs. VICTOR LEVY have arrived in Shanghai from Hankow and left again on the 27th ultimo.

* * *

We are asked to state that the announcement in our last issue that Messrs. I. JACOB and S. BURAK went into partnership was incorrect.

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LOCAL ZIONIST BODIES CABLE GREETINGS TO THE ZIONIST CONGRESS

Yesterday the following joint cable was transmitted to Carlsbad conveying the greetings of Zionists in China to the Zionist Congress which opens at Carlsbad on the 6th instant.

"Shanghai Zionist Association and the Kadimah extend heartfelt greetings and earnestly hope that the Zionist Congress will formulate further excellent plans for the future development and recovery of *Eretz Yisrael* and unite *Kol Yisrael* in the upbuilding of our Fatherland.

N. E. B. EZRA, *Hon. Secretary*,
SHANGHAI ZIONIST ASSOCIATION.
E. S. GOBERNIK, *Hon. Secretary*,
KADIMAH.

THE UNTOUCHED MEAL

Many people starve although they have ample food on the table: they simply cannot eat. Loss of appetite is a sign of the trouble that sooner or later reveals itself as Indigestion or Nervous Dyspepsia, with low spirits and many other distressing symptoms.

Beware of loss of appetite. Long continued exhaustion is bound to produce serious debility.

The secret of keeping well is to keep up the quality of your blood: for this there is no better medicine than Dr. Williams' Pink Pills. By enriching the blood, these pills supply strength to the enfeebled digestive organs, and enable them to digest the food eaten. Sufferers from Indigestion and Nervous Dyspepsia will do well to take

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Written for ISRAEL'S MESSENGER

THE NATURE OF MAN

By A. HORNE, B. Sc., F.T.S.

[Continued from our last issue.]

We have shown in the two previous instalments, what the nature of man is, and what is that mystic relationship between man and man. We will now try and determine what the mystic relationship between man and God is, how it comes about, and how it can be realized.

In the first place, we must take care to remember what has been said about the nature of Man. Man is not the body of flesh and blood, as was last month quoted from the *Zohar*. Man is the *soul* around which the physical body forms merely a casement, as the shell forms the casement of the snail. And what of the soul? The soul, according to Kabbalic mysticism, is seen from three aspects:

The first is *Neshamah*, our rational nature, the highest and purest and sublimest portion of us. It is a spark of the divine flame itself—an individualized portion of God, we might almost say;

The second aspect of our spiritual nature is *Ruah*, the moral element;

While the third is *Nephesh*, or our vital nature, our animal nature in other words.

Now the *Neshamah*, the divine spark, is a pilgrim from the kingdom of heaven, sojourning for a time in the realm of material manifestation, but destined finally to be reunited to its divine Source. While on earth it is bound on all sides by physical limitations: seeking to express iself through a material nature, it finds the demands of that nature ever dragging it down. Have you ever wondered why, with the best of intentions, you seem to be going the same old way as before—giving way to anger, saying the things you should not say, harbouring thoughts that you know are unworthy of your better self? It is just this, as the Apostle Paul said, "The spirit is willing but the flesh is weak". The spirit, *Neshamah*, by its very nature, is good and pure, and is ever striving to manifest its true nature in life, by thought, word and deed expressed through the instrumentality of the body. But the body is built of a different fiber from that of the spirit, and resents its domination. Its way is not the way of the spirit; it hampers the spirit's attempt at self-expression at every turn, and for a time it looks as if the animal nature were getting the better of it and gaining the ascendency over the will of the spirit. But this is only for a time As the soul grows older, the divine life within is ever pressing outwards and attempting to gain control over the body. Many men, realizing the natural hold that the material nature has on the spirit, try to check it by force. They go in for ascetecism They deny the demands of the body. They starve it of all luxuries; they deprive it of comforts, of pleasures, of sense-enjoyments, and in this way are rapidly gaining control of the body, for when that control is obtained, they believe the spiritual powers of the soul will be able to shine forth. Others go still further, in their desire to stifle and annihilate altogether the demands of the corporal nature. They abuse the body. They make it suffer, they inflict tortures upon it, and develop an inflexible that remains indifferent to pain, starvation, and all sorts of bodily discomfort. India, for instance, is full of such living martyrs, and the accounts that travellers give of some of the tortures these men willingly and almost gladly undergo are harrassing. They tend to show to what extremes some men will go to escape the influence of the lower self.

For the great majority of us it is not at all necessary to resort to such measures in order to gain control of our lower nature. We have a hard enough time imposing our will in little things: we have quite enough opportunities in our daily life to develop will-power, and to manifest the divine qualities that lie latent within us. If we only realized that the spirit within us is noble and pure and unselfish, and that these qualities fail to show themselves in our lives because of the hampering influence of our animal nature, we would begin to keep that nature in check, and would soon find our better qualities manifest themselves. This is the meaning of conscious evolution, conscious character-buliding. Most of us develop unconsciously. We get battered abut by misfortune, and, under the heavy blows of fate, learn to sympathize with the misfortunes of others. We rear ourselves on the high horse of pride, till we take a tumble and find the sinfulness of a proud nature. We sin against all the laws of our being, and it is only when our sins find us out, and the inexorable Law reacts on us, that we see the error of our ways.

Now, all this suffering is not necessary. We do not have to pass through every shade of experience to know whether it is good or bad. It is not essential to our knowledge of moral law that we sample every sort of misery in order that we might know the cause of our unhappiness. We are endowed with such a thing as Intuition. It is part and parcel of our spiritual nature and when we give it a chance, that Intuition manifests itself. It is the "still, small voice" that we sometimes call Conscience. Whatever name we give it, there is something in us that calls us to the Right, and draws us away from the Wrong. But the greater the hold that the material nature has on us, the less does it enable the spiritual voice to be heard. Conversely, the more we keep our lower nature in check, the more does the spiritual light within us shine through.

Now why should we make this effort to conquer the tendencies of the lower nature? Why should we strive to have the qualities of the higher nature manifest themselves? The reason is this: that the spirit is imprisoned within matter for just such a conquest, and it is only when this conquest will have been consumated that the spirit will be free to return to its heavenly home.

Death is not the annihilation of the individual consciousness imagined by some; neither it is the sudden entering into the glory of God imagined by others. We do not grow wings as soon as we quit the earthly frame unless we have soared high enough into the spiritual realm while on earth. We do not suddenly learn to play the golden harp and sing Hallelujahs unless we have studied and practiced the laws of spiritual harmony on earth. As the *Zohar*—that bottomless fount of inspiration—puts it:

"After death, the *Ruah* has no rest. The gates of Paradise are not opened to it until the time when *Neshamah*

Dr. Med. Alex. Renner

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has reascended to its source, to the Ancient of the Ancients, in order to become filled with Him throughout eternity. For the *Neshamah* is always climbing back again towards its source." (ii, 142).

We have here several important statements which we might well afford to dissect and ponder over.

First: "After death, the *Ruah* has no rest." Why should it not have any rest? Were we made by a just and beneficient Father only that we might be tossed hither and thither by the hard winds of Fate while on earth, with no hope of peace after death had freed the spirit from the mortal cell? No, the answer must lie elsewhere. The *Ruah*, we must remember, is our moral nature. So long as that nature remains tainted, so long as the seed of wrong-doing, wrong-thinking, wrong-speaking, are still within us, just so long will the *Ruah* fail to find rest after death. It wil be haunted by the memories of its own misdeeds; tortured by its own outraged conscience.

That ought to make us stop and think. The statement of the *Zohar* is unequivocal. If we have any faith in our religion, if we have any belief in the Kabbala as an expositor of God's sublimest mysteries, then we must take these words to heart and implant them deeply in our consciousness. The Kabbala explicitly teaches an after-life And it explicitly says that this after-life cannot be one of peace, of rest, therefore of happiness, unless the condition of our moral nature warrants it. If we had any faith in our religion, we would then go through our earth-pilgrimage with this object before us: to lead such a life as would tend to bring us peace in our after-life; to obey the higher promptings of our moral natures that no self-inflicted reproaches might trouble us in future. In other words, to live in conformity to Moral Law, which is God's law applied to human intercourse. We, as a rule, give little heed to this. We live only for to-day. Our state after death troubles us but little, if anything; in fact, the majority of Jews are not quite sure of an existance after death at all. Their religion means little to them when it touches on truth that is not apparent to the five physical senses. Their religion is mainly Ceremonial and traditional religion: the philosophical element is little dwelt upon, and nowhere near as much brought out as it should be. This is perhaps the strongest disorganizing factor that we can point to; it is the main reason that we have been divided into two opposing camps, the orthodox and the reformed. Tradition is the major portion of our religion to-day, and when, through temperament or lack of opportunity, a man departs from traditional observances, what is there left to him? Nothing; nohing, that is, if he has falied to imbibe the philosophical element as well.

If, on the other hand, he has succeeded in doing this, if he has built his life on a moral and spiritual code based on the underlying spiritual truths as taught by his religion, then he loses little, if anything at all. If he has grasped the mystic relationship between man and God and carries out in life his duty towards his Fellow-man, then it matters but little to God or to man whether he belongs to the orthodox camp or to the reformed. His striving for a greater understanding of the mysteries of God is the main thing, and the honor he pays to ancient observances is but of secondary consideration.

It is to be laid directly at the feet of our religions leaders that so many of us have failed to be instructed in the underlying truths of our religion, that so many of us have no real practical belief in immortality, however much we might assure ourselves or others that we do believe. For a practical belief cannot fail to show itself in our outward life; it cannot fail to effect our attitude towards the world, towards our fortunes, towards our trials and afflictions, towards our fellow-men Such a practical belief—as opposed to a purely theoretical one—to-day, does not exist among the majority of our people. And our leaders are to blame. For it is in their power to inspire their followers with the hoary truths of their religion; it is in their power to reorganize Jewish moral and spiritual life, on the basis of the Jewish faith, instead of letting it slowly go to pieces under the assimilating influence of Christian civilization.

Did our spiritual leaders but do their duty, they would be continually pointing out the immortalty of the soul; did they but teach to their privileges and opportunities of influence and leadership, they would be continually stressing the need for a spiritual life on earth, as a necessary preliminary to a peaceful life after death.

[To be concluded]

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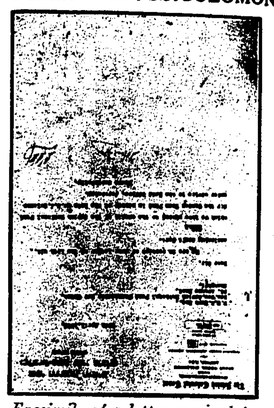

Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 thus making a total of £80.2.0 in all. It is hoped that the balance of £120/- required for 200 Trees will soon be covered by local subscriptions.

Amount already acknowledged	$527.25
Box Collection, per Mr. M. E. SOLOMON	4.80
J. E. SALMON, Esq.	5.00
Miss CISSY EZRA	2.00
	$539.05

Further contributions will be gratefully received and duly acknowledged in ISRAEL'S MESSENGER.

For Dunam Lands in Eretz Yisrael

Amount already acknowledged	£270.0.0
S. GATTON, Esq.	5.0.0
H. KAMMERLING, Esq.	5.0.0
Mr. and Mrs. A. LANDAU	5.0.0
	£285.0.0

Further contributions will be gratefully received by the local Zionist Association and duly acknowledged in ISRAEL'S MESSENGER.

N. LAZARUS
QUALIFIED OPTICIAN
By examination, Fellow of the Worshipful Company of Spectacle Makers, London. Freeman of the City of London.
N. LAZARUS,
Tel. C. 6626 17 Nanking Road

CORRESPONDENCE

THE THEOSOPHICAL CULT

Editor,—ISRAEL'S MESSENGER,

DEAR SIR:—Theosophy is wide enough to embrace all religions. Its motto is "There is no religion higher than truth," and therefore it accepts the truths in all faiths and creeds. You are wrong in calling the Theosophical Society a non-Jewish Organisation, it is as much Jewish as it is Christian or Mohammedan. The beautiful and true in our Bible is as sacred to it as the true and beautiful in the Vedas, Koran, Zend-Avesta, or any other holy book.

I object to your glaring headlines in the July ISRAEL'S MESSENGER concerning the recent election-meeting of the Shanghai Lodge, T. S. The persons mentioned were not elected because they were Jews—they were made officers as useful members of the Shanghai Lodge. Let me add that such headings are sure to breed anti-Semitism. The less we bring such things to too much prominence the better.

Yours etc.,
L. NORLSTON.

SHANGHAI, 10th July, 1923.

[We refer to the above in our Editorial Notes elsewhere in this issue.—Editor ISRAEL'S MESSENGER.]

THEOSOPHY IS JEWISH, SAYS MR. HORNE

Editor, ISRAEL'S MESSENGER

Dear Sir,—Your issue of this month contains reference to the support a few Shanghai Jews are giving to a so-called "non-Jewish" society, namely the Theosophical Society, the point aimed at being that their time had better been occupied with purely "Jewish" activities. That, Mr. Editor, is a personal affair. A man's time is his own, and he spends it in whichever direction his main interest lies. Unless he has plenty of it to spare—and who of us has?—he finds that one out-of office activities takes up a good deal of his spare time and energy; unless, indeed, he does as some of our prominent local Jews who spread their "energies" on half-a-dozen societies and committees of purely "Jewish" allegiance, merely for the honour they get out of it, and without doing an ounce of good work. It is perhaps because I have seen so many cases of "big bugs" being glorified while the real workers lower down in the social scale get passed out with a bare "honourable mention," that I have been largely discouraged from taking up any purely "Jewish" work; and that, not from any hankering after glory, but from the sheer injustice of it. You must readily admit, Mr. Editor, that the above is a decided "Jewish" characteristic, and were it not for this, I think you will find more real workers in your ranks; were it not for this weakness, your appeal for young labourers in the communal vineyard would not be as a voice crying in the wilderness.

What, however, I must object to, in your article, is your characterization of the Theosophical Society as a "non-Jewish" organization. Would you call the Engineering Society of China "non-Jewish"? Would you call the Wireless Club "non-Jewish?" Assuredly not. Not because those societies are "Jewish," for they certainly are not, but simply because the words "Jewish" or "non-Jewish" are out-of-place and have no meaning whatever. On the same grounds I claim that the Theosophical society is not "non-Jewish," and your epithet therefore falls flat.

On still mightier grounds, however, is your attitude unjustified. The first and foremost object of the Society is "to create the nucleus of a universal brotherhood without distinction of race, colour, or creed." Would you characterize this as "non-Jewish?" From the Theosophical platform we point out the beauties of all religions, and from the self-same platform, students and lovers of the Jewish religion have an unsurpassable opportunity of pointing out to Christians, Hindus, Buddhists, the beauties of the Jewish religion; not with the view to "conversion," but for the sake of greater understanding, wider tolerance, mutual appreciation. Would you call the only Society in the world that makes this possible "non-Jewish?" The founder of the Society, Madame Blavatzky, was one of the deepest students of the Kabbala, and one of its greatest modern exponents; and her life's work "The Secret Doctrine" is an exposition in great past, of Kabbalic truths. Could you call the Society she founded for the promulgation of those same truths; "non-Jewish?"

Lastly, if I remember right, in your issue of a few months ago, you gave space to a suggestion emanating from a learned Rabbi to the effect that a movement should be put on foot based on the principles of a universal brotherhood, for the purpose of uniting the various religions so that mutual hatred, persecutions, and slander might cease. Is that not the first object of our Society? Would you characterize the above movement, because coming from a Rabbi, as "Jewish," while the very same principles, instilled into the hearts of hundreds of thousands of peoples for the last forty-eight years, you call "non-Jewish?"

Assuredly, Mr Editor, your attitude must be based on a hasty consideration of the nature of the Theosophical Society.

I am, etc.,
A. HORNE.

PEITAIHO BEACH, 14th July, 1923.

SAVE YOUR CHILD FROM SUFFERING

There is nothing more trying to a mother than to see her little one in pain, whilst she stands helplessly by not knowing what to do to relieve its sufferings. Mothers who keep Baby's Own Tablets in the house ready for such emergencies feel and confident, knowing that this famous Canadian children's remedy gives prompt relief in the majority of infantile ailments.

Baby's Own Tablets are mother's help and the children's friend. They speedily reduce fever, dispel constipation, relieve indigestion, colic and croup, sweeten the stomach, allay teething pains, quiet the nerves, and promote health-giving sleep and a good appetite. They are guaranteed absolutely free from opiates, narcotics, or other harmful drugs, and may be given freely without fear of harm to the youngest and most delicate child.

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JEWISH NATIONALITY

Editor,—ISRAEL'S MESSENGER

SIR,—I note with interest in your last issue the leaderette under the caption "NATIONALISM" and believe that there are many Jews in our community who will subscribe readily to the statements contained in it. Your question why should a Jew born outside of Palestine not retain his nationality is quite pertinent. It seems rather inconsistent and against the interpretation of laws of nationalities and no one has better opportunity to see it than we here in cosmopolitan Shanghai, where practically all nationalities and races are represented. Nobody has the slightest idea to consider the foreigners born in Shanghai either as Chinese or without nationality. The simple act of registering the birth of a child at a respective consulate is sufficient to give him his proper nationality, although as the case might be he will never see his own country. Only the Jew is compelled either to stay without nationality or become a *protege* of another state for technical and practical reasons and *de facto* stay without nationality. Somebody might plead in the particular case of Shanghai that foreigners retain their respective nationalities because of the extraterritoriality in China. But that is not the case, for nowadays we have certain nationalities here who are not enjoying extraterritoriality, as for example, Bolivians under the

new treaty between the two governments, Germans, Austrians and Russians, and still nobody considers the respective nationals born in China as Chinese or without nationality. This applies also to other countries where there is no extraterritoriality at all and the British laws to that effect, too, on a quite modern basis were released and put in force only a few months ago. There is something sublime about people's national self-consciousness, this consciousness is the light in the heart of every Jew that never fades. The very idea of nationality is for an enlightened man a whole cultural programme. The struggle for national independence is to be carried on and realized not merely to satisfy a legitimate patriotic impulse, but in the name of a larger ideal of justice and brotherhood that would in the process of accomplishment regenerate the men and women who struggled toward it. If we want national independence everyone of us must be sharply aware that independence will not preserve a nation. The nation must preserve its independence, a nation made of men who live righteously. The perfection of character, the regeneration of the heart—these must be the aims of all efforts. Not that politics and economics and practical question are not of importance, but because of the fact that without a high moral standard the final goal can not be reached. The pride of being a Jew must be aroused for it is this that will bring success to our efforts. And our nationalism is represented by One God, who is set as a lamp in man's heart, a living principle to be fought for and lived by even in the everyday business, of school, government and our professions. If we require freedom, we must also realize that it is not only the freedom but also the duty to live, grow and develop.

Thanking you for your courtesy in inserting these lines, which I hope might be of inspiration to others, in your esteemed paper.

I am, etc.,
JEWISH NATIONALIST.

SHANGHAI, 12th July, 1923.

Mr. Wm. KATZ BIDS SHANGHAI GOOD-BYE

GOES TO SAN FRANCISCO TO JOIN HIS FAMILY

Entertained and His Name Inscribed in The Golden Book of The Jewish National Fund

Mr. WM. KATZ, a well-known resident of Shanghai for over quarter of a century, said good-bye to Shanghai on the 21st ultimo and left on the *President Lincoln* for San Francisco where he hopes to join his family and make his future home. Mr. KATZ was entertained at the Jewish Club "Ahduth" on the 17th ultimo, by all the philanthropic local Jewish institutions with which he was closely identified and as a mark of appreciation for his excellent services his name has been inscribed in the Golden Book of the Jewish National Fund. The entire contribution, namely £20 - was subscribed on the spot.

THE MOTOR-CAR RAFFLE

In Aid of The Jewish National Fund and The Local Jewish School

No. 188 WINS THE CAR

Drawing Held Under The Auspices of The International Savings Society

After some unavoidable delay, the drawing of the motor-car raffle which was undertaken by the Local Zionist Association and the "Kadimah," took place on the 26th ultimo, at the offices of the International Savings Society, No. 7 Avenue Edward VII., under the direction of Mr. F. VALLET, the Manager of the Society and Mr N. E. B. EZRA, the Hon. Secretary of the local Zionist Association.

The lucky number which drew the prize was 188; it is held by Mr. H. W. SASSOON of Hongkong, to whom the car will be delivered. The following numbers participated in the drawing:—

1 to 100, 126 to 150, 176 to 200, 251 to 275, 276 to 300, 1256 to 1275, 1726 to 1728, 375 to 390, 701 to 725, 801 to 810, 1276 to 1290, 326, 327, 1751, 1601 to 1638, 1051 to 1054, 1675, 1251 to 1255, 1131 to 1138, 1201 to 1203, 1211, 1213, 1214, 335, 336.

Thanks are due to the following for aiding in the sales of tickets: Messrs. A. SOLOMON, H. KAMMERLING, J. JONES, M. MYERS, FRED ELLIS (Hongkong) M. S. JOSEPH (Kobe) SOLOMON S. SHINA (Bagdad) and Mrs. N. E. B. EZRA. As a result of this good work the two above—named institutions after deducting all expenses would benefit about $625.00 each, of which a statement will be published in our next issue.

Sincere thanks are due to the International Savings Society and to its Managing Director, Mr. J. BEUDIN, for permitting the drawing of the raffle to take place under their auspices which was attended to with the utmost care and regularity.

The Winning Number

The following statement was issued by the International Savings Society soon after the drawing on the 26th ultimo:—

SHANGHAI, 26th July, 1923.

N. E. B. EZRA, Esq.
Hon. Secretary,
JEWISH NATIONAL FUND COMMISSION FOR CHINA.
Shanghai.

DEAR SIR,—We are pleased to inform you that at the drawing of the Motor car raffle, which took place this morning at our office in the presence of Messrs. N. E. B. EZRA, F. VALLET and Miss PUTHOD, No. 188 was drawn.

Yours faithfully,
INTERNATIONAL SAVINGS SOCIETY.
J. BEUDIN.
Managing Director.

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NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 7th September, 1923, Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

WEDDING

Katz-Shpunt

Ohel Rachel Synagogue was the scene of a pretty wedding on the 29th ulto. when Miss NADIA SHPUNT, daughter of Mr. and Mrs. M. P. SHPUNT, of Harbin and Manchuria, became the bride of Mr. WILLIAM KATZ, son of the late Mr. M. KATZ and Mrs. KATZ. Rabbi W. HIRSCH officiated.

The Synagogue was tastefully decorated for the occasion with arches of bamboo and groups of palms.

The bride, who was given away by Mr. ELIA E. SHAHMOON, were a becoming gown of white silk lace, draped at the side with pearl ornament, and carried a shower bouquet of white carnations. The wedding veil of white embroidered tulle was held in place by a wreath of orange blossoms. Master M. KATZ, the small page-boy, was dressed in a suit of pale pink silk, and the flower girl, Miss RACHEL LIVCHITZ, made a quaint figure in a louffant frock of pink taffeta. Mrs. A. M. KATZ, who acted as matron of honour, wore a white lace dress with girdle of mauve and silver flowers and carried a bouquet of white carnations. The mother of the groom was gowned in almond green crêpe with draped sleeves of green lace with which was worn a black hat. All the dresses were from Salon Bella.

The groom chose for his best man his brother, Mr. A. L. KATZ, and Messrs. CONRAD LEVY, J. DAVID and D. Abraham acted as ushers.

Immediately following the ceremony, a reception was held at the residence of the groom, 146 Dexwell Road, which was attended by a large number of friends of the happy couple. The house was decorated with a profusion of flowers and the garden illuminated with vari-coloured electric lights. Mr. and Mrs. KATZ were the recipients of many beautiful gifts which were tastefully displayed. The honeymoon will be spent in Tsingtao.

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THE KADDISH—SACRED MEMORIES*

By Dr. Henry Berkowitz (Philadelphia)

The keenest personal interest is felt in that part of our liturgy which constitutes the mourner's service. Its message is so directly personal that no one is exempt from its appeal. In even the most callous it kindles the fires of sympathy. No hour in the year is so intensely spiritual as this. At no other time during the public worship is that solemn hush of reverence laid upon every soul as when the hallowed words of the Kaddish are pronounced. Then a deep undercurrent of devout sentiment sweeps all hearts into the communion of general worship. Even the stranger within our gates finds himself wonderfully stirred by the tender pathos and beauty of that act of solemn devotion. Many have so expressed themselves to me.

In view of these facts I can not but regret the cheap and commonplace criticism of those who stigmatize the mourners as "Kaddish Jews" and lay upon them the charges of rank superstition and worship of the dead. I know that during the past three hundred years, since the Kaddish came into vogue, a strain of Catholicism has passed from our environment into some Jewish practices. Thus somehow there has gained currency among the Jews the notion of a purgatory in which the souls of the dead are, after their release from this earth, kept under fires of probation. During that year the petitions of the Kaddish are declared to be affective in cleansing from sin and securing admission to Paradise. Therefore no opportunity must be missed to attend public worship in order to repeat the Kaddish. Woeful is the fate of that parent who leaves no son to lift up the petitions of the Kaddish in his behalf. And shame upon that son who so defames his father, and reflects upon his merits by continuing to repeat the Kaddish the full twelve months Therefore these mystic words are spoken only during eleven months following the death of parent, of child, husband or wife, brother or sister. And again therefore at each anniversary or Jahr Zeit the recital of the Kaddish is to open the inner gates that lead to ever higher abodes of bliss in Heaven.

The mere statement of these vapid superstitions will, I believe, excite surprise in many of you who have never even heard that any such crude fancies could be associated with that simple and reverent act of worship we call the Kaddish or Sanctification. But you do know that here and there these antiquated and absurd notions have made way among us for even more children fancies and for the gross quackery of spiritualism and other occult pretensions in which the Kaddish is regarded as a mystic means of communion with the dead. There are no doubt a great many of our people who are filled with the rankest superstition and to whom these charges may apply.

The emphasis which Reform Judaism places on the Mourners' Service is intended to lay its severest condemnation upon all these superstitions by making this a service not for the dead but for the living. The solemnities of our great Atonement Day ascend to the climax of the most sublime fervency in the hour which is set aside for the "Hazkarat Neshamot," the "seelen-for or Memorial In this service are centered all those exalted purposes which animate us individually on the recurrence of the great day of grief which commemorates the passing of one of our dear ones—"The Jahr Zeit," as the Germans all call it—"The Nachelah" or inheritance, as the Spanish beautifully and suggestively term it. These are the times of our most sacred memories and therefore the moments in life that are for us the most truly sanctified.

Whatever force may reside in the criticism of the "Kaddish Jews," it is to serve as wholesome warning. But let not cruel scorn and unjust contempt send its blighting and destructive breath among the flowers of genuine religion which grow in the garden of the sorrowing heart. It is the tragedy of human life that sooner or later all must suffer the pangs of grief. No home is exempt from the invasion of death. Sorrow presses the cup of bitterness to the lips of the young and old alike. For years we may have basked in the sunshine of joy and deemed ourselves safe under the aegis of earthly prosperity. Life was so full of keen interest and its material concerns so engrossing, that Religion had no real and vital meaning to us. It was something apart, for ministers and officials, for holiday and sublime events. Joy came and behold! a gracious beneficence filled the world with beauty. We accepted it with a smile, as a matter of course, and scarcely a ripple of gratitude stirred the placid surface of our souls. Reason, with all the armory of argumentation at command, would attack the citadel of our indifference buttressed with doubts and skepticism, but all in vain. Nature spoke with the matchless eloquence of silence, but the ear of the soul was dull and unresponsive. But suddenly a day dawned that was full of clouds and darkness. terror rode upon the wings of the wind and grief forced an entrance into the soul. In the hours of agonizing which are too deep for words, the

*Reprinted from Israel's Messenger of 13th November, 1908.

spirit was mellowed and became tender, susceptible at last to the deeper influence and responsive to the earnest appeal of Religion.

An old rabbi of the 16th century wrote a book called "Healing for the Soul" "Marpe L'nepesh." He pictured the needs of the wounded heart for healing and declared that "the only healing is to be found in prayer," Under the burden of heavy grief and in some mighty inspiration, the musician pours out his heart in melody, the poet chants a soulful dirge, the artist invests his canvas with splendor or makes the marble throb with life. All these are forms of prayer—strange as the assertion may sound It is not the money to be earned or the fame to be won, which dupes the genius, but the irresistible demand of his deepest, triest self to find expression. We are al allied with genius, not in the power of expression, but in the sincerity of our yearning thereof. Every soul has within its inmost depths the divine gift of prayer. We are most absolutely sincere when the shams and vanities of life are turned to mockery by death. Therefore, it is, that in sorrow we want prayer, the language of party and truth. It is the atmosphere in which alone the soul can breathe and find its healing.

For such supreme moments of tenderness and sacred memories the masters of old have framed for us the words of the "Kaddish." Its quaint Chaldaic phrases come to us out of gray antiquity from a source clouded in obscurity. It has passed down the centuries under various modifications, hallowed by the pious use of the generations and it has been so deeply inwrought into the consciousness and affections of the Jewish people throughout all lands that any invasion of it, is like an act of desecration. Lips may have been prayerless for years, but the Kaddish has power to unseal them A man may roam throughout many lands but when the hours of those sacred memories come which bind him to the beloved dead, he will even in most distant places, find the way home to the House of God that he may pay that act of loving devotion, which the Kaddish incites. How then am I called—as is every rabbi—to say the Kaddish for one who even after years of severance from all Jewish ties, yet in the last hour has felt the wondrous thrill of those accents call him home to his people and his God.

Poetry and worship are blended in these hallowed phrases. Unnumbered millions in the generations past, have sanctified them with their tears. Thus watered, the flowers of filial piety grow in strength and beauty, twining about the rugged rocks of duty and clinging so firmly that the storms of life can never tear them away.

The Kaddish pledges to parents the loving remembrance of their children. It thus binds the living with the dead and links earth to heaven. What sustaining comfort lies in the thought that when we pass away from the turmoil of this life and enter into the unknown beyond we shall not have lived in vain, if our efforts are cherished with gratitude and living devotion enshrined in the hearts of our children. In them our hopes-ideals, wishes and prayers will live on. This is their "Nachelah" or inheritance which gains undying force through their sacred tribute as they speak the noble, sanctifying words of the Kaddish.

From the strange fascination which the Kaddish exercises, one might easily be led to a superstitious reference of its words as mystical. Yet they contain nothing but ascriptions of praise to God, repeated with the fullness, characteristic of Oriental redundancy. But these embody the sublime pronouncement of those eternal verities to which the Jew has clung throughout all ages in the midst of dangers and in the face of death. When death makes us aware that all things pass away, we tell of what lasts on, setting forth the primar truths of Judaism. They are summarized in four distinct pronouncements.

By the first of these, a man is summoned away from the selfishness of sorrow to the sanctification of duty. Life calls even from the verge of the grave: "God's work must be done." His Kingdom of Righteousness must be established, in your life and in your day." Each one of us has a share in that supreme task. And to that haste ye and say: "Amen!"

The second sublime precept with which the Kaddish strengthens the soul, is that of Faith. "What! shall we receive the good from God and not receive the evil?" asks Job. In answer the rabbis prescribe a benediction for death as well as life. "All the round world and the myriad manifestations of God's wisdom and goodness and grace proclaim his praise." Learn from this that however deep your grief and bitter your sorrow, there is in your trial some supreme lesson of life, some noble chastening of the soul for which, you too must unite your voice in the grand paean of all creation's universal praise of its Maker and say: "Amen!"

The third deep and tender precept of the Kaddish is that of Hope. In the presence of death when gloom seizes upon the spirit and despair threatens the soul, our Religion whispers immortal hope. It sanctifies the memory of the beloved dead and enshrines it as the perpetual inspiration of our life for good: it invokes divine peace upon the immortal soul and sustains, comforts and strengthens us in our grief with thoughts of God's mercy and grace.

The remembrance of all the martyred and noble dead descends to us as a heritage of blessing. And as we link to this, the memory of our sainted dear ones, we are impelled to grateful acknowledgment as we say: "Amen!"

The fourth exalted precept of the Kaddish is that of Resignation. In the presence of death, when so often we are full of rebelliousness the knowledge of our mortal weakness is forced upon us. The achievements of our hands and the triumphs of our intellects are brought down to their actual measurements in time by the standards of eternity. When we come to realize thus our utter helplessness and dependence, crushed and humilitated, we find rest and comfort and peace only in that submission which is the product of true Religion: "May he who ordaineth peace in the worlds above, grant peace unto us." As all the heavenly hosts and the minutest creatures fulfill their destiny under His will so must we learn resignedly to conform our will to His and to this, with eager hearts, we hasten to say: "Amen!"

These four sterling principles are proffered us by our ancient faith in the time of our direst need, when the soul craves for nutriment.

Thousands and tens of thousands have risen from before their dead, and upheld by these simple stirring accents have bravely responded to the demands of life and manfully carried the burden of their grief. Rich is the fortitude, religious calm and moral courage which the Kaddish inspires.

Let these four sterling principles by which life is sanctified in sorrow, the Sanctification of Duty, Faith, Hope and Resignation, control us as we unite in this Memorial Service. That they may be vividly presented, let me offer them to you in this excellent rythmical paraphrase of the Kaddish by E. A. C. Brown:—

Exalted be his great and holy name,
Whose righteous hand hath righteous judgment wrought
Through all the worlds created by His will
Now be His Kingdom of redemption brought,
Let righteousness spring forth, Oh haste and tarry not!
And say ye: Amen.
Dominion, honor, glory, grace and power,
Blessing and bliss, and praise, exceeding praise,
Realm beyond realm, and worlds, all worlds beyond.
To Him, Father of souls, Ancient of Days,
Still with one voice of faith the scattered House shall raise.
And say ye: Amen.

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WHICH WAS FOUNDED IN 1901 BY THE FIFTH ZIONIST CONGRESS FOR THE PURPOSE OF ACQUIRING LAND IN PALESTINE AS THE INALIENABLE PROPERTY OF THE JEWISH PEOPLE

(ISAIAH CHAP. 61, v. 4) "AND THEY SHALL BUILD THE OLD WASTES, THEY SHALL RAISE UP THE FORMER DESOLATION AND THEY SHALL REPAIR THE WASTE CITIES, THE DESOLATIONS OF MANY GENERATIONS."

Remember the Jewish National Fund in your Last Will and Testament.

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 7TH SEPTEMBER, 1923. 26TH ELUL 5683.

ROSH HASHANA—THE NEW YEAR

On Monday evening, September 10th, the Jewish people of the world will gather in their Synagogues to usher in according to our traditions Rosh Hashanah or New Year's Day, which holiday will last until Wednesday night. The basis for the observations of Rosh Hashanah is to be found in different sections of the Bible. The following is one of these references; in the 7th month on the first day of the month shall be a rest unto you, a memorial of blasts, a holy convocation shall be unto you (Leviticus 23:24). Although the Jewish New Year in no way is analogus to the secular New Year there is one custom, however, that does bear some similarity. It is the ringing out of the old year and the ushering in of the New Year which, however, is not accompanied by boisterous noise or loud ostentation, but rather by a solemn devoted poetic prayer. Rosh Hashanah is also known as the (Yom-ha-Din) judgment day and is so regarded by men and women who survey the achievements of their lives and their own particular conduct so that they may obtain sufficient incentive to amend their errors. The day of judgment is thus set by the Jewish Religion in life so that one can prepare himself for the "great beyond." Because of the solemnity of the day and the solemnity of the services appropriate to the day one is in a mood to repent and to live in higher humanitarian, moral and religious plane.

Among the solemn ceremonies above referred to is the sounding of the Shofar which brings to the minds of the worshippers the great sacrifice that ISAAC, the patriarch, was willing to make, but which was prevented by Divine intervention. In the stead of the human sacrifice a ram was brought upon the altar, the horn of which, our tradition tells us, is sounded in the realm of the spirit world on the New Year's Day. According to one of the Rabbis in the Talmud this Rosh Hashanah marks the 5,684th anniversary of the world's creation. The Jewish people of the world avail themselves at this season of the privilege of exchanging greetings between friends and relatives; of cementing stronger friendships and of reconciling differences that might have originated between friends.

* * *

THE LATE PRESIDENT HARDING

The sudden death of President HARDING will be sincerely mourned by Jews throughout the world. Nations, without adjectives, will unite in deploring his loss at the present critical stage in the history of the world, for he was one of those men who may be called a cretaure of destiny. In President HARDING the Jews have lost a distinguished exponent of their ideals, an ardent champion of their national aspirations which he did much to foster in his life time. There were two or three outstanding features in his administration which entitle him to the homage of the whole House of Israel. It is a well-known fact, that President HARDING had thrown the weight of his influence on the side of Jewish Palestine and gave his hearty support and endorsement to all Jewish efforts in that direction.

For the first time in the history of Zionism, he received officially the Administrative Committee of the Zionist Organization of America at the White House, on July 20, 1921. President HARDING evinced his keen interest in the Zionist ideal and reitcrated his conviction in the triumph of the Jewish national aspirations. In a letter to a leading American Zionist, dated June 1, 1921, he wrote *inter alia*, as follows:—

'I want to add an expression of my most friendly interest in and for the Zionist movement. It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity.'

When the Palestine Foundation Fund was launched in America last year, President HARDING extended the movement his approval and hearty endorsement. In a letter dated May 11, 1922, he wrote to the Zionist Organization as follows:—

'.....I have always viewed with an interest, which I think is quite as much practical as sentimental, the proposal for the rehabilitation of Palestine, and the restoration of a real Jewish nationality, and I hope the effort now being carried on in this and other countries in this behalf may meet the fullest measure of success.'

On May 3, 1922, the resolution declaring that the Government of the United States favours the establishment in Palestine of the National Home for the Jewish people was unanimously, without discussion, adopted by the Senate and subsequently signed by President HARDING.

The life-work of this truly great and noble American can hardly fail to leave his mark behind; his footprint upon the sand of time was such as will remain indelible. His death is a great loss to world Jewry. His good name will live in the history of our people, a name and a fame whose lustre will not be dimmed and whose glory will grow in the coming centuries.

[*The above tribute was published in the North-China Daily News, The Shanghai Times and The China Press of the 7th August respectively.*]

* * *

A BROAD-MINDED CHRISTIAN.

The late Mr. HARDING was active not only in Jewish Nationalist affairs, but in all matters appertaining to our people. The following letter addressed to the Union of American Hebrew Congregations on the occasion of the latter's Jubilee Dinner in January last is a striking testimony of Mr. HARDING'S broad and catholic views:—

I had hoped to take part in this commemoration because it seemed to afford occasion for saying some things which have been much in my thoughts of late. One of the marvels of humanity's story has been the strength and persistence of the Jewish faith and the continuing influence and power of the Jewish people. I cannot but feel that these things are in large measure owing to the Hebrew conception of a personal God and of the individual accountability of men and women. There is evident almost everywhere in the world the need for a restoration of the soul of religious devotion; for individual consecration to that ideal of religion which recognizes it as able to give something that neither patriotism nor civic virtue can ever afford. The human race, or certainly great and potential sections of it, has been getting away from its religious moorings. It needs a revival of the sincere conception of personal relationship of God to man, and of man to God; a restoration of faith in the fundamentals that are eternal.

Feeling thus, and recognizing the great debt that other religions owe to the Hebrew faith, I would have been glad to avail myself of the opportunity which you have tendered, to express somewhat my convictions in this vital department of human concern. The world needs the renewed assurances of faith in the Almighty, and the tranquility which comes of that faith.

There will be among those taking part in your notable commemoration many better able than I to present these thoughts, so I can express no more sincere wish than that the gathering may inspire some of them to voice in words of conviction and power the thought I have sought to convey.

With all assurance of my sympathetic interest in behalf of your splendid purposes, I remain,

Most sincerely yours,
WARREN G. HARDING.

OUR COMMUNAL ARMCHAIR

The Local Jewish School

In the last issue we published the first list of donors to the building Fund for a new Jewish school in Shanghai. We congratulate the subscribers and even envy them for the privilege which is their's. We had hopes of publishing the second list of donors in this issue, but the genial Hon. Treasurer could not supply us with same, there being no further response forthcoming from those of our people on whom we have prior claim. This is to be regretted. A community cannot flourish and thrive without an ideal. For the first time in our history here we are making a genuine effort to build a local institution from our own funds without appealing to outsiders for help. The time has come when local problems should be husbanded by local men; men who have made their fortunes and wish to live here. It is an axiom, deny it who may, that those who enjoy the fruits of society should give something in return for enabling them to hoard and to build. But, some of our people have become slaves of their weaknesses. They know no higher duty, except to feed their selfishness and their own appetite. Ideals no longer enthuse them. The harshest persecution and injustice in the past have strengthened the peculiarity of the Jew in his adherence to Jewish ideals. But no sooner did he see the light of freedom and the balmy encouragement of equality of opportunity than he assimilated himself to his environment with all the quickness of perception, all the energy, all the persistence with which he is so remarkably endowed. We believe that the defect lies in the training. We know of some cases where fortune became a misfortune. Such instances are provided by the young men coming from India and Bagdad. They turn out (happily, there are some exceptions judging from the list of fat sums donated for the school and published in our last issue) miserable failures and look down with disdain upon anything Jewish. They are cynical of every noble endeavour and every cause that calls for sacrifice. Perhaps we are giving them too much prominence but, nevertheless, we cannot help saying that these newcomers who until recently were in poor circumstances have turned out sorry specimen of the stuff from which they were hewn. Such types of "Jews" who desert their own people in time of need are not the men who will live in the hearts of their fellow-Jews. The prayer of the COHEN GADOL in ancient times, "O God, let not the homes of Thy people become their graves," may well be offered to-day; for, in too many cases, the modern home is a grave, in which lies buried a human soul. Unfortunately, we learn nothing from history. Evidently HEGEL was right, that the only thing men learn from history is that men learn nothing from history.

Temporary Measures

We are pleased to observe that a new committee has been appointed to look after the management of the Jewish school. This is headed by Mr. J. E. SALMON, than whom no one is more

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fitted to pilot the difficult state of the institution. Mr. SALMON is an old esteemed resident of Shanghai and has given the best part of his services to the community. He served it well and made it richer by his wealth of enthusiasm for the cause. As CHAIRMAN of the School, he has a splendid field before him and we believe he will carve it well. Due to his own initiativeness, he secured the aid and sympathy of Mr. J. S. DAVID, a young Jewish gentleman who accepted the post of Hon. Secretary. Mr. DAVID is a new recruit and we believe he will acquit himself well. We understand that pending the erection of a new building, new premises have been engaged temporarily at North Szechuen Road Extension. It is the site of the American school. At the end of this month, the Jewish school will be removed from its present quarters, until the new building, for which funds are now being raised, will be started and equipped. We wish the new committee every success in their future undertakings and hope that every assistance will be accorded them in their arduous task by the community.

Our Kasher Meat

We regret to observe that the supply of kasher meat continues to disturb the peace of our community. The present system or want of system is extremely intolerable. The so-called Shehita Board exists in name only. Ever since the death of Mr. S. J. SOLOMON of revered memory, matters have drifted from bad to worse and it is difficult to find out who is the responsible head of the Board. Those who do not consume kasher meat have no conception the amount of hardship the orthodox Jews undergo daily owing to the arrogant and intolerant attitude of the butchers. The latter are simply uncontrollable in their eagerness to levy the maximum price for the meat and even then it is the chosen few who are privileged to secure it. Woe betide a customer who comes a few minutes late! He simply has to walk out disappointed. How long we ask this sort of mismanagement to be tolerated? We would like to know what right the butchers have to sell kasher meat to non-Jews and thus ignore the requirements of the Jewish customers. Has the "Board" no control over the butchers? Surely we are not maintaining the Shohatim here in order to supply kasher meat to non-Jews? We are pleased to observe that a protest has been lodged. The following letter addressed to the Hon. Secretary of the local Jewish Communal Association on the 30th August by a member of our community, is self-explanatory:—

"I beg to draw your attention to the fact that the meat problem here is growing more serious day by day and to my mind some steps should be taken to remedy this serious defect from which we are all suffering.

"I may add that yesterday I had given instructions to the Shohet as usual to buy for me meat for this morning, and to my surprise he gave me to understand to-day that all the meat was sold before 6 a.m.,—the majority of the buyers being non-Jews! This is really surprising that our community should pay for the maintenance of the shohatim in order to supply kasher meat for non-Jews, while our own people must be driven to either eat taref meat or do without it. I maintain that this situation is growing from bad to worse and should not be tolerated any longer.

"We are to-day maintaining three shohatim and yet the result is most unsatisfactory to all of us. I am sure I am voicing the sentiments of a large number of dissatisfied members who have suffered and are still suffering from the inefficient management of the Shehita Board. To my mind it is high time to reorganize the Board and adopt a proper system of seeing that the meat should be sold to every Jewish customer."

Here the matter rests for awhile and we hope to revert to it in our next issue.

Our Young Men

As was to be expected, our criticism in these columns concerning the way our young men are brought up and their outlook on Jewish life has evoked a rejoinder. There are those who commend us for declining to follow the line of least resistance while there are also others, we imagine, who are annoyed at us for disturbing the "peace" of our community and criticising its past neglect to plant seeds on fertile soils. Among the latter the idea is probably cherished that far better ISRAEL'S MESSENGER be no more than allow our equilibrium to be ruffled and our shortcomings ruthlessly exposed before the world. Well, we do not mind what certain advocates of the Dark Ages may think of us. Our road is clear. We are here to stay and throw the flashlights on the darkest spots in our communal rank.

A young man, just out of his 'teens," reared in an orthodox home where more regard is given to the letter than to the spirit, has had the courage to write to us, strongly resenting our criticism of the "young men" in our last issue. He prefers to remain anonymous and would like to be known by the letter "N." In the course of his letter, he says:—

"You speak in a slighting tone, Sir, of *John Bull* which exerts a great influence in Great Britain, of the *Police Gazette*, a by no means cheap publication, of *Punch* the wittiest English magazine, and of *Tit-Bits*, a well of information and an education to youngsters.

"And what do you expect Jewish youths to read? Are they going to bury themselves in "Jewish ideals, history and religion?" And what, pray, is the use of ideals without attaining them?

"The Jewish youth wants an example in faith and in general religious behaviour from his elders, and a fine example he finds in Shanghai's influential Jews! Only a deplorably small percentage of them are really religious; the rest worship the almighty Dollar!"

That a young man of orthodox parentage should express himself in this strain the outlook must be dark and hopeless. All the more there is reason to decry the present tendency to leave "well" alone and to close our eyes to the grave situation confronting us. We did not refer slightingly to the above publications. We desired to prove that our young men instead of reading Jewish publications, preference is given to non-Jewish ones only. What a wealth of Jewish knowledge our young men would have if they were to read regularly week by week, the London *Jewish Chronicle*, to say nothing of other scores of Jewish publications. Works on Jewish history, philosophy, ethics, etc., are readily ac-

cessible in these days and there should be no more excuses on the part of the latter that they are not well provided for. To bury oneself in "Jewish ideals, history and religion" is the paramount duty of every Jew and Jewess if they wish to be known as Jews and not pagans. A Jew who does not know the ideals of his people, who is not fully conversant with the thrilling episodes of the role which his people had played in the world from hoary antiquity, who possesses a smattering knowledge of the religion of his sires, such a Jew is a menace to society and to the world at large. Such a Jew who prides in his Jewish ignorance, like the blind man of his sightlessness, is the greatest anti-Semite in the world. We have no desire to exaggerate local conditions, but the letter of "N" published above is an eye-opener to us and should not be overlooked by the powers-that-be. Nothing can be done to stem the wave of indifference everywhere except by a re-organization of the system of education in our schools and to appoint efficient teachers for the purpose. What are we doing towards this end?

* * *

THE JEWISH NATIONAL FUND

The gratifying announcement has just been made that the Jewish National Fund has passed the one million sterling mark. In the twenty years of its existence, the Fund has served the Jewish people well and the colonies in the Land of Israel stand as a lasting memorial to its efficiency. Established with the object of buying up land in *Eretz Yisrael* for the Jewish people, and depending at first upon penny-box collections, the Fund has perhaps been misunderstood as standing for something small and insignificant. On the contrary, the Jewish National Treasury is one of the most important in the Jewish National movement, although it is just beginning to assume that dignity that is commensurate with the importance of its task in the Land of Israel. For, it is not hard to understand that in our task for national rehabilitation, the acquisition of the land is the first and the most important step. It is rather a pity, that during all the years of its existence, the Fund should have been obliged to limit the scope of its usefulness, because so few people had awakened to a realization of its importance and were contributing to its funds. Now, all this is changed. The Jewish National Fund is recognized as a vitally important branch of the upbuilding of the Jewish National Homeland in *Eretz Yisrael*. All thinking Jews and Jewesses realize that our great opportunity in our ancient Fatherland has come and that we must make good now, or lose caste amongst the other peoples of the earth. Every form of activity in *Eretz Yisrael* must interest us, but especially such activity as has already justified its usefulness. In this category, the Jewish National Fund stands first ant foremost.

* * *

LORD BEAVERBROOK, SIR PHILIP MAGNUS, MR. L. MAGNUS Et. Al.

We make no apology to our readers for referring once more to the campaign of vilification initiated by LORD BEAVERBROOK against Zionism at the instigation of the financial magnates in Anglo-Jewry. The wickedness of the whole gang of mischief-makers has been exposed and the guilty party upbraided for their treacherous behaviour towards *Kahal Yisrael*. Our readers will recall that in our July issue we referred to the allegations made by LORD BEAVERBROOK that he was prevailed upon to combat Zionism by a representation made to him by a committee of "British" Jews. When pressed by the two Jewish London contemporaries, *The Jewish Chronicle* and the *Jewish World*, to disclose the identity of these traitors in the Jewish camp, his Lordship declined to do so on some frivolous pretexts, but, lately he has seen his way in pure "self-defence" disclose the names of the delegation which called upon him for sinister purpose. In a letter to that brilliant Jewish weekly, *The Jewish World*, of the 28th June last, his Lordship states his case as follows:—

> The late Sir Charles Henry, M.P., wrote to me to know whether I would receive a deputation from the League of British Jews to protest against the use of public money for Zionist propaganda and for a policy of which they disapproved, and attached a printed list of the Committee. My answer was: Yes. The deputation consisted of Sir Charles Henry and Mr. Lionel de Rothschild.
>
> They persuaded me with their arguments, and I decided to disband the Zionist organisation and replace it by a new Committee composed of several anti-Zionists and two Zionists. For this I received a written protest from the Earl of Balfour then Foreign Secretary. I adhered to my decision.
>
> In the meantime, I had a correspondence with Sir Alfred Mond on the subject. He has his own files, and when he has looked through them, I doubt if he will be absolutely satisfied with the terms of his denial of April 16th. I hope he will make some further statement.

[Written for ISRAEL'S MESSENGER]

MY CREED

One religion I have always observed,—
A Creed to which no faith is blind;
Even God, whom I have faithfully served,
Can no fault in this new Creed find.

I know religion means no less, no more
Than seeing to another's need.
Offering sympathy and loving lore:
These are the precepts of my Creed.

Being kind to those whom kindness may aid,
Without seeking ought in return,
Showing sympathy to creatures God has made,
That's the Creed I want all to learn.

To bear the ills of life from day to day,
Waste no time in recounting them;
To labour and to love, to trust and pray,
For sighing will not your sorrows stern.

This is right living, whate'r you be,
It makes of life a perfect plan.
Live for Justice, for Peace and Equity,
Let others scoff as much they can.

B. J. H. SOMAKE.

Bombay, 2nd July, 1923.

"THE NEW JEWISH PALESTINE"

Will be Screened for the first time in Shanghai, on Wednesday, 24th October, 1923.

"THE NEW JEWISH PALESTINE"

A film recording the work of The Jewish National Fund will be screened shortly under the auspices of the Jewish National Fund Commission for China.

The film shows the History of Zionism from the first landing of the Halutzim to the present day. The tale of the Jewish Pioneers, their courage and perseverance, the slow and laborious tilling of virgin ground, the growth of one colony after another, all this forms fit subject for a romance; and beautiful pictures are shown of the palm and wine colony of Rishon-le-Zion, of Orange harvests and Banana crops, of the smooth waters of the Jordan, and of barren stony country which has lain untouched for over 2,000 years. The work of the National Fund in the development of Almond-growing, Honey-farming, and many subsidiary industries is shown, and an appreciable part of the film is devoted to afforestation.

No Jew in China should miss this opportunity of seeing for himself the regeneration work that is now going on in his own Homeland.

Admission fee $3.00, $2.00 & $1.00.

The film will be shown in Shanghai for one night only, after which it will be sent to Tientsin, Hongkong, Singapore, Java and India.

Some notable local personages have promised to attend the show and an address on the "New Jewish Palestine" by a prominent local friend of the cause will be given.

It is the imperative duty of every Jew and Jewess to attend.

THE JEWISH NATIONAL FUND COMMISSION FOR CHINA.

But as far as he is concerned, I am prepared to leave the matter there, because I believe now that I made a mistake in attributing to him a definite anti-Zionist attitude.

I can only account for Mr. de Rothschild's denial made before anyone had challenged him, to some amazing lapse of memory. He paid two visits to my office in company with Sir Charles Henry.

There remains the *Jewish Guardian* and its Board Room.

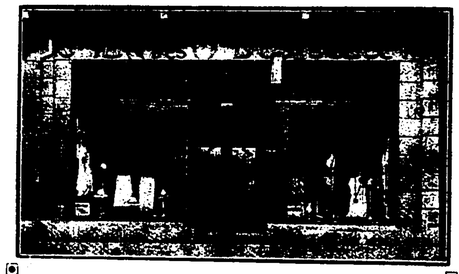
I understand that Mr. Laurie Magnus is the Editor and Managing Director of this paper. When I decided to replace the Zionist Propaganda Department headed by Mr. Hyamson with another, Mr. Laurie Magnus was recommended to me for Mr. Hyamson's place. A letter of acceptance on his behalf was written by his father, Sir Philip Magnus, to the late Sir Charles Henry, who had accepted the Chairmanship of the new Committee.

From the foregoing it is obvious that LORD BEAVERBROOK *was* approached by the late SIR CHARLES HENRY, MR. LIONEL DE ROTHSCHILD, SIR PHILIP MAGNUS and others. Denials and counter-denials seem to be in the air. Both Messrs. LIONEL DE ROTHSCHILD and LAURIE MAGNUS have repudiated in the columns of the *Jewish World* the allegations made against them by LORD BEAVERBROOK. The *moserim* have suddenly realized the perilous position into which they have drifted themselves and desire to escape the verdict of condemnation which they well merit from *All-Yisrael*. There can be no gainsaying the fact that the manner in which they have conducted their campiagn against, what the London *Jewish Chronicle* calls, the "dearest aspirations of the Jewish people" leaves no room for doubt that they are the avowed enemies of our nation, and Jewry as a whole should look upon them as such. Both LIONEL DE ROTHSCHILD and SIR PHILIP MAGNUS have an unenviable reputation of treacherous conduct behind them and it is our duty to draw the attention of our readers to their malevolent designs. It is up to the London Jewry to act in the matter and act at once. Those who pose as leaders in a community should be called upon to either behave Jewishly or step down and out. Anglo-Jewry has in the past few years given us treacherous leaders, or rather misleaders who have used or rather abused their position into which they have been placed. We cannot afford to let these men act as spokesmen for us. We say again that it is up to the ranks and file in Anglo-Jewry to act at once before it is too late.

At the same time, we cannot help remarking that both SIR PHILIP MAGNUS and his clever son Mr. LAURIE MAGNUS, M.A., owe an apology to the Jewish nation. Ever since the issue of the BALFOUR Declaration, these two individuals had been unceasing in their intrigues to thwart Israel's aspirations in which as Reform Jews they have ceased to believe. On more than one occasion we drew the attention of Mr. LAURIE MAGNUS to his objectionable behaviour. In a letter dated February 22, 1921, he wrote us justifying his "stand" and endeavoured to convince us that he was not aiming to disrupt the national hopes of Israel but seeking different ways with a view to reconcile them. Here are a few extracts fom his letter to us, which although personal, are published to elucidate the trend of the mind of one who, while seeing the mote in other people's eye could not remove the beam from his own:—

"I note, further, that you regard Sir.....as more Jewish than my Father or myself. I must not dispute your definition of Judaism. I would point out, however, that Sir.....'s elder daughter was married in church, and that his younger daughter is now engaged to a member of the church of England. My children are still too young for me to say with assurance that they will not commit this desecration of Judaism, but my Father's children have not committed it, and I am unable, as the son of KATIE MAGNUS, whose books on Jewish history and Jewish ethics are perhaps not unknown to you, to conceive a definition of Judaism which would regard a consenting father of apostates as a better Jew than a father in Israel."

Between a father consenting to a daughter's marriage in a church and a father who allows himself and his son to play the role of a *moser* in order to hurt the "dearest aspirations of the Jewish people," we are not unable to distinguish clearly. We give a chance to our readers to judge for themselves as well. We leave it to posterity to estimate the true worth of SIR PHILIP MAGNUS and Mr. LAURIE MAGNUS, M.A., in their role of traitors to the nation from which they have sprung. We leave it to the Judge of Judges—*Yereh Elohim w'yishpoat.*



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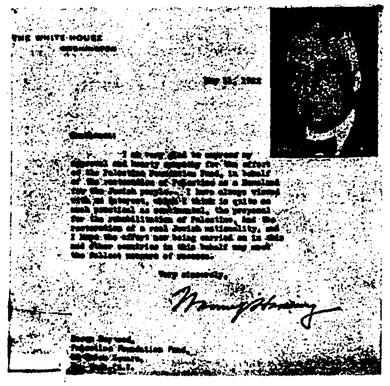
FACSIMILE OF A LETTER ADDRESSED TO THE ZIONISTS BY THE LATE PRESIDENT HARDING, AFFIRMING HIS FAITH IN "THE REHABILITATION OF PALESTINE AND THE RESTORATION OF A REAL JEWISH NATIONALITY."


THE WHITE HOUSE

WASHINGTON

May 15, 1922

My dear Mr. Lansing:

I do very much hope to express my personal and hearty sympathy for the effort of the Palestine Foundation Fund, in behalf of the representation of Palestine as a Jewish home for the Jewish people. I have always viewed with the deepest interest, which I think is quite on such practical as sentimental, the proposal for the rehabilitation of Palestine, for the reconstitution of a real Jewish nationality, and I hope the effort now being carried on in this and other countries in this behalf may meet the fullest measure of success.

Very sincerely,

Warren G. Harding

Hon. Bainbridge Colby,
Palestine Foundation Fund,
[illegible]

EDITORIAL NOTES & COMMENTS

5683.

Another year is passing to the tomb of oblivion. Another year is dying or is on its death-bed. 5683 will soon be no more. It was a "quiet" year frought with not much significance to our people. In benighted lands the hands of the oppressors are still hanging over them like a Damocles sword. It is conceded that Israel's only hope lies in the rebuilding of the Jewish National Homeland in *Eretz Yisrael*. Happily, in the year under review progress was made in this direction and it is hoped that in the ensuing year the development will be maintained and greater strides registered for the weal of our people and our rejuvenated nation.

* * *

NEW YEAR GREETINGS.

We take this opportunity of wishing all our readers, contributors and advertisers alike a very happy and prosperous New Year. May the year 5684 be a year of plenty to all Israel and humanity at large. May it bring us a step nearer to that ideal age for which our ancient prophets and seers have longed and yearned and visioned. May it also witness in full the realization of our age-long national aspirations of a regenerated Judaism and Palestine rebuilt.

* * *

THE ORGAN OF THE PSEUDO-ZIONISTS.

The Jewish Guardian, a baby of four summers, is wondering why the leading organ of British Jewry does not refer to it by its proper name instead of calling it "the organ of the Leaguers." Probably, it is due to the fact that the organ of British Jewry does not wish to give the latter free advertisement or further notoriety. The Talmudic maxim, "He who runs after glory, finds glory running from him; but he who runs from glory, finds glory pursuing him" should be remembered. The outrageous conduct of the "toy-journal" towards Zionism is responsible for its removal from the local Jewish library since a year ago.

* * *

ISRAEL AND THE NATIONS

Rabbi JUDAH HALEVI'S assertion that Israel is the heart of the nations is daily verified. There is hardly an occurrence which does not in some way or another affect our people. Hardly anything happens in the affairs of the world which directly or indirectly does not bear some relation to the Jew. The Great War, in all its phases, has had more significance for the Jew than might be supposed. In the swaying to and fro of the arms and armies of the nations the Jew suffered without truce or respite. He had far more men in the field in proportion to his numbers than any other people. He dared more and risked more than any other people. And he has been more affected by the outcome of the war than any other people have been. Rabbi JUDAH HALEVI was certainly right, Israel is the heart of the nations.

* * *

A CONTEMPORARY RUNNING AMOK.

Mr. NATHAN STRAUS and Rabbi STEPHEN S. WISE, President and Chairman, respectively, of the Executive Committee of the American Jewish Congress, are making an interesting attempt to justify the continued existence of their homeless and wandering chee-ild by bringing over ISRAEL ZANGWILL in the dual capacity of physician and wet nurse.

COLDER WEATHER

will enable us again to offer to our patrons numerous appetizing, appealing, distinctive table delicacies which will be coming in from now on with each steamer from America and Europe.

"President Wilson" had just brought in the following:

Large Green Olives.
Ripe, juicy California Olives.
Crisp Dill Pickles.
Camembert Cheese (in wooden boxes).
Limburger Cheese (in 1-lb. pats).
McLaren's Cheese in glass jars.
Boneless Codfish.
Danish Liver Paste (delicious for sandwishes).
Norwegian Anchovies in small wooden casks.
Swedish Health Ry-Crisp (highly recommended by physicians).
S. & W. Ting Artichoke Hearts.
Paprika in bottles.
Sweet and Sour Gherkins.
Smoked Eels.

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We cull the above from the columns of the *American Israelite*. It proves that our contemporary is reaching senile decay. That a Jewish (?) journal can afford to scoff at Jewish efforts to solve the age-long problems besetting us in the Diaspora is a new phenomenon in our history. But, of course, what can we expect from an assimilated, anti-Zionist, anti-Jewish and radical reformed *weakly*?

* * *

JEWISH NATIONALITY.

Doar Hayom, a leading Hebrew daily published in Jerusalem, *Eretz Yisrael*, reproduces verbatim from our columns the correspondence passed between us and the local British Consul-General regarding Jews and Palestinian citizenship. Jews everywhere are astonished indeed to observe that in regard to this matter stringent rules had been laid down which make it hard for a Palestinian Jew to settle abroad unless he is willing to run the risk of losing his citizenship altogether. This matter is one which affects the vital interests of Jewry throughout the world and we sincerely hope that the Powers-that-be will revoke this unworkable law which requires all the Jews to be huddled in Palestine and none left outside unless they are prepared to pay heavily for it. Having drawn the attention of the High Commissioner of Palestine to this anomaly we hope to be favoured with an assuring reply, as the subject affects the major portion of our people in the Diaspora.

* * *

THE GANG OF MOSERIM.

At last Lord BEAVERBROOK has given out the names of those Jews who protested against Zionism and the Zionists, among whom were the late Charles Henri, Lord MAGNUS, the editor of *The Jewish Guardian*, and LIONEL ROTHSCHILD. The Lord's letter, published in *The Jewish World* of London, England, is very interesting, yet not surprising. We have a great number of Jewish anti-Semites in our country. The HENDRICKS and other fabricators of lies against the Jews, we are told are encouraged by Jewish Mosrim. We loath their names, and hence do not mention them.

We cull the above from the *Jewish Tribune*, New York's only leading Jewish weekly. It represents the views of the Founder-Editor, RABBI DR. NEHEMIAH MOSESSOHN. We are pleased to observe that this doughty champion of Israel's "dearest aspirations" has spoken on the subject. His condemnation of the Jewish *moserim* will be echoed by all thinking Jews and Jewesses in the Diaspora. We Jews have a duty to perform towards *Eretz Yisrael*. We cannot allow a gang of financial *magnates* or MAGNUSES to interfere in our "dearest aspirations" in order that they may enthrone their new-fangled Judaism upon us and bury the Jewish nation alive. We must protest as loud as we can until we succeed in driving away the Jewish "Sir" ROGER CASEMENTS from our camp.

* * *

A "PRICKLY" CONSCIENCE

The frantic manner in which Mr. LIONEL DE ROTHSCHILD and "His Excellency" LAURIE MAGNUS rushed to repudiate the statements of LORD BEAVERBROOK is both amusing and perplexing. To an ordinary layman it is not quite clear why these "noble souls" in Anglo-Jewry should protest "too much" when they are actually known for their notorious campaign against political Zionism. To invite LORD BEAVERBROOK, a leader in the journalistic field, to aid them in their hostility to overthrow the Zionist ideals, is nothing strange or irregular on their part. Why then all this fuss to make LORD BEAVERBROOK a modern Azazel? Is it possible that our quondam enemies have suddenly discovered the errors of their ways and are anxious to make the *amende honor able*? On the other hand, their action in repudiating LORD BEAVERBROOK may serve to excite his indignation and make the latter seek for a revenge. It may yet be possible that his Lordship, in view of the queer attitude of his quondam "friends" who composed the delegation in denying every thing, may in turn become a real convert to Zionism and help the Zionists to re-build the Jewish Commonwealth in *Eretz Yisrael*. There may yet be a day of reckoning for the Jewish *moserim*, but as for LORD BEAVERBROOK we are ready to forgive him for his past anti-Zionistic agitation, inasmuch as he had been duped by men whom he thought represented true Jewish opinion.

* * *

MR. C. S. GUBBAY

While we seek in vain the co-operation of our young men in communal work, let us not lose sight of the fact that we have in Mr. C. S. GUBBAY a great communal asset. Mr. GUBBAY left Hongkong for Shanghai over two years ago. Prior to his departure from the Colony he was tendered a banquet by the community with an address which referred in glowing terms to his great work. An account of this was published in our issue of April 22nd, 1921. We are pleased to say that since Mr. GUBBAY's stay here he has continued his good work for Jewry uninterruptedly. To-day he discharges the onerous and serious function of Hon. Treasurer of three institutions, namely, Jewish Communal Association, Ohel-Rachel Synagogue and the Jewish School. It speaks volumes for the zeal and enthusiasm of the man who is valiantly bearing the burden of work which should have devolved on much younger shoulders in our community. When Mr. GUBBAY was banqueted in Hongkong he was referred to as a typical leader easy to be followed. Mr. DAVID ARAKIE in his eulogy of him, said:—

> "He has throughout exhibited the power of combining self-respecting modesty with a capacity for independent thought, and has in all things shown himself to be a worthy and admirable leader."

We sincerely echo the sentiment expressed and repeat again what has been Hongkong's loss has been our gain. And a timely gain at that.

* * *

SHEHITA

The London Times, of recent date, in addition to containing an excellent letter on *Shechita* from the Chief Rabbi, included a very valuable contribution upon the question from Dr. LEONARD HILL. He wrote:

> The evidence of the late Sir MICHAEL FOSTER and Professor STARLING in favour of the view that cattle might remain conscious for a short time after cutting of the carotid arteries was based on a mistaken supposition that the vertebral arteries supplied the brain of these animals with blood as they do in man, and that these arteries, shielded by bone and not severed by the cut, might convey blood to the brain for a few seconds after the cutting of the carotids. The fact that the vertebral arteries in cattle supply the muscles of the head and not the brain, I pointed out in a report which I made on methods of slaughter in answer to that of the Admiralty Committee, which is cited by the DUCHESS of HAMILTON. The evidence that sudden stoppage of the carotid arteries causes loss of consciousness is overwhelming; also the evidence that a big injury is not felt at the moment of its infliction. The fact that no Government action followed the report of the Admiralty Committee speaks for itself. It is easy to create prejudice on these matters and put aside a just and temperate view.
>
> There is one point in which I stand corrected. The rubber mats which I saw used years ago were found, so I am informed, unsuitable. The last invention is to cast the animal on to a thickly padded mattress. Casting an animal is no more inhumane than roping it down before the application of the "humane killer."

Of course, as we have so often contended, the point in the whole controversy is not which method most quickly causes death, but which most surely and quickly causes unconsciousness. There can be no doubt, having regard to what Dr. HILL says, that the Jewish method causes virtually instantaneous loss of all sentiment feeling.

[*Continued on Page* 16]

PRESIDENT HARDING AND THE ZIONIST DELEGATION AT THE WHITE HOUSE

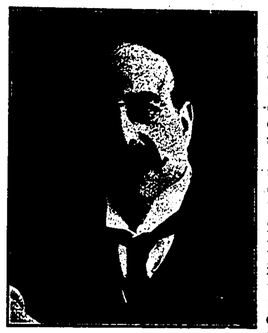
A PROPHETIC VISION

It is impossible for one who has studied at all the services of the Hebrew people to avoid the faith that they will one day be restored to their Historic national home and there enter on a new and yet greater phase of their contribution to the advance of humanity.—Extracts from a letter of President Harding to the Zionist Association at Washington.

The Late PRESIDENT HARDING is seen in the centre surrounded with notable American Zionists.

ANOTHER £5,000 FOR THE JEWISH NATIONAL FUND

SIR ALFRED MOND'S CONTRIBUTION



SIR ALFRED MOND

It will be remembered that the Rt. Hon. Sir ALFRED MOND, Bart., P.C., M.P., pledged to the Jewish National Fund the munificent donation of £25,000. The support of this popular institution by a wealthy Zionist evoked general satisfaction and served as an encouragement to the thousands of Jews who are aiding the Jewish National Fund in the work of acquiring land in Palestine. According to the terms of the pledge it was to be redeemed in instalments of £5,000. Two of these have been received and we learn from the Head Office of the National Fund at Jerusalem that, according to a letter of 15th May, the third sum of £5,000 is to be paid by Sir ALFRED in the course of three months from that date. In expressing its thanks to Sir ALFRED MOND, the Head Office writes:—

> "The Jewish National Fund is passing through a critical period owing to the decline in its revenue which is the result of the universal economic depression, and as it is the recognized instrument of the Zionist Organization, this cannot fail to have serious consequences on all our colonization work. Your instalment will thus be of particular value to us at the present moment."

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Mr. GEORGE H. ROBERTS, M.P., put the position to this question very succinctly in the course of a letter he addressed to the *Times*. He said:

> I think that your correspondents on this subject all miss the real point. There appears to be no reason to object, on humanitarian grounds, to an animal being killed by having its throat cut, provided the butcher is skilful and the knife is sharp. This is the accepted way of killing sheep, pigs, and calves, but—and this is the point—there is at present much more cruelty in bringing animals, especially large and strong animals like cattle, to the actual point of slaughtering, whether with the pole-axe, the humane killer, or by the Jewish method, than in the act of slaughter itself. This phase of the question, together with the remedy, was very clearly developed in a paper read last month by Mr. HAL WILLIAMS, M.I., MECH. E., before the Royal Society of Arts. I was present at the meeting, and would recommend any one interested in the subject to procure a copy of the paper from the secretary.

Once again we say that in view of all this diverse opinion it is only reasonable that the whole question should be submitted to the consideration of a Royal Commission. The Jewish method of slaughter has nothing whatsoever to fear from such an enquiry, while the method of casting will, we feel sure, not be condemned unless at the same time condemnation is pronounced upon all means that are now employed for preparing the animal for its final despatch.

A VETERAN JEWISH PIONEER OF THE LAND OF ISRAEL

MR. MORDECAI LANDAU.

Mr. MORDECAI LANDAU, whose portrait is reproduced above, is one of the earliest pioneers of Palestine. It was 43 years ago that Mr. MORDECAI LANDAU emigrated there and bought (Beyara) plantation near Jaffa, the first to be owned by a Jew with the exception of those in some of the colonies which were just then about to be opened, at Richon l' Zion, Petach Tikwa, etc. Mr. LANDAU remained in Palestine till 1892, and he was Director of the Regie Tabac Ottoman until its control was taken over by the Turkish Government. With activity stemmed in this direction, Mr. LANDAU proceeded to Johore and displayed his enterprising spirit by establishing the first pine-apple canning factory, which became a signal success and the idea was rapidly adopted, so that at the present day Singapore possesses over thirty factories engaged in this industry.

At the close of a successful business career, Mr. LANDAU retired to Constantinople where, at the venerable age of 83, he is at present living in quiet retirement. Recently he was honoured by being made a Haver by the Chief Rabbi of Constantinople.—It may be mentioned that Mr. LANDAU has donated the munificent sum of £1,000 to the Palestine Restoration Fund, and it is his cherished hope to go back to the Land of Israel and there spend the rest of his days.

Mr. LANDAU is a prominent Mason, belonging to the Scottish Rites since 1885, and he is also Past Master of the Lodge La Turquie No. 1047. Four sons and an equal number of daughters, 29 grandchildren and 15 great-grandchildren honour this veteran pioneer as their forbear. Two of his grandsons, one in the Medical Corps in Mesopotamia and the other in the Flying Corps in France, paid the supreme sacrifice in the Great War.—Recently, Mr. MORDECAI LANDAU'S daughter-in-law, wife of Mr. AARON LANDAU, who has been a prominent resident of Shanghai for the past 23 years, left by the S.S. *Chili* to join her aged relative in Constantinople. From there she will accompany him to the Land of Israel where, as already mentioned, Mr. LANDAU intends to settle for the remainder of his days.

BOUQUET for "ISRAEL'S MESSENGER"

My husband and I enjoy ISRAEL'S MESSENGER immensely, and it is encouraging to notice the optimistic outlook which pervades its pages. We read and hear too much of the pessimistic side, and it is only Hope for the Future and co-operation which will bring Zionism to a realization. I see progress and a clear sky shining through the clouds, and I often think of the quotation from Eccles.—"He that observeth the wind, shall not sow, and he that regardeth the clouds shall not reap."

JUDITH JOYCE FEINGOLD.

TEL AVIV, *Eretz Yisrael*.

CANTOR ROSENBLATT SEEKS NEW WORLDS

RABBI JOSEPH ROSENBLATT, noted cantor, has sailed from New York to sing in London. Paris, Berlin and Carlsbad. The host of friends gathered at the pier to bid him bon voyage and chanted the inspiring "Eli, Eli" just before the vessel left. Rosenblatt is the noted tenor who has consistently rejected large offers to appear on the operatic stage.

THE EARTHQUAKE IN JAPAN

The destructive earthquake in Japan which occurred on Saturday last has shocked the whole world. It has been said that one touch of nature makes the whole world kin. This has been strikingly illustrated by the wave of sympathy and sorrow extended to a grief-stricken nation. We stand awe-struck at the great calamity which had overtaken Japan and we offer her people our sincere condolences in their hour of trial and tribulations. Calamities such as earthquakes, tidal waves and fires are beyond human power to control and remedy. It is the fate of all mankind wherever they may be from which there can be no escape. But the present sad fate of Japan overwhelms us with grief. Japan, as our readers are aware, had shown remarkable friendliness towards the Jewish nation in recent years and only a few months ago we had occasion to present a diploma of the Golden Book of the Jewish National Fund to Japan's Foreign Minister for his distinguished services to Jews in their efforts to re-establish their Commonwealth in Palestine. Moreover, Japan had been free from the taint of anti-Semitism and given complete freedom and liberty to the Jews living in her country. The present calamity that has overtaken Japan is one which she will survive and overcome bravely. Her brave and courageous people will face the future with calmness knowing as they do that a new dawn awaits them.

A GREAT DISASTER

Our community has been greatly stirred and worried over the sad news which was flashed by wire this week from the Land of the Rising Sun. The toll of lives claimed by the disaster has staggered the most callous amongst us. Anxiety is felt over the members of our community who had gone to Japan for their vacation. Amongst them may be mentioned:—Miss FLORA SOLOMON, Miss RACHEL SOLOMON, Mr. and Mrs. GEORGE E. SOKOLSKY and Mr. ARCHIBALD DAVID, of Messrs. S. J. DAVID & Co.

We have not yet seen the full list of those killed in Yokohama but we understand that several well-known Jewish residents have perished.

The local Zionist Association has sent a letter of condolence to Mr. S. YADA the local Japanese Consul-General.

Messrs. AMERICAN-ASIATIC CO., Auctioneers,
No. 96 SZECHUEN ROAD., SHANGHAI.

Have been favoured with instructions from executors of the estate of the late Mr. Haim Zimmerman to sell the Diamonds, etc., Bequeathed by him in his will to The Jewish National Fund, on Monday, the 17th September, 1923 at 3 p.m.

THE FOLLOWING ARTICLES WILL BE OFFERED:—

1 (one) Japanese Metal Box
3 (three) Watches with Diamonds
1 (one) Watch without Diamonds
2 (two) Gentlemen's Gold Watch Chains
1 (one) Lady's Gold Chain
4 (four) Ladies Gold Bracelets
2 (two) Ladies Gold Bracelets with Diamonds
1 (one) Lady's Brooch with Diamonds
1 (one) Lady's Brooch with Diamonds and Platinum Chain
1 (one) Fob "Hearth" with Diamonds and Chain
6 (six) Rings with Diamonds, 2 of which with Rubies
1 (one) Lady's Brooch with Diamonds "Half Moon"
1 (one) Lady's Pin with Diamonds
3 (three) Gentleman's Scarf Pin—one of them with Diamonds
1 (one) Pair Diamond Earrings
1 (one) Diamond Earring
3 (three) Rings with Diamonds
4 (four) Gold Rings plain
1 (one) Gold Ring without stone
1 (one) Button with Diamond
1 (one) Plain Gold Ring
1 (one) Plain Gold Button
2 (two) Pairs Plain Gold Buttons
1 (one) Gold Lead Pencil
1 (one) Gold Fob
6 (six) Plain Gold Earrings
1 (one) Gold Fob

On view from Thursday, the 13th September, 1923.

Unique opportunity to buy good Diamonds Bequeathed for a great National Cause.

THEY SAY—
Conducted by PELONI BEN PELONI.

That the local "drive" for the new school building Fund will *drive* us mad if it were to end in fiasco.

That it is up to the new committee of management to raise the dormant spirit in us, or otherwise our existence as a religious and generous community would be jeopardised.

That it is cowardly to desert the community in its efforts to solve the problem of the present and the future.

That the anonymous donor of the motor-car given in aid of the Jewish National Treasury and the local Jewish school is an idealist of the deepest dye.

That he is a credit to China Jewry and should be held up as a model to all.

That the first anniversary of the death of the late Mr. S. J. SOLOMON falls next month. Shanghai Jewry has perpetuated well his memory in the Land of Israel.

That two hundred trees planted in *Eretz Yisrael* in his memory is an honour worthy of the man whose whole thought was for Zion.

That Rabbi HIRSCH's sermon during the summer months was discontinued this year.

That the next few months will be eventful in the annals of the community.

That the local Jewish Library is being well patronized.

That batches of good books are being devoured and instead of congregants carrying prayer-books while entering the 'Ohel-Rachel' they generally carry books on diversified topics.

That one congregant was seen with a book entitled "A Jewish View of JESUS."

That more books have been ordered and are on the way.

That the distribution of prizes to the pupils of the local Hebrew and Religion Classes is scheduled to take place next month.

That the young ones are looking forward to the event with great interest.

That great progress was made all round and that the rising generation of local *Yehudim* would be imbued with more Jewish ideals and would strongly resist the inroads of assimilation.

That a sigh of relief has been expressed over the appointment of a new committee to manage the affairs of the Shearith-Israel Synagogue.

That the danger of the sacred edifice being closed was averted by Mr. D. E. J. ABRAHAM, one of its founders, accepting the office of President once more.

That it is hoped that the members will keep their seats in future and pay their dues regularly.

That the spirit of tolerance and mutual respect towards each other should prevail in future.

That a new quarter should be secured.

That more decorum should be demanded while the Rabbi preaches his sermon.

That those who do not understand the preacher should be given the *Shebet Musar* or *Pirke Aboth* to read.

That we should remember that *Derech Eretz* preceded the Torah.

That SHAHMOON BROTHERS are envied for their princely contribution to the local Jewish school building fund.

That this is not the first occasion on which they have displayed their liberality.

That their contribution to the Palestine Restoration Fund in 1920 ran to £1,200/-.

That Mr. S. GATTON has added another feather to his cap by his generous donation to the school.

That Mr. ALBERT COHEN's quota could have been easily doubled by that well-known generous giver without embarrassing his cheque-book.

That Messrs. GUBBAY and HOWARD have given a good example to their affluent compatriots.

That the subscriptions for dunam lands are not growing as fast as they should.

That the names of several eighteen-carrat-gold orthodox Jews are missing from the list.

That it is time we practised more cash service than lip service.

That to pray for the return to Zion and to refuse to lend a hand for its upbuilding is inconsistent and un-Jewish.

That the new school premises is too far away to allow some children to take advantage of it.

That some arrangement should be made by which the long distance could be reduced.

That six million gold dollars was raised during the past two years by Jewish Organizations in America devoted to Palestine upbuilding.

That the modern HAMANS and LANDMANS are fuming and fretting.

That the test of a good Zionist is known not by the singing of the *Hatikwah* but the frequency with which he puts his hand into his pockets and supports Zionist strivings in *Eretz Yisrael*.

That the Jewish National Fund, which was inaugurated in 1901, has passed the million sterling mark.

That relations between Jews and Arabs are improving in spite of the agitations of the modern HAMANS and LANDMANS.

That an Arab newspaper Anafir of Haifa issues a Hebrew weekly supplement under the name of *Hashofer*.

That the Yemen government inhibits Jews to emigrate from that country and puts a special ban on their emigration to the Land of Israel.

That the first aerial display in the Land of Israel took place at Ramleh, a squadron of fourteen aeroplanes of the British Royal Air Force participating.

That Messrs. EDWARD EZRA & Co. have again taken over *The China Press*.

That Mr. ARTHUR SOPHER has been appointed Managing Director.

That he has a knack for journalism.

That *The China Press* has inaugurated some interesting new features and will continue to take the lead in journalism in China.

That Mr. DAVID ARAKIE retains his position as financial editor of the paper.

That his contributions on trades and commerce are eye-openers to the leading business-men in China.

That all holiday-makers are returning to Shanghai.

That Mr. HORNE's articles in ISRAEL'S MESSENGER indicate his strong Jewish proclivities.

That it is a pity he is not active in local Jewish affairs.

That a new recruit from the young generation has been found for the local Jewish school.

That other young men should be invited to serve in similar capacities.

That there is a great demand this year from Jewish youth to read the Selihoth services on Yom Kippur day.

That young men should be encouraged and compelled to take offices in local institutions.

That Mr. M. MYERS is working indefatigably to re-organize the divine services during the High Holidays at the Ohel-Rachel.

That he is an old "minister" of the congregation and has a reputation for reading classic Hebrew.

That there is no more room to write further in this issue and that it is time to wish all the readers of the "They Say" *Leshana toba tikatheba w'thehathmu b'seier hayeem tahim wulshalom.*

THE LAND OF ISRAEL IN THE MAKING

[From Our Lady Correspondent]

TEL-AVIV, July 15th, 1923.

I wish to state at the outset that it is not through lack of interest in your valuable journal that has prevented me from sending you at regular intervals a summary of the progress in Tel-Aviv. Many thanks for ISRAEL'S MESSENGER. We now have a small public Library here, and when we have finished it, we present it to that institution, so that a great many derive pleasure from its perusal.

Rapid Development of Tel-Aviv

Tel-Aviv is becoming more and more active in meeting the demands of the large numbers constantly arriving. The newly arrived Halutzim have established a co-operative confraternity here, with a view to assisting each other in erecting small houses, and the *modus operandi* is as follows;

One day all the available camels, mules an donkeys transport sand, absolutely gratis, the next day, cement, iron girders, etc., etc., are brought in the same manner. The work is directed by a Technical Committee and each hut is being built in turn, according to lotteries, previously drawn by the parties interested, and who possess some means for the initial incidental expenses. Passing Allenby Road one day for our usual walk to the sea, we noticed a caravan of camels, stretching at least one mile, all heavily loaded with sea sand, and each camel bore a flying inscription in Hebrew, stating the aim and object of the burdens they carried. It was a most picturesque and thrilling sight for Jews to behold. The idea being original, it attracted absorbing attention. On one camel, which inscription struck us with particular interest was the text:

"As from this sand will become a concrete block, so may the House of Israel become one body politic."

Ten of these houses thus erected are already completed, which are intended to serve as an example for others to follow.

Palestine *is* Being Built

Notwithstanding all the persecution and antagonistic manouvres on the part of the wire pullers in the Arab Camp, Palestine *is* being reconstructed. All those who have spiritual eyes to behold do realize that the word of God is being fulfilled; "The Mills of God grind slowly, but exceedingly thin."

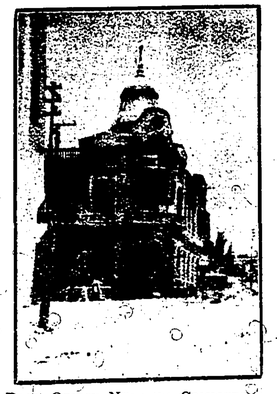
A Grave Situation

The Jewish Press is also raising an alarm on account of the extensive emigration of Jews to other lands, and prescribes remedies to prevent this great disaster to the Zionist cause. One of the antidotes suggested is the old cry for industries, which should employ the great multitudes of the heterogeneous newcomers from Russia, Poland and Ukrania, but from where should the means be forthcoming? That is the question. One thing, however is certain, that those who leave for other shores do so with the intention of returning to the Land of Promise as soon as they succeed in accumulating sufficient funds to start life independently of Charity Organizations. Most of the Halutzim here are anxious to develop the latent possibilities of the Country.

Tel-Aviv can be said to be the Cosmas where the promise of the in gathering of the Diaspora is being materialized on a small scale, for even now it is representative of all the Jews on the known globe—namely from all the four corners of the earth.

The New Post Office

The new Post Office in Tel-Aviv being built by Mr. SOLOMON FEINGOLD, who is sparing no effort or



POST OFFICE NEARING COMPLETION.

money to make it as up-to-date as is possible, will soon be an accomplished fact. The Chanukath Habayit will take place on the 1st October D.V. when the proprietor will officially hand over the premises to Colonel HUDSON, Postmaster General of Palestine.

It is rumoured that this Post Office will become the Headquarters of all the Palestinian Postal Stations. Enclosed is a snapshot of the building in construction which I have taken to-day.

The Rutenberg's Scheme

In my next letter I will give you full information as to Rutenberg's ingenious scheme of harnessing the Audja and Jordan respectively, for the provision of power for all industrial purposes. For the present the electricity is created by gigantic motors which are already providing light both to Tel-Aviv and Jaffa.

The Arabs are endeavouring their utmost to boycott Rutenberg's Electric Light Company, but will no more succeed in extinguishing RUTENBERG'S light than a moth can blow out a candle.....

A New Colony

During one of our recent visits to Jerusalem we were surprised to notice an entirely new Colony which had sprung up within three months. The Company bears the nomenclature of Bone Bayit. The houses are built in uniform style, the roofs covered with red tiles, which in Palestine is very striking, especially under the deep blue canopy of the Eastern skies. This again demonstrates to us that God is working in mysterious ways His wonders to perform.

Praise for Shanghai Jewry

We stayed at the Allenby Hotel, and had the pleasure of meeting Mrs. GREENFELD there. We had an interesting chat with her and she told us about her visit to Shanghai and of your deep concern for all which affects the Jews.

The Land of Milk and Honey

The grape season is now at its height, and the luscious bunches from Rischon are delicious, and it is indeed gratifying to see the results obtained, after having watched the young vines being planted such a short time ago.

The Doubting Thomases

I am proud and sincerely grateful to be living in Palestine, and let those who are doubtful about what is being done here follow my example, and they will not regret it

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 5th October, 1923. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

OBITUARY

Mr. SASSOON NISSIM (Singapore)

We regret to chronicle the untimately death of Mr. SASSOON NISSIM which took place in Java on the 9th July last, due to an attack of dysentry. The deceased was a resident of Singapore and went to Java for a change of climate. The burial

THE LATE MR. S. NISSIM

took place in Singapore on the 16th July which was attended by all the leading members of the community by whom the deceased was held in high respect.

Mr. NISSIM was born in Bombay, India, and was 45 years at the time of his death. He was married to a daughter of Mr. MENASSE'I MEYER, the well-known lay head of the Singapore Jewish community, about fifteen years ago. He was fond of travelling and in recent years visited Shanghai too often and found the climate congenial to his health. He left Shanghai about a year ago for Singapore, to which place he was called on some urgent business. The late Mr. NISSIM was a man of good disposition, amiable and faultless. He always paid a willing ear to the appeals of Jewish institutions and was a liberal supporter of the Zionist movement. His contribution to the Palestine Restoration Fund in Singapore ranked second on the list. His death at an early age removes a useful and prominent figure from the rank of Singapore Jewry whose loss is shared by the sister congregation in Shanghai. The deceased is survived by his wife, Mr. A. E. MOSES, his brother and Mrs. D. E. J. ABRAHAM, his sister, with all of whom deep sympathy is felt in their irreparable loss.

THE MOTOR-CAR RAFFLE

In Aid of The Jewish National Fund and The Shanghai Jewish School

EACH INSTITUTION BENEFITS $604.38

The following correspondence in connection with the motor-car raffle undertaken by the local Zionist Association, is self-explanatory:—

SHANGHAI ZIONIST ASSOCIATION.
6th August, 1923.

J. E. SALMON, Esq.
Chairman, Shanghai Jewish School.

DEAR MR. SALMON,—I have pleasure in enclosing herein a cheque for Tls. 435.15 in your favour, being half share of the net proceeds of the motor-car raffle undertaken by our Association and donated by a co-religionist who desires to remain anonymous.

The amount in question is intended for the building fund of the new school to be erected in Shanghai and to be utilised by your committee only for this purpose.

The good object for which you are striving appeals highly to our Association, as well as to the anonymous donor referred to above, who desires me to convey to you his best wishes for a successful campaign to realise the full quota of the Fund required for building a new school in Shanghai.

With assurances of my own personal best wishes in your laudable undertaking.

Yours sincerely,
N. E. B. EZRA.

SHANGHAI, 9th August, 1923.

SHANGHAI, 9th August, 1923.

DEAR EZRA:—I have to acknowledge with deep thanks the receipt of your encouraging letter enclosing a cheque for Tls. 435.15 being half proceeds of the raffle of a motor car donated by an anonymous co-religionist—to the Jewish School Building Fund and take the opportunity of expressing my committee's indebtedness to you and your collaborators for the painstaking efforts made in raising this amount.

J. E. SALMON,
Chairman,
Shanghai Jewish School Committee.

A draft for £65-16-7 was forwarded to the Jewish Colonial Trust, London, with a request to place same to the credit of the Jewish National Fund

Statement of Account

By sales of 355 tickets	$1,775.00
To advertisement in ISRAEL'S MESSENGER, subscription for *Shanghai Times*, printing tickets and postage ...	8279.58
To allowance on sale of 35 tickets	78.45
To storage and repairing of the car	208.20
To half share to the Shanghai Jewish School	604.38
To half share to the Jewish National Fund	604.39
To half share to the Jewish National Fund	1,775.00

N. E. B. EZRA,
Hon. Treasurer.

SHANGHAI, 6th August, 1923.
Audited and found correct.
D. ABRAHAM.

"SIBERIA PALESTINE"

Edited by Dr. A. Kaufman.

WEEKLY ISSUE

Official Organ of the District Buresu of the Far-Erstern Zionist Organisation.

The only Zionist Magazine in the whole world issued in Russian

Subscription rates (in Gold Yen)

1 month	... ...	G. Yen 2.00
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When answering their ADVERTISEMENTS or CALLING upon them do not fail to mention the name of this Journal.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Among those who left for Vancouver last month were:—Mrs. V. D. GENSBURGER, Mrs. I. DELBOURGO, Masters RALPH and VICTOR DELBOURGO.

* * *

Mr. E. M. SOMEKH has returned to Shanghai.

* * *

Mr. and Mrs. D. H. BENJAMIN'S eldest son BENNY was Bar Mitzwah last month and a reception was held in honour of the occasion at their residence at Yu Yuen Road.

* * *

Mr. H. BERKNER sailed for San Francisco on the 16th ultimo en route to Chicago and New York where he hopes to establish himself in business as a representative of Messrs. ZIMMERMAN & Co. Mr. BERKNER will be absent from Shanghai for about a year.

* * *

Mr. JOSEPH ASHEAR has left for Manila.

* * *

Mr. and Mrs. S. ZIMMERMAN have arrived here from Tsingtao.

* * *

Mr. SIDNEY A. MOSS has been appointed legal advisor to the Bureau of Foreign Affairs and to Mr. HSU YUAN, Commissioner-in-charge.

* * *

Mr. and Mrs. G. E. SOKOLSKY left for Japan last month on a short vacation.

* * *

An interesting throng was present on the 11th ultimo at the opening of the commodious new quarter of the Siberian Jewellery Store at No. 27 Nanking Road. This establishment of which Mr. M. LIPKOVSKY is Proprietor, is a distinct addition to the business life of the Maloo. Many expressions of admiration were voiced by those present at the reception and congratulations extended to Mr. LIPKOVSKY for his new scheme.

* * *

A Rabbi, Professor HERMAN GOLLANCZ, has been knighted by the British government. This is the first time in the history of Great Britain that such an honour has been accorded a Jewish clergyman.

* * *

Mr. H. KAMMERLING has made further collections for the local Jewish School. He wishes to acknowledge the following contributions:—Messrs. N. C. WOLF $10.00, SCHOENBERG, BEHAR, DE JONG, FARBER, and BECKNER $5.00 each.

* * *

Mrs DAVID GOLDMAN has returned to Shanghai.

The many friends of Mr. JACOB L FRIEND will be pleased to learn of his marriage to Miss FRIEDA H. KOVARSKY which took place at Harbin on the 29th July last. It is not improbable that Mr. and Mrs. FRIEND will visit Shanghai shortly. We extend to them our best wishes for a happy wedded life.

* * *

Mr. H. GOLDBEI left for Tsingtao this week where he hopes to spend a few weeks in order to recoup his health.

* * *

Mr. NOEL LANDAU left for Manchester on the 18th ultimo on the *Hakone Maru*, in order to enter the Victoria University to take a course in Electrical Engineering. He is the adopted son of the late Mr. OSCAR LANDAU and Mrs. LANDAU. Mrs. LANDAU is very active in charitable work and finds it pleasent to continue the work of her late husband.

* * *

Mr. M. J. NATHAN who is an active local social worker has spent his summer vacation this year at Tsingtao from which place he has just returned looking hale and hearty.

* * *

Rabbi J. ROSENBERG, 915 Cadieux Street, Montreal, is at present engaged in translating the Zohar, that great cabbalistic work, from the difficult Aramaic into modern Hebrew.

* * *

The new school committee consist of Mr. J. E. SALMON, Chairman, Mr. J. S. DAVID, Hon. Secretary, Mr. C. S. GUBBAY, Hon. Treasurer: Committee Messrs ALBERT COHEN, S. GATTON, and S. E. SHAHMOON.

* * *

Dr. ALEXANDER MARMOREK, a noted Zionist leader, died at his home in Paris in July last.

* * *

Mr. and Mrs. AUBREY HILLALY have removed to No. 28 Wong Ka Shaw Gardens.

* * *

Mr. R. H. ELIAS and Miss VEERA ELIAS have returned to Shanghai.

* * *

Mr. and Mrs. S. EZEKIEL gave a birthday party of their son on the 22nd ultimo which was largely attended.

* * *

Mr. and Mrs. A. E. MOSES, the Misses Moses and Mr. C. MOSES have returned from Kuling.

* * *

Dr. STEPHEN S. WISE officiated on July 19th at the wedding of his own son, JAMES WATERMAN WISE, to LOUISE JOAN HAHN, daughter of Mr. and Mrs. MORRIS HAHN, also of New York.

* * *

Mr. CONRAD LEVY contemplates leaving for Paris on business at the end of this month.

Mr. MAURICE BENJAMIN is expected here next week.

* * *

Mr. E. S. KADOORIE and his two sons LAWRENCE and HORACE left Vancouver this week for Shanghai.

* * *

Mr. DAVID BENJAMIN who left for Europe last year writes to us from Budapest on the 9th July saying that he contemplates visiting Carlsbad to attend the Zionist Congress.

* * *

Miss ANNIE MOOSA departed for Singapore this week on an extended business trip en route to Java and India and hopes to return to Shanghai after nine months. Miss MOOSA has closely identified herself with the local Jewish Girls' Association and rendered very useful work.

* * *

Mr. S. RAKUSEN returned to Shanghai last week from Europe where he had been in the interests of his well-known Firm. His son Mr. C. P. RAKUSEN is expected here this month from San Francisco.

* * *

"Out-Of-Work-Actor." Please send us your name and address. Anonymous letters are not recognised by us.

JEWISH HOLYDAYS

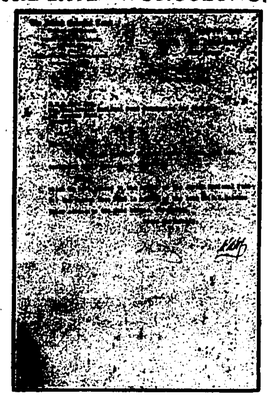
Rosh Hashana, Yom Kippur and Succoth

Ereb Rosh Hashana, Monday, Sept. 10.
First day Rosh Hashana, Tuesday, Sept. 11.
Second day Rosh Hashana, Wednesday, Sept. 12.
Ereb Kippur, Wednesday, Sept. 19.
Yom Kippur, Thursday, Sept. 20.
First day Succoth, Tuesday, Sept. 25.
Second day Succoth, Wednesday, Sept. 26.
Shemini Atsereth, Tuesday, Oct. 2.
Simhath Torah, Wednesday, Oct. 3.

"GOD MAN AND THE UNIVERSE"

We hope to publish in our next issue the full text of an interesting lecture delivered by Mr. S. S. LEVY before the Theosophical Society at Hongkong on the above fascinating subject. Want of space (which, by the way, is becoming a problem with us) has prevented us from publishing it in the current issue.

GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S.J. SOLOMON



Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 and appropriated £15-16-7 from the Motorcar raffle proceeds thus making a total of £95-16-7 in all. It is hoped that the balance of £120/- required for 200 Trees will soon be covered by local subscriptions.

Amount already acknowledge	$639.35
Box collection per Mrs. J. Moosa	4.60
	643.65
Amount received from the Motor-Car Raffle undertaken by the local Zionist Association	£15.16.7

Forther contributions will be gratefully received and duly acknowledged in Israel's Messenger.

For Dunam Lands in Eretz Yisrael

Amount already acknowledged	£285.0.0
Mr. C. H. Gonda	30.0.0
From the Motor-Car Raffle undertaken by the local Zionist Assoviation.	50.0.0
	£365.0.0

Further contributions will be gratefully received by the local Zionist Association and duly acknowledged in Israel's Messenger.

TORATH HAYIM SOCIETY OF JERUSALEM

Following donations were made to the Torath Hayim Society of Jerusalem through its representative, Mr. Abraham Zacharich, who visited Shanghai recently on behalf of the said organization:—

Rabbi W. Hirch	$3.00
D. E. J. Abraham	30.00
Jacob Bros.	18.00
Doresh Tob.	13.00
Rosenfeld and Son	10.00
E. D. Sassoon & Co.	10.00
David Sassoon and Co.	10.00
H. Auslander	10.00
N. Sachs	5.00
A. M. Caral	5.00
V. P. Gensburger	5.00
Edward Ezra	5.00
F. Whitgob	5.00
Salmon, Cohen, and Ezekiel	4.60
L. Winikoff	3.00
H. Aronoff	3.00
D. Aronovsky	3.00
Berman	3.00
I. Shainin	3.00
N. E. B. Ezra	3.00
Aron Fein	3.00
Topas	3.00
S. Segerman	3.00
J. H. Ezekiel	3.00
J. Jacob	3.00
H. Kammerling	3.00
Jaffee German Apotheke	2.00
N. Sachs	18.00
Total	189.60

WRITING TO GOD

There is an amusing story of a simple, pious Jew who lived a truly religious life in constant communion with his Maker. But he was very poor, ad very simple, and Passover approached without any prospect of his being able to celebrate the festival in a fitting manner.

"You must do something," his wife said to him. "There is nothing in the house, and how are we going to get our matzoth for Pesach?"

The old man pondered the situation, and at last he made up his mind that he would write to God about it. So he got pen and paper and wrote a letter to the Almighty, in which he set forth his poverty, and explained how, without Divine aid, he would not be able to keep Passover. He addressed the missive to "The Lord of the Jews," and dropped it in the letter-box.

The postal authorities asked themselves, "Who is the Lord of the Jews?" and they decided it must mean Lord Rothschild, so to New Court, the city office of the Rothschilds, the letter was delivered. It naturally caused great amusement, but they were touched by the man's simple faith, and they resolved not to disturb it. So the following reply was despatched:

'Dear Sir,—Your letter addressed to the Lord has been received, and Messrs. N. M. Rothschild and Sons have been intructed to forward you the enclosed £5 note. They trust you will spend a happy Passover."

The Sceptical Wife

When the man received the letter he was filled with joy. His faith in God had been triumphantly justified, and full of glee, he ran into the kitchen and bade his wife read the letter. She was not of so fine a nature as her pious husband, and she scanned the letter with a sniff. "A miserable £5!" she said. "I'm sure God would have sent more than that. We don't know how much the Rothschilds stuck to themselves!"

JEWS AND PALESTINIAN CITIZENSHIP

The local Zionist Association has handed us a copy of the following letter just received from Sir Gilbert Clayton, Chief Secretary, which speaks for itself:—

"Secretariat,
"Government House,
"Jerusalem, 25th July, 1923.

"Sir,—I have the honour to acknowledge the receipt of your letter dated the 15th June, 1923, forwarding copy of correspondence between His Britannic Majesty's Consul General at Shanghai and the Shanghai Zionist Organization, regarding the issue of certificates of Palestinian Nationality to members of the Shanghai Jewry.

"I am directed to inform you that nothing can be added to the letter of the Consul-General, except to state that at present there is no Palestinian Nationality because the Ordinance concerning it has not yet been passed, but when it is passed, nationality can only be obtained by persons permanently resident in the country, or by persons who fulfil the conditions laid down in the Consul's letter.

"It will not be possible to confer such citizenship on Jews who were not born in Palestine or of parents born in Palestine, or who have not required a qualification by permanent residence in Palestine.

"I have the honour to be,
"Sir,
"Your obedient servant,
"GILBERT CLAYTON,
"Chief Secretary."

N. E. B. Ezra, Esq.
Hon. Secretary,
Shanghai Zionist Association,
Shanghai, China.

THE ETHICS OF A PURE WILL

By N. S. BURSTEIN, CARDIFF

Who does not know that though the purest diamond may be hidden by the dirt of the gutter, it is still a pure diamond, and only requires a cleansing to reveal its beauty? And where is the unprejudiced mind that, in spite of being concealed under the centuries' old incessant cruel aspersions, persecutions and oppression, will not see the true value in the Jewish moral philosophy and in all the systems of the Jewish moral principles?

Speaking in Wesley Church, Melbourne, on Sunday, October 17, 1909, Rev. Dr. S. Walking said, among other things:

Mr. N. S. Burstein

"Think of the post of the Jewish people, in those days when they dwelt in the Holy Land. What advantage had the Jew? Let Paul answer the question. —Much every way, but chiefly, because unto them were committed the oracles of God.—Possessed of those oracles, the Jew had light in his dwelling, while the rest of the world was darkness."

Even so! The Jew has preserved the oracles of God and the religious light in his dwelling, with his very life's blood up to this day and he will keep them until the sun will stop its normal course.

No human uncharitableness, no human brutality and no earthly power will ever stern the tide of the Jewish doctrine of morals which flows like a stream, steadily and uninterruptedly in the direction in which it is destined to go.

The Jew does not only believe in God, but he *trusts* in God. He has "Emunoh," that is trust, reliance and confidence, not merely belief. The Jew in his daily evening Service, says: "For the Eternal will not forsake His Nation, for the sake of His great name: for the Eternal *willed* to make you His Nation."—Herein lies the quintessence of the Ethics of the Jews' pure will to be a nation, because God *willed* them to be a Nation. But oh, the pity of it! The long "Golus" made many Jews think that Judaism is not identical with Jewish Nationalism. This is quite erroneous, even from a political point of view. Times without number, it has been proved, without a shadow of doubt, that the Jews are a nation and now fully and openly recognised as such by all the other nations of the world. But the nationalism the Jew is praying, longing and striving for, is quite of a different type than the ordinary. With the Jew to gain back his national soil, means the gaining back of his true spiritual soul.

The late Dr. S. Schechter, in a message to the Convention of American Zionist, July 8th, 1908, said:—

"Perhaps I may also on this occasion repeat the statement I made at our last Convention, that our only charter to Palestine is the Bible. What Zionism hopes for is a Jewish policy, hallowed by sacred memories, equipped with Jewish institutions, taught and propagated through the medium of the holy language. Mere nationalism, of the brutal type, satisfying only the racial instincts and aspiring to nothing higher than a certain material prosperity, is not worth striving for. Indeed a nationality without its own historical language, without a sacred literature, without reverence for its ancient institutions, without that for its past, without devotion to its religion, is a mere gipsy camp, and will be of very little promise. What Zionism is hoping for is the restoration of Jewish nationality in the Promised Land, accompanied by a renewal of Jewish life, vouchsafed by Scripture and tradition, and dreamt of and prayed for by prophets, sages and saints of our nation for numberless generations. And this is the Zionism which I consider identical with Judaism itself."

These vehement words of Dr. Schechter—of blessed memory—contain the Ethics of the pure will of Jewrydom. And these words must be brought home to the heart of every Jew and Jewess. But this is not enough. To build a National Home, there must be a *unity of will* and it is a well-known fact, that it is impossible to make unity of will as long as impulse controls the will. Herein lies the greatest, the most vital and the most difficult problem for the Zionist of to-day! They must bear in mind that *"only through a form of legislation is the diversity of national human beings to be bound into the unity of a common will, only through a stern direction of the will can the unity of personality be founded."* And how is this to be done? There is the rub! The Jews do possess the right code of Ethics of a pure will, but the question is how and by what means are the Zionists capable of harnessing that will? This is, of course, what the Zionist Congress must seriously consider. But, also, a Parliament without the power of enforcing public law, is like a windmill without atmospheric power. It simply cannot act. Then how is this problem to be solved? The Prophet of old answers this query in the name of God! "Neither with might, nor with strength, but with my spirit, saith the Lord of Hosts."

Henrietta Szold, the modern Deborah, says that "the Jew must be made to emerge. Not the Palestinian Jew, but the Jew, plain and simple." The essential oneness of the Jewish problem must be realised now..... To my mind the Zionist Congress can and must find means to enforce moral laws. The Zionist Congress, or better to say, the Jewsh Parliament, must find means for harnessing the Ethics of the pure will of Jewrydom. And it is the spiritual leaders in Jewry whose solemn duty it is to give their powerful help in that direction. The Jew is always ready to hear and to obey, provided the voice comes from the right source.

The Maccabans saved the God-idea for the world, the Zionist will save the Jewish national qualities that will preserve civilisation for the world. Jewish politics have always been subordinate to Ethics, the Ethics of a pure will. And now the Jew must endeavour to see his Ethics, not in fragments, but as a whole, as a national entity and as a united Truth, which is the soul of Israel's hope!

This is my humble message to the thirteenth Zionist Congress.

PLUS COUE

You will be able to repeat with even greater conviction Dr. Coué's famous health-inspiring formula, "Every day in every way I'm growing better and better", if you have Pinkettes on hand to keep the system clean and regular. Pinkettes banish constipation, regulate the liver, dispel bilious attacks and sick headaches, purify the breath, clear the skin. Dealers everywhere sell Pinkettes, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 30 Kiangse Road, Shanghai.

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me and I shall be pleased to give you my unprejudiced and candid opinion

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PALESTINE FOUNDATION FUND

MUNIFICENT BEQUEST By Mr. SHEMTOB

In the April issue of ISRAEL'S MESSENGER reference was made to the unique bequest of £140,000/- to the Keren Hazesod by Mr. HASKEL GOURGEY SHEMTOB, of Basra. We are now enabled to publish the following correspondence giving full particulars pertaining to the munificent donation, which we are sure will be read with great interest by our readers:—

Dr. A. BENSION, PH. D.
DELEGATE OF THE KEREN HAYESOD,—BASRAH.

Sir,—I have the honour to request you to inform the Directors of the Keren Hayesod in London on whose behalf you are a delegate here, that £140,000, consisting of landed property, Gardens, house, Shops and hard cash is bequeathed to the Directorate of the Keren Hayesod in London, with immediate effect subject to the proviso. (1) As long as I am alive I shall remain the sole agent of the property thus bequeathed having an absolute power of utilising its income and that—(2) after my death the Directorate of the Keren Hayesod will have full power to dispose of the said property with a view to erecting public institutions such as hospitals, schools colony etc., in my name in Palestine.

Signed this day, the nineth of April the year nineteen hundred and twenty-two.

H. J. SHEMTOB.
Witness: E. H. EPHRAIM,
R. H. RAPHAEL.

THE DIRECTORS'
THE KEREN HAYESOD,—LONDON.

SIRS,—I have the honour to inform you that I have much pleasure in seeing your delegate here, Dr. A. Bension who has explained to me the object of the Keren Hayesod, for which cause I have given under a separate cover a letter from my free will bequeathing my entire fortune to the Keren Hayesod subject to the following conditions:—

I. That my money should be utilised for public institutions to be erected in Erez Israel in my name and which should be made entirely out of my personal means, (and without being mixed up with monies of other individuals), such as Hospital, School, Colony or a Faculty in the University.

II. That I desire with the consultation of the Keren Hayesod, two gentlemen be appointed as advisor for the purpose, one to be Dr. Chaim Weizmann, the President of the World Zionist Organisation, and other Dr. A. Bension, your Sephardic Delegate here. The above two gentlemen will also be in a position to appoint their own representaties, if they so desire, to replace them for the establishment of my institutions in Palestine.

III. That although I have stated in my will that my lands can only be sold after my death, but I can allow you to sell a portion of the lot of my property should you, however, find something important to purchase for the establishment of the institution.

IV. That the details of all the conversations we have had on the subject will be fully given by Dr. Bension, and I shall feel obliged if you will take early steps to have my object accomplished at an early date possible.

Awaiting your favourable reply, and in the meantime wishing you and all Jews a good success for the cause.

Your most obedient servant,
H. J. SHEMTOB.

BASRAH, 9th April, 1922.

FROM THE EXECUTIVE OF THE ZONIST ORGANISATION

GOURGEY SHEMTOB ESQUIRE,—BASRAH

DEAR SIR,—A few weeks ago already, I received the most gratifying announcement from the Board of Directors of the Keren Hayesod, that you intended bequeathing your whole fortune of the approximate value of £140,000, consisting of land property, gardens, houses, shops, and hard cash to the Keren Hayesod for the purpose of founding a public institution bearing your name. I also learned that you wish to appoint a Board of Trustees to execute your will, this Board of Trustees to consist of two persons, namely: Dr. Bension and myself. The reason why I did not acknowledge immediately your extra-ordinarily generous decision is, that I wished to await the ratification of the Palestine Mandate by the League of Nations so that, I, the President of the Zionist Organisation, might have the privilege of informing you that this act of the League of Nations has transformed the Zionist Organisation into the Jewish Agency.

This historic moment has now arrived. The Kingly Dream of the Jewish people is being fulfilled. Its right to a National Home in Erez Israel has been legally recognised by all the people of the world.

At the moment when I have appealed to Jews all over the world to concentrate their efforts to bring every conceivable sacrifice for the upbuilding of the Jewish National Home for the benefit of the Jewish people, of their fellow citizens in Palestine and of humanity at large, at this moment I turn to you, who has been one of the first to offer up all he possesses for the erection of the Jewish National Home.

It is a solemn hour in which I tender you my thanks. In the distant future, when your name will be connected with a public institution in thriving Palestine, you will have performed the highest act which a Jew can perform for his country and his people.

I do not wish to touch on details in this letter. I leave it to the Board of Directors to take all steps necessary to carry out your instructions. As far as I am concerned I am prepared to assume the position of trust you have assigned to me as soon as your legacy has been put in legal form. I trust that you will be spared for many many years to watch the rise and development of the National Home in Eretz Israel and once more thank you for your greathearted act.

With Zion's greetings.
CHAIM WEIZMANN
President of the Zionist Organisation.

77, Great Russell Street,
LONDON W. C. I

10th August, 1922.

MAIMONIDES' "MISHNE TORAH" TRANSLATED IN ENGLISH

Rabbi Simon Glazer, of Kansa City, has translated Maimonides Mishne Torah into English, which will be published by the Hebrew Publishing Company of New York.

The first two books will be published in one volume, and altogether there will be five volumes to complete the translation. The work will contain the Hebrew text of Maimonides together with Joseph Kare's annotations and RABD'S criticisms.

This will be the first English translation of this important work.

Dr. Med. Alex. Renner
GENERAL PRACTITIONER AND SPECIALIST IN WOMEN'S INTERNAL DISEASES
11B NANKING ROAD
Office hours 11-1 and 4-6
Residence, Kalee Hotel
TELEPHONE { C. 6980 / C. 666

GREAT BRITAIN, KING HEDJAZ AND PALESTINE

Renewed Campaign By The Anti-Zionists

ENGLAND'S DETERMINATION TO UPHOLD THE BALFOUR DECLARATION

The following letter was published in The Shanghai Times, North-China Daily News and The China Press of the 28th August, respectively:—

SIR,—A Reuter's telegram from Paris in your yesterday's issue says that "unless Great Britain consents to modify her Palestine policy the King of HEDJAZ would not be able to sign the Arab-British treaty." This is nothing new or startling to warrant its being flashed by wire. For weeks and months the Arabs had been plotting against the King of HEDJAZ because of his approval of the draft treaty excluding Palestine from the zone of Arab influence. In the text of the treaty which was made known a few months ago, the points which mainly aroused Arab opposition were those which relate to Palestine. The treaty secures the independence of the Hedjaz, Transjordania and Iraq, and with regard to Palestine, stipulates that nothing should be done which will endanger the civil or religious rites of the Arab population.

The mere fact that Reuter has quoted the "Daily Express" regarding the foregoing stale news shows that Lord BEAVERBROOK's anti-Semitic ardour and his determined opposition to Britain's policy in Palestine has not cooled down. The "Daily Express" and the "Daily Mail" have been persistently inciting the recalcitrant Arabs to oppose the Palestine Mandate. Somehow the latter have been encouraged to believe that public sentiment is not behind the British Government in its Palestine policy, hence the demand of King HUSSEIN for a change in order to nullify the Balfour Declaration. Those who have studied the Near East politics could hardly fail to realize that the Mandate does not give Great Britain the right to make its own condition for the government of Palestine. She cannot alter the terms of the Mandate to suit the anti-Zionist propagandists in England and elsewhere. Palestine must be governed in accordance with the conditions set forth in the Mandate, which is an instrument issued by the League of Nations, and only the League of Nations may alter the conditions under which Great Britain should govern Palestine. The Balfour Declaration is an inseparable part of the Mandate. The mandate cannot be accepted and the Declaration rejected. That this is so, is conceded by the Colonial Minister, the Duke of Devonshire, who replied to his critics in the House of Lords on June 27, 1923, as follows:—

> "Occasionally people are heard to speak of the Balfour Declaration as though it were something we could take up or lay aside to suit our own convenience. The Mandate is not merely a national, but an international obligation, and the Balfour Declaration is the basis on which we accepted from the Allied Powers our position as the Mandatory for Palestine. We should be taking grave risks, not only with regard to Palestine but the other Powers, if we should resign that trust".

The right of the Jews to make Palestine their National Homeland has been conceded by the League of Nations and no agitation against it will thwart age-long aspirations of the Jewish people, "If Palestine is to be restored, to quote ex-Premier Mr. LLOYD GEORGE in a brilliant article in the "Daily Telegraph" of last month, "to a condition even approximating to its ancient prosperity, it must be by settling Jews on its soil. The country to which the land has been reduced by centuries of the most devastating oppression in the world is such that restoration is only possible by a race that is prepared for sentimental reasons to make and endure sacrifices for the purpose."

Sir MARTIN CONWAY, M.P., representing the University of London district in Parliament, has recently returned from a trip to Palestine, full of enthusiasm for the work of the Jewish colonists and the pioneers there. He declared that every Jew settling in Palestine becomes an ally of England. Without the Jews, England would be faced there with a hostile population that will demand immediate independence. Similiar impressions were also gained by Lord MILNER, who also visited Palestine recently. He said that the Arabs are being misled by a group of people who are enemies of England and who spread malicious lies about the English administration among the ignorant population.

Now England who went to Palestine with an open mind, will not nullify the Balfour Declaration in order to please the busybodies and a backward race. She could not if she would, and would not if she could.

N. E. B. EZRA.

SHANGHAI, Aug. 27, 1923.

Winikoff's Bakery and Confectionery.
All Kinds of Cakes and Biscuits, Chocolates and Sweets delivered to any address in the Settlement.
No. 1 Broadway, Shanghai
TEL. NORTH 854

THE LATE PRESIDENT HARDING

JEWISH TRIBUTE

The following letter from Rabbi HIRSCH to the local American Consul-General and the reply thereto, have been handed to us for publication:—

E. S. CUNNINGHAM Esq.
U. S. Consul-General, Shanghai.

DEAR SIR,—Permit me on behalf of the Jewish Community of Shanghai to express through you our sincere sympathy with the American people in the great loss they have suffered through the untimely death of President HARDING.

The Jews all over the world will remember with particular gratitude the American President who showed a determined opposition to the unjust and cruel activities carried on against our people by the sinister organizations of the Ku Klux Klan and Mr. FORD'S associates. We fully realize that the death of so liberal-minded and generous-hearted a statesman is a loss not only to one nation. It is a bereavement for humanity.

Believe me,
Yours sincerely,
W. HIRSCH

SHANGHAI, 4th August, 1923.

AMERICAN CONSULAR SERVICE
SHANGHAI, CHINA, August 16, 1923.

Rabbi W. HIRSCH, B.A.
Ohel Rachel Synagouge, Shanghai.

SIR:—Please accept the expression of my profound appreciation for the sympathy conveyed in your letter of August the fourth in regard to the sad death of the late President HARDING. I shall esteem it a privilege to communicate your expression of sympathy to my Government and to Mrs. HARDING.

Very respectfully yours,
EDWIN S CUNNINGHAM
American Consul-General.

Written for ISRAEL'S MESSENGER

THE NATURE OF MAN

By A. HORNE, B. Sc., F.T.S.

[Concluded from our last issue.]

To come now to the second important statement in the foregoing quotation from the *Zohar*, "The gates of Paradise are not opened to it (the *Ruah*) until the time when *Neshamah* has reascended to its source, to the Ancient of the Ancients, in order to become filled with Him throughout eternity." In other words, the soul knows no peace till the spirit's final reunion with God. This gives an answer to the question which is almost sure to be provoked by the first portion of the quotation, namely, as to what is the final destiny of the soul, since after death it has no rest. Eternal peace *does* come, but only at the end of the pilgrimage, when Man will have realized the end for which he was brought into being—conscious union with God. Well does the Kabbalic axiom state: "A stone becomes a plant, a plant becomes a beast, a beast becomes a man, a man becomes a god." We have been beasts, we are at present men, and we are becoming gods. This, then, is our ultimate destiny—to be reunited to God, to become one with Him, to be filled with Him throughout eternity. While a few try to fulfill their destiny consciously with knowledge and with eyes open, most of us are going through this journey slowly, painfully, without understanding; being forced by the great Law of Evolution to tread this path, but not knowing why. We stumble along from one experience to another, from one misfortune to another, in a dazed sort of way, wondering what the meanng of it all is; and when we think we have come to the end of our endurance, we throw our faith to the winds and cry out that there is no God, no Justice, no Goodness. Yet it is only our blindness, our ignorance that is at the root of our dissatisfaction. We do not see that every pain is the result of our own error. Pain arrests our attention, forces us to think, and, in the end, enables us to develop Wisdom. It is this Wisdom that brings us nearer and nearer to God, nearer and nearer to the time when our spirit will be reunited to Him and our journey of experience and suffering will be at an end.

"For the *Neshamah* is always climbing back again towards its source." It is ever striving to reunite itself to That which is its only hope of eternal happiness and peace. That is at the bottom of the mystery of life: the *Neshamah*, our innermost spirit, ever pressing forward from experience to experience, as the flits from flower to flower, bee gathering the honey of knowledge, ever opening its eyes more and more to Truth, that it may finally "be as one of the gods."

Why should all this be necessary? some people ask. If, according to our definition, the *Neshamah* is already "a spark of the divine flame itself—an individualized portion of God," why should it be necessary to go through this painful pilgrimage in order to be reunited to God? Why, in fact, was there ever a seperation between this Divine Spark and the Divinity itself?

The reason, we reply, is that each Divine Spark had to come to a *conscious* realization of its own divinity: it had to develop and bring into manifestation the divine powers which naturally belong to it. And for this reason it was made subject to the limitaitons of matter, that, in the struggle, it might find its own strength: for this reason it was sown in ignorance, that, chafing under the restraint, it might evolve from within its own wisdom. The *Zohar* gives an illuminating analogy in answer to this deep question.

"It may be likened to an earthly monarch to whom a son is born. The monarch takes the son to the country-side, there to be nourished and trained until such a time as he is old enough to accustom himself to the palace of his father" (i, 245).

We are indeed sons of God, but we are still being nourished and trained till the time when we will be ready to reenter the palace of our Father, this time being clearly determined by the perfection of our moral nature, when all lessons of life will have been learned, when all strength of character will have been developed and our inherent knowledge and power will have been brought out of our inmost self and made to control the life of the lower personality.

Now, one unescapable conclusion logically follows from the above teaching. In the first place, it is patent that it is here on earth that we gather experience; it is during physical-plane life that we gather the material which gradually is transformed into wisdom and strength. Also, we know well that scarcely a handful of our sixty-thousand-million souls are good enough, strong enough, pure enough, wise enough, to dispense with further instruction on earth, and to enter the eternal palace of their Father. Furthermore, since unhappiness, restlessness, is the lot of the great majority of men after death, what is the means whereby they can continue their pilgrimage so as to achieve their destined end? The means is simply this—*they must come back to physical life* and pick up the thread of experience from the point left off due to the wearing away of their last physical body. Abelson, in his "Jewish Mysticism" writing on this very question says: "It seems to follow, as a necessary corollary, that the *Zohar* must give countenance to some theory of the transmigration of soule.....The *Zohar* does contain some such theory as this," and quotes from the *Zohar* a few passages in illustration. "All souls must undergo transmigration," says the *Zohar*, "and men do not understand the ways of the Holy One (Blessed be He).....They know not the many transmigrations and hidden trials which they have to undergo."

It is this doctrine of transmigration, or reincarnation, that makes life understandable, that puts Justice and Right back into a world which these qualities may well otherwise be thought to have deserted. For it answers once and for all, the objection to a benificent Providence that brings about such "accidents" of birth as appear before us on all sides—accidents that place so many millions in the slums, in a criminal environment, amid depressing influences, in unfortunate circumstances of all kinds. For these circumstances into which we are born are merely the result of our past living. They are the effects of causes we ourselves have put in operation. Stronger than ever is the call sounded out that we are not the mortal tenement of clay, but the immortal tenant, the soul, that journeys through life behind a series of personalities, or "bodies"; and while we normally associate ourselves with the "body" we inhabit, it is a mistake to think that this association is permanent, or that the tenant dies as soon as his tenement goes to pieces! He merely goes on, freely disassociating himself from his last habitation as soon as it can no longer express his ideas, or carry out his desires; taking on another tenement in a place, a time, under conditions, determined by Divine Providence as being needed to bring him just those experiences required by the gaps existing in his character. Onwards he travels, from House to House, from Life to Life, from Strength to Strength, from Wisdom to Wisdom, ever gathering the knowledge of God, and of His Universe, which will give him the right to inhabit the Palace of his Father; ever climbing back to his eternal home, till at last, the journey done, the "gates of Paradise" open out to welcome him, the Pilgrim, to usher him into the Holy Presence, the Ancient of the Ancients, "in order to become filled with Him throughout eternity." It is the "peace that passeth understanding;" he has become "a pillar in the temple of heaven and shall go out no more." This is the destiny of Man; the destiny of you and me.

[The End]

MOTHERHOOD

The sufferings and fatigues of maternity have exhausted you. Your vitality, of which you have been so magnificently generous, is to-day reduced, weakened, spent. And now, more than ever, it is necessary that your blood should be rich and pure and plentiful, for during the long months to come upon this alone the life and healthy development of your infant will depend.

Therefore, in order to revive and re-establish your strength it will be wise for you during the period of feeding your little one to take Dr. Williams' Pink Pills, for they will sustain you, strengthen you, improve the quantity and quality of the nursing milk, and make your blood—the source of life from which the baby is to draw health and vigour, the commencement of his happiness—rich, plentiful, pure and strong.

DR. WILLIAMS' PINK PILLS

the world's most famous Blood and Nerve Tonic for both sexes, are obtainable from medicine vendors everywhere, or post free, $1.50 per bottle, $8.00 for 6 bottles, from the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

OUR CONTEMPORARIES

The Annual "Picnic" of the Reform "Rabbis"

The Central Conference of American Rabbis, which will meet at Cape May next week, will listen to what the wild waves are saying, and in reply say some interesting things itself. We hope the Conference will have a pleasant and profitable session.—*The Jewish Exponent* (Philadelphia).

A "Meshuggah"

The continuance of the cruel persecution of Jews by their Christian countrymen in Eastern Europe, which is driving hundreds of thousands into involuntary exile and the more or less rigid exclusion of these hapless refugees from Christian countries are bringing many non-Zionists to the support of the various organizations that are working for the economic upbuilding of Palestine.. The number of these would increase much more rapidly, and of course their contributions grow larger in proportion, if an announcement were made of the abandonment of all purpose to create a Jewish state and if the die-hard, uncompromising Zionist leaders would step down and out, leave the management of the various funds to more moderate persons, and leave the political government of Palestine entirely to such officials as the British Government appoints, be they Jewish, Christian or Mohammedan. "HIS EXCELLENCY" LEO WISE (Cincinnati, O.)

The Jewish Agency

That which was the concern of the Zionists of the world now becomes the concern of the entire Jewish people. The responsibility and the task are too grave to be borne by any portion of the Jewish people. All Israel must help to rehabilitate the land made holy by Jewish ideals, traditions and sacrifices, by the tears and blood and hard labour of ancient and modern Israel. Palestine must be recreated that Justice and Peace, Knowledge and Jewish genius shall once more radiate from Zion. It would seem that Israel survived as a nation that the land of the prophets shall be revived by Israel. With a Jewish Agency embracing the constructive elements of the Jewish people everywhere, the Jews must now demonstrate by deeds and sacrifices that they are worthy of their historic opportunity and equal to their enormous task. They must redeem themselves before the judgment of history both past and future. —*The Jewish Tribune* (New York).

Palestine as Jewish as England is English

Nor do Jewish Nationalists see anything inconsistent between their ideals and those of the Arabs—quite the contrary, Jewish interests and true Arab interests are identical. All that Jewish Nationalists ask is that Jews may be allowed, as freely as conditions will reasonably permit, to go and settle upon the land, encouragement and assistance being given so that, as contemplated by the Mandate, the settlement shall constitute not a "community" nor an "asylum" nor some charitable "refuge," but a National Home for the Jewish People. And Jewish Nationalists have sufficient confidence in their fellow-Jews to believe that in the ultimate that will mean that Palestine will be as Jewish as England is English! We know the objection taken in certain quarters to that hope, but surely no one—certainly no Jew—could object to our looking forward and picturing the day when Palestine shall be as Jewish as Wales is Welsh. That allows for a British Administration and for a non-Jewish population, but it secures the political, economic, and cultural conditions which the Jewish Nationalist desires to see restored to the Jewish People. It will restore to the Jewish People a Homeland which is the real interpretation of the Jewish National Home, and it is besides perfectly compatible with Arab interest and Arab aspirations.—*The Jewish World*. (London.)

Returning Good for Evil

The Russian refugees, now in our midst, escaped death by fleeing across Siberia and taking ship for China and then Japan, where they were denied admission; finally they reach Manila, where General Leonard Wood, not only granted them a haven, but successfully pleaded with America to grant them admission, contrary to law. As these enemies of Israel reached our harbour, the first friendly hand to offer them aid was extended by a Jewess, Miss Ida Levin, of the Travellers' Aid Society. This organization and our Jewish Philanthropies will do everything possible to give them another start in life. Business bodies and labour fraternities are protesting to Washington against their entrance, but not the Jews. We are treating these Christians to a taste of that Christian charity which has been preached for eighteen centuries, but seldom, if ever, practiced. We return good for evil—*The Jewish Times* (San Francisco).

"WE ARE NOT BEGGARS"

A Palestine "Accident"

By LEON ZLOTKOFF

A Jew by accident of birth, an American by accident of Jewish migration, a millionaire by accident of a rise in oil stock, he accidentally drifted into Palestine

There was really no object in his going to Palestine. He had no business there, and Palestine meant nothing to him. If he ever knew the historic connection of Palestine with his people he had long forgotten it. The country held neither material nor spiritual interests for him, and there was no purpose in his coming. But it so happened that, in quest of a few months' diversion, he took his wife and seventeen years old daughter on a trip round the world, and his itinerary, as prescribed by the travel agency, accidentally included Palestine.

From America the family sailed for Japan, thence to Shanghai, Singapore, Port Said, and Palestine, which latter country they were to "do" in three days and depart for Cairo, Egypt.

Landing in Jaffa on a bright morning of a Palestinian spring day in March, the family boarded an automobile provided by the agency, and immediately proceeded along the white tortuous highway among the Judean hills to Jerusalem

The accident of a double puncture about twelve miles from Jerusalem brought their car to a standstill, and while the chauffeur was tinkering with the lever and tires, father and daughter alighted and amused themselves by picking scarlet-red anemones and wild blue violets with which the wayside was sparkling, intending to offer a bouquet to mother. Across the narrow ravine separating the highway from the fields, at a distance of a dozen yards or so they noticed a few men in khaki shirts and breeches at work with pickaxe and shovel, and the stooped forms of a few women in calico dresses engaged in removing weeds from the ground and packing them in bags.

"Those men and women are not Arabs, are they, father?" inquired the girl.

"Evidently not. They are not dressed like Arabs."

"Then, who are they?"

"Ask them: show what you learned at school," replied the father, with a roguish twinkle in his eye.

"You bet I will!" said the girl, archly; and, skipping over the narrow ravine, she approached the stooped form of the young woman nearest to the road.

"Are you Arabs?" she asked.

The peasant woman straightened up, looked at the pretty intruder somewhat surprised, and replied slowly, with a pronounced outlandish accent:

"No, we are not Arabs, we are Jews."

Now it was the turn of the American girl to be surprised. Excitedly she ran back to father:

"They are not Arabs, they are Jews, and they speak English!"

The man's face became tense with an expression of interest bordering on astonishment. In a vague way he recollected having heard that Jews once upon a time inhabited Palestine, but that the Romans destroyed their kingdom and expelled them from their land. Apparently the Romans had not made a clean sweep, and bungled on their fob. Of the modern Zionist Movement he either never took notice, or if he did he somehow failed to connect it with the country he was now visiting.

Be that as it may, he decided to satisfy his aroused curiosity, and together with his daughter he approached the small group of field labourers.

"Have you been long in this country?" he asked one of them.

The labourer looked surprised, shook his head negatively and said:

"I don't understand." The young woman who was previously addressed by the girl came to the assistance of the male group, and the question being repeated she answered. "Four years."

"Where do your folks come from?"

"From many countries—Poland, Russia, Rumania, Austria."

"Any from America?"

"Not in this place, but in Mechaviah there are some Jewish boys from America—discharged soldiers, who served during the war in Palestine"

"What do you call this place here?" he asked, pointing to the settlement on the hill.

"Kiriath Anavim."

"Meaning?"

"City of Grapes."

"Have you any grapes there?"

"We've planted, and hope to have them this year."

The American paused and stood pensively for half a minute, watching their work and listening to their talk which he didn't understand.

"What language is it that you speak among yourselves?"

"Herbrew," replied the woman

"You don't say!"

"It sounds beautifully," remarked the daughter.

"And how many like you are working on the soil?" he queried again.

"In all the colonies—about fifteen thousand.

The American whistled in utter astonishment.

Again he stood still for a few moments, evidently digesting the revelation, and then he asked again.

"How much did you pay for your land?"

"We didn't buy it; the Keren Kayemeth leased it to us."

"Is he an Arab?"

The young peasant woman started to laugh, but immediately checked herself.

"No," she said, "Keren Kayemeth is the Jewish National Fund that buys land for the Jewish people and leases it to Jewish settlers."

"Is that so. Curious I never heard of it. Where is their office?"

"In Jerusalem, in America, in England, and in other countries where Jews live."

At this juncture the chauffeur shouted from the highway the announcement that the car was ready to start again, and the American, removing a fat pocket-book from his inner breast pocket, said:

"I would like to do something for your folks—will this do?"

And he offered the woman an American bill with a three-figure denomination.

There came an expression of indignation on the face of the young woman which embarrassed both father and daughter.

"Mr. American," the young woman said after a moment of oppressive silence—"we are not beggars. If you wish to do something for the country give it to the Jewish National Fund. For us personally you can do nothing"

"You bet I will," he said meekly, in lieu of an apology, and respectfully lifting his hat he turned to the waiting automobile.

And thus, by sheer accident, the Jewish National Fund subsequently received a munificent contribution from an unexpected quarter.—*The Canadian Jewish Chronicle* (Montreal).

SOMETHING EVERY MOTHER SHOULD KNOW

Worms rob children of nourishment, give them pains in the stomach and bowels, spoil their sleep and steal their strength. Administered for a few days, Baby's Own Tablets drive out worms, and then the little sufferer rapidly improves. His appetite increases, he sleeps well, becomes pink and plump and happy.

Baby's Own Tablets, the Canadian children's remedy, are an absolutely pure and safe specific for infantile indigestion, constipation, colic, diarrhoea, teething pains, croup and colds. They induce calm, restful sleep in a natural way and assist development.

If you cannot obtain Baby's Own Tablets where you live, send 60 cents for a vial ($3.00 for six) to the Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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A Palestine "Accident"

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"We've planted, and hope to have them this year."

The American paused and stood pensively for half a minute, watching their work and listening to their talk which he didn't understand

"What language is it that you speak among yourselves?"

"Hebrew," replied the woman

"You don't say?"

"It sounds beautifully," remarked the daughter.

"And how many like you are working on the soil?" he queried again.

"In all the colonies about fifteen thousand

The American whistled in utter astonishment.

Again he stood still for a few moments, evidently digesting the revelation, and then he asked again

"How much did you pay for your land?"

"We didn't buy it: the Keren Kayemeth leased it to us."

"Is he an Arab?"

The young peasant woman started to laugh, but immediately checked herself.

"No," she said, "Keren Kayemeth is the Jewish National Fund that buys land for the Jewish people and leases it to Jewish settlers"

"Is that so. Curious I never heard of it. Where is their office?"

"In Jerusalem, in America in England, and in other countries where Jews live."

At this juncture the chauffeur shouted from the highway the announcement that the car was again to start again, and the American removing a fat pocket book from his inner breast pocket, said:

"I would like to do something for you folks will this do?".

And he offered the woman an American bill with a three figure denomination.

There came an expression of indignation on the face of the young woman which embarrassed both father and daughter

"Mr. American," the young woman said after a moment of oppressive silence "we are not beggars If you wish to do something for the country give it to the Jewish National Fund. For us personally you can do nothing"

"You bet I will," he said meekly, in lieu of an apology, and respectfully lifting his hat he turned to the waiting automobile

And thus by sheer accident, the Jewish National Fund subsequently received a munificent contribution from an unexpected quarter. *The Canadian Jewish Chronicle* (Montreal)

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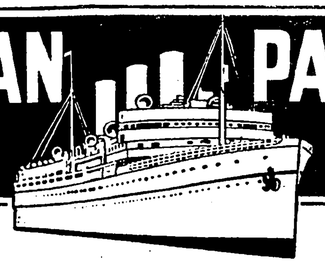

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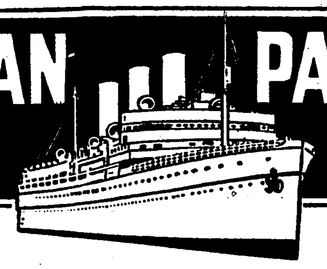

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 5TH OCTOBER, 1923. 20TH TISHRI 5684.

OUR BIRTHDAY

With this issue, ISRAEL'S MESSENGER enters upon its "sixth" anniversary. As a matter of fact this journal first made its bow in 1904 and ran until 1910, when it was ressurrected in 1918. We are pleased to find ourselves still in harness doing the work that appeals to us in these days of *Eretz Yisrael* restoration and endeavouring to arouse the national consciousness of slumbering Jewry in the Orient. Proof of our good work has not been slow in forthcoming from far and near. Elsewhere in this issue we publish a striking instance of a stirring cable message sent us by the Hon. Mr. NATHAN STRAUS, the well-known prince of philanthropists and a leading American Zionist expressing his warm appreciation of the services rendered by ISRAEL'S MESSENGER to the cause of Israel in the past. ISRAEL'S MESSENGER is heartened and deeply grateful for this spontaneous expression of goodwill and thoughtful recognition given us and trust that as years roll on it may not be obliged to haul down the flag but continue to render the best that it may be capable of rendering.

The policy of ISRAEL'S MESSENGER will remain unchanged. It will continue to advocate the cause of traditional Judaism and Jewish Nationalism. To us both Judaism and Zionism are synonymous. One cannot exist without the other. That Jews *are* a Nation is hardly challenged in these days. Only those arrant assimilationists who had seceded from the old path and adopted foreign cultures are loud in their vociferations that Jewish Nationalism is "dead." Against this tendency, happily growing weaker and weaker every year, we must continue our warfare until the "mixed multitudes" in London and Cincinnati are completely defeated and buried in the wilderness. The future of our people as a Nation in *Eretz Yisrael* is assured and no power on earth can stem the nationalistic tide that sways the bulk of our people in the dispersion. We look forward to the re-building of our ancient Commonwealth in the land of our forefathers and become once more a factor and a force for good in the world's civilization. By this we do not mean to say that all the Jews in the world must necessarily live in Palestine, which is an impossibility and undesirable, but we must certainly have a nucleus to rebuild our nationhood and contribute our share in the comity of the world's nations. Signs are not wanting that we are shaping the future in conformity with our age-long predilections and in the course of a few years the present complexion will be entirely changed for the good. We have no doubt in our mind about it. We believe in it. We work for it. No sacrifice is too great and no work too small to enable us to attain our goal. It is the be-all and end-all of the cream of the Jewish people. It cannot be crushed. Palestine as Jewish as England is English is not an empty formula. It is destined to materialise notwithstanding the overt and covert opposition of the Anglo-Jewish *moserim*.

And this enables us to view the future of a regenerated Judaism with perfect equanimity. We are not addicted to pessimism. While here and there there are signs of retrogressions and faithlessness there will yet be the saving remnant in Israel to answer the call. The hour may be dark and may yet be darker but it is the darkest moment that comes before the dawn. We have no doubt that out of pain there will be the gain. Dedicated to this cause, ISRAEL'S MESSENGER enters upon another milestone with faith undimmed and ideals unimpaired, fully confident that the ideals for which it stood steadfastly from the very outset will triumph and conquer and the enemies who are now seeking to stab a rejuvenated nation will be defeated and their names forgotten and buried in the wilderness.

* * *

THE REVIVAL OF HEBREW

The revival of Hebrew as our national language in our Homeland is one of the miracles of the age in which we live. Only a decade ago, it was unbelievable that Jews in their ancient soil would be able to control the Babel of tongues and expect our people to speak Hebrew. And yet to-day this

is an accomplished fact. Go where you may in Eretz Yisrael, Hebrew has become the only medium of conversation and spoken by young and old. Children in the streets speak no other language but Hebrew. Hebrew is one of the three recognized languages by the Palestinian Government. In an address delivered recently in America, Dr. CHAIM WEIZMANN, the head of the World Zionist Organization, said:—

> "If you want to see the spiritual side of the home in Palestine, go into the schools, go into the fields and go into the villages. The one thing in which the spirit of the community expresses itself is the language. And Hebrew, from having been only a language of prayer, and sometimes of lip-service, has become the language of life. One reads in Hebrew, one is sad in Hebrew, one prays in Hebrew, one works in Hebrew in Palestine. In short, one lives his life in Hebrew. One corresponds with the British government in Hebrew, and if a British official has to write us, or if he wants to occupy a position in Palestine, he has got to pass an examination. For the first time the non-Jews are passing an examination in our language, after we had for thousands of years passed all sorts of examinations in all sorts of its languages. And when you enter Palestine you see Hebrew on the railway carriages, on the stamps, and it is said that many Jewish tourists must ask 'What is this language?' That is the external expression of the soul."

This unexpected revival of what was once known as a "dead" language has brought consternation in the camp of the protagonists of reformed Judaism. The devotees of the latter cult have long abandoned Hebrew as a language of prayer and consigned it to utter oblivion. It is a well-known fact that where Hebrew is spoken the Jewish sentiments prevail most. To understand Hebrew is to understand the soul of Judaism. And this is regarded as a menace to the existence of reformed Judaism in America. The greater the ignorance in Hebrew the greater the success of the new cult. It is no wonder that the leaders of the latter strenuously objected in recent years to reviving the Hebrew language in America. They have done their best to subdue that language, for they felt the greater the ignorance of the masses in Hebrew, the greater is their chance to entrench their hold upon the latter. A recent case of a well-known American Jew, JUDGE MACK, ex-President of the American Zionist Organization, has come to our notice. The latter recently realized the dream of his life in visiting Eretz Yisrael. While there he found the whole city speaking but one language—Hebrew. It is only natural that so eminent a leader in American Israel should be feted by our co-religionists. Speeches in Hebrew were the order of the day but here the eminent Judge found himself in an embarrassing position. However, he had no other alternative but to apologise for not speaking the Hebrew tongue. He said he had been born in a Reform Jewish family, and although he had undergone a course in the Hebrew language when he was six or seven years old, he had been so well taught that he forgot everything in a very short time. He felt the urgent need of Hebrew when he entered the Zionist Organization in 1914, but he had already reached years of maturity, and accordingly postponed learning the language from day to day, from reasons of pressure of other affairs. It was indeed difficult for the Jew who did not know Hebrew, but how much more for the Zionist who came to visit or settle in Palestine?

We are thus given a faithful mirror of the past sins of omission and commission of the leaders of the American reformed Judaism. And yet, *mirable dictu*, their college for training half-baked Rabbanim begins with the first grandiloquent word "Hebrew." There is no more Hebrew in that institution than there is cheese in the moon.

* * *

PROMISCUOUS PLEDGING

The following extract from an American contemporary should not be without interest to our local readers. It is to be hoped that it will receive more than passing attention from those who have been guilty of the offence described. The pledging of sums of money which communal institutions later find difficult if not impossible to collect is a most reprehensible procedure, and one which interferes considerably with the proper functioning of these institutions.

Are you bound legally by a pledge made by you for philanthropic endeavor? If you are in doubt, the story of the judgment of $500 ordered in the First Municipal District Court, New York, last month against JACOB MANOWITZ, will settle you on that point. MANOWITZ was accused of having repudiated a $500 pledge to the American Jewish War Relief Committee during the 1921 campaign for $3,000,000.

The plaintiffs were JUDGE OTTO A. ROSALSKY, chairman of the 1921 drive committee; PAUL BAERWALD, associate treasurer of the relief committee, and COLONEL H. A. GUINSBERG, the treasurer. LOUIS MARSHALL is chairman of the organization.

According to JONAH J. GOLDSTEIN of 366 Broadway, council for the plaintiffs Mr. MANOWITZ made his pledge at a rally meeting in Congregation Chab Zedek, 116th street, near Fifth avenue. Judge ROSALSKY and others had spoken, pledges and contributions were asked for, and Mr. MANOWITZ, among others, arose and pledged $500, Mr. GOLDSTEIN asserted.

> 'Our firm has undertaken the task of collecting repudiated charity pledges,' said Mr. GOLDSTEIN, after judgment was ordered. 'Promiscuous pledging must stop. A man who makes it must be taught that it is not only a moral, but a legal obligation. Oft times you and I have been at public gatherings where our pledges were made to look small and we were made to feel small by promiscuous pledging never intended to be paid. The committee is not instituting action to recover pledges made by men whose business conditions do not warrant payment.'

We are in entire accord with the decision, for it sets a worth while precedent and ought to tend to abate promiscuous pledging common in all campaigns.

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THE ZIONIST CHIEF

DR. CHAIM WEIZMANN.
President of World Zionist Organization, who achieved a remarkable triumph at the recent Zionist Congress.

Amid an atmosphere of general tenseness, Chief Rabbi CHAJES of Vienna on behalf of all the Landsmannshaften who voted confidence in the present leadership, paid a glowing tribute to Dr. WEIZMANN.

Rabbi CHAJES declared he desired to express their profound gratitude and complete appreciation of the services of the Zionist leader and to assure Dr. WEIZMANN that full support would be accorded him.

All of the European war cabinets have fallen, Chajes added, only the Zionist remains under the leadership of the same persons.

Dr. CHAJES' remarks were greeted with much cheering and Dr WEIZMANN was the recipient of another ovation, in the midst of which he was presented with a bouquet.

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ENGLAND'S THIRD PRIME MINISTER ENDORSES THE BALFOUR DECLARATION

Prime Minister STANLEY BALDWIN is here shown on his way to attend the House of Commons where the British Palestine policy had been opposed by critics with an anti-Semitic bias The upshot of all this proved that the British Government was not prepared to listen to the voice of the reactionaries to withdraw from Palestine "bag and baggage," but to remain there until the Jewish National Homeland is established in accordance with the Balfour Declaration.

A NOTED JEWISH CHESS-PLAYER

EMMANUEL LASKER was crowned victor in the European chess tournament which has just closed at Mahrisch-Ostrau.

It is predicted that LASKER will now issue a challenge to CAPABLANCA, who won the world championship from LASKER at the Havana meet.

Mr. J. E. SALMON presented a beautifully embroidered curtain to Synogogne Ohel-Rachel in memory of the late RIFKA MITSUDA, wife of rM. M. Meyer, of Singapore.

A CLEVER PIANIST

MISS STELLA MYERS
Eldest daughter of Mr. and Mrs. M. MYERS who distinguished herself at the entertainment given last month at the New Carlton as a clever Piano soloist and accompanist of the Lyric Club.

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"DUAL" NATIONALITY!

The arrival of Sir ROBERT HOTUNG from Hongkong, a well-known Chinese resident of the Colony, with a view to holding a round-table Conference next week between the diverse political factions in China, is a welcome step in the right direction. We sincerely hope that Sir ROBERT, a Chinese-English politician, will succeed in bringing about the much-desired peace in China where it is badly needed. The woes of China consequent upon the civil war raging in her great country, are infinite and all friends and well-wishers alike would hope and pray that the future of this vast Republic may be blessed with a long era of peace and prosperity.

While on the subject, we cannot help drawing the attention of our readers to the splendid work of Sir ROBERT. The latter is a Chinese but a full-fledged Briton. He had been decorated by the British Government for his meritorious services to the Colony. And yet this brilliant Chinese diplomat finds it not inconsistent to assist in the development of his country and to take part in its politics. No one accuses Sir ROBERT with a dual nationality. No one thinks of impugning his loyalty to the British Crown. And yet what a lesson to the League of "British" Jews! The latter keep on accusing the Zionists of dual nationality and branding them as disloyal (sic) to the British Crown. The case of Sir ROBERT, a leading Chinese, is a sufficient refutation to that baseless calumny of the anti-Zionists whose only safe armoury is to hurl strings on their neighbours. It is time to drop this silly and absurd accusation of a dual nationality. It has prevented some weak-minded Zionists from throwing themselves wholeheartedly into the cause and made them tremble lest they be accused of dual nationality. Such a preposterous accusation cannot hold water and is bound to disappear like the morning dews before the light of the sun of truth. Let the case of Sir ROBERT HOTUNG be an example if you are still in doubt about it! Away with such a false and cowardly accusation!

* * *

THE REV. GERALD FRIEDLANDER

We deeply regret to announce the death of a noted Jewish Minister, the REV. GERALD FRIEDLANDER of the London Western Synagogue, which took place suddenly in August last. REV. FRIEDLANDER was widely known for his scholarly contributions in the Jewish Press as a militant champion of traditional Judaism. He wrote in a style entirely his own. He wielded a strong and trenchant pen and had it dedicated to the sacred Jewish cause. He was one of the few in Anglo-Jewish Ministry who believed in the written word and did not hesitate to join the fray—*Milhamoth Elohim*—for which the distinguished Minister was noted. On more than one occasion he wrote us regarding his publications which we received from him and which found a unique place in our library. In our issue of the 13th January, 1922, we paid the following tribute to his worth:—

> "While on the subject, we cannot help admiring the zeal and enthusiasm of Rev. GERALD FRIEDLANDER, of London, who, for the last two decades waged incessant warfare, Milhamoth Elohim, for all that was beautiful and noble in Judaism. We laud the activities of this great worthy in Israel and sincerely hope taht his admirable qualities will stimulate others to don their armor and *buckler* in order to drive away the "strange fires" from the camp of Jewish Judaism."

The death of such a truly great Jew at the early age of 53 is a distinct loss to the House of Israel. He was one of the few who did not keep the Torah to himself; he championed the traditional aspects of Judaism splendidly and conquered many glorious victories on the battlefield. His death removes a great star from the Anglo-Jewish Ministry and Israel is poorer at his premature death. The memory of such a good man who succeeded in moulding the lives of many seekers after truth by his trenchant pen will live in our hearts and ever be an incentive to what is noble and best.

* * *

OUR COMMUNAL ARMCHAIR

The Shehita Question

Apropos of our remarks in the last issue of ISRAEL'S MESSENGER, we have received a letter from the local Jewish Communal Association in reply to the missive sent to it which was published in our last issue. It reads as follows:—

> "Your letter of 30th ultimo in reference to Kasher meat has been placed before the Committee. The matter is being gone into and I shall reply to you in due course."

So far there has been no development in the whole situation, which is growing from bad to worse. Complaints have reached us of some intolerable acts on the part of one Shohet who actually refused to slaughter a chicken presented him by a "poor Polish woman" unless he was paid for it. No amount of entreaties could move him. He remained adamant till the end. That "poor woman" had no other alternative but to wait for the Ashkenazie shohet to kill the children for her. Evidence of such neglects are accumulating. One shohet, it is reported will not tolerate "killing" beyond the prescribed time. He has other duties of "marketing" for others to look into and the official time must, therefore, be strictly adhered to. When our community pays for the upkeep of three shohatim it is monstrous to tolerate such an affair. Why cannot one shohet be stationed in the Western district for the benefit of those living in this quarter? What was regarded as feasible half a decade ago cannot be tolerated today when the Western district is fast growing and becoming a Jewish centre. It is time indeed that we acted seriously and done away with the present mismanagement on the part of those who really seem to have little or no interest in the whole question. We suggest that the Board be re-organized and only those who have regard for Kashruth should be elected to serve and not otherwise. The time has arrived when the grievances of the orthodox Jews should be redressed by the community and matters should not be allowed to drift anymore.

Communal Revenue

While on the subject of Shehita question, we cannot but remark that if the management were to be re-organized, the Shehita problem, instead of being a drain upon our Community, would be an asset. The present high price of kasher meat could be easily controlled and regulated. We must have an efficient Board for the purpose. We notice that in London the Shehita Board had shown a profit of £80,000/-, which enables it to be utilise this handsome sum for the benefit of charitable institutions. Why cannot we turn over a new leaf and learn to adopt some up-to-date system by which to benefit our local institutions? We understand that, until recently the firm of HOPKINS BUTCHERY had been serving our community but somehow this arrangement was abandoned and we were placed at the mercy of unreliable butchers who continue to fleece the community as a whole. From enquiries made, we understand that HOPKINS BUTCHERY is quite willing to consider a new proposal and resume the sale of kasher meat. As this concern is the most reliable and old-established in the Settlement, we urge upon the local Communal Association (which probably functions in place of the defunct Board of Shehita) to enter into communication with the latter and conclude a satisfactory arrangement for the benefit of the whole *kahal*, which has tolerated long the present intolerable position which worked great havoc everywhere.

The Rabbinate

This question is bound to come to the fore in the near future. As our readers are aware, RABBI W. HIRSCH, the present incumbent, tendered his resignation six months ago to take effect after the expiry of his agreement at the end of this month. Steps have already been taken to induce him to remain here, but owing to the state of his health and the larger field before him to serve a bigger and larger community in the West, RABBI HIRSCH has quite reluctantly decided to confirm the relinquishment of his position, but is willing to remain here for a few months longer until a successor could be found to relieve him from his duties to our community. We understand that RABBI HIRSCH has received two "calls" one from the Pretoria and the other from the Capetown Jewish Community. The latter has actually cabled him last week tendering him its vacant pulpit on terms and conditions befitting a progressive and wealthy community. We understand that RABBI HIRSCH has not yet decided to accept the "call" although it is not unlikely that eventually it will be confirmed by him.

In view of the sudden and quite unexpected development in the situation we strongly urge upon the leading members of our community, who refuse to close their eyes to the future well-being of our congregation, to tackle the problem in a becoming

(Continued on Page 12.)

ANOTHER LEGACY FOR THE JEWISH NATIONAL FUND

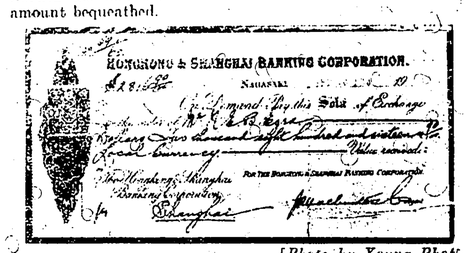
Mrs. Sophie Lessner of Nagasaki Bequeathes Three Thousand Yen

AMOUNT TRANSFERRED TO LONDON

We are pleased to observe that the Jewish National Fund is receiving the special attention of the Jews in the Orient and is being remembered in their wills and testaments. The bequest of the late Mr. HAIM ZIMMEMAN last year running into five figures is being gradually realised and it is hoped that the entire sum bequeathed will be shortly remitted to London. The latest bequest to the Fund comes from Nagasaki, Japan. In our July issue we chronicled the death of MRS. SOPHIE LESSNER, wife of the late well-known communal worker at Nagasaki, Mr. S. D. LESSNER, which took place in Shanghai, the deceased arriving here from Nagasaki with a view to undergo an operation which unfortunately proved fatal.

THE LATE MRS. S. D. LESSNER.

It was later discovered that Mrs. LESSNER had left a will and thereupon her brother Mr. A. SAPHIERE, a well-known member of our community, was obliged to leave for Nagasaki in order to do the necessary things. The will having been found it was noted that the late Mrs. LESSNER had left a sum of Yen 3,000.00 for Zionist funds at Jerusalem with an injunction that prayers be offered for the repose of her soul. News of this was immediately communicated to the local Jewish National Fund Commission for China, and Mr. SAPHIERE brought with him a draft on the Hongkong and Shanghai Banking Corporation, Shanghai, for the equivalent of the above amount, namely, Mex. $2,816.90 as will seen from the facsimile reproduced below. This amount was transmitted to the Jewish Colonial Trust, London, realising £315-13-3 with a request to place same to the credit of the Jewish National Fund at Jerusalem The latter will undoubtedly see that the instructions given in the will will be carried out to the letter and that a suitable commemoration of the memory of the late Mrs. SOPHIE LESSNER wil be made in *Eretz Yisrael* out of the amount bequeathed.



HONGKONG & SHANGHAI BANKING CORPORATION.

NAGASAKI

[Photo by Young Photo

It is interesting to note that the deceased had turned over last year a draft for £60/- to the local Jewish National Fund Commission for China in conformity with the request made by her husband during his lifetime to donate this amount to the Jewish National Fund. This was appropriated for 100 trees in his memory in the Land of Israel.

(Continued from Page 11.)

manner and not let matters drift aimlessly. The future standing of our community as a kahal is actually at stake and we dare not take a step backward. LOT'S wife's fate in looking "backward" should not befall us. Let us beware! To follow the line of least resistance is the attitude of cowards and shirkers. We are convinced that the solution of the whole question is easy and steps should be taken forthwith to approach the Chief Rabbi of England, Dr. J. H. HERTZ, to assist us in acquiring a competent Minister, not necessarily a Rabbi; one who could assist in the local school and the Synagogue. Such a man will be a businesslike acquisition to our community and afford an easy solution of our difficulties.

Our Local Library

The first report and balance sheet of the Library has just been issued and circulated to the members. RABBI W. HIRSCH who was instrumental in its formation deserves great credit at the way he fathered the scheme from the very outset. The good work accomplished thus far is bound to have a salutary effect on all and sundry. A sum of over $5,710.00 was raised for the purpose and the accumulation of books will be a permanent asset to our community. It is a sound investment which, happily, found eager supporters is our rank. The following report issued by RABBI HIRSCH indicates the good work that is being done and we hope it will continue to do in future.

The difficulties in procuring over 1,300 books from different parts of the world were so considerable that, although more than two years elapsed since steps were taken to form a Jewish library, a balance sheet could not be presented earlier. And even now an order for Hebrew books which was placed long ago with a well-known bookseller at Frankfort has not yet been executed, owing to the rapid decline in the mark, and the reluctance of the bookseller to supply the books at what would now be to him a ruinous price.

The library, however, has been in use for some time, and close to nine hundred loans of books were made, between thirty and forty volumes being in regular circulation. A number of books were also used by Christians, books which will help to dispel misconceptions about Jews and Judaism. The library has even within this short time fully justified its existence.

When the library was contemplated a small society was formed with the object of making religious literature more accessible in Shanghai.

The books imported were sold partly through Mr. I. A. Toeg and partly through the library. Jewish literature to the value of $1,400 thus found its way in Shanghai and Hongkong during the last two years.

The following books were donated to the library:

Mr. Ellis Hayim, 20 volumes of Jack London.

Mr. D. E. J. Abraham, 4 numbers of the *Jewish Quarterly Review*, and Eisenstein's "Hagada."

Mr. Isaac Abraham, 2 volumes.

We understand that the annual meeting for electng a new committee and passing the balance—sheet will be held on the 10th instant at No. 7 Jinkee Road.

A Manifesto to The Local Community

The appeal issued by the Committee of the OHEL-RACHEL Synagogue to the Jewish community in Shanghai emphasising the importance of having a Rabbi and strongly recommending the retaining of the present incumbent is the first businesslike document of a Jewish character that has come out its way. The Committee deserve a meed of praise for the very lucid presentation of facts as they exist to-day. We had said it was businesslike. Indeed, we wish that all communications and appeals are couched in the same carefully-thought out and thoroughly masterly manner as this manifesto was done. It is refreshing to see that the views the Committee of the Ohel Rachel Synagogue coincide so much with what we have in season and out have said in these columns. In fact, we think that the Committee pay ISRAEL'S MESSENGER a compliment of a high character by reiterating the strictures we have invariably applied ourselves on the lukewarmness of the local community in matters of great importance.

The appeal is singularly appealing inasmuch as it goes right to the point from the very start. It is an admirable review of the conditions that prevailed in the community prior to the coming of a Rabbi into our midst, the importance that such an addition rendered us in Shanghai and the fact that a Rabbi in our midst secured us a better status in this cosmoplitan community that would otherwise have been ours. Every paragraph in this clarion call to the community is brimful of facts, ably presented, which none but business men would have been able to produce, and the effect of the appeal should be instantaneous. In any civilised community the result should have been this, but we shall not be rash in assuming that it would have the same effect on us.

THE EARTHQUAKE IN JAPAN

JAPANESE CONSUL RETURNS THANKS

The following letter addressed to the local Zionist Association has been handed over to us for publication:—

JAPANESE CONSULATE GENERAL.
"SHANGHAI, September 5th, 1923.

"DEAR SIR,—I have received your letter of the 3rd instant and thank you heartily for the profound sympathy of your Association in the great calamity that has befallen my country. The disaster seems to be appalling and overwhelming in its magnitude, both in regard to loss of human life and property, and my countrymen have to face the catastrophe with courage and calmness, as you mention in your letter.

"Thanking you again for your sympathy.

"Yours faithfully,

"S. YADA,
"Consul General for Japan.

"N. E. B. EZRA, Esq.
"Hon. Secretary,
"Shanghai Zionist Association,
"Shanghai."

At any rate, when a body of communal workers goes out of their way to circularise the members of the community on the grave necessity of doing a certain thing and the dangers resulting from a non-execution of same it discloses a healthy spirit—that there are still good and true men in every community that could save SODOM and GOMMORAH. We are incline to think that some satisfactory solution will eventually result from this business-like document that has been issued under the signature of the committee of the OHEL RACHEL Synagogue.

EDITORIAL NOTES & COMMENTS

AN ILLUSTRIOUS UNDERTAKING

Elsewhere in this issue we print the announcement of the publication of the *Scripta* by the Hebrew University and the Jerusalem Library—an announcement which will become memorable in the annals of Jewish scholarship. These *scripta*, to be published in four volumes at a time, will cover the Exact Sciences, under the editorship of ALBERT EINSTEIN, BIOLOGY and Chemistry, A. v. WASSERMAN, the Humanities, E. CASSIRER and the Orient and Judaism, V. APTOVITZER. Rarely have four more illustrious names been associated in a single scholastic undertaking, and it is with just pride that we see the first enterprise of our University launched under a constellation of a small group of names which few nations can equal, none surpass. In this amazing fashion do our plans take shape, put on a reality not less dazzling than the dreams which lead to them. It would have become us little to begin the first of our National University publications under the aegis of mediocre scholars; but we might have given dignity and standing to the enterprise with much less than the academic power we have been able to muster.

* * *

THE CLOVEN HOOF.

What on earth has the *Jewish Guardian*, the organ of the pseudo-Zionists, got to do with the Zionist Movement proper? The manner in which it mingles in Jewish national aspirations and Zionist politics would indicate as if it is one of us and not outside of us. Pretending to be Zionistically inclined, it employs a Zionist professor of mathematics at Leeds to write the Congress reports for its columns, just in order to hoodwink Zionist Jewry in the British Empire that it is in reality a Zionist organ through and through. But we all know the case of *Hazir* in Jewish literature. *Verb Sap!*

* * *

S. J. SOLOMON—IN MEMORIAM.

To-morrow week is the first anniversary of the death of the late Mr. S. J. SOLOMON, of revered memory. A year ago, we consigned to earth all that was mortal of him whose first *yahrzeit* will be observed by rich and poor alike. A year ago, death robbed us of a truly great leader and thinker in Israel, whose life was a noble string of *gemiluth hassadim* to rich and poor alike. A year was needed to enable us to estimate the great loss sustained by Shanghai Jewry. His was one of those good souls that touched and blessed the lives of many. We miss his genial personality to-day when our communal craft is being tossed to and fro by men who are least inclined to maintain the *status quo*. We miss indeed the presence of that great pilot who helped us to enrich our communal possessions and without whom we feel helpless to navigate well our difficult communal ship. To-day we join with his bereaved family in remembering and honouring his name for upholding the torch of the Torah, with which he illumined the way. *Zecher Tsaddik Libracha!*

* * *

BIRTHDAY REFLECTIONS.

Birthday reflections are always pleasant. They tend to inspire one with the great significance of the day. Our sixth anniversary finds us in a serious mood. We dare not overlook the vital significance of the day. The occasion calls for retrospection. We hasten to admit our shortcomings. They are many. We cannot, however, enumerate them. We leave it to those who readily see the mote in others' eye and see not the beam in their own. On the other hand, we are grateful for having been able to realise some, if not all, of our hopes. We hope to realise more in the *shana haba'a*. We also hope to satisfy the most fastidious amongst our readers. We, of course, cannot satisfy all. No Editor of a responsible publication can. He will be instantly denounced as

WHERE IS THAT NOOK?

The days flit by, time cannot stay;
The ebb of life is flowing too.
We review the past—day to day,
And wish we could live it anew.

Our hearts grow heavy with sorrow,
And we cry aloud in our woe:
"Are there no hooks where to-morrow
"For rest or prayer we could go?"

The answer is only the echo
Of our voices, weak and low;
The great big world hears not our sighs,
For our griefs it cannot sympathize.

We suffer anguish of despair,
We search the gloom for sympathy;
Yet Thrift passes by without a care,
It feels no pangs for you or me.

O God! could we leave behind us
Our burdens of sorrow and grief,
And hide where no one would find us,
It would be infinite relief.

B. J. H. SOMAKE.

BOMBAY, INDIA.

a time-server. Only a few months ago, we received a friendly scolding from a reader abroad for devoting too much space to local news at the expense of the great Jewish national cause. Equally another local subscriber rebuked us for giving too much space to foreign news at the expense of curtailing local news. We are thus between two fires. We do not know whom to please. What shall we do? We shall adopt the wise saying of an ancient Rabbi in Israel who said on a similar occasion, "The way of life is, on the one hand, a flaming of fire and, on the other, a mountain of ice. Avoid the fire and avoid the ice and walk between." ISRAEL'S MESSENGER will hereafter "walk between." Dear gentle readers, please take note!

* * *

A COMOUFLAGED JOURNAL

Honest journalism is noted amongst scrupulous men. It is ever regarded as a paying concern, both from a moral and financial point of view. But what are we to think of a publication which, while advocating de-nationalisation of Judaism and "Liberalism" in Jewish religion employs one orthodox Jew and another a Zionist to write occasionally for its columns just in order to throw dust in the eyes of the vast Zionist Jewry in the British Empire that it is not what it is intended to be? HERBERT LOEWE and S. BRODETSKY play some leading roles in the make-up of the hermophrodite sheet published at Fleet Street in London. The former as an orthodox Jew is bound to inspire the orthodox section while the latter, the Zionist element. Both are hired for the ostensible purpose of camouflaging the sheet that is issued every *ereb Shabbat*. Both are doing good work which is being offset on the editorial pages of the said sheet. Both are helping, consciously or unconsciously to hoodwink the general public by identifying themselves with a publication which is a distinct menace to Anglo-Jewry and Jewry at large. Dishonest journalism it is which seeks to sail under false colours. Beware of the wolf in sheep's skin, may well be repeated.

* * *

"EXAGGERATED HOPES?"

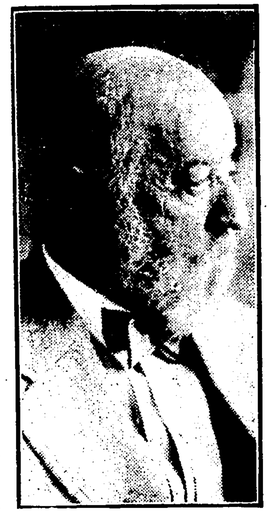
The Jewish Exponent of Philadelphia is reputed to be one of the sanest Jewish publications in America. Its columns are often free from ribald sensationalism which is so common in the United States. Our Philadelphia contemporary is edited by a noted journalist, FELIX GERSON, his prodecessor being Dr. CHARLES HOFFMAN, a Rabbi of great erudition and a disciple of the sainted SABBATO MORAIS. We are, however, quite surprised to observe that in recent years, the *Jewish Exponent* which often took its cue from the late JUDGE MAYER SULZBERGER, has shown a tendency to criticize loyal Zionist aspirations, although it is pretty anxious to remain as a champion of the cause. In a recent issue, after dwelling on the importance of the thirteenth Zionist Congress, it closed its article with the following two strange sentences:—"The creation of exaggerated hopes will not aid the progress of Zionism. On the contrary it is apt to retard and hamper the movement in many ways." It is indeed a fashion in these days in some circles to chide loyal Zionists who adhere to their ancient programme for being "extremists" and what not. *The Jewish Exponent* is simply playing into the hands of the pseudo-Zionists in joining the motley crowd of assimiltionists whose sole desire and ambition is to wreck the Zionist hopes and strip the Zionist Movement of all nationalistic elements. No Zionist worthy of the name has ever entertained "exaggerated hopes." The will of the Jewish nation to re-build the Jewish Commonwealth in *Eretz Yisrael* has been the chief plank in the Jewish religious platform ever since the great exile began. To characterize this age-long aspiration as "exaggerated hopes" is folly on the part of the *Jewish Exponent*. We hardly expected a stab from such a quarter.

THE GRAND OLD MAN OF NEW YORK JEWRY CABLES NEW YEAR GREETINGS TO ISRAEL'S MESSENGER

On the eve of Rosh Hashana we were made the happy recipient of the following thoughtful cable message from the grand old man of New York Jewry, wherein he expresses his admiration of our humble services:—

"NEW YORK, September 9th, 1923.

"HAPPY NEW YEAR AND CONTINUED SUCCESS
"IN YOUR LAUDABLE SERVICES.
"NATHAN STRAUS."



HON. MR. NATHAN STRAUS

ISRAEL'S MESSENGER is deeply sensitive and appreciative of the heartening message so thoughtfully sent us by one of the greatest Jews living on the eve of a great day in Israel's calendar. Words fail to express our gratitude to him who, year in and year out, think of our publication and deem it worthy of his support. He will pardon us by recalling the incident of a pious woman who made a long pilgrimage to meet the world-famous saint, FRANCIS of Assisi. In parting with him she said:—"Mayest thou keep ever as good as the people think thou art." This is the feeling that dominates the life and soul of our unpretentious publication. "May life make us and then throughout the remainder of our days keep us as good as you Mr. NATHAN STRAUS have shown us that you think we are."

A STRIKING FILM

After several months of delay and procrastination which was inevitable, the new Jewish Palestine Film has reached our shores and will be screened for the first time in Shanghai on the 22nd instant at the Olympic Theatre, as advertised elsewhere in this issue. The film is remarkable having been shown in 26 countries. How the Jewish National Homeland is being re-built, how the money which is being raised all over the Jewish world is being utilised, how the pioneers, those modern band of Maccabeans, are rejuvenating our ancient soil and converting it into a land of milk and honey, all these will be shown you before your very eyes in one night at the Olympic Theatre. Seeing is believing and we urge upon our readers not to miss the opportunity of witnessing this remarkable production. Not only should it be of absorbing interest to the Jew from its national Jewish character and tone, but it will also visualise to him in the most effective way those persons and scenes in the Jewish history of the past quarter-of-a-century of which at present he has probably only the vaguest of impressions. It is your duty to be at the Olympic Theatre on the 22nd instant. Don't miss the chance. Remember the film is here for one night only and the net proceeds of the show will go to swell the Jewish National Treasury. There will be no collection of any kind.

SINGAPORE ZIONIST SOCIETY HOLDS ANNUAL MEETING

MR. GINSBURG DELIVERS INTERESTING ADDRESS

Mr. Menasseh Meyer's Name Inscribed In The Golden Book

A PROGRESSIVE SOCIETY

[From Our Correspondent]

SINGAPORE, September 20, 1923.

The annual general meeting of the Singapore Zionist Society was held on the 12th of August at No. 3, Oxley Rise and was presided over by Mr. MENASSEH MEYER.

Before proceeding with the business of the meeting, the committee regretfully recorded the death of the late member Mr. S. E. NISSIM and their deepest sympathies were tendered to MRS. NISSIM and the MEYER family. The death were also regretfully recorded of Mr. M. J. SHERIDA and Mrs. S. A. ELIAS who, although she was not a member, liberally supported our movement in Palestine.

M. CH. GINSBURG, the Hon Secretary, then said:—

"Mr. CHAIRMAN, LADIES AND GENTLEMEN, I presume you have all received a copy of the statement of accounts for the year ending June 30, and as this is the first time such a statement has been issued, I should like to explain a few things. The reason for issuing this statement is that some members wanted to know what was being done with their money which they of course have a perfect right to know. From the statement which has been circulated they will see that out of all the moneys collected by this Society, only $47 have gone towards local expenses and that the balance is accounted for by remittances to the various funds and cash at bank.

The outstanding event of this year has been the visit of Professor Einstein. His visit here was made the occasion for a collection for the University of Jerusalem that is now being built with which Prof. Einstein will be personally associated. The collection resulted in a remittance of £750 to the Jerusalem University Fund.

The other important event of this year has been the visit of Mrs GREENFIELD who collected funds for the Hadassah Medical Organisation. You will all remember her touching appeal for the great work in which she is engaged, and to which the local Jewish community generously responded by remitting £380 to the Hadassah in Jerusalem.

Apart from these two collections, which were special collections for special purposes, this society has two regular sources of income, namely the membership fees of $1 per month and the Jewish National Fund Boxes.

As regards the membership fees a little explanation may be necessary. The original idea was to collect $1 per month each month, but this was found to give an enormous amount of trouble and during the early part of last year these collections were suspended pending the annual meeting which took place in June. At the annual meeting it was decided to carry on with these collections, but for reasons into which we need not go at present, practically nothing was done for nearly a whole year after that meeting. Collections were finally resumed in May of this year but it was then not considered advisable to collect both for 1922 and 1923.

With the exception of four members who paid for 1922, the 1922 collections were abandoned, and collections were resumed for 1923 only. But to fascilitate collecting it was decided to collect yearly or half yearly instead of monthly.

The result has been that 33 members paid for the full year and 32 members paid for the first half year. We have therefore at present 65 paying members whose annual subscriptions should yield close on to a £100 and we would earnestly appeal to these members that they should pay their membership fees regularly, so as to facilitate the work of collection.

The other source of income are the Jewish National Fund Boxes.

Altogether some 48 boxes were distributed early this year and the collections made in June gave the very handsome result of over $500.

We sincerely hope that these boxes will continue to yield a steady income, and as we are now receiving a further supply we should like to see every Jewish home in Singapore provided with such a box.

These boxes together with the membership fees should give the Singapore Zionist Society, a regular income of at least £200 per annum, which we believe our community can well afford, even in these hard times.

You will notice from the statement that Singapore has remitted during the past three years altogether about £8,600 of which about half was given by Mr. MENASSEH MEYER *(Hear Hear)*. We cannot of course hope to remit at this rate during these times but whether the times be good or bad it should be the proud duty of the members of this society to give whatever they can afford towards the great work of rebuilding the Jewish National Home in Palestine."

Mr. MENASSEH MEYER then said that he was very pleased to have seen the statement of accounts that had been issued for the first time this year and which very clearly gave all the particulars that any member could require. Thanks

were due to the Hon. Secretary for having prepared it. He was also very pleased to see the good results obtained from the Jewish National Fund Boxes which was very encouraging and he hoped they would continue to give the same good results in future. As regards the membership fees, Mr. MEYER appealed to all members to send in their fees without waiting for them to be collected. They had only to send in $12 once a year and this would save us a great deal of trouble, as we could not afford to engage a bill-collector and pay him a salary.

MR. A. MONTOR was then called upon to address the meeting and he said:—

"Mr. MEYER, LADIES AND GENTLEMEN,—I have been asked and that only at the last moment to address this meeting to-day. One of the objects of this meeting is to express to Mr. MENASSEH MEYER the feeling of gratitude of the Zionist Organization and of the Singapore Zionist Society for the very valuable services Mr. MEYER had rendered during the last few years towards our great cause.

We are all very happy that Mr. MEYER is our leader and we all feel that the success of this society is largely due to his support. We hope and trust that Mr. MEYER will for many years to come be blessed with health and strength to enable him to lead us on towards the accomplishment of the great aim of building up a Jewish National Home in Palestine.

We should all try to carry out the ideal of our great leader HERZL, whose aim was to establish a Jewish National Home in Palestine, where Jews from all parts of the world could come and live in peace and once more form themselves into a Jewish Nation.

As a mark of appreciation of the great services rendered by Mr. MEYER towards the achievement of our cause, the Zionist Organization in Jerusalem, on behalf of Singapore Zionist Society have forwarded this certificate, which certifies the entry of Mr. MENASSEH MEYER'S name in the Golden Book of the Jewish National Fund in Jerusalem.

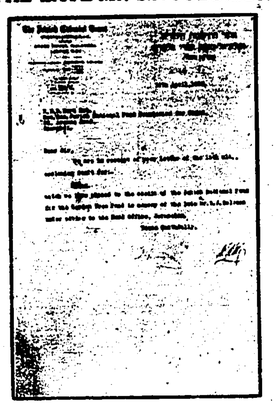
I have great pleasure in handing you this certificate with our heartiest wishes and congratulation" *(Applause).*

Mr. MENASSEH MEYER then rose to thank the meeting for the great honour they had conferred on him by inscribing his name in the Golden Book of the Jewish National Fund.

The adoption of the account for past year were then moved and seconded by Mr. J. LEVY and carried. Mr. CLUMECK suggested that a report of this meeting should be published in ISRAEL'S MESSENGER which was agreed to. Mr. GINSBURG proposed the re-election of the standing committee. This was seconded by Mr. A. MONTOR and carried.

The meeting then terminated with a vote of thanks to the chairman.

GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S.J. SOLOMON



Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 and appropriated £15.16.7 from the Motor-car raffle proceeds thus making a total of £95.16.7 in all. It is hoped that the balance of £120 required for 200 Trees will soon be covered by local subscriptions.

Amount already acknowledged	$643.65
Box collection, per F. E. ...	7.00
	$650.65

CHIEF RABBI WARNS JEWS

In New Year Message He Expresses Fear of Massacres

London, Sept. 4.

The Jewish world message has been written by the Chief Rabbi in view of the opening of the new Jewish year. The Chief Rabbi says:

Nearly five years have passed since the close of the most devastating of wars. The earth is still reeling like a drunken man. The inhabitants thereof are bereft of reason by the poison gas of racial antagonisms in a world that was nearly destroyed by hate, and is seeking to save itself by hate, and Israel is the greatest sufferer in these distracted days.

"The forces of reaction and race hatred everywhere have joined hands in the unholy work of reviling and slandering the Jew. We are back once more in the Dark Ages. New Jewish massacres and on an unprecedented scale are openly advocated and systematically planned.

"The Russian monarchists declare that in event of their regaining power they will slaughter every Jewish man, woman and child in that land. Western Jewry does not sufficiently realize the infinite danger that hovers over four millions of our brethen in Russia."

THE DUKE OF DEVONSHIRE RE-AFFIRMS FAITH IN ZIONIST POLICY

The DUKE of DEVONSHIRE, as he is to-day. He holds the post of Colonial Secretary and as such endeavours to maintain the British Zionist policy in Palestine. Recently at the House of Lords he defended eloquently the Zionist ideal in the following terse language:—

"Occasionally people are heard to speak of the Balfour Declaration as though it were something we could take up or lay aside to suit our own convenience. The Mandate is not merely a national, but an international obligation, and the Balfour Declaration is the basis on which we accepted from the Allied Powers our position as the Mandatory for Palestine. We should be taking grave risks, not only with regard to Palestine but the other Powers, if we should resign that trust".

"THE NEW JEWISH PALESTINE"

Will be Screened for the first time in Shanghai, on Monday, 22nd October, 1923.

at the OLYMPIC THEATRE

"THE NEW JEWISH PALESTINE"

A film recording the work of The Jewish National Fund will be screened shortly under the auspices of the Jewish National Fund Commission for China.

The film shows the History of Zionism from the first landing of the Halutzim to the present day. The tale of the Jewish Pioneers, their courage and perseverance, the slow and laborious tilling of virgin ground, the growth of one colony after another, all this forms fit subject for a romance; and beautiful pictures are shown of the palm and wine colony of Rishon-le-Zion, of Orange harvests and Banana crops, of the smooth waters of the Jordan, and of barren stoney country which has lain untouched for over 2,000 years. The work of the National Fund in the development of Almond-growing, Honey-farming, and many subsidiary industries is shown, and an appreciable part of the film is devoted to afforestation.

No Jew in China should miss this opportunity of seeing for himself the regeneration work that is now going on in his own Homeland.

Admission Fee $3.00, $2.00 & $1.00.

The film will be shown in Shanghai for one night only, after which it will be sent to Tientsin, Hongkong, Singapore, Java and India.

BOOKING AT MOUTRIE'S.

Also from the Following Voluntary Workers:—

Mesdames. H. KAMMERLING, W. HIRSCH, D. G. M. ARONOVSKY, N. E. B. EZRA, J. B. KATZ, Messrs. E. GOBERNICK, H. KAMMERLING, M. J. NATHAN, and N. E. B. EZRA.

It is the imperative duty of every Jew and Jewess to attend.

THE JEWISH NATIONAL FUND COMMISSION FOR CHINA.

THE NEW AMERICAN PRESIDENT.

Declares Rosh Hashanah Is Significant To Non-Jew As Well As Jew.

The following New Year greeting has been sent by President COOLIDGE to Mr. I. ROSENGARTEN, editor of the *Jewish Forum*:—

PRESIDENT COOLIDGE

"The recurrence of Rosh Hashanah, the Jewish New Year, which this year falls on Sept. 11, is always a reminder of the debt which the modern world owes to the Jewish people and their wonderful national culture. The occasion is one of significance, not merely to the people of the Jewish faith and race, but to all who have been inheritors of some part in the splendid estate of leadership, spiritually, and the service which they have given to the world for the common advantage."

"ISRAEL'S MESSENGER"

The Mission of The Jewish Press

By ISAAC CHAPMAN

The thing that the people look for to fight their battles, is the newspaper. The newspaper is as essential to a community as a president is essential for a republic The newspapers with a fair amount of support from the people would do all that the people expect from a newspaper. But as it is, in some instances, some people refuse to support a newspaper for the simple reason, "What good will it do me?" It will do a lot of good. Later, sooner or later, it must happen, the man is in some trouble, or say, maybe some of his family is in trouble, or we won't say trouble, say it is something else. The man is running for some public office. Who is the first one he looks to for support? The newspapers. Who is it that fights all your battles? The newspapers. Who is it that gives you all the news of the outside world and makes you more familiar with the doings of the other people? The newspapers. Many more such questions could be asked and answered in the same way. And yet some people for a paltry small sum, the price of a year's subscription would rather be cut off from the world, rather than paying for the newspaper. There are many Jewish weeklies that strive to do what a newspaper ought to do for the people, and are kept from doing it because of the small support from some people, who think they can get along without a newspaper. Were those people who think they can get along without a newspaper and who ask the question, "What good will a newspaper do me?" put a little deeper study into the future, they would be ashamed of the statement they made.

When people learn to realize that a Jewish newspaper is absolutely necessary to the home, if not for themselves, then for their children, why should they grow up in ignorance, as the coming generation, has a great work before them, and men and women of the intelligent type, men and women that have great knowledge of the outside world, men and women that have the foresight to look into the future, are the ones that are needed for the coming generation, and this can be done were the father to realize what a Jewish newspaper means for his children. The newspapers are educational, ten times more so than books.

The sooner some people realize this the better it will be for both, the newspapers and the people. Better for the newspapers to get more support and better for the people to see their children growing up in knowledge.

THE JEWISH AMBASSADOR-AT-LARGE

MR. NAHUM SOKOLOW.

President of the Executive of the World Zionist Organization, who achieved a remarkable triumph at the Thirteenth Zionist Congress.

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 9th November, 1923. Correspondents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

A WORD TO OUR READERS

On the eve of our sixth anniversary we take the opportunity of saying a few words on behalf of ISRAEL'S MESSENGER. In response to several requests we have deemed it advisable to convert ISRAEL'S MESSENGER into a monthly magazine. We have introduced and still intend to introduce several interesting features of great utility to Jewry throughout the world. We have enlisted and still hope to enlist the supports of eminent men in the rank of Israel, to the cause which ISRAEL'S MESSENGER feel impelled to uphold and champion. Thus far the utility of ISRAEL'S MESSENGER has not been questioned; from far and near has reached us words of appreciation which encourages us to persevere with our work. The need for a Jewish Organ in China has now become a sheer necessity. With the growth of the Jewish population in the Orient, there comes a thirst for Jewish news, Jewish activities and achievements in every part of the world. The need to interpret and to voice Jewish ideals, Jewish national hopes and aspirations becomes insistently clear and manifest wherever Jews in large numbers gather together. It is now our earnest desire to make ISRAEL'S MESSENGER one of the leading and most up-to-date Jewish Magazines in the world. To enable us to achieve our desire, it is imperative to mobilize the co-operation of every thinking Jew and Jewess, who appreciate the work which we are doing and we make an earnest appeal to them to rally forward towards our standard and co-operate with us. We need to have ten thousand subscribers on the rolls and we call upon all those who have not subscribed to do so without delay. By the accession of such a further large number of forces, ISRAEL'S MESSENGER will become a power in the land As an advertising medium it will appeal to all and sundry and in this way our great cause would be doubly served. ISRAEL'S MESSENGER has a unique mission to perform. Its mission to propagate the ideals of Judaism and Zionism has just begun; now, that we are on the threshhold of accomplishing one of the most thrilling episodes in the life of our rejuvenated nation. We feel confident that our call would not go unheeded. In the past we have earned the confidence and goodwill of our friends and wellwishers. Several prominent men abroad have written us praising the policy and the format of ISRAEL'S MESSENGER. We shall be content in giving the following two bouquets received from the Hon. Mr. NATHAN STRAUS, the well-known philanthropist and Zionist of New York and Mr. and Mrs. A. J. FREIMAN, the leading spirits of Zionism in Canada:—

MR. NATHAN STRAUS writes:—

NEW YORK, 2nd November, 1921.

I received 3 copies of ISRAEL'S MESSENGER of the 2nd October, 1921. I will keep my own number and dispose of the other two, where they will do the most good.

Both my wife and I have read your New Year's Number with a great deal of interest and enjoyment. I compliment you on getting out such a fine edition and on your ever ready pen to expose fraud and insincerity."

MR. and MRS. A. J. FREIMAN, write:—

OTTAWA, 8th December, 1921.

"We wish to extend congratulations to you for the general make up and contents of ISRAEL'S MESSENGER. It really is one of the most well-informed and useful Zionist publications it has been our pleasure to receive."

The above are striking testimonials of the utility of ISRAEL'S MESSENGER in serving the cause of Kol Yisrael. We want every Jew and Jewess to enter into our rank. We want a great army of helpers to help us to fight Israel's cause, the cause of truth, justice and righteousness.

Cut this out and mail it to-day.

The Manager, Shanghai,.....1923

ISRAEL'S MESSENGER,
52 AVENUE ROAD,
SHANGHAI, CHINA,

Sir,—I shall thank you to enter my name on your subscription list for one year, for which I agree to pay the sum of Mex. $6.00 upon receipt of your bill, or enclose herein a cheque for the amount.

Annual subscription for Europe £0-12-0; America G. $2.50; India Rs. 10/-; Straits $7.50

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Address.....

Town.....

JUDGE MACK STUDYING CONDITIONS IN ERETZ YISRAEL

Apologised to Jewish Assembly For Not Being Able to Speak in Hebrew

Judge JULIAN W. MACK and Mrs. MACK are at present in Palestine studying conditions at first hand. On his way to Palestine, Judge MACK conferred with High Commissioner, Sir HERBERT SAMUEL, JAMES DE ROTHSCHILD and others who are interested in the economic upbuilding of Palestine. In Paris, Judge MACK conferred with Baron EDMOND DE ROTHSCHILD. At the Zionist World Congress at Carlsbad the principles which Judge MACK has always urged were advocated by those who fought him.

BACKWARD BABIES

Begin To Thrive When Baby's Own Tablets Are Used

Derangement of the stomach and bowels is responsible for most of the ailments which trouble infants and young children and keep them backward in development. Baby's Own Tablets clear the stomach and bowels in a thorough yet gentle manner, and this is all that is necessary in most cases to restore the little sufferer to happy, rosy health.

"Until I began using Baby's Own Tablets my baby was always constipated and was restless and sleepless," writes Mrs. Ford, of 301 Colborne St. London, Ontario. "I tried several medicines but they did not help her. Since using the Tablets her bowels have been quite regular and she sleeps well. My eldest child had a poor appetite, but since having given her the Tablets her appetite has improved and she has grown stronger. I would not be without the Tablets for anything."

Baby's Own Tablets dispel constipation, check diarrhoea, reduce fever, cure colic, and indigestion; allay teething pains, expel worms, quite the nerves and promote health-giving sleep. Your chemist sells them, or post free, 60 cents the vial ($3/-for six) from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

JERUSALEM UNIVERSITY PUBLICATIONS

A series of learned publications, entitled Scripta Universitais atque Bibliothecae Hierosolymitanarum is being issued under the auspices of the Jerusalem University and Library, according to a report from the editors of the Scripta just to hand. These publications provide a common meeting ground for Jewish scholars in all countries, and give the Jerusalem University the opportunity of entering into an exchange of publications with Universities and other institutions of learning throughout the world.

The Scripta are published periodically, and each issue consists of four volumes, one on Exact Sciences (mathematics, physics and technology), which Prof Albert Einstein is editing; one on Biology and Chemistry, which Prof. A. von Wasserman, of Berbin, is editing; Litterae Humaniores, of which Prof. E. Cassirer, of Hamburg is editor; and one on The Orient and Judaism, which is being edited by Dr. V. Aptovizer, of Vienna; Prof. A. Buchler, of London, and Oberrabbiner, Dr. I. Low, of Szeged, Hungary.

The first volumes of the first and fourth groups will appear shortly. The one on mathematics and physics contains contributions by Prof. E Landau, of Gottingen; Prof. H. Bohr, of Copenhagen; Prof. G. Loria, of Geneva; Prof. J. Hadamard, Paris; Prof. A. Loewy, Freiburg; Prof. A. Fraenkel, Marburg; Prof. Albert Einstein, Berlin; Dr. J. Grommer, Berlin; Prof. L. S. Ornstein, Utrecht; Prof. T. Levi-Civita, Rome; Prof. Th. V. Karman, Aachen; Prof. S. Brodetzky, Leeds; and J. Popper-Lynkeus, of Vienna. The volume on The Orient and Judaism has contributions from Rabbi S. Klein, Novo-Zamky; Prof E. Taubler, Zurich; Prof. E. Mahler, Budapest; Prof. J. Scheftelowitz, Koln; Prof. V. Aptovitzer, Vienna; Prof. J. Horovitz, Frankfurt A. M. Prof. I. Davidson, New York; Prof. Rab. Mag. Dr. S. H. Margulies, Firenze; Prof. A. Schwarz, Vienna; Prof. S. Krauss, Vienna; Dr. J. Klausner, Jerusalem; Prof. E. Mittwoch, Berlin; Oberrabbiner, Dr. I. Low, Szeged; and E. Rubinowitz, Jerusalem.

The books will be printed in the original language of the contributor, and in the Hebrew translation. The work of translation as been entrusted to a group of experts qualified alike by their scientific equipment and by their knowledge of the Hebrew language. Through their work, the Scripta should contribute to the creation and development of a pure scientific vocabulary and terminology in Hebrew.

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Among those who returned from Canada and the United States last month were: Mrs. S. HOWARD, Miss HOWARD, Mr. and Mrs. E. SHELLIM, Miss SHELLIM, Mr. MAURICE BINJAMIN and Mr. R. E. SASSOON.

* * *

Mr. and Mrs. GEORGE E. SOKOLSKY have returned to Shanghai from Japan.

* * *

Mr. ARCHIBALD DAVID and Miss RACHEL SOLOMON who spent their vacation in Japan have returned to Shanghai.

* * *

Mr. DAVID BENJAMIN writes us from Karlsbad under date of 26th August, saying that he had attended the Zionist Congress and that the town possesses a fine Synagogue and lovely music service. The streets, adds Mr. BENJAMIN, are crowded with Zionist delegates from all parts of the world.

* * *

Messrs. E. M. COHEN, and J. and D. SARGON have arrived from Bombay.

* * *

Mr. and Mrs. R. E. TOEG and the Misses TOEG are expected here on the 27th instant from Canada on the *Empress of Australia.*

* * *

MADAME BELLA PEYSNER who has concluded a successful tour in Australia on behalf of the Jewish National Fund is expected to return to Shanghai this month.

* * *

Mr. J. ASHEAR has returned to Shanghai from Manila

* * *

Mr. E. S. KADOORIE and his two sons are expected here on the 27th instant from Canada on the *Empress of Australia.*

* * *

Mrs. ALEX. RENNER has returned to Shanghai from Yokohama. Some anxiety was felt over her in the recent Earthquake in Japan but fortunately she has had a narrow escape.

* * *

Mr. CH S GUDBAY left for Hongkong this week to visit his aged mother and will return to Shanghai next month.

* * *

Mr. and Mrs. A. J. RUBEL have arrived from New York.

IMPRESSIVE CEREMONY AT SIGNING OF PEACE PACT BETWEEN ARABS AND JEWS

Dramatic Details of Solemnization of Peace Between Jews of Petach-Tikvah and Arabs of Surrounding Villages, Terminaing Two Years Feud

[ISRAEL'S MESSENGER has secured the following graphic account of the ceremony which marked the recent signing of a pact of peace between the Jews of Petach-Tikvah and the Arabs of the neighbouring villages, to terminate the hostility which existed between the two races since the disturbances of May, 1921, which had resulted in the arrest and imprisonment of Shakir Abu Kishk, the Sheikh of one of the villages.]

It is now fully two years since the well known attack on Petach-Tikvah of May, 1921, and throughout the whole of this period friendly relations between the colony and the neighbouring Arab village Abu Kishk, have been suspended. Slowly, but surely, however, both sides had been drawing together again, and despite decided efforts in certain circles to prevent a complete reapproachment, representatives of the Hebrew and Arabic inhabitants met together on the 17th of Sivan, and in a truly Arabic and festive form signed a peace pact for future good will and understanding.

From early morning there flocked to the district vast crowds of Jews and Arabs: they came singly and in groups, walking and riding. The young men of the colony rode out as far as the boundary to meet and welcome the Arabic contingent of the Abu Kishk tribe. The sheep to be slaughtered were at the head and camels carried the sacks of rice for the various dishes composing the banquet to follow the official ceremony.

At half-past two in the afternoon a procession of Jewish and Arabic horsemen set out to meet and escort the governor of the Jaffa District, Mr. Campbell, who was accompanied by his assistant, Mr. Peretz Cornfeld.

The official ceremony began at 3 o'clock precisely, the Jewish and Arabic notables entering the Council Hall together. On behalf of the Jews there sat on the platform representatives of Petach-Tikvah and suburbs, the members of the local council and the Rabbis: Mr. David Yellin, on behalf of the Vaad Leumi; Colonel Kisch and Mr. Kalvarisky for the Zionist Executive; Mr. Butkovsky, for the Jewish colonies and villages and Messrs. Tolkovsky, Brill, Motro and others on behalf of Tel-Aviv and Jaffa. At the head of the Arabic notables sat: Sheikh Muhamad Bedas, Ali Effendi Mustaki, Tewfik Mustafa Ahmad Effendi and the relatives of Shakir Abu Kishk.

The governor, assisted by Mr. Cornfeld, presided.

As soon as all were seated, Mr. Abraham Shapiro rose to announce the signing of the peace pact. He spoke with feeling and tact, and his words made a stirring impression on Jews and Arabs alike. He was followed by the governor whose short speech was rendered into Hebrew and Arabic by Mr. Yellin.

"You have foregathered—the Arabs of Abu Kishk, the inhabitants of the neighbouring villages, the sons and daughters of Petach-Tikvah—to effect a peace that would endure in the annals of the Holy Land. As governor of the Jaffa District, I am proud of your achievement. Any one could destroy, but it needs a 'man' to build, and I can see in your enthusiasm an omen for a prosperous, harmonious future. I am certain that your petition to His Excellency, the High Commissioner will succeed. On all sides I see the faces of friends, and I believe that all will combine in friendship for the development of your country. This memorable day will remain as a memory forever, and I bless the Jews of Petach-Tikvah and the Arabs of Abu Kishk. You will excuse me for leaving you now, but I am to accompany the delegation to Jerusalem to wait upon His Excellency, the High Commissioner."

Loud and renewed cheers from all the assembled greeted the governor's remarks.

Mr. Yellin then read the telegram to be sent to His Excellency the High Commissioner: "It is with the completest gratification that we inform Your Excellency that the peace pact between the Jews of Petach-Tikvah and the Arabs of Abu Kishk and neighbouring villages, was signed to-day in the presence of the governor of Jaffa District, Mr. Campbell. We are all united in the joint request that you grant Sheikh Shakir Abu Kishk a free pardon to celebrate the occasion of His Majesty's birthday."

The telegram was confirmed by the governor. All stood while it was being read and everyone listened carefully to the end before bursting into vociferous cheering. Sheikh Muhamad Bedas then rose and in the name of himself, his family, the family of Abu Kishk and all the Arabic guests gave thanks to the governor for honouring the peace celebrations with his presence and also thanked the inhabitants of Petach-Tikvah for their most pleasing hospitality.

EFRAM ZIMBALIST BUYS STRADIVARIUS

A correspondent from New York under date of August 17th writes as follows:—Efrem Zimbalist, the violinist, has just acquired the famous "Titian" instrument produced by Anton Stradivari in 1715. The sum of $33,000 was paid by him for the old violin which is ranked as one of the greatest four instruments in the world. In the 208 years of its existence the "Titian" (so called because of the bright red wood used in its construction) has only changed hands four times. Zimbalist journeyed to Berlin to purchase the instrument.

N. LAZARUS
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CORRESPONDENCE

THE JEWISH YOUTH

*Editor,—*ISRAEL'S MESSENGER

DEAR SIR,—Your constant harping on the problem of the Jewish young man will no doubt in time be provocative of good, but it does strike me that perhaps the young man is not so much to blame. It is a well-recognized fact that the human being is extremely sensitive to environment, and reacts favourably or unfavourably as the environment influences him one way or the other; it may well be that the trouble with the Jewish young man is a trouble inherent in the environment in which he lives, and that so long as that environment is not changed, we can expect but little change resulting from the initiative of the young man himself. This principle can be made to work for our advantage, for, while you cannot direct a man's actions, you can influence him indirectly through a favourable environment.

One element in such a favourable environment is: solidarity in communal life. There is no doubt that such solidarity does not exist among Shanghai Jews, and especially among the young-men. This is mainly due to the fact that we have no social organization where we can foregather, a place that would really be a center of communal activities, religious, cultural, social, etc. For a time the Y.M.H.A. gave promise of developing into such a center, and that it should have been allowed to flicker out is, I think, a great pity from this standpoint. Perhaps it was put too much on the shoulders of the young men, who evidently could not support it themselves. Perhaps the older men did not have the foresight to realize that in such an organization they had a weapon of great potential power for the influencing of the young people's lives. It should have been made a communal issue, instead of merely a young man's club, and should have been supported by the community. On these lines it might have prospered, and on these lines it may yet be revived.

There is another line of endeavour along which the communal life of the young man might be made to flow; and that is in connection with the Jewish School building that is being contemplated. It would be well worth while to incorporate in this building a few rooms for the Y.M.H.A. and associated movements, the furnishing of which would then be put on the shoulders of the community. A library and reading room specializing in Jewish books and periodicals could well be made a feature, as well as a lecture hall and meeting rooms.

The above would certainly run into some expense but in view of the benefit to the community as a whole, serving in this way two generations instead of only one, more support could be obtained for a combined school and Y.M.H.A. building, as against a school building alone. There would be greater incentive for the young men to think and live along Jewish lines when provided with a Jewish cultural environment than when such environment is absent.

It is all very well to criticize the young man for not devoting some time to such worthy publications as the *Jewish Chronicle*, etc., but where on earth is he going to find them? Should he even experience a spasmodic fit of patriotism and think of reading a Jewish publication for a change, it would flicker out by the time he managed to put his hand on one. To expect him to send a year's subscription to London or New York or to travel all the way to the Ohel Rachel Synagogue is to endow him with a good deal more initiative than he actually possesses.

The whole thing simmers down to this:

The young man must be led. The young man must be provided with a Jewish cultural environment, where he can unconsciously imbibe the influences of Jewish thought and endeavour. The young man must be given food for thought in the shape of interesting lectures, a convenient library and reading room. The young man must have a social center to which he will be naturally attracted. The young man must not be left to his own resources but must be made the cultural charge of the whole community.

I am, etc.,
A. HORNE.

SHANGHAI, September 15th, 1923.

Winikoff's Bakery and Confectionery.

All Kinds of Cakes and Biscuits, Chocolates and Sweets delivered to any address in the Settlement.

No. 1 Broadway, Shanghai
TEL. NORTH 854

Mr. and Mrs. C. P. RAKUSEN have returned to Shanghai from San Francisco.

IF YOU ARE PALE TRY THIS EXPERIMENT

The Results Will Agreeably Surprise You

If you are pale, have lost appetite and feel weak and depressed, take, after each meal, one of Dr. Williams' Pink Pills. In a very short time you will be agreeably surprised at the improvement in your health and spirits. You will realize that new blood, rich and red, is flowing through your veins, and you will say, "I actually feel hungry," while your friends will say to you, 'How much better you look!" The reason is that

DR. WILLIAMS' PINK PILLS

make the rich red blood of health, and this blood restores the appetite, gives fresh strength to the digestion, revitalises the nerves, imparts new life to the whole system.

Medicine vendors everywhere sell Dr. Williams' Pink Pills for Pale People, or post free $1.50 per bottle, $8.00 for 6 bottles, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

IF YOU ARE INTERESTED IN STOCKS SHARES AND DEBENTURES

CONSULT

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AUBREY HILLALY

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9 Jinkee Road. 'Phone C. 5292
Telegrams "Coalliance"

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Extraordinary Meeting Synagogue Ohel-Rachel - See Page 12
Zimmerman's Legacy to The Jewish National Fund - „ 13
The Menace to Shanghai Jewry - - - „ 6
Rabbinical Calling - - - - - „ 6

Shanghai (China) | 1st Kislew, 5684 | **Friday, Nov. 9th, 1923**

Discontinued since:
4th FEBRUARY, 1910
Last Publications:
In 1918, on 27th Oct.
In 1919, on 14th March and 4th July.
In 1920, on 7th April, 4th June, 16th July, 10th Sept., 29th Oct. and 17th December.
In 1921, on 11th Feb., 22nd April, 10th June, 5th Aug., 2nd Oct., 11th Nov. and 16th Dec.
In 1922, on 10th Jan., 10th Feb., 10th March, 7th April, 5th May, 2nd June, 7th July, 4th Aug., 8th Sep., 6th Oct., 3rd Nov. and 1st Dec.
In 1923, on 5th Jan., 9th Feb., 9th Mar., 6th April, 4th May, 8th June, 6th July, 3rd Aug., 7th Sept. and 5th Oct.

מבשר ישראל

Israel's Messenger

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A Jewish Paper devoted to the interests of Jews and Judaism in the Far East.

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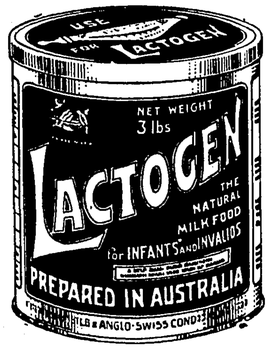
How beautiful are upon the Mountains the feet of the MESSENGER of good tidings, that publisheth peace that announceth tidings of happiness, that publisheth salvation, that saith unto ZION thy God reigneth—Isaiah, 52-7.



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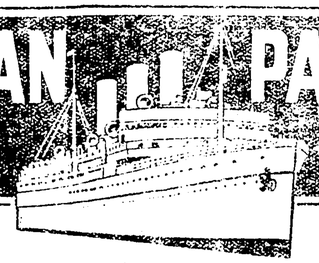

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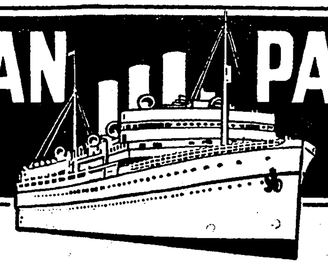

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 9TH NOVEMBER, 1923. 1ST KISLEW 5684.

RABBINICAL CALLING

According to our American exchanges the Jewish colleges in the United States are unable to cope with the demand for supplying Rabbis to starving congregations in all parts of the world. Many pulpits are in consequence vacant to-day. South Africa is making frantic efforts to secure Rabbis and the position must be desperate there when two noted congregations wire offers to Shanghai's only Rabbi to accept a position in their respective vacant pulpits. The same want is felt in Australia. We notice an advertisement in the *Hebrew Standard* of Sydney from the Brisbane Hebrew Congregation inviting candidates for the post of "Minister and Teacher." England, too, has the same problem. Go where you may, the cry is for more ordained Rabbis. It is obvious that matters are assuming alarming proportions and earnest efforts must be made to enlist young men for the ministry. Glad tidings reach us from Bombay (India). Two students who are ardent Zionists nave taken up the Rabbinical calling. These two are MR. MYER MOSES and MR. ISSAC NATHAN. MR. MOSES is at present studying in the London Jews' College, while Mr. NATHAN is in Bagdad pursuing his Rabbinical studies in the Yeshiba there. It is not unlikely that the latter will proceed shortly to London to continue his studies and thus qualify himself as a fully qualified Rabbi in Israel, prepared to answer the call from the modern Jewish congregations in the Orient. Recently some attempts were made to enlist a local young promising lad, son of a Hazan, to take up the Rabbincial calling at the expense of our community. But, unfortunately, the latter declined the proposal on the ground that he wishes to join the firm of SASSOONS or become a merchant. It is remarkable that a dislike for the ministry should exist among the sons of Ministers and Hazanim. There appears to be a tendency on the part of our people to look down upon the calling as unworthy of the times in which we live. Time was, and we hope it is not a thing of the past, when mothers used to soothe nightly their infants with the following lullaby :—

> What is the best Sehorah?
> My son will learn the Torah,
> Seforim he will write for me,
> And a good Jew he will always be.

Mothers of modern times are not all of the same type and it is, therefore, not surprising to see disintegration in our rank. The decay of Jewish learning is due to our sacricifing the substance for the shadow. Unless we can produce more MOSESES and NATHANS to take up the Rabbinical calling in a modern Jewish college the future cannot be rosy. Bombay has furnished a good example to us and let us hope that Bagdad, which has given the world the Talmud Babli will give us a contingent of young men to proceed to London to prepare themselves for the ministry and become a tower of strength to the Jews in the Orient. Only in this way can we help in the solution of a grave problem and save Judaism and Jewish learning.

* * *

THE MENACE TO SHANGHAI JEWRY

The age in which we live is a bit awry for the Jewish people. From everyside we are confronted with would-be friends and outspoken enemies ready to fire at us without notice. The more we grow in number and influence the more eloquent and enraged they become. It is a warning that we have to take cognizance of. Our position will become jeopardised if we do not wake up to resist the attacks of our foes. The other day it was a "JEWISH NATIONALIST" who had blackmailed us in a local leading journal. This individual whom we now know is a nonetity and an adventurer. He is a young man of 24 summers having arrived from Japan a few months ago and claimed to be a journalist, a lawyer, a professor and what not. We repeat he is an adventurer and should not be regarded seriously. But the incident is a warning to our community. We dare not permit our enemies, both within and without, to malign and traduce us in

the press. The splendid rejoinder of RABBI HIRSCH to the "JEWISH NATIONALIST" reproduced elsewhere in this issue, from the columns of the *North-China Daily News*, should convince the most callous observer in our camp that the day when we can afford to dispense with the services of a spiritual leader is past. Only those who are blind to the need of our community would take an opposite stand. The reply of RABBI HIRSCH was timely. It rendered a useful service to our cause. It showed unmistakably the tolerant and broad spirit of Judaism that we Jews are not narrow in our conception towards humanity Such attacks which are bound to appear in the press every now and then, might have gone unchallenged if we had not a Rabbi to look after our interests. Such attacks if allowed to go unchallenged would serve to lower our prestige and dignity in the eyes of the world. Do we wonder why the Jews in India and Straits Settlements suffer in the eyes of their neighbours? The reason is not far to seek. Unless we wake up swiftly from our spirit of slothfulness we shall find it impossible to retrieve our lost prestige. We urge upon the leading members of our community to save the situation by prevailing upon RABBI HIRSCH to remain with us. If this alternative is hopeless owing to the incessant call extended to the latter by South African Jews, we earnestly hope that a cable (not a letter) be sent to the CHIEF RABBI of England forthwith, with an appeal to secure for us an ideal minister of the type of the late REV. GERALD FRIEDLANDER of revered memory, so that Judaism in China may not suffer a serious set-back. The time to act is now. The time to save the position is now. Delay is the thief of time and might plunge us all in total shipwreck.

* * *

INTERMARRIAGES

According to a despatch by the Jewish Telegraphic Agency of New York, Mr. and Mrs. MORTIMER L. SCHIFF announce the engagement of their daughter, Miss DORTHY SCHIFF to RICHARD B. W. HALL of New York.

MR. HALL is not a Jew and this match would have been hardly countenanced by that leader in Israel, JACOB SCHIFF. Some of our American exchanges bewail this union and see into it the rapid dissolution of the SCHIFF family. It is no gainsaying the fact that Mr. MORTIMER SCHIFF, the son of the late JACOB SCHIFF, is not interested in things Jewish. He seldom appears on a Jewish platform. While he supports Jewish philanthropic institution, yet his interest is nothing when compared to the active and affectionate interest taken in them by his late father. The power of assimilation in the higher strata is making considerable headway. It reaches its climax in mixed marriages. The process of disintegration had befallen the SASSOONS in England. Intermarriages amongst them are the order of the day. Not in one instance is the union in favor of Judaism. The foreign wives are staunch and devout observers of their faith while the men are just the opposite. We do not hesitate to express our conviction that in the course of a generation or so the SASSOONS would disappear and live in the memory of us all. Mixed marriages are strongly deprecated not only by Jews but by other denominations as well. It is only successful, as RABBI HIRSCH pointed out in his letter published elsewhere in this issue, when "both parties, managed thoroughly to obliterate their respective identities". The aversion to mixed marriages is not due to the superiority or inferiority of races. We believe Judaism is the first religion which proclaimed the brotherhood of man under the Fatherhood of God. Those who argue the other way are sheer ignoramuses. The opposition to mixed marriages is simply regarded as an attempt to safeguard the true values of Judaism and not to have them adulterated by strange and foreign fires. Sanction mixed marriages and you will see the end of the Jewish people and the Jewish religion. Uphold the opposition and you will preserve the precious heirloom of Judaism to generations yet unborn. The castigation administered by RABBI HIRSCH to a correspondent elsewhere in this issue, should be read and re-read by our readers who wish to understand the why and wherefore of Jewish opposition to mixed marriages.

* * *

JEWISH SYMPATHY WITH JAPAN

The recent appalling earthquake which engulfed Japan has evoked all the over the world deep sorrow and commiseration for the victims. Jews, especially, demonstrated their grief and sympathy in a practical manner. On the list of donors they figured prominently wherever funds were raised for the victims. From the American exchanges we notice sympathetic references to Japan and her grief-stricken people. Throughout the entire America, Jewish organizations, congregations and individuals responded generously to the appeal. The B'nai B'rith organization played the most important rôle. It issued the following appeal to its 200,000 members :—

> "Especially in moments of great distress and havoc, in the hour of suffering and desolation, there should not be any difference of race or creed. In the earnest spirit of brotherhood and humanity I am sure that the members of the Independent Order B'rith Abraham, the greatest Jewish fraternal organization in the world, will act, and act quickly, to relieve the hungry, the wounded and the homeless. We must give and give as much as we can. As Jews who know the meaning of suffering and torture, who have felt the excruciating agonies of intolerance and massacres and who have appealed to humanity for sympathy and succor, I am sure that we will be in the foremost ranks to help in the relief of those that are destitute and helpless and in stark need in the land that has experienced the greatest disaster in history."

Among the earliest subscriptions received at American Red Cross headquarters was a cheque for $25,000 from KUHN, LOEB & Co. and $5,000 from J. W. SELIGMAN & Co. Commenting on the response, the *New York American* said editorially in its issue of September 8 :—

> A world-shaking disaster has this beautiful aspect that it breaks down, at least momentarily, the foolish walls that separate a human race which is really one. It

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is a pretty incident that the cataclysm in Japan prompted Rabbi Abram Simon, president of the Central Conference of American Rabbis, to issue a call to the members to obtain subscriptions to the Japanese relief fund.

The editorial comments by Jewish editors simply voiced Jewish sentiments towards Japan. *The Jewish Times*, of San Francisco, which is edited by Rabbi DR. RUDOLPH I. COFFEE, says:—

Every American, every friend of humanity, will extend the fullest measure of sympathy to stricken Japan in this hour of a world catastrophe. God insure to the Japanese people the strength and courage to rise superior to their national calamity. Such colossal disorders of nature make the whole world kin. Man is constantly searching for means to end warfare and establish friendships among the nations, but nothing levels all human differences so effectively as a calamity which seizes thousand of innocent victims within its grasp. Japan is paying a terrible toll in life and property; God grant that one gain, at least, will result through a friendlier feeling between the two nations dwelling on either side of the Pacific ocean.

The Jewish Tribune, New York's only leading Jewish weekly, under the caption "Courage, Japan" says:—

A calamity greater than any recorded in the history of mankind since the Deluge has overwhelmed Japan, brought sorrow to the entire Japanese nation and personal tragedy to millions of its people. The depth of sympathy which has been shown by the American people and the alacrity and generosity with which they have offered and given material assistance are concrete and unmistakable tokens of the good feeling toward Nippon which prevails among the citizens of the United States, despite all the unworthy efforts of self-seeking agitators to sow suspicion and distrust.

The Jews of the United States, in common with their fellow countrymen, whole-heartedly extend to the Japanese people the cordial hand of sympathy and help, and address to them sincere words of courage and consolation.

May Japan, with God's help, speedily recover from due catastrophe!

The London Jewish weeklies were equally sympathetic towards Nippon while Jewish contributions to the relief fund by British Jewry were prompt and generous.

Coming nearer home, we notice the names of several local Jews who have responded to the appeal for funds. The first to respond was Mr. EZRA SHAHMOON, who contributed Taels 500.00 which was followed by another similar contribution from MR. R. E. SASSOON. Others included Messrs. SIMON A. LEVY, S. A. HARDOON, J. J. JUDAH, A. E. MOSES, D. E. J. ABRAHAM, Miss RACHEL SOLOMON and several others.

It is conceded that the catastrophe in Japan has shattered the manhood of our Asiatic neighbour. This was brought home vividly to us lately by the exhibition of a film at the New Carlton, to which Mr. S. YADA, the local Japanese Consul-General invited us. The film was prepared by the Eastern News Agency. Whatever impression one might have gained of the disaster through the newspapers, they must have undergone a change as a result of information gained from the three reel film of the catastrophe and the aftermath. The devastation and the havoc wrought in Japan beggars description. It is a huge task which lies before the young and virile Japanese nation. We have no doubt they will rise equal to the colossal task of reconstruction. Jews everywhere will wish well their Asiatic neighbour in its present valiant efforts to rebuild the devastated regions. In a sense, Jews, too, are engaged in the upbuilding of their Fatherland. Jews, too, are seeking to arouse the nations of the earth by means of moving pictures in order to enable the latter to realize the magnitude of the task that confront them in their gigantic undertaking after a passage of two thousand years. A new Japan and a new Judea will arise from the ashes and both nations who have much in common for the progress of civilization should muster courage and strength from the present task.

* * *

OUR COMMUNAL ARMCHAIR

The Rabbinate Question

Events are moving rapidly in our community. The extraordinary general meeting of seatholders of the Ohel-Rachel synagogue convened last month, a report of the proceedings of which is published elsewhere in this issue, indicates that we are by no means indifferent regarding communal affairs and that in some circles there is every desire to solve the Rabbinate question. The speeches made at the meeting prove that there is a strong desire to retain the services of RABBI HIRSCH or failing which to secure another Minister for our Kahal. We hope that in the next few weeks sufficient progress will be made in this direction. Meanwhile, we are sure our readers will read with interest the striking letter of PRESIDENT LEVY to the Rabbi of Ohel-Rachel and the reply of the latter thereto. RABBI HIRSCH in his reply states clearly and unequivocally his conviction that "Shanghai should not be left without a Jewish Minister." In this there can be no two opinions unless we are prepared to gamble the future welfare of our community. Once we fail to take the right course, we shall, in the words of RABBI HIRSCH, "stand condemned in our own eyes for incompetence, and the despair that is bound to follow will prove disastrous all round." This may not take place swiftly for just as the flower remains in its bloom for a few days after being plucked from its root without being decayed, so shall we ultimately must pay the penalty of disintegration and dissolution. Need we prove this? Let us turn our attention to the young men of only two decades ago who were reared without any religious training, without Hebrew education, without learning the actual text or A B C of Judaism and see what a liability they are to-day instead of an asset. Some of our young men are not only indifferent but actually hostile. We are loth to open a sore would and would much prefer to remedy the past and submit practicable proposals in the way we should go .We are not wholly pessimsitic. Happily, we still have some far-seeing men in our rank who will not falter in their duties. The proposed "drive" should be started forthwith. It should be superintended by the ablest men in our community, and not conducted in the "quiet" and must be well advertised. It should

reach every Jewish home in Shanghai and none should be spared. In this way we can raise the necessary sum required for the consolidation of our local institutions and look to the future with perfect confidence and calmness.

Our Local School

As we go to Press, this institution has removed to its new quarters. We are pleased to say that the new committee headed by MR. J. E. SALMON has performed yeoman work since they have taken the management in their hand. A contribution of Taels 5,000.00 has been received for the new building Fund from MR. RONALD SASSOON, of Messrs DAVID SASSOON & Co. London, thanks to the energetic efforts of RABBI HIRSCH who enlised his sympathy for and interest in the school. MR. SASSOON was here a couple of years ago and was very much impressed with the good work the school was doing and promised a bigger sum than the amount donated already. He is expected here shortly and we hope some representation will be made to him to increase his donation.

It is now evident that the school stands to-day on a much firmer ground than a year ago. We hope that the new committee will develop a strong institution commensurate with the needs of our community. Steps have already been taken to arouse an interest and deepen the religious atmosphere in the school. Mr. EINHORN, who conducts the Hebrew and Religion classes under RABBI HIRSCH at the Ohel-Rachel Synagogue every Saturday and Sunday, has been appointed to look after the children during the tiffin hour in the school and give them "talks" on Jewish customs and ceremonies. For instance, the children are not allowed to partake of their meal before reciting benedictions and in this way they are initiated into proper Jewish rites and rituals. While on the subject, we would strongly suggest that an advanced class in Hebrew should be initiated. HAZAN ELIAHOO ISAAC who conducts the *Tanach* class is of the opinion that such a step is greatly needed as there are sufficient grown-up boys who could with advantage join such a class. The only drawback is that the latter find themselves too much occupied in Boys Scouts work and have little or no time for higher Hebrew classes. Now, this is really ridiculous and should not be tolerated by the new committee. We hope that the latter will do away with trifles and not sacrifice the substance for the shadow.

Hebrew and Religion Classes

We are pleased to observe that the distribution of prizes to the children of these classes takes place this month, of which due notice will be given in the local Press. Mr. J. E. SALMON has been invited by RABBI HIRSCH to examine the students and we await his report with interest. We hope to publish more detailed report regarding the work of this institution in our next issue.

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EDITORIAL NOTES & COMMENTS

FOUR SHOHATIM

One of the surviving members of the defunct Shehita Board draws our attention to the fact that we were not right in our statement in our last issue that the community supports three shohatim. He tells us that two are supported by the Communal Association while the third draws his salary from the Shearith Israel Synagogue. On the other hand, another correspondent draws our attention to the fact that we were not right in our statement that we support only three shohatim. He tells us that the fourth shohet is paid by the Ashkenazie Community which we note with thanks. To both of our correspondents we are grateful for helping us to know that we have four paid shohatim in our community.

* * *

A SPLENDID GIFT

An item of good news reaches us from Bagdad. It is announced that a co-religionist has donated £4,000/-annually to Keren Hayesod, thanks to the influence of Dr. BEN ZION, the Zionist envoy delegated by the world Zionist Organization. It is gratifying to observe the splendid loyalty of our co-religionists in Bagdad to the Zionist ideal. Not very long ago a legacy of £140,000/-was made by Mr. H. J. SHEMTOB to Keren Hayesod which evoked the admiration of Jewry everywhere. This is indeed an achievement of which Bagdad Jewry need not be less proud. The contributions to the Fund helps to make Palestine Jewish. It helps to drown all the evil designs of the modern HAMANS and LANDMANS. The latter have not yet lowered their flag but keep on their dirty work of stabbing Zionism from a distance. Let us answer these renegades by our generous gifts to make Palestine as Jewish as England is English.

* * *

NO CAMOUFLAGE, PLEASE!

A reviewer in the *Zionist Record*, of Johannesburg, in the course of a critical review of "The Old Testament and After" by MR. C. G. MONTEFIOFRE, says:—"I could not find in it one inspiring line." On the other hand, the *Jewish Guardian* devotes in each issue several columns praising the latest work of the noted "liberal" author. And this is not to be wondered at. Our contemporary stands for "Liberal" Judaism and anything that MONTEFIORE says is lauded to the sky. To the Jew who is reared in orthodoxy, the author of the above work is anathema and no reconciliation is possible. The reviewer referred to rightly says:—We repeat there is no possibility of compromise with his school."

This places the case of orthodoxy versus reform in a nutshell. There can be no compromise with MONTEFIORE and no midway between us, notwithstanding the attempt of our contemporary to camouflage the differences between the two schools of thought.

* * *

MR. D. M. DAVID

Shanghai Jewry is fortunate in having a veteran leader at its head. We refer to the gentleman whose name appears on the headline of this note. MR. DAVID is an old tried communal worker, having been President of many of the local Jewish institutions for several decades. It is conceded by his critics that he works in harmony with his colleagues on the Board and never attempts to enforce his views when he finds the majority against him. Such a splendid communal worker is an asset to any community. MR. DAVID has laid the community under a debt of obligation which can never be repaid. An instance of his untiring devotion to communal weal may be given when a committee was formed last month to receive the consular body at the Olympic theatre. MR. DAVID, in spite of his wife's indisposition, accepted the invitation and attended the function in his official capacity as President of the local Jewish Communal Association. We are sure we are voicing the sentiments of the whole community when we say that we are proud of his work and achievements and trust that he may live many more years to enjoy the fruit of his beneficent work for local Jewry.

* * *

IMPARTIAL BUT NOT NEUTRAL

A correspondent points out that ISRAEL'S MESSENGER is assuming a pugnacious, or as he puts it, an "aggressive" attitude towards its critics. Well, what of it? Is it a crime? ISRAEL'S MESSENGER while a fearless exponent of traditional Judaism and Jewish Nationalism, is always prepared to give its readers considerable latitude in expressing their views, no matter how opposed these may be to our own. We believe in fighting for principles and not for bagatelles. We do not indulge in personalities, and abuse no one. We esteem even our worst and most vehement opponent so long as he is sincere in his professions. Our columns are a living proof of what we say. While we admit that in some cases we made enemies, in most cases we made friends. So good a Jew as the HON. MR. NATHAN STRAUS of New York, has characterized ISRAEL'S MESSENGER in a cable message sent us two years ago, as the "best and most courageous Zionist publication." This is compliment indeed and we prefer to remain where we are. We do not believe in lying low when we have a good cause to uphold. Our critics, be they kings or be they commoners, will receive their due reward and fair treatment and they need not hesitate to write us telling us what their honest views are regarding some of the burning Jewish questions of the day in which we are all interested and which we are earnestly trying to solve.

* * *

POEMS OF SOLOMON IBN GABIROL.

The Jewish Publication Society of America announces the publication in September, 1923 of the first volume of the Jewish Classics Series, being a selection of the religious poetry of SOLOMON IBN GABIROL, the greatest Jewish poet of the middle ages. GABIROL flourished in the golden age of the Spanish Jewish period, and was not only a great poet but also a great philosopher. The translation is made in English verse by ISRAEL ZANGWILL, the foremost Jewish man of letters of the age. The greatest master of Hebrew poetry of the middle ages is presented in English garb by the greatest English Jewish poet. GABIROL is thus not only interpreted anew to students and readers but takes his place in English poetry. The text upon which the translation is based was specially prepared by Prof. ISRAEL DAVIDSON, of the Jewish Theological Seminary of America, the result of many years of study and examination of all available manuscripts. The Hebrew text, it is expected, will form a standard text of this great Jewish poet.

The volume contains an introduction by PROF. ISRAEL DAVIDSON in which he sketches the life of GABIROL and treats of his work, and a spirited essay by ZANGWILL "On Translating GABIROL," also brief scholarly notes, biographical references and other features, intended to aid the reader and the student in the use of the volume. The Hebrew text (vocalized) and the translation are on facing pages, and the volume is produced in a handy format and is attractively bound.

The book is the first of a series of twenty-five volumes of Jewish Classics, issued under the provisions of a fund established by the late JACOB H. SCHIFF. Other volumes in the Series will appear in due course.

OHEL-RACHEL SYNAGOGUE HOLDS EXTRAORDINARY MEETING

THE RABBINATE QUESTION.—IMPORTANT RESOLUTION ADOPTED

An extraordinary general meeting of seatholders of the Ohel-Rachel Synagogue took place at Shanghai on the 10th October, at No. 7 Jinkee Road, at which Mr. SIMON A. LEVY presided. There were present:—

Messrs M. H. ABRAHAM, D. H. BENJAMIN, C. R. BERAHA, D. M. DAVID, E. M. EZRA, N. E. B. EZRA, LEON FRIEDMAN, MAX FRIEDMAN, S. GATTON, A. HOWARD, J. J. JUDAH, M. MYERS, M. J. NATHAN, SAM PERRY, DR. F. REISS S. E. SHAHMOON and P. WELSON.

The CHAIRMAN in his introductory remarks dwelt upon the resignation of Rabbi W. HIRSCH in April last and the necessity of giving the matter careful attention. For several months the committee, he said, had deliberated upon problems besetting them, and especially the financial aspect of the question, which caused them uneasiness. He felt however, that this was not an unsurmountable obstacle to overcome, especially if they were unanimous in their desire to support the Rabbinate in Shanghai. It was of vital necessity to have an ordained Rabbi in a progressive comminity like ours. Otherwise they were bound to return to chaos and face disintegration in coming years. The committee had been able to raise Taels 12,000 to wipe out the mortgage of Tls. 25,000. on the Synagogue House. If they could be assured of the full support of the remainder of the community, the future could be faced with quanimity The time had come for them to conduct their affairs on a sound financial basis and to avoid deficits which amounted last year to about Tls. 4,000. Mr. LEVY felt convinced that once this problem had been fairly tackled they could maintain the Rabbinate in Shanghai which was of vital importance to the community. He urged upon those present to consider the problem seriously and suggest ways and means of making the future secure. Personally he thought it would be a mistake to dispense with the services of Rabbi HIRSCH, who was sincere and honest in his ministrations. The future welfare of the community should weigh most in their minds and he hoped that they would come as a result of their deliberations several steps nearer to the solution of their problems (Hear, hear.)

Mr. GEORGE E. SOKOLSKY said that the problems before them could be divided into three parts. First, increase the number of seatholders in the synagogue, Secondly, initiate a drive for the liquidation of the mortgage on the Synagague House and, thirdly make other synagogues contribute their share as well to the Rabbinate maintenance.

The CHAIRMAN said that, while he supported the remarks of Mr. SOKOLSKY, he desired to repeat again that the other synagogues which recognize the authority of a Hazan declined to join them in their various attempts to obtain support in the matter. He was therefore of the opinion that it was useless to rely upon those quarters

Mr. D. M. DAVID said it would be useless to delay the settlement of the resignation of Rabbi HISSCH. It was their duty to dispose of it forthwith and decide one way or the other.

Mr. J. J. JUDAH said that they (the committee) had tried for two years to raise the sum required to wipe out the mortgage but so far they had failed. What they needed now was a long pull and a pull together.

Mr. LEON FRIEDMAN said he had a lot of grievances to ventilate. He had been a paying member of the synagogue ever since he came to Shanghai from America. He felt astonished at the way things were managed in Shanghai. In his homeland (Chicago) this very Rabbinate quesion would have been settled in a few minutes. There the Rabbi, is practically idolized by the community, and his word, is law. The Rabbi in every prosperous community, commands respect. Certain folks in Shanghai had yet to learn the rudiments of courtesy in their idea of the office of the Rabbinate. What was all this noise about? Had they really become bankrupt? Why, only one of those present could subscribe either the yearly deficit of the synagogue income or the entire amount of the lien on the synagogue house. He could not understand the psycholgy of some of the Jews in Shanghai. Either they claim themselves as progressive and enlightened or classed amongst the unenlightened section of Jewry which, unhappily, exist in the Orient. In Shanghai the community thus far had shown a real desire to adopt Western culture and it behoved them not to throw away their good work and return to chaos. He strongly supponted the CHAIRMAN in his suggestion to retain the office of the Rabbinate in Shanghai, and if Rabbi HIRSCH insisted on going it was their duty to get another equally capable man to preside over the spiritual affairs of the community. He admitted that the problem before them was of exceptional seriousness. Instead of working single-handed, he would suggest that all the local institutions which needed funds should join together in a big "drive" and raise the amounts required. Let them organize the drive well. Let them know who was who in the community. Let them speak with one united voice and he felt convinced that in a few years hence the present difficulties would be laughed at by them.

THE CHAIRMAN said that they had the question of Rabbi HIRSCH's resignation before them. Were they going to settle it or leave it in abeyance.

Mr. J. J. JUDAH said that he would suggest that as the Rabbi's ministerations in Shanghai were utilised by all the sections of the community, both the Ashkenazic and the Sephardi elements should pay.

Mr. S. E. SHAHMOON dwelt upon the great importance of the schemes propounded by the CHAIRMAN and said that he felt very strongly on the whole question. He was desirous of supporting Mr. FRIEDMAN'S appeal for united work and he thought this would be an ideal solution of the vexed problem before them. Instead of each institution being allowed to struggle by itself and thus give it the chance of rivalry, it would be infinitely better to amalgamate all the local bodies together and make one general drive in order to silence all adverse criticisms and unite all in one great common cause. He proposed: That a committee be formed representative of all the Jewish organizations in Shanghai for the purpose of organizing a drive for the building fund of the School, the Shearith-Israel Synagogue and the Rabbi's maintenance Fund.

This was seconded by Mr. LEON FRIEDMAN and carried with acclamation.

Mr. N. E. B. EZRA said that before closing the meeting it was imperative that they should give a definite reply to the resignation of Rabbi HIRSCH. If they were not in a hurry to settle the matter, in view of the resolution passed at the meeting, they should at least approach the Rabbi with a request to hold his resignation in abeyance for a little longer until they were in a position to know which way to go in the near future.

The CHAIRMAN said that he would undertake to sound Rabbi HIRSCH in the matter, and a letter conveying the meeting's appreciation of his services would be conveyed to him coupled with a request to give them further breathing time to settle the question.

This was agreed to and the meeting was adjourned with a hearty vote of thanks to the CHAIR.

Letter To Rabbi Hirsch

The following is the full text of the letter addressed to Rabbi HIRSCH by the President of the synagogue:—

SHANGHAI, 18th. OCTOBER 1923.

RABBI W. HIRSCH,
Present.

DEAR SIR,—I beg to acknowledge receipt of your letter of the 23rd April last conveying resignation as Rabbi of the "Ohel-Rachel" Synagogue.

Owing to the unsatisfactory financial position of the Synagogue the Committee have deferred replying to your letter, hoping to be able to overcome the serious position confronting them and above all owing to their extreme reluctance to accept the resignation of one whose valuable services to the Community they are loth to dispense with. They feel that during your term of office you have most conscientiously carried out your duties and have in every way upheld the prestige of the Jewish Community.

It is with the above in the minds of the Committee that they passed the following resolution at the extraordinary general meeting of seatholders on the 10th instant:—

"That a Committee of representatives of the different local Jewish organizations be formed to collect money for the purpose of building the Jewish School, Shearith Israel Synagogue and creating a Rabbi's maintenance fund."

In view of the above resolution the Committee trust that you may see your way to hold your resignation in abeyance for a couple of months to enable them to make strong efforts in the direction indicated in the resolution.

The difficulties likely to confront the Committee are fully realised and they do not desire to stand in the way of any arrangements you might have in view in your own interests, but should it be possible to comply with the earnest request of the Committee they would feel extremely pleased.

Yours truly,
SIMON A. LEVY.
President.

The Rabbi's Reply

SHANGHAI, 23rd October, 1923.

SIMON A. LEVY Esq.
President of the Ohel Rachel Synagogue.

DEAR MR. LEVY,—I acknowledge the receipt of your letter, dated 18 October, and thank you for the kind reference to my work you made therein.

I have already more than once expressed my sincere conviction that Shanghai should not be left without a Jewish minister. From whatever point of view you approach the subject, the conclusion is the same, and I much appreciate the effort you are making in this direction. The resolution passed at the meeting held on the 10th inst. is very valuable, inasmuch as it aims at broadening out the communal policy and unifying the diverse sections. But the confronting difficulties will not be overcome, unless a little more goodwill, and a little more generosity, are called into play. With these assured, the financial position can easily be remedied. Without them, I fear, the work that has been done during the last three years will soon be lost, and the community will be heading rapidly for disintegration and ultimate dissolution. Had the attempt to bring out a Rabbi been a complete failure, it would not matter much. The community could take up the same position as before and manage its affairs as it did then. Fortunately, or unfortunately, the attempt has not been a complete failure, and if the community finds itself now unable to prosecute a more or less successful experiment, it will stand condemned in its own eyes for incompetence, and the despair that is bound to follow will prove disastrous all round. I sincerely hope that you and your committee will spare no effort to obviate such a situation.

As for myself, I should gladly have remained another couple of years in Shanghai. But I feel that at this stage of my life I should seek a wider field for my energies, with a prospect of greater results than I can possibly anticipate here under the circumstances. I should like, however, to do anything in my power to prevent the community from sliding into a condition that will be much worse than that in which it found itself three years ago. If it will be of any help, I shall, as the committee desire me to do, stay another couple of months. At the same time, this should not be taken as a withdrawal of my resignation.

I am, Yours sincerely,
W. HIRSCH

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17 Peking Road ▣ Shanghai, China

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THE LATE MR. HAIM ZIMMERMAN'S LEGACY TO THE JEWISH NATIONAL FUND

HOW LOCAL ATTEMPTS TO SECURE THE PROCEEDS WERE BAFFLED.—FUTURE HOPES AND PROSPECTS

As readers of ISRAEL'S MESSENGER are aware, the late Mr. HAIM ZIMMERMAN, who died in Shanghai in June last year, had remembered the Jewish National Fund in his will, of which mention was made in ISRAEL'S MESSENGER of July 7. 1922. The legacy consisted of all the diamonds of his late wife (which was estimated at $20,000.00) and Yen20,000.00 in liquid cash to be utilised for colonisation purposes in ERETZ YISRAEL in accordance with the instructions clearly stipulated in the will and a gist of which was published in ISRAEL'S MESSENGER of July last year.

During the period that has since elapsed liquidation progress has been slow. First there appeared a claimant who sued the estate for a large sum. Consequently the diamonds were seized by the order of the Mixed Court pending a settlement of the case. After protracted sittings the dispute was compromised and the diamonds which were bequeathed to the Jewish National Fund, were released by order of the International Mixed Court and deposited in the safe custody of the Russo-Asiatic Bank. This took place in August last. The local Jewish National Fund Commission for China represented by Mr. E. S. KADOORIE and Mr. N. E. B. EZRA then realised that as the number of claimants and beneficiaries had been growing continuously while the diamonds formed the bulk of the estate in Shanghai, outside of Harbin and Vladivostock, it was imperative to safeguard its interest before it was too late. For that purpose the services of Mr. J. KRISEL, of the law firm of Messrs. KRISEL and KRISEL were secured and in series of hearings in the Mixed Court was successful in winning the issues. In September last, by

arrangement with Mr. J. A. WALDEN, the Russian lawyer of the estate and Mr. KRISEL, the attorney for the Jewish National Fund, it was decided to sell by public auction the jewellery deposited with the Russo-Asiatic Bank, and in the presence of Mr. N. E. B. EZRA the Hon. Secretary of the local Zionist Association, Mr. E. GOBERNICK, the Hon. Secretary of the local "Kadimah" and Mr. ALPEROVICH, representing the estate, the box was opened and the contents placed with a firm of auctioneers. No sooner had the auction advertisement appeared in ISRAEL'S MESSENGER and local papers, there stepped in a new claimant, (a French Bank,) who petitioned the Mixed Court to instruct the auctioneers not to part with the proceeds of the sale until his petition was heard in Court. An order to that effect was instantly issued and as the auctioneers sold only part of the jewellery, the amount of one thousand five hundred odd Taels was handed over to the Court. When the case came up at the latter end of September, Mr. KRISEL on behalf of the Jewish National Fund put up a stout fight and secured judgment for the Fund. Here the matter was thought to have been settled. But such was not the case. Events have taken another unfavourable turn. The French Bank referred to above, whose claim, by the way, amounts to about Tls. 1,200.00, not being satisfied with the award given, appealed to the French Consul-General and succeeded in enlisting his support. The latter forwarded a letter to the Russian Assessor of the International Mixed Court instructing him to withhold the payment due to the "Palestine National Bank" until the French Bank could ascertain other means by which its claim could be satisfied. For this a special sitting of the court was deemed necessary and on the 29th ultimo, there was a hearing on this question. Meanwhile, Mr. KRISEL was informed that someone had given the information to the court that the "Palestine National Bank" referred to in the will of the late Mr. ZIMMERMAN, as the Bank to whom the money is to be remitted, was not actually in existence but founded on a myth. Evidence to refute this allegation was prepared and at the last hearing Mr. N. E. B. EZRA attended the court with Mr. KRISEL in order to give evidence in connection therewith. Mr. KRISEL has very ably opened the case for the defence and impressed upon the court that he was quite prepared to prove that the "Palestine National Bank" was not a myth but actually functioning in London and Jerusalem. Evidence regarding this was considered unnecessary by the presiding Russian Assessor, who insisted that in view of the letter received by him from the French Consul-General, he had to defer payment to which the Palestine National Bank was entitled and an order to that effect was accordingly given. The case was adjourned *sine die*.

Further Efforts To Secure Yen $20,000.00

Mr. J. KRISEL of the firm of Messrs. KRISEL and KRISEL has addressed a letter to the representative of Mr. DAVID ZIMMERMAN, the executor of the estate, regarding the payment of Yen. 20,000.00 which according to the will of the late Mr. ZIMMERMAN, must be handed over to the Zionist funds at Jerusalem, or in other words to the Jewish National Fund. From information to hand, this item of Yen 20,000.00 is due to the estate from a well-known owner of a hotel in Harbin who had mortgaged his property for that sum. The time to redeem the mortgage has already expired and owing to certain acts no headway could be made. The Harbin Zionist Organisation, which is represented by Dr. A KAUFMAN and Mr. E. EPSTEIN, is now prosecuting the case and working in conjunction with the local Zionist Organisation to secure the immediate release of the amount to which the Jewish National Fund is entitled. The full text of the letter addressed to Mr. ALPEROVICH by Messrs. KRISEL and KRISEL is as under:—

Krisel and Krisel

SHANGHAI, JULY 11th, 1923.

MR. M. D. ALPEROVITCH,
SHANGHAI.

DEAR SIR:—We herewith acknowledge receipt of your letter of even date enclosing copy of letter to the Russo-Asiatic Bank, by which you undertake not to remove the jewelry now in the Bank except under the conditions enumerated in your letter to the Bank. We are writing to the Registrar of the Mixed Court to adjourn the motion which was to come on for hearing on Friday, for one month, in accordance with arrangement made at our office yesterday.

With reference to the legacies of the Palestine National Bank, we wish you would notify the executor of the estate of the late H. A. ZIMMERMAN, who we understand, is now in Vladivostok, that we object to any renewal of the mortgage for Y20,000, now held by the estate against one—in Harbin, and that when this mortgage becomes due, which we believe is some time in August, 1923, we expect that this sum will be paid to us as representatives in China for the Palestine National Bank, in payment of the legacy under the will. We also wish you would inform Mr. Zimmerman, the executor, that we desire to have the jewelry now in the Russo-Asiatic Bank also turned over to us, pursuant to the terms of the will. And lastly, we desire some statement of the assets and liabilities of the estate.

Of course, if the jewelry and money are immediately turned over to us, we would have no further interest in the state, and the last request will be withdrawn.

Yours faithfully,
KRISEL & KRISEL
Attorneys for the Palestine National Bank.

SHANGHAI, JULY 11th, 1923.

RUSSO-ASIATIC BANK,
SHANGHAI.

DEAR SIRS:—With reference to certain diamonds held in safe deposit box No. 42, being the property of the Estate of H. A. ZIMMERMAN Decd, I hereby agree that these diamonds are not to be moved without the consent of all accredited representatives of the Palestine National Bank, who are the legatees of these diamonds and only then after five days notice in writing to Messrs. Krisel and Krisel, attorneys.

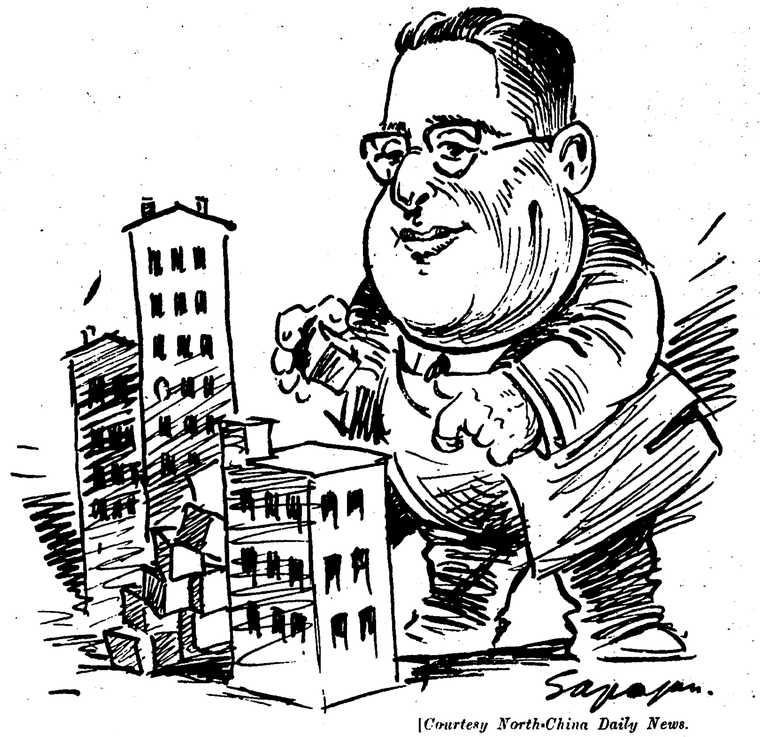
The diamonds may however be inspected at any time in the presence of a representative of the Russo-Asiatic Bank.

Yours truly,
M. D. ALPEROVITCH
Attorney of the Estate the late
H. A. ZIMMERMAN.

AS OTHERS SEE US

Under the caption "The Messianic Time," *The Scribe*, a weekly Jewish publication published in Portland, Oregon, U. S. A., and edited by the Rev. Dr. JONAH B. WISE, third son of the celebrated ISAAC M. WISE, the founder of the Cincinnati Union College, makes the following interesting observations regarding the New Year Number of ISRAEL'S MESSENGER:—

The far-flung brotherhood of Israel is strikingly illustrated in the Shanghai ISRAEL'S MESSENGER, a Jewish monthly paper of China. Its place of publication alone stirs the imagination, but a glance at its columns is even more striking. Without disparaging the quality of its material, one is forced to marvel at its geographic liberality. It discusses sympathetically the Palestine problem and the news from Syria, the death of President Harding as viewed by American Jews, tartly calls the convention of the Central Conference of Reform Rabbis "the annual picnic," bewails the Russian Jew's hard lot, discusses the social and religious problems of Jews in China, records the death of a Jew in Java while visiting there from his home in Singapore, and *inter alia* has an article from Cardiff on a speech delivered in Melbourne. Truly Israel has gone out to all the corners of the earth.



[*Courtesy North-China Daily News.*

THE TOYMAKER OF AV. EDWARD VII
Mr. Maurice Benjamin in a favourite pastime

SOCIAL AND PERSONAL

Conducted by Ben Peloni

Quite a number of local members of our community have returned from their vacation in Canada and Europe. They were:—

Mr. and Mrs. R. M. JOSEPH, Mr. and Mrs. R. E. TOEG, the MISSES TOEG, Mr. E. S. KADOORIE Mr. HORACE KADOORIE, Mr. LAURENCE KADOORIE, Dr. and Mrs. O. FISCHER, Mr. T. TOLEDANO, Mrs. R. SPUNT and her two children.

* * *

Among those who arrived from Hongkong last month were:— Mr. J. S. GUBBAY, Mrs. D. S. GUBBAY, Mr. E. E. ELLIS, Mr. and Mrs. B. A. SOMEKH and family.

* * *

The engagement of Mr. ELLIS JOSEPH to Miss HOWARD, daughter of Mrs. S. HOWARD, is announced.

* * *

Mr. R. H. ELIAS has returned from Weihaiwei.

Mr. KELLY DAVID who arrived here from Calcutta recently has established himself in business as importer and exporter.

* * *

Mr. JASCHA HEIFETZ the well-known violinist, has arrived here from New York and played to thronged audiences in Shanghai, Tientsin and Peking where he was given an ovation. The distinguished young violinist has given a contribution to the Jewish National Fund which is acknowledged in the list elsewhere in this issue.

* * *

According to a Reuter's telegram from Portland, Ore., dated October 12, the American Federation of Labour unanimously re-elected Mr. SAMUEL GOMPERS President of the Federation.

* * *

Mr. and Mrs. SALEM S. DAVID have removed to No. 541 Avenue Joffre, "Hababa Cottage."

* * *

A very great honour has been conferred on Dr. O. FISCHER, the local lawyer, who returned to Shanghai on the 12th ultimo. While he was in Rome the order of "Citizen of Rome," was conferred on him by MUSSOLINI, the Fascisti premier, the certificate being signed by King EMMANUEL and Mussolini. The honour was awarded for Dr. FISCHER'S services to Italians in Shanghai. Dr. FISCHER has returned to Shanghai after long holiday during which he visited South America, U.S.A., Europe and his Home country.

* * *

Mr. LEON A. LEVY has returned to Shanghai.

* * *

Mr. C. S. GUBBAY, a popular communal worker, is again welcomed in our midst, having just returned from the Colony.

* * *

The wedding of Miss VERA ELIAS, second daughter of Mr. R. H. ELIAS and Mr. SYDNEY LEVY is announced to take place next month.

* * *

A daughter was born to Mr. and Mrs. J. M. JOSEPH at Dr. FEARN'S Sanitorium on October 25.

Mr. S. M. JOSEPH who left for Europe in April last has returned to Shanghai, via Canada. Mr. JOSEPH spent Yom Kipur in Vancouver and attended the leading synagogue which has a capacity to accommodate one thousand people. The minister of the congreation is the Rev. Mr. M. PASTINSKY who is noted for his good work to visitors in town. The Jews of Vancouver number about two thousand souls and are engaged in all kinds of industry and are mostly well-to-do. Mr. JOSEPH speaks very highly of the attention given him by Mr. PASTINSKY who is undoubtedly an ideal Minister for the Jews at Vancouver.

* * *

Mr. F. J. SCHUHL of the well-known American legal firm of SCHUHL & SCHOENFELD has recelved a notification from Mr. HSU YUAN, Commissioner for Foreign Affairs, informing him that he had been appointed legal advisor to the Admiral Lim, senior naval official in Shanghai.

* * *

A son was born to Mr. and Mrs. J. LEVY at No. 18 Kongkashaw Gardens on the 23rd ultimo.

* * *

We regret to announce the death of Mrs. G. WHYTGOB which took place at the General Hospital on the 24th ultimo. The burial took place at the Jewish cemetery on the same day and was attended by a large concourse of sorrowing relatives and friends. The deceased was 56 years of age and is survived by her husband and several children with whom deep sympathy is felt in their bereavement.

* * *

Mrs. EDWARD I. EZRA and Miss RACHEL SOPHER have returned from Hongkong.

* * *

Mr. and Mrs. D. H. SILAS have removed to No. 11 Ezra Road.

* * *

A son was born to Mr. and Mrs. J. SPUNT at their apartments No. 27 The Bund.

* * *

Mr. E. E. ELLIS has arrived from Hongkong and intends to establish himself in business here.

* * *

Mrs. LUAN BENJAMIN returned to Shanghai from Singapore last week where she had been for about six months with her daughter Mrs. E. J. NATHAN.

* * *

Mr. EZRA NAVON, the well-known leading Belgian Zionist and a diamond merchant returned to Shanghai last week after visiting Europe over a year ago. Mr. NAVON is staying at the Kalee Hotel and expects to remain here until next week before he leaves for India.

A daughter was born to Mr. and Mrs. E. G. OSBORNE at Dr. Fearn's Sanitorium on the 24th ultimo.

* * *

We regret to announce the death of Mr. EPHRAIM WHYTGOB, an old resident of Shanghai, which took place last week. The deceased was an earnest Jew and practiced his religion with a loyal zeal and devotion. He is survived by his wife and one son and one daughter with whom deep sympathy is felt in their bereavement.

* * *

Mr. EZEKIEL ABRAHAM sailed for Bombay last week on the Caledonian to visit his father in Poona.

* * *

Mr. JACK E. ELLIS, Manager of the ZELLERBACH Paper Co, who is leaving on a vacation to Seattle and San Francisco on November 24 on the *President Lincoln*, was entertained to a farewell dinner on Saterday last by the Fu Chung Corporation, when upwards of two hundred diners were present.

* * *

A son was born to Mr. and Mrs. N. M. NISSIM on the 5th instant.

* * *

Mr. DAVID S. GUBBAY, a leading communal worker at Hongkong is expected to arrive to day from the Colony. Mr. GUBBAY is Hon. Secretary of "Ohel-Leah" Synagogue and the Hongkong Zionist Society.

TWO-HEADED CHINESE BABY

Above picture is reproduced from a photograph which was taken at Haimen and brought to Shanghai only a couple of weeks ago, showing the exact appearance of a two-headed baby which was born there in the latter part of September. The event caused a great deal of consternation amongst the Chinese. This extraordinary child died within an hour of birth.

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Deplorable indeed is your condition when you become so nervous that you start at the shadow of yourself.

Lost nerve is not etey to regain. The digestive system becomes inert, you become melancholy and lack driving power.

When your blood has been made rich and red by a course of Dr. Williams' Pink Pills, your nerves become strong and steady and life has a new interest.

All men and women who suffer from weakness, nervous dyspepsia, or nervous exhaustion should, without delay, take

DR. WILLIAMS' PINK PILLS

Famous throughout the world for over third years, Dr. Willams' Pink Pills for Pale People are no new unproven remedy, but a Blood and Nerve Tonic of unrivalled reputation, worthy of your fullest confidence. Dealers everywhere sell them, or post free at $1.50 per bottle, $8. for 6 bottlts, from The Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Patronize Our Advertisers

When answering their **ADVERTISEMENTS or CALLING** upon them do not fail to mention the name of this Journal.

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"THE NEW JEWISH PALESTINE FILM"

WITNESSED BY A GREAT THRONG AT THE OLYMPIC THEATRE

Gatherings Included The Consular Body and Other Leading Residents in Shanghai

$500.00 PLACED TO THE CREDIT OF THE JEWISH NATIONAL FUND

For several weeks a band of hard working men and women, well-known for their past unique record in local Zionistic field devoted their time to make a success of the New Palestine Film. For the first time in the history of Zionism, Palestine was brought nearer home to us. The sceptic who had little or no faith in Jewish efforts to rejuvenate the land of his fathers was also conquered and made to see how Palestine is being restored. This film was screemed at the Olympic Theatre on the 22nd ultimo, before a arge audience which included local consular representatives and Sir Skinner Turner, Chief Judge of the British Supreme Court, Lady Turner, Hon. Mr. Charles S. LOBINGIER, Judge of the United States Supreme Court, Mrs. LOBINGIER and a number of other leading residents.

DONATIONS TO THE JEWISH NATIONAL FUND

[Per Mrs. N. E. B. EZRA]

ANONYMOUS	$ 5.00
M. BERAHA	5.00
M. BENJAMIN	15.00
Messrs KRISEL & KRISEL	10.00
A. SAPHIERE	5.00
J. ASHEAR	15.00
A. R. SAVUL	10.00
C. H. GONDA	15.00
	$80.00

The rebirth of a once puissant nation after the passage of 2,000 years is assuredly an event of uncommon interest, and, in that sense, the "New Palestine Film" shown at the Olympic Theatre last month under the auspices of the Shanghai Zionist Association was invested with no little historical significance to the large audience. There was nothing spectacular about the pictures, but the film was a faithful record of the work of the Jews to restore the pristine glory of their Fatherland. Whose but Jewish hands are fitted to till the land of their fathers? To them it is a labour of love and under their deft fingers some idea was vouchsafed to the audience of the manner in which stretches of barren soil have been made to yield a rich and fruitful harvest. Among other interesting features vividly depicted by the film, was a particularly effective view of Tel Aviv, the prosperous suburb of Jaffa, the reception given to WINTSON CHURCHILL, the celebration of San Remo decision to incorporate the BALFOUR Declaration in the treaty with Turkey, the visit of Sir ALFRED MOND with his daughter to Palestine, the building of railroad tunnels, the rapid conquest of land by the Jewish National Fund, the past and present of Palestine all of which combined to show to the observer that Palestine IS being rebuilt by Jewish hands, Jewish talents and Jewish money. These essential elements are undoubtedly playing to-day a great role in the upbuilding of a land which in former years had lain hallow under the cruel regime of misgovernment. It shows unmistakably that under the aegis of Great Britain the Jews will be in a position to render a good account of their determination to re-build their commonwealth.

Among those who worked for the success of the show, mention should be made of Mesdames W. Hirsch, N. E. B. Ezra, H. Gensburger, D. G. M. Aronovsky, H. Kammerling and Messrs E. Gobernick N. E. B. EZRA, Rabbi W. HIRSCH, D. M. DAVID M. J. Nathan and J. E. SALMON. Tickets were not all sold and several complimentary ones were given away by the

THE EGG KING OF CHINA MEETS THE EGG QUEEN OF AMERICA

[*Photo by The Shanghai Sunday Times*

C. P. RAKUSEN who returned to Shanghai with his wife recently, was the honoured guest at the recent Annual Egg-Day Celebrations at Petaluma, California. Each year the most beautiful girl in California is elected Egg-Queen and the most beautiful girl in Petaluma is elected "Miss Petaluma" to represent the town, which is the centre of the largest egg producing district in the world. The "Eggstravaganza" as it is called, lasts a week, with the final day, National Egg-Day, when hotels and homes serve only dishes made of eggs.

Association, so that ample opportunity was provided to all to see the production. Amongst the audience were a great number of children from the local Jewish school, Chinese missionary ladies from the Bethel and others. The advertising spaces taken in the programme proved a good source of income to the fund and we understand that after defraying all local expenses, about $500.— will be placed to the credit of the Jewish National Treasury.

As stated above, the audience included a number of representatives from the consular body who accepted the invitation of the local Zionst Association to attend the performance. We are privileged to publish some extracts from their replies sent to the latter, which are, to our mind, of sufficient significance and value:—

H. B. M. Supreme Court Shanghai

"I have to thank you for your courtesy in sending me an invitation for the Palestine film on Oct. 22nd. We shall be very glad to be present.

"SKINNER TURNER."

U. S. Supreme Court for China

"Many thanks for sending us the tickets. I had planned to attend any way. At any rate we shall be there.

"CHARLES S. LOBINGIER."

American Consul-General

"I take pleasure in acknowledging the receipt of your courteous letter of October 12, 1923, and appreciate the opportunity of being able to see the new film on the 22nd instant at the Olympic Theatre. This is an opportunity which I shall be delighted to avail myself of

"E. S. CUNNINGHAM."

The Acting British Consul General

"I have to thank you for your courteous note of the 16th instant, and beg to inform you that I will have much pleasure in availing myself of your kind invitation to witness the "New Palestine Film" at the Olympic Theatre on the 22nd instant.

"G. S. MOSS."

NOTICE

THE NEXT ISSUE OF "ISRAEL'S MESSENGER" WILL APPEAR ON THE 7th December, 1923, Correspoudents are kindly requested to send in their contributions not later than the 28th instant, or earlier if possible.

The Spanish Consul-General

"I am in receipt of your letter of the 12th instant and wish to thank you for the invitation to see the New Palestine Film to be screened at the Olympic Theatre and to inform you that it will give me much pleasure to attend.

"J. PALENCIA."

The Japanese Consul-General

"I acknowledge with many thanks your letter of October 12 inviting me to see the New Palestine Film at the Olympic Theatre.

"Believing that the film will be of great interest as well as instructive, I shall be very glad to be there with a few members of this Consulate to look at the unique picture.

"S. YADA."

The Belgium Consul-General

"In reply to your kind invitation, I beg to inform you that I will be too pleased to attend, together with Mrs. VAN HAUTE, at the Olympic Theatre to see the "New Palestine Film.

"T. VAN HAUTE."

The Italian Consul-General

"I have the honour to acknowledge the receipt of your letter of the 12th instant, with enclosure a ticket for the representation of the "New Palestine Film." and wish to thank you for your kind invitation.

"G. de' ROSSI."

The Swiss Consul-General

"The Swiss Consul General presents his compliments to the Hon. Secretary of the Shanghai Zionist Association and has the honour to thank him for kindly forwarding him the invitation to see the "New Palestine Film" on the 22nd instant."

The Norwegian Consul-General

"I beg to acknowledge receipt of your letter of the 17th instant inviting me to see the New Palestine Film on the 22nd instant.

"I beg to say that I shall be very pleased to attend and thanking you for your courtesy.

"N. AALL."

Commission of Bureau for Foreign Affairs

"I beg to acknowledge the receipt of your kind letter inviting me to see the "New Palestine Film." Thank you very much for the kindness you have done me.

"Perhaps I myself will not be able to attend the show. However, I am glad to say that I will ask my secretary Mr. Y. F. LIEU to represent me on that night.

"Thanking you and with best wishes.

"HSU YUAN."

Bureau for Russian Affairs, Shanghai

"I beg to acknowledge receipt of your letter of October 16 inviting me to be present at the Olympic Theatre. on the 22nd instant when your Association will screen the "New Palestine Film." I have much pleasure in accepting your kind invitation but have to mention that I cannot for reason known to you be there as Representative of the Russian Government.

"V. GROSSE."

Chancellor of The Spanish Consulate

Many thanks for your kind invitation to see the "New Palestine Film." It will indeed give me and my family great pleasure to see this most interesting historical picture.

"V. VIZENZINOVICH."

LORD ROTHSCHILD'S SON KILLS HIMSELF; BELIEVED INSANE

[*Evening News Radio*]

Berlin, Oct. 19.—Nathaniel Charles Rothschild, son of the first Lord Rothschild, committed suicide today. He was forty-six years old, and was alleged to have been temporarily insane.

It is denied that he suffered from any financial difficulties.

Mr. DAVID ARAKIE has been appointed Secretary and Business Manager of the *China Press*, in addition to his duties as Financial Editor of that Paper.

A FAMOUS ENGLISH DOCTOR

has said that if he were limited to the use of the medicine he would use a laxative. And most often it proves true that when one is feeling out-of-sorts the only remedy needed is

"As gentle as Kalima" PINKÉTTES

If constipated, bilious, headachy, "blue," take Pinkettes to-night, "you'll feel better in the morning." Of chemists, or post free, 66 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

Pinkettes keep you well

CORRESPONDENCE

JUDAISM AND THEOSOPHY

Editor, ISRAEL'S MESSENGER

DEAR SIR,—I have pleasure in enclosing for your perusal and that of your readers, a resumé of a lecture by Mr. S. S. LEVY delivered in Hongkong a short time ago.

In a letter I had the opportunity to send to your columns a few months ago, in defence of your criticism, or rather implication, that Theosophy has nothing in common with Judaism, I happened to say that this is not the case; that in fact, Theosophy helps to spread the truths, and correct the misunderstandings, as to what Judaism is, and is really rendering Judaism a service in the attempt it makes to remove prejudices and antagonisms and foster a spirit of tolerance. The enclosed article is but a sample in support of my contention.

I am, etc.,
A. HORNE.

SHANGHAI, 16th October, 1923.

[ENCLOSURE]

JUDAISM

At a meeting of the Lodge of the Hongkong Theosophical Society, Mr. S. LEVY lectured on Judaism. He opened the subject with an allegorical story from the sacred literature of Judaism. It runs as follows:

When Adam and Eve transgressed and were turned out from Paradise the door of the heavenly abode of supreme peace and celestial happiness was closed against them. A magnificent archangel of mercy, fired with compassion. This act appealed to the mercy-aspect of God even while He was occupying His awful judgment seat and, instead of getting displeased with the action of His officer, He exclaimed—"Well done, I bless and promote thee. Thy strength shall henceforth know no limit." And since infinite power is God's the Almighty, this archangel became the representative of it and he was named Gabriel, which in Hebrew signifies the strength or might of God.

Now the gate of Paradise, continues this allegory, was made up of truth and Adam and Eve collected the fragments and treasured them for posterity. These fragments later formed the various spiritual doctrines of religions of the various families of the human race, but some day there shall be peace and harmony among the various warring creeds, when each shall contribute his fragment and allow it to fit in with those of the others and thus recreate the entire gate of Truth, which shall open the way for humanity back to the spiritual world and its perfect and blessed immortality.

Jews And Others

The foregoing allegory explains the real attitude of Judaism towards her sister religions. The Jews are required to meet twice daily in their synagogues, to say their prayers. Standing in the midst of the congregation, the reader calls out: "The Lord your God is the (Absolute Truth," to which the congregation respond. "Oh Truth, Thou, Thyself art indeed the Lord our God!" Truth, Judaism teaches, is one of the names of God. The word for Truth in Hebrew is spelt by three letters, namely A the first letter, M. the middle latter, and TH the last letter of the Hebrew Alphabet. This mysteriously corresponds with the words Jehovva, which signifies that God reined in the past, He reigns in the present and He shall reign throughout all the future. Truth the Lord of Existence, rules the universe. The universe is consequently a reign of immuatble Law of Order, i.e. a Cosmos. Everybody and everything changes, the lows alone endure. The basic law or the law of all the laws of the universe is the will of God. It is a mistake to imagine the religion of Israel is confined to the Jews only, particularly in its fundamental principles. It is most closely interwoven with mos others in its sublime theosophical doctrine.

Sifting The Truth

"Behold," sings our Psalmist, "how lovely and sublime it is for brethern to dwell together!" The Fatherhood of God and Brotherhood of man is proclaimed in many places in the Bible, but it will take time for the fatal venom of the serpent of Genesis, namely Selfishness, to be completely eliminated from the system of mankind. Its first effect was envy, which led Cain to slay his own brother and dare face his Maker with "Am I my brother's keeper?" To-day the majority of men do not care to enquire about the truths of the various religions so much as they do regarding what concerns their selfish motives, and their quarrel assumes the form of "my God" and "your God," "my Prophet" and "your Prophet," "my religion" and "your religion," obvious of the vital factor in all religions, namely, Divine humanity and universal brotherhood. How sublime rises Alexander Pope's "Universal Prayer," which begins with:

Father of all in every age,
In every clime adored,
By saint, by savage and by sage,
Jehova, Jove or Lord,

and concludes with:

To Thee whose temple is all space
Footstool, earth, sea, skies,
One Chorus let all beings raise,
Nature's incense rise.

The Theosophical Society has come to suit out the truths in each religion, harmonize and reconcile them and to restore human brotherhood.

"The text book of Judaism is the Bible. Who does not know that 5,000 years old book? To-day it is published and perused more than it ever was in King David's and Solomon's times and it shows signs of pervading the entire atmosphere of mankind. Just imagine for a moment its influence withdrawn from the lives of the untold millions and judge for yourself. God speaks to his children through His Prophets and those who attune themselves to receive His messages. He speaks to us through the poet, the reformer, the philosopher. He speaks to His children by the song of the birds, the beauties of his creation, the stars and the oceans.

"I give access to them that ask not for me,
I am at hand to them that seek me not,
I say, Behold Me, Behold Me,
Unto a nation that call not on my name.

Isaia 65.1.

"The Heavens declare the glory of God and the firmament publishes a work Divine," exclaims our Psalmist.

Spiritual Heaven

The attitude of Judaism towards her sister religions is respectful and friendly, always provided none such savors of idolatory. Man's God must be higher than man in order to form an adequate ideal for emulation if we are to rise up and progress in evolution. By an occult spiritual law man is uplifted to or gravitates towards the ideal he contemplates, meditates upon, loves, aspires to, or adores. A spiritual ideal regenerates. In the history of Israel the idea of God has been gradually evolving or unfolding to keep pace with the growing up of the nation. The Bible says God created man in His image, and man is gradually rising in his conception of his creator in whose image he is made. The real spiritual Heaven is not above the blue sky. It is in the inmost being of man, and God is imminent in His universe in Gonral and in man in particular. When we give Him the chance to manifest in us by our love of truth and purity of life, we become spiritual mediums, prophets, men-Gods or men of God. With some this is sporadic, with others like Moses, Isaia and Elijah this Divine union, at-one-mentor Yoga, becomes normal, regular or permament. God speaks through their mouths as was said of Moses. God can never be claimed by eloquence. A simple, sincere, natural, rough-hewn form of humble prayer may appeal to His more than a carefully worded and arranged liturgical one, however high in its refinement and ideas. God being in the innermost or highest in us, He regards actual feelings rather than words of lips. For God the Highest form of

art is artlessness itself, the highest wisdom is the purest innocence, the child is often wiser than the man. It is a great thing, a magnificent merit to help in the peace and brotherliness of our race, to mitigate and if possible eliminate fanaticism. To worship God by one's own creed is meritorious. To worship Him by all the creeds harmonized into a sublime chorus is more meritorious. It is real Theosophy.

ZIONISM

The following letter was published in *The Shanghai Times*, of the 31st ultimo:—

Sir,—The letter signed by "E de Verneaux" in your to-day's issue of King-Crane report on Zionism does not deserve the attention of serious-minded people, were it not that your correspondent endeavours to mislead your readers by saying that it emanated from an "unbiassed" source. Those who have studied the whole question will not be misled by such an unwarranted statement. Your readers should read the January number of the "Forum" of this year, wherein Mr. Samuel Untermeyer, one of the leading lawyers in New York and a noted Zionist, makes an effective refutation of the anti-Zionist statement contained in the King-Crane report, after carefully examining all the details in the controversy.

As regards the concluding paragraphs of "E de Verneaux," permit me to say that the views expressed therein are not his own but those written by the editor of the "Japan Chronicle."

I believe the sole raison d'etre of "E de Verneaux" in writing to you is to arouse the attention of his critics and thus enable him to gain some notoriety in Shanghai.

A ZIONIST.

Shanghai, Oct. 30, 1923.

A DISCLAIMER

Editor,—ISRAEL'S MESSENGER,

DEAR SIR,—I understand that a good many people of our community are under the impression that several letters appearing in the *North China Daily News* under the signature of "JEWISH NATIONALIST" were from my pen. As this feeling seems to have been very widespread I have been advised to make a disclaimer in the above paper, in order that there might be no misunderstanding. I felt, however, that it was none of the general public's business, and so have waited to make this announcement in our communal paper, to the effect, namely, that I had nothing whatever to do with the letters referred to above.

Might I take this opportunty to voice my opinion with regard to the practice of washing our linen in public? The general public is not interested in any differences that might arise between Jews of differing shades of thought, orthodox and non-orthodox, nationalist and anti-nationalist, etc. Attacks made by one class on another, even in a very general way do not make savoury reading, and give the public an altogether wrong impresion. Why not confine our discussions to our own paper, the MESSENGER? This paper, I take it, has as one of its objects, the serving of communal intereste, and grievances of any nature whatever would be better taken care of if sent to our own paper, which practically every Jew reads, than if published in one of the daily papers. I hope this suggestion will be taken by "JEWISH NATIONALIST" and others, who perhaps derive some secret pleasure in showing the world that they are "different" from the rest of the Jews.

I am, etc.,
A. HORNE.

SHANGHAI, October 31st, 1923.

JEWS AND THE Y.M.C.A.

The following correspondence was published in the North-China Daily News of the 17th, 19th, and 23rd respectively:—

To the Editor of the
"NORTH-CHINA DAILY NEWS"

SIR,—Recently the question was ventitled whether a Jew can be a member of the Y.M.C.A. and a young member of the local Jewish community was attacked in this connexion and marked by the "Elders" as a black sheep.

Considering this question from the Jewish point of view, I would answer that this is absolutely possible and I do not see in it anything wrong. For, according to the Balfour declaration in regard to Palestine, the Jewish question is considered as a national question and not a religious one. Therefore, when we accept the possibility of an independent Jewish nation and state, we are at the possibility of having in our state citizens of non-Jewsh religion.

The Shanghai Jewish community and especially its elders should bear in mind that what the local community needs most is a moral uplift. They can rest assured that the new and modern—in good sense—generation will not and cannot follow the old religion, which after all is a product of superior minds living at that time and stood for the civil and criminal laws and codes of the ancient days. And to make people obey these laws, it was necessary to tell them that they were given by God, who would punish them in such and such a manner if they did not obey His commands.

On the other hand, the fact remains that the elders of the local Jewish community are not giving a good example to the younger generation. A religion from which a man can take "leave of absence" during summer time is not worth while considering during the remaining months of the year.

The only way to stop anti-Semitism is to be broadminded, not to claim that we Jews are something "extra" and superior. To live in the belief that we really are the chosen people by God and to put our aims on a purely national basis, to have more self-respect Then, and not sooner, can we expect to be respected by other people and dealt with on the basis of equality. When a Jew marries a non-Jew, he is condemned not only by the community but by his family as well—a phenomenon which to a great exptent is responsible for hard feeling between Jews and Gentiles. Now how does this attitude correspond with our national aims? Do we for example condemn an American who marries a British girl or vice versa?

The struggle and hardships of Jews, for which to a certain extent they are responsible themselves, should teach Jews of our days how to live reasonably and that so long as they live an exclusive life all their aims are in vain.

Thanking you for your courtesy in inserting this letter in your paper.

I am, etc.

JEWISH NATIONALIST

Shanghai, Oct. 15, 1923.

To the Editor of the
"NORTH-CHINA DAILY NEWS"

SIR,—The letter contributed this morning by "Jewish Nationalist" betrays such crass ignorance of Jewish religion and Jewish nationalism (although he traduces the latter by impudently identifying himself with it) that I would not deign to enter a controversy with its author, were it not for the fear that the letter will spread misconceptions among those who think that its writer really knew what he was taking about. No Jew who knows anything at all about the Y.M.C.A. would have any objection to joining it so long as he is not impressed into the religious exercises. I was myself an associate member of the Y. M. C. A. in England, helped its literary work, and did my best to collect money for its huts during the war. My admiration of this institution is profound, and I would rather see young Jews become associate members of the Y. M. C. A. than join the Shanghai clubs where drinking and gambling are considered a necessary qualification for being a jolly good fellow. Unless "Jewish nationalist" publishes in your journal the name of the young Jew who joined the Y.M.C.A., and the names of the so called "Elders" who on this account "marked him out as a black sheep," I hold him responsible for having lied in public.

The Jewish objection to intermarriage is not based on self-conscious superiority. It has no more serious motive at bottom than has the Catholic who is unwilling to intermarry with the Protestant. Intermarriage is successful only when both parties managed thoroughly to obliterate their respective identities. Instancs of this kind do happen. Most cases are not so, and differences that are not apparent when the passions are aglow assert themselves later, and become a source of misery to the sensitive soul. Several very indifferent Jews who intermarried confessed to me their error later with tears in their eyes. I know of people who suffer and abstain from becoming parent for fear that the progeny will be lost to the opposite religion. The Jew very often is surprised to find himself more Jewish than he thinks he is. This happens especially when he is confronted with the danger of annihilation. Often intermarriage leads to the conversion of one of the partners to the faith of the other, the Christian generally adopting Judaism. But is conversion of this kind satisfactory? Unless one is prepared to discount true religious values for the sake of gaining a doubtful convert, it is impossible to approve of it. It results only in creating a sphere of neutrality. The children grow up neither Jews nor Christians. They are simply pagans.

The term "chosen people" is familiar to all who read a line of Jewish literature. But chosen people is not the same as "superior people." Herbert Spencer, the discoverer of the social organism, already demonstrated that nations are called into the world to discharge certain functions. The Roman made his contribution to law and administration, the Greek left his imprint on the plastic arts, Italy wove her tribute with the golden tones of harmony. And so every modern nation is garnering in the field of civilization and culture to prepare an offering for the temple of humanity. In this sense have the Jews considered themselves a chosen people, chosen for a great task, for the promulgation of divine truth in the world. Choice with them implies not privilege but duty and responsibility. Is this a modern interpretation of an old misconception? By no means. Already Amos, the earliest of Jewish prophets, conceived the responsibility of being a chosen people, and expressed it pithily in a passage which is often misinterpreted: "To you only of all the families of the earth have I shown intimacy,; therefore, will I visit upon you all your iniquities." "The Jews consider themselves extra superior." Forsooth, I wish in my heart of hearts they would not consider themselves inferior to others. The long persecution and many defamations we had to stand and still have to stand have well nigh broken our pride and our courage. In bygone days, even under the devil's cap and yellow badge the Jew carried within him a spirit that sent his enemies cowering in the dark. To-day we have Jews whose thoroughly-emancipated and well-attired frame shelters a humiliated, self-abasing ghetto-spirit. Your correspondent is a pitiful example of the fallen Jew. There are others. It is surprising how many Israelites you find in Shanghai who, like the poor, miserable, jackdaw strut about in borrowed feathers fearful of exposing their identity, although they deceive only themselves, for the Gentile has a peculiar knack of scenting a Jew, even under a tie-pin with a cross.

I am much obliged to "Jewish Nationalist" for telling us how to make ourselves respected by other peoples. May I, in appreciation of his kindness, return the favour, and offer him a word of counsel? To earn the respect of others one must have self-respect. A cringing, grovelling. Jew cuts a sorry figure and will be respected by nobody.

I am, etc.,
W. HIRSCH.

SHANGHAI, Oct. 17, 1923.

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR.—The letter of "Jewish Nationalist" published in your paper contains a mass of misstatements which should not go unchallenged. In his zeal to paint himself as a liberal and progressive Jew he arraigns his people for their opposition to intermarriages. As if the Jews are the only people on earth who object to mixed marrages. My attention has been drawn to a new Pastoral Letter issued by Dr. Kelly, the Roman Catholic Bishop of Sydney, Australia, wherein he says:—

"Mixed religion in parent and child operates as a poison distilled into animal or plant life. Degeneracy decay and dissolution ensue. When the Holy Church prohibits such unions, its chief purpose is to preserve the Faith. The civil authority quarantines the victims of infectious or contagious diseases in the interests of public health and of the patients themselves. So, mixed marriages—as essentially prejudicial to the true faith—must fall under the ban of prohibition, and even of detestation."

This remarkable statement of an eminent dignitary of Rome should be remembered when Judaism is arraigned in certain quarters for its objection to the loss to the synagogue of the off-spring of mixed marriages.

The allegation of your correspondent that Jews object to becoming members of the Y.M.C.A., can only be characterized as sheer nonsense, since the records show that the contrary is the case. I know of several well-known members of our community who have been and are members of that excellent institution.

I am etc.,
A ZIONIST.

SHANGHAI, Oct. 21, 1923.

MR. LAURIE MAGNUS

Editor ISRAEL'S MESSENGER,

DEAR SIR,—In your issue of September 7th 1923, I observe that a certain Mr. LAURIE MAGNUS, M.A., is trying to minimize his and his father's, machinations against the greatest of all Jewish affairs since the Exodus from Egypt-the reconstruction of the Jewish Homeland in Palestine, by relating that none of his father's children did ever marry outside the Jewish race. Permit me to say that we have no use for Jewish missionaries, and for Jewish enemies of Jews, and the sooner the Magnuses cease exaggerating their importance the better will they fare in future.

As to MR. LAURIE MAGNUS' mention about 'Sir's eldest daughter having been married in a Christian Church,' it was certainly not proper for the gentleman who married the richest girl of England to have marriage ceremony performed in a church, and the "Sir." was also very much at fault for not protesting about the matter. But did not the Psalmist say, that happy is he whose sins can be counted?

I am etc.,
ISRAEL N. PRENOVICH.

NEW YORK, SEPTEMBER 28TH, 1923.
908 KELLY STREET.

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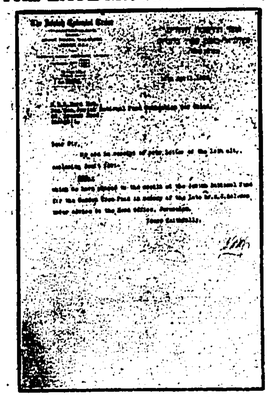
GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S.J. SOLOMON



Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 and appropriated £15-16-7 from the Motor-car raffle proceeds thus making a total of £95-16-7 in all. It is hoped that the balance of £120.0.0 required for 200 Trees will soon be covered by local subscriptions.

Amount already acknowledged	$650.65
Box collection, Per Mr. D. J. DAVID	52.00
Box collection, Per MRS. M. NISSIM	5.00
Total	$707.65

Further contributions will be gratefully received and duly acknowledged in ISRAEL'S MESSENGER.

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A Canadaian remedy, Baby's Own Tablets are now widely known throughout the world as an absolutely safe and reliable specific for infantile indigestion, simple fever, constipation, colic, diarrhœa, croup, colds, teething troubles and worms. No. home where there are young children should be without them. Of dealers, or post free, 60 cents the vial ($3.00-for six) from Dr. William's Medicine Co., 60 Kiangse Road, Shanghai.

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By Messrs. GOBERNIK, ROTFELD, HASSER and STAMMER, officers of the "Kadimah" from:—

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DONATION

JASCHA HEIFETZ	$50.00

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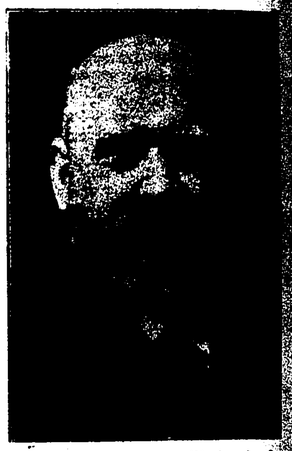
THE ANGLO-JEWISH LAY LEADER TO WORK WITH ZIONISTS



LORD ROTHSCHILD will head the non-Zionist Council which together with the Zionist Executive will constitute the Jewish Agency for Palestine, which was agreed to by the Zionists at the World Congress at Carlsbad.

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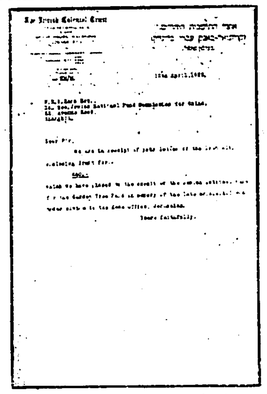

Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £860.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 and appropriated £15-16-7 from the Motorcar raffle proceeds thus making a total of £95-16-7 in all. It is hoped that the balance of £120.0.0 required for 200 Trees will soon be covered by local subscriptions.

Amount already acknowledged	$650.65
Box collection, Per Mr. D. J. DAVID	52.00
Box collection, Per Mrs. M. NISSIM	5.00
Total	$707.65

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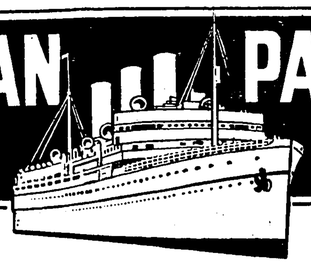

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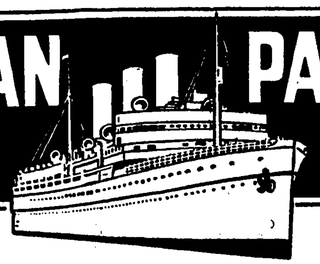
STEAMSHIPS  LIMITED

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Israel's Messenger

Official Organ of the Shanghai Zionist Association and the Jewish National Fund Commission for China

Edited by N. E. B. Ezra.

SHANGHAI, FRIDAY, 7TH DECEMBER, 1923. 29TH KISLEW 5684.

JUDGE CHARLES S. LOBINGIER

ISRAEL'S MESSENGER is a Jewish organ for Jews. It takes notice of men and women who are of our race and faith. It seldom departs from this practice, but in the case of Mr. CHARLES S. LOBINGIER, the eminent Judge of the U. S. Supreme Court for China, it had made an exception. Although not a member of the Jewish faith, the latter has proven his sympathy with and interest in things Jewish. To the Jewish National Movement, he has rendered yeoman service and appeared on its platform on several occasions as a strong supporter of its ideals. The local Zionist Association inscribed his name in the Golden Book of the Jewish National Fund in 1919 as mark of tribute to his zeal and worth. The Judge proved himself, on the whole, an asset to the entire cosmopolitan community of Shanghai and elsewhere. As every city gets the government it deserves, so every city gets the Judge it deserves.

We look forward with deep interest to the future movements of JUDGE LOBINGIER. It is an open secret that in February next the term of his agreement expires, and it is but natural that his friends and well-wishers would like to see him continue on the Bench for a renewed period. Much depends upon the PRESIDENT at Washington. The latter, if correctly impressed with the views of Shanghai community, will undoubtedly take the only step that can be taken in the matter and retain the JUDGE in his post for another term, so that the good work inaugurated by him will not be impeded and nullified. We are, therefore, pleased to say that amongst those who have cabled to PRESIDENT COOLIDGE on the subject, was the local Zionist Association, which considered itself in duty bound to voice its feelings in the matter of retaining so eminent and good a philo-Jew in his important field of usefulness in China.

* * *

MITZRAYIM OR ERETZ YISRAEL?

German Jews are faced with a most severe crisis for reports from Munich state that the anti-Semitic agitation has now reached an unprecendented climax. Posters appear throughout the city condemning the Jews and urging violence to them. The vicious propaganda is continuous. Dr. VAN KAAR, the new military dictator, is himself an avowed anti-Semite. In the event, however, of the present regime falling and HITLER coming to power, it is taken for granted that the Jews of Germany will be visited by the most severe persecution in the history of the country. Another anti-Semite, WULLE, a Reichstag member, is preparing to go with HITLER as Berlin's chief of police. WULLE declared at a private conference of the HITLERITES that as soon as they would come into power (happily, this has been averted by the recent demarche) he would inaugurate a forced exodus of the Jews from Germany that would make the exodus of the Jews from Egypt appear as child's play in comparison. All of the ills of Germany were blamed on the Jews at the meeting. Jews were responsible for the French occupation of the Ruhr, as they were also responsible for the crashing slump of the German marks.

It was not long ago that the Jews of Germany, especially those who were virulently anti-Zionists, boasted of their safety and immunity from any clash of racial prejudices and persecutions. The whirligig of time has brought its revenges. The theory of the late Dr. HERZL has proved to be by no means illusive. In Jewish Nationalism alone we Jews can expect a change of the people's minds towards us. So long as we are tolerated here and there, so long as we are a people without a country and without a home of our own, so long will we have to face a hostile world and have our homes looted, our children outraged, maimed and crippled and forced into exile. The Jewish National Homeland in *Eretz Yisrael* will restore our dignity, manhood and self-respect and enable us to secure a seat with the comity of nations. Barring that, all efforts to solve our problems would be futile. To-day it is Germany that is harbouring and nursing hatreds towards us, and no Jew, not even PAUL NATHAN the once formidable leader of a group of anti-Zionists in Germany, is safe. What to-morrow may bring forth

it is hard to foretell. One can never know when the turn of the assimilated anti-Zionists will come. And if it comes, it will be a stern reminder to the latter not to place their trusts in princes. Israel had never fared well in Egypt. So long as he remained there, he was a slave to his taskmasters. It was only in the Promised Land that he could regenerate himself and uphold his precious heirlooms. The day when HENRY FORD becomes President of the United States (may Americans and America not fall so low) the LANDMANS, the PHILIPSONS, the MORGENTHAUS and other national meshummadim will appreciate the true value of Jewish Nationalism and recognise for themselves that a Jew who does not respect his own Motherland and despises his own inheritance is one who cannot command the respect and esteem of the world. Happily, Israel has never faltered in his two thousand year exile and ever remembered Zion in his prayers and dreams. It is up to us in these days of *Eretz Yisrael* restoration to see that our ancient homes are rebuilt, the ingathering of the exiles once more concentrated in that "little territory" to use the sneering words of Prof. K. KOHLER, and our nationhood restored in a manner that will elicit the respect and attention of the world.

* * *

ZIMMERMAN'S "OUTRAGEOUS" WILL

We lately had occasion to peruse a translation of the will from the original Russian of the late Mr. HAIM ZIMMERMAN (a gist of which is published elsewhere in this issue) and were indeed horrorstruck to observe that it began with the first sentence, "In the name of the Father and the Son and the Holy Ghost." We have not been able to ascertain owing to the absence from Shanghai of those interested who was responsible for this serious blunder. Having known the late Mr. ZIMMERMAN personally as a staunch Jew who believed in the cardinal doctrines of Judaism, we conclude this the work of a non-Jewish lawyer. Obviously this attorney is unaware of the existence of the Jewish National Fund, and the Jewish Colonial Trust, the latter being designated the "Palestine National Bank." This confusion in the will may well serve as a lesson to our people, (alas, some of them never think of disposing of their worldly possessions except on their "death-bed") and enable them to realise the futility of seeking the services of non-Jewish lawyers. Happily, here in Shanghai we have a number of Jewish lawyers drawn from all sections, British, American, French, Italian, Spanish and Russian lawyers of the Jewish faith abound everywhere. Their services should be enlisted when drawing up the will, especially nowadays when the Jewish National Fund is a popular institution for every Jew and Jewess to remember in his or her will. Lately, we were approached by a co-religionist and consulted regarding his desire to draw up his will and in the course of which he asked us to give him the proper name of the Jewish National Fund, both in Hebrew and English. We were assured that half of his fortune will be given to this Fund. We impressed upon him the necessity of seeing a Jewish lawyer.

* * *

HEBREW AS A LIVING LANGUAGE

In our October issue we emphasised the fact that Hebrew, as a living language has become an accomplished fact. Dr. S. BROTEDSKY, the well-known professor of Mathematics at Leeds University contributes an interestng article on the subject in the columns of the *Jewish Guardian*, in the course of which he makes the following striking observations:

> One feature of the Congress must be emphasized. My impression is that more Hebrew is being spoken at this Congress than ever before. The wonderful ease and fluency with which delegates from Poland, America, Palestine, etc., put their impassioned arguments in delightfully idiomatic Hebrew, indicate sufficiently how much alive is the Jewish national ideal. Hebrew is the official language of the Congress, and attempts have been made, as so often before, to make Hebrew the only language of the Congress. This is not practicable as yet, and Yiddish, German and English are used in addition to Hebrew. The time is, however, approaching when the Zionist Congress will be Jewish in this sense too, and the Jewish Parliament will be carried on in the Jewish language.

Another authority, Dr. JOSEPH LURIA, the head of the Hebrew educational system of Palestine, considered one of the foremost and progressive Jewish educators, writes informatively on "Education in Palestine," in the *New Palestine*, of New York. Says he:—

> The Zionist organization from its very inception began to build schools in Palestine. But the foundation was entirely different. In its desire to revive the Jewish nation in the land of their fathers, it aimed also to revive their language. With the increase of Zionist activity in the land, came an increase in its influence on education, and the number of its educational institutions grew from year to year. Hebrew, which had ceased to be a living tongue among the people, and which had survived only as a literary language uniting all sections of Jewry, became again a living and spoken language. The revival of the language was made one of the pillars of the national revival. This work was difficult in the extreme. For a spoken language and for a medium of instruction, ancient Hebrew lacked words and expressions needed in daily intercourse as well as technical expressions. Suitable textbooks were non-existent and trained teachers to teach in Hebrew were as yet lacking. But gradually all these obstacles were overcome and the Hebrew language became the medium of speech and instruction.
>
> The revival of the Hebrew language may be considered one of the greatest experiments ever consciously attempted in history, and the success of this great experiment is due fundamentally to the school.

A French writer, ALPHONSE DAUDET, declared that "So long as a nation clings to its language, it holds the key to its prison." The survival of Israel may well be attributed to the tenacious manner in which it had clung to Hebrew, its national language, the revival of which is indeed a miracle of the present age.

* * *

NO USE DISGUISING JEWISHNESS

The Jewish Telegraphic Agency carries the following cable news from Toronto, under date of October 4:—

> "Being a Jew is either a misfortune or a privilege and there is no use in the Jew trying to disguise his racial origin, SIR ALFRED MOND declared at a joint meeting of the Hadassah and Zionist organizations here. 'Once a Jew always a Jew,' SIR ALFRED MOND reiterated.
>
> "In Palestine, he continued, he had found 'a new

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generation of Jews growing up strong, clean eyed and virile, having in one generation resumed the manhood that had been crushed out by centuries of oppression in the ghettoes of darkest Europe.' This development, he says, made him feel more strongly than ever pride in being a Jew."

The foregoing declaration by SIR ALFRED disposes of the allegation of the anti-Zionists that the former had seceded from the Jewish faith and people. No doubt, the attitude of SIR ALFRED MOND in the past was open to strong objections from the Jewish point of view, but Zionism seems to have made such a deep impression upon him that he, like HERZL, is beginning to realise the futility of assimilation and aping goyish customs in order to receive a pat on the back from the non-Jewish world. The intense loyalty of SIR ALFRED towards the Zionist ideal, and let us hope towards Judaism as well, will no doubt inspire others in their efforts to support Zionist strivings in *Eretz Yisrael*, for the Zionist ideal is a beacon light to all the Jews in the Diaspora. We have never known of a single Jew who went to *Eretz Yisrael* in recent years, no matter how biased he might have been, who was not warmed up and elated at the prospects awaiting us in the land of our hopes and dreams. OCHS of the *New York Times*, could not suppress his enthusiasm for the upbuilding of *Eretz Yisrael*. He even contributed a generous sum towards the fund. And this from the son-in-law of the late DR. ISAAC M. WISE, who, in his day placed the Zionist Movement under a ban. Next came DR. ALEXANDER LYONS, DR. MAURICE HARRIS and a score of others who went to Palestine as critics and sceptics but returned full of enthusiasm for the cause. The last to go is DR. JOSEPH SILVERMAN "Rabbi" Emeritus of Temple Emanu-El. The latter, until a few years ago, was a virulent opponent of the movement. To-day he is a bulwark champion putting to shame several noted Orthodox Rabbis who ought to have been in the forefront. DR. SILVERMAN left for Palestine in order to study things with his own eyes and report on the future possibilities of that "little territory in the remote corner of Asia," to quote the sneering words of the Rev. Dr. K. KOHLER. According to SIR ALFRED MOND a new generation is growing up in *Eretz Yisrael* and that he is proud of it. Our ancient Sages were not wrong when they said that the air of *Eretz Yisrael* produces wisdom and understanding and it is "gabowah mikkol ha'aratzoth." The truth of this is vindicated by the conversions of several anti-Zionists who tread on her shores, into active supporters of its cause. We await DR. SILVERMAN'S report of *Eretz Yisrael* with vivid interst and impatience.

* * *

AS OTHERS SEE US

It is always meet that Jews should see themselves as others see us. For several centuries the eyes of the nations were focussed upon Jewry and in every clime and every age she has been the target of criticism, persecution and oppression. Friends and foes alike have depicted Israel in all her bearings and while we are thankful to the former we are much indebted to the latter for their outspokenness.

An esteemed reader of ISRAEL'S MESSENGER who sent a copy of ISRAEL'S MESSENGER to a friend abroad, has elicited the following frank and candid expression of views which, although not intended for publication, may yet serve our readers to see how Jews in these days are regarded in certain quarters. The writer is known to be a "very earnest Bible student":—

Thank you for sending ISRAEL'S MESSENGER. Somehow I cannot like Jewry as a people although I have known some very nice ones, notably of the ROTHSCHILD family. There seems such a hardness about their behaviour even to their own people. Will they ever get on in Palestine in these days? They are such a changed nation and the country seems to belong to the old times with very little alterations.

Language seems a difficulty. There are fifteen different tongues spoken in Jerusalem alone—a veritable Tower of Babel. Very few of the returning Jews speak Hebrew, but they would have all others learn it. However can it all be settled? It seems a difficult problem all round."

The utility of propaganda can no more be disregarded when we see such dense ignorance regarding Israel's hopes and Israel's future aspirations. The American Addresses by Dr. CHAIM WEIZMANN, the Chief Executive of World Jewry, which has just been off the Press, should be distributed *gratis* and placed in the hands of every biased or unbiased critic of our people. We feel confident that much misapprehension would be removed and Jewry in the Diaspora will benefit thereby.

Another class of critic from London is not very hard to beat. He is a lawyer by profession and writes as follows:—

I am very much interested in the cuttings which you sent me and also in the welfare of the Jews in Palestine—theirs is a most complicated problem. I have several friends among the Jews, and when they are good they are of very high character.

Ours is a "most complicated problem." Who can gainsay it? It is indeed a miracle how we have got on so long unburned and unscathed. The last sentence of our non-Jewish friend is easy to follow. However, we shall not quarrel with him. It is his way of judging the best of us from his point of view. But the third critic is hard to beat. He expresses his candid views in the following words:—

Received book on Jewish thoughts. Afraid I don't appreciate the Jews very much just now. They've got control of the real estate here in Boston and have just given my rent another boost out home. There is no excuse for this, just plain profiteering.

Thus, by a stroke of the pen the whole people is indicted. The sin of a few falls on the whole race and there can be no forgiveness. That there are some Jews who fall short of the high ethics of Judaism none can gainsay. LORD MACAULEY has justly said:—"The Jew is what we have made him, his virtues are his own and his vices are those which we have given him." Such views, expressed by one of the most eminent thinkers in the world, are worthy of the most careful thought by both Jews and Christians. Of the latter we have a noble type in Mr. A. J. HUGHES, a well-known resident of Shanghai. In a letter dated 13th November, he

writes us, *inter alia*, in connection with the achievements of the Jewish people in all branches of science, art and literature. Says he:—

> Both socially and in business I have nearly all my life had close relations with the Jews, and my experience has been such as to instil in me a keen appreciation of their admirable qualities as a race and of their notable contributions to art, science, medicine, industrial and business development, to which I might add law and politics and, indeed, all those matters which made for the world's progress.

The foregoing is a striking testimony of Israel's contributions to humanity. It shows what an unbiased man would say of us if he imbibes no race-prejudice to dim his vision and outlook of life.

EDITORIAL NOTES & COMMENTS

LLOYD GEORGE RE-ITERATES LOYALTY TO ZIONIST IDEALS

Dr. B. R. BRICKNER, of the Holy Blossom Congregation of Toronto, leading a delegation of representative Zionists has presented to Mr. LLOYD GEORGE, in the Mayor's chamber an address of welcome. The latter listened attentively and seemed visibly affected while the Rabbi read the address. In reply, Mr. LLOYD GEORGE spoke as follows:—

> "Rabbi, I thank you, and those whom you represent, most heartily for the sentiments expressed. You know where I stand, be assured that I shall continue to stand there."

Yes, we Zionists know well where the ex-Premier stands. He stands for a Jewish Palestine, for a Palestine as Jewish as England is English.

* * *

ANOTHER GOOD BOOK BY CHIEF RABBI LANDAU

We are just in receipt of a new book on "Modern Hebrew Literature" by Professor and Chief Rabbi J. L. LANDAU, of the United Hebrew Congregations of Johannesburg, South Africa, published by the Council of Education and sold at a moderate price of 3/6d a copy. DR. LANDAU is well-known and as an authority on Jewish thought and literature the book should find ready acceptance both in and out of Jewry. Jewish educational books by modern orthodox Rabbinate are few and far between. DR. LANDAU has filled a great gap. He has tried to foster the spirit of ancient Judaism and present it in a suitable modern garb. We wish the worthy preacher and teacher, *Rab* and *Moreh Halacha*, further success in his useful contributions to Jewish literature and science.

* * *

A GOOD PRODUCTION

The selected religious poems of SOLOMON IBN GEBIROL, to which we referred in our that issue, should find a niche in the "SCHFF Library of Jewish Classics." Therein we find ISRAEL ZANGWILL, the translator, at his best. One famous poem of GEBIROL entitled "Shochney battey homer" (The Dwellers in Clay), is described on page 61 as a hymn recited on Yom Kippur. The traditional ritual of Sephardim shows that this beautiful poem was ever sung on occasions of funerals. Up to the present the work of GEBIROL finds a foremost place in our burial ritual. We commend the work to our readers. No Jewish library is complete without it. It is a beautiful classic of Jewish verses by one of the foremost Jewish philosophers of the tenth century who enriched our literature by his immortal works. The book is dedicated by the translator to the HON. LOUIS MARSHALL, LL.D., the foremost Jewish lay-leader of New York Jewry. The poems are published by the Jewish Publication Society, Philadelphia, at a cost within the reach of all, namely G. $1.00.

* * *

A STORM IN A TEA-CUP

The passing reference made about the activities of the Boy Scouts in our last issue and the necessity of encouraging the boys to attend the advanced classes in Hebrew, has led to stormy debates in some circles. We understand that we were subjected to severe criticism, evidently our critics labouring under the impression that we were against the Boy Scouts and their activities. Nothing is further from the truth. We have always admired the good work that had been done and considered the latter quite a credit and an asset to the community. What we wanted to convey was that the activities of the Boy Scouts should not commence at the time when the Hebrew classes were conducted and this should not be construed as an attack on the zeal and intelligence of those who are furthering the interest of the Scout. We hope that this explanation will pacify some of our sensitive friends and allay the storm that had been brewing in the tea-cup.

* * *

THE LIGHT OF ISRAEL

Both the *Jewish Chronicle* and the *Jewish World*, of London, deserve the credit and thanks of *Kol Yisrael* for their staunch and brave advocacy of Jewish problems and ideals. Whenever the Jewish cause is threatened with a setback, these two great contemporaries stand bravely and ably for our rights and fight the battle with great zeal and heroism, worthy of the ancient band of MACCABEES. It is indeed a blessing for world-Jewry to have such noble and ardent champions in the heart of Europe. With protagonists of such a type we should not despair of the future. It has been aptly said that the beauty of the light is only appreciated when there is darkness. The darkness of Fleet Street enables us to see the big illumination lit on every ereb Shabat in Finsbury Square. May that light continue to dazzle and over-awe our adversaries and coruscate with further brilliant illumination throughout the whole world. *Oar zaru'wah la Zadik W'lyishrei leb simha.*

ARABS TAKING OFF THEIR MASK

The Arabs have thrown off their mask. No more do they sail under false colours. For the last five years or so, they had pretended to be opposed to the Zionist policy in Palestine. To-day they have declared an open warfare against the Mandatory Power. They aver that Palestine should not be Jewish but Arab. In this they come in direct conflict with the Palestine Mandate and the League of Nations. The recent attempt made by the Colonial office to placate the intransigent Arabs by offering them an Arab Agency on the same lines as the Jewish Agency provided for in the Mandate, shows a weakness on the part of the powers-that-be to handle the situation in a statesmanlike manner. The mere fact that the proposal was (happily, from our point of view) rejected by the Arabs is, indeed, a blow for the government, which should realise by now that the real aims of the Arabs is to drive away not only the Zionists from Palestine but the British Government. The recent congress of the new Arab National party has clearly demonstrated that fact, and it is time for the British Government to wake up. As the *Jewish World*, says, "The truth is that the Arabs will not be satisfied, they will not be fully placated, so long as Great Britain remains in Palestine. That is the true objective of the whole of their situation. And, as we have so frequently said, it is far from being spontaneous with the Arabs. Nine-tenths is the work of those who are bent upon inflicting a fatal blow to Great Britain and her influence in the Near East." It is to be hoped that we have heard the last word of the efforts to whittle down the BALFOUR Declaration and the Mandate. The interests of Great Britain lie with the Jewish people who will remain loyal and truthful ally to her in the hour of her greatest need.

* * *

AN IMPATIENT BISHOP

According to the Jewish Telegraphic Agency BISHOP MCINNES of Jerusalem in an address delivered recently in London is reported to have said:—

> "Five years have passed since General Allenby's liberation of Jerusalem, yet we are not able to say the Zionists have given Palestine single living, inspiring thought."

The Bishop is widely known to be hostile to the Zionist Movement and on several occasions had done his best to thwart the national aspirations of the Jews in their Homeland. This is not the first attempt on his part to disparage Zionist strivings in Eretz Yisrael. The recent statement attributed to the Bishop shows him to be impatient. He forgets that the Jews in Palestine are still not allowed the national freedom to which they are entitled. He forgets that the agitation of the Arabs led by a band of fanatic anti-Semites makes the task of Zionists doubly difficult to revive the Jewish culture and usher a reniassance befitting their ancient glory. The mere fact that there are disabilities in the establishment of the Jewish National Homeland to encounter should not be overlooked when we come to take stock of Jewish accomplishments in the Land of Israel. What is five years compared to the 1850 years of the life of Christendom! What credit the latter has to its door after two milleniums? The present wrangling of the Christian nations between themselves and the consequent demoralization of civilization, generally known as "Christian" civilization should make BISHOP MCINNES weep and hide his head with shame and not seek to throw stones at his neighbours. especially when he himself is dwelling in a house full of glasses. *The Jewish World*, is right when it says, "Surely the Bishop has not forgotten the adjuration about the hypocrisy of a man discovering the mote in another's eye and considering not the beam that is in his own eye!"

* * *

REVEREND DAVID PHILIPSON

Reverend DAVID PHILIPSON, of Cincinnati, has long stablished a reputation as an avowed enemy of Zionism and Zionist Jewry. The ardent zeal displayed for his cause has established for himself the reputation of being the "King of the National Meshumadim." Apparently he glories in this title, which was conferred upon him by the Jewish Ambassador-at-large, NAHUM SOKOLOW. The latest outburst of Reverend DAVD PHILIPSON is an anti-Zionist pasquil from the late Ambassador WALTER H. PAGE on Zionism. The latter in a letter to his son ARTHUR evidently expressed views which somehow coincided with those of the arch enemy of Zionist

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Jewry. This leads him to exclaim, in a Cincinnati journal which has become notorious for anti-Zionist propaganda, "All of us who have been and are opposed to the preachments and practices of political Zionism. . . ." Note the words "All of us." The "three tailors of Tooley street" who met and adopted resolutions beginning, "We, the people of England," were not a whit more presumptuous. Were they?

* * *

NOT "DEAD" RIGHT BUT "RIGHT" DEAD

WALTER H. PAGE, the American Ambassador to Great Britain during the world war wrote to his son ARTHUR a letter in 1918 on the restoration of Palestine to the Jews, in the course of which he expressed agreement with the views of the Jewish Sir ROGER CASEMENT, HENRY MORGENTHAU, that only Jews from Russia and the adjoining countries where they are not happy would flock to Palestine," and adds, "MORGENTHAU is *dead* right." We differ. Not "dead right" but "right dead." In Rabbinic phrase, *"Reshayim afillu behayehiein nikrayim maithm"*.

* * *

THE TITLE OF RABBI

Mr. N. S. BURSTEIN, of Cardiff, who is well-known to the readers of ISRAEL'S MESSENGER, contributes an interesting letter to the columns of the London *Jewish Chronicle* of the 19th October, wherein he criticises the utterances of the Minister of the Hill Synagogue, London. The latter is a graduate of the H. U. C. the hot-bed of anti-traditional Judaism, and it is indeed strange that one who styles himself "Rabbi" should be denounced by a layman for a catalogue of sins of omission and commission. In the past the title of Rabbi was held in reverence and only those who conformed to Rabbinic Judaism was entitled to be designated as such. But in these days, the title of Rabbi is borne by all and sundry. But yet in the last analysis, the fault lies within our door. Why should a learned layman like Mr. BURSTEIN in his letter referred to above, bestow lavishly the title of Rabbi on the Minister of the Hill Synagogue passeth our understanding. There are Ministers more learned in the Torah than the latter in London who are known by their title of "Reverend." Mr. BURSTEIN should not use the honorofic indiscriminately on those who do not know the A. B. C. of Rabbinic Judaism nor conform to the teachings of the latter. Ye wise men take care of your utterances!

* * *

DANGER OF A COMPROMISE!

The Jewish Theological Seminary, of New York, is making a special "drive" to raise one million dollars in order to consolidate and revive Jewish learning in America. The Seminary stands for traditional Judaism and has turned out numerous Rabbis, chief among whom stands JOSEPH HERTZ, Chief Rabbi of the British Empire. The present campaign calls upon all Jews loyal and even "disloyal" to traditional Judaism to subscribe their quota towards the Fund. From American exchanges to hand, we notice that several Reform "Rabbis" graduates of the H. U. C. promised their enthusiastic and loyal support. This is regarded by some as a sign of rapprochment between the two schools of thought, although it is hard to see how oil and water could be mixed and stand together. While we sympathise with the need of the Seminary, which is the best of its kind throughout the Jewish world, yet we cannot view with calmness the idea of sending round the hats to those who are diametrically opposed to the platform for which the Seminary stands. Principle is principle and should not be compromised.

The Seminary stands as a challenge to the outlook of Jewish life of those Reform "Rabbis" whose swell head (from a material point of view) may not deter them from exclaiming in the event of sharp mahaloketh, "Hush, hush, it is very ungrateful of you to criticize us. Please remember that in your day of need we helped you to raise one million dollars and but for us you would have perished. Therefore, lie low and say nothing about the demerits of American Judaism." We warn Rabbi MAX DROB to beware and not play with fire. There are principles to uphold and we dare not sacrifice them for the shadow. We hope that the response from the orthodox Jews will be such as to bring in a successful drive for the Seminary. We wish it every success and prosperity.

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DISTRIBUTION OF PRIZES TO THE HEBREW AND RELIGION CLASSES OF THE 'OHEL-RACHEL' SYNAGOGUE

"A Synagogue Which Does Not Provide Religious Instruction Has No Future, And A Congregation Which Is Not Equipped With Competent Teachers, To Use An Expression Of Our Sages, Is An Unguarded City.—Rabbi W. Hirsch."

Synagogue House was the centre of another attraction on the 25th ultimo, the occasion being the distribution of prizes to the pupils of the Hebrew and Religion classes of the 'Ohel-Rachel' Synagogue. There was a fair attendance, Mr. SIMON A. LEVY presiding.

The Chairman's Address

The CHAIRMAN in addressing the meeting said:—

LADIES, GENTLEMEN AND CHILDREN:—I have been asked by Rabbi HIRSCH to preside at this afternoon's proceedings, and I do so with very great pleasure. I feel as I always felt that the future of our community lies principally to a very great extent in the proper religious education of our children. The religion and Hebrew classes conducted on Saturdays and Sundays by Rabbi HIRSCH have provided us with an opportunity to give our children proper instructions in our religion, but it must be a very great disappointment to us that not many Jewish boys and girls have taken advantage of the classes.

I understand that only 20 children have attended this year and there are many more who could have joined this class. I dare say that there are many who are having private instructions but I daresay there are many who do not get religious instructions at all. The parents of these children will find to their great regret in the end that their children have no religious feeling in them, and do not observe any religion at all: they are, however, bound to find their mistake when it is too late. Be that as it may I hope the good work will be continued uninterruptedly in future.

The Chairman then called upon Mr. SALMON to submit his report of the classes.

A Glowing Report

Mr. J. E. SALMON then read his report which was in the shape of a letter address, to Rabbi W. HIRSCH. It reads as follows:—

SHANGHAI, 23rd NOVEMBER, 1923.

DEAR RABBI HIRSCH:—In pursuance of your request, it afforded me great pleasure to examine the Hebrew and Religion classes of the "Ohell Rachel Synagogue." The examination of the junior class took place on Sunday, the 28th of October, and the senior class on three consecutive Sundays beginning from 4th of November. The juniors were examined 'viva voce' and the seniors 'viva voce' and by a written examination. In the senior class 13 pupils took the examination, and in the junior 8 pupils. The standard of knowledge of both classes proved entirely satisfactory; the children displaying the utmost interest in their work and answering the questions put to them readily and in most cases correctly. What struck me most was their strength in Hebrew, the translations from Hebrew into English and vice versa were most excellently made. The eagerness evinced to acquire a knowledge of the language of their forefathers on the part of the children deserve the highest praise. Their reading of the prayers—the meaning of which they generally understood—was also creditable. Scripture and Bible History did not seem to interest them as much as the other subjects but with the excellant books in their possession coupled with the sympathetic method in use for imparting knowledge a desire to learn more of the early history of their race must eventually develop.

In order to achieve the maximum success I cannot help feeling that these classes, although conducted with zeal and ardour, must be supplemented by Jewish home influences of the right sort. No permanent impression can be created on the minds of the pupils if the teachings imbibed by them do not find practical illustrations in their homes—else they must remain lifeless formulae.

These classes organized by you, constitute a new feature in Shanghai, filling a desideratum in the spiritual life of the community which is bound to stagnate unless the younger members are taken in hand very early in life and trained in the right path.

In conclusion, permit me to congratulate you and your assistant, Mr. Einhorn, on the excellent results of your work which I hope will never be allowed to falter or fail.

I am, dear Rabbi HIRSCH,
Yours sincerely,
J. E. SALMON.

The CHAIRMAN at this point, called upon Mrs. S. HOWARD to distribute the prizes to the successful pupils. The following is a complete list of the prize winners:—

Two Hebrew scholarships of $30, and $20 each, presented by Mr. D. E. J. ABRAHAM, were given to MAUD and VIOLET LEVY. EZEKIEL TOEG and GERALD SOMEKH gained the two Scripture and Religion scholarships of like amount, presented by Mr. EVELYN DAVID in memory of his mother. GERALD SOMEKH gave back the $20 he won to be used for charity. The other prize winners of the senior class were: E. COHEN, B. SHAHMOON, F. SOLOMON, and S. LEVY. The following gained prizes in the junior class: M. HIRSCH, KITTY MICHAEL, FLORENCE EZRA, VICTOR TOEG, CISSY EZRA.

At the conclusion of the prize distribution, Mrs HOWARD was presented with a bouquet by the youngest pupil, Miss FLORENCE EZRA, and, at the invitation of the CHAIRMAN, three hearty cheers and a "tiger" were given to Mrs. HOWARD.

Tribute To The Teachers

Mr. N. E. B. EZRA eulogised the results of the teachers and expressed the hope that the classes would be continued in future. He said:—

Mr. CHAIRMAN, LADIES AND GENTLEMEN,—I desire to say a few words in commendation of the progress achieved by the Hebrew and Religion classes. It is gratifying to observe that our little ones are taken care of by the elders of our community and not left to their fate, as it used to be in the years gone by. The arrival of Rabbi HIRSCH in Shanghai three years ago is responsible for these classes which flourished well under his guidance and I hope that the good work will be continued hereafter without interruption. The prizes awarded so gracefully by Mrs. HOWARD to the successful children should prove an incentive to them to achieve further successes in life and I am sure I am voicing the sentiments of all present when I say that our thanks are due to Rabbi HIRSCH and Mr. A. EINHORN for the conscientions and painstaking manner in which they have carried out their duties and encouraged the children to attend the classes week in and week out.

It is conceded by all our friends and critics that the Hebrew and Religion classes are a great desideratum and we cannot afford to ignore them without jeopardising the future well-being of our community. The teaching of Hebrew and Religion is always viewed with grave concern by serious minded men and women who cherish with ardent love and zeal the tenets of their faith, and especially we Jews way out there, who are cut off from the stream of Jewish life and Jewish centre of learning must realise that without a proper religious training of our young ones the future cannot be viewed with calmness and confidence. It is a pity, a thousand pities, we are going to love the services of Rabbi HIRSCH. At a time when the classes created by him were giving excellent fruits, at a time when our community is just beginning to realize the utility of his excellent work, the creator and the builder thereof receives a call from abroad and he answers prophet-like "HINNENEE." We are thus going to be deprived of a useful and inspiring personality which I hope will be of a temporary nature. The

Photo by courtesy of The Shanghai Sunday Times.

PRIZE DISTRIBUTION AT OHEL-RACHEL SYNAGOGUE

Our picture shows the pupils of the classes and others:—First row from left to right, KITTY MICHAEL, ADA KOMAROFF, CISSY EZRA, FLORENCE EZRA, EZRA TOEG, VICTOR TOEG, MARCUS HIRSCH and ALICK SOMEKH. Second row left to right, HILDA SOLOMON, STELLA LEVY, JENNIE TOEG, EZRA COHEN, VIOLET LEVY, ISAAC ABRAHAM, MAUDE LEVY, EZEKIEL TOEG, BEN BENJAMIN, BENNY EZRA, GERALD SOMEKH, A. EINHORN, and N. E. B. EZRA.

classes, will, I am sure, be conducted even after the departure of the Rabbi, at all cost. This is not the time to dwell upon the need of another ordained Rabbi for Shanghai, but I can only express the hope, a strong hope, that the day may not be very far-off when Shanghai could extend a welcome to Rabbi HIRSCH's successor. It is impossible to believe that our community will be so short-sighted as not to adopt this course. It is the only course for a healthy and progressive community to adopt. As I said, this is not the place for making such a plea, but I want to say a few words before sitting down that to Rabbi HIRSCH we are indebted a great deal for creating and conducting the classes and for inspiring the little ones in the lofty and noble tenets of Judaism. This is an achievement of which he and we should be proud and if the learned Minister did only this much for us during his tenure of office, we should echo the word of the Haggadah and say "Dayenu!"

The Need Of Education

Rabbi HIRSCH, responding on behalf of the teachers said: You have spoken very kindly of those who conduct the classes, and with your presence here to-day you have given encouragement to both teachers and pupils. For this I thank you very cordially. Our grandfathers had no distribution of prizes, nor did their teachers receive votes of thanks. The whole procedure would have appeared to them unnecessary, perhaps ridiculous. What encouragement did they require to study our religion and our sacred books which to them were the beginning of wisdom and the source of all guidance. Neither were the teachers then in need of verbal stimulants to discharge their duties conscientiously and with energy. Their work was a work of love and of honour, and was held so high in the general esteem that a reward was considered adequate to make compensation for it. To offer remuneration for teaching the word of God would degrade the profession. "Just as God gave you the Law free, so must you teach it free," ran the dictum of the sages. With the subject of tuition so beloved, and the person who taught it so respected, the calling of the Jewish teacher was attractive enough. It is not so now. Not that education lost its importance for the Jew of to-day. To give their children a good education is still a compelling desire with Jewish parents. But the program of instruction is filled up with a thousand superficial trifles. Jewish education is altogether crowded out. It is not considered worth the smallest sacrifice, and the Hebrew teacher is looked upon as superfluity. Also now a days he is refused adequate remuneration, but from a different motive. It is natural that under such circumstances, even when a congregation rises to its responsibility, and provides free tuition in the form of Hebrew and Religion classes, and some parents consent to send their children there, the work of the teacher is extremely difficult, and no amount of encouragement you can give him is too much. I am glad to say that Mr. Einhorn who teaches at the Jewish School, and assists in the Hebrew and Religion Classes inherited the love for his work, the patience, and ability, of the ancient Jewish teacher.

Also the pupils of Hebrew and Religion Classes need encouragement now a days. For, while they are continually taught to realize the importance of the day school, they gather no such impression with regard to the Hebrew classes They bring with them no home influence, no love, not even respect for the subjects they are to learn in the classes, and it is, therefore, natural that the least effort should be regarded as an exertion. Yet, in spite of the difficulties we have to contend with, it may be gratifying to know that these classes were conducted during the last three years without interruption. Even during the hotest season of the year they were open and there were children to attend them That is a compliment to the pupils, and I heartily offer it to them. But I have none to offer to the parents. For I know that they exert no pressure on their children to attend to the Hebrew lessons. They leave it to the choice of the young to come or not to come. This sad fact will perhaps convince you of the necessity to make the subjects of tuition attracive and interesting by improved methods of tuition. I assure you, you could not keep the classes open for one month, if you fail to command the sympathy and interest of the pupils.

Let me appeal to you, in conclusion, to keep up the classes after I have left Shanghai. A synagogue which does not provide religious instruction has no future, and a congregation which is not equipped with competent teachers, to use an expression of our sages, is an unguarded city. I need not tell those who live in China at the present time of unrest what dangers such a city may run.

Mr. C. S. GUBBAY moved a hearty vote of thanks to Mr. J. E. SALMON for undertaking to inspect the classes and submit his report.

The proceedings terminated with another hearty vote of thanks to the CHAIRMAN, moved by Mr. M. MYERS who referred in terms of approbation to teachers and pupils alike. He expressed the hope that the classes would be continued and felt convinced that the community would support them in every conceivable way so that the good work may not be impeded but continue to advance from strength to strength.

Written for ISRAEL'S MESSENGER

TO THE JEWISH YOUTH

By Prof. H. P. SHASTRI

The old order is changing and before the triumphant march of democracy the old conceptions of race superiority or colour bars are being pulverised into dust. Imperialism has had its day and so have militarism and authority. Materialism has received a very rough shock from the devotional attitude of RABINDRANATH TAGORE, and MAHATMA GANDHI's appeal for the cultivation of soul-force and inner purity has given a shake up to the edifice of materialism.

Everywhere authority is giving place to reason; and fanaticism, prejudices and intellectual loafing are evaporating into thin air.

Could you ever dream ten years ago that Turkey would become a Republic, or Lenin would cancel his old programme and adopt the new economic policy for Russia?

Now is the time for you to think as to your responsibilities in this new era. To make money and have a good time does not become you when the world is waiting anxiously for your contribution to the new democratic order of things. As your ancestors enriched all the departments of knowledge by their wonderful contributions in the past, the world is not unjustified in expecting something of you now. Over and above all you must remain Jews. Your lives should be Jewish lives, your thoughts Jewish thoughts, and your homes Jewish homes. It is your paramount responsibility to make vigerous researches into Jewish literature, philosophy, history, etc., instead of begging at the doors of the new cults or slavishly imitating the so-called occult practices of those who themselves are ignorant. Your forefathers taught Europe in the bygone days, and even to-day you have no need to be anybody's follower in religion and spirituality, other than your own prophets and philosophers.

It is excellent to be cosmopolitan, but first you have to be staunch nationalists. Who will defend and represent Judaism if not you?

The soul of Judaism is love of God. God first, God last. God being all-pervasive, and all love, you cannot be true Jews unless you see God in all and carry an atmosphere of godliness about you. This is your supreme avocation. If you are laden with pearls and diamonds, live in palaces, and your fame resounds all over the world as scientists and politicians, you are indeed very poor if your life does not breath godliness, and you are not proud of your Jewish nationality.

It is also imperative that you promote the study of Hebrew. No nation can become a force without its language being a living language. You must share the jewels scattered on the pages of the Jewish books with the world by translating the same into other languages.

Another thing vital to the life of Jewry to-day is that you must be firmly and independently established in a corner of Palestine, if not in the whole of Palestine. You can ignore the Arab opposition by cultivating your own character, and by showing to the Arabs by your actions and propaganda that you are their brothers and that you do not come to dispossess them, but to lend strength to them by imparting a liberal education to their children, and diminishing their physical suffering by improving the sanitary conditions in that holy land.

The Arabs are really your brothers and they are also very good and grateful people. They dislike you because you go to them as Europeans, and they will like you if you approach them as Asiatics.

GIBRALTER or JABAR-I-TARAK, named in the memory of the victorious Arab General TARAK who conquered Spain and introduced civilization to Europe testifies to the greatness of the Arabs, which you can also share (with them) for TARAK, the great, was also your brother. The Jews united with the Arabs in an independent Palestine will inaugurate an era of peace and prosperity. India, China and Japan will help you in your national aspirations, if you do not forget that you are an Eastern people.

Be peace with you.

DR. A. KAUFMAN, THE SIBERIAN ZIONIST LEADER ARRIVES IN SHANGHAI

Dr. A. KAUFMAN, President of the Harbin Zionist Organization which embraces all the Zionist Societes in Siberia, arrived here this week on an important Zionist mission, chief among which is the re-organization of the Keren Hayesod and the will of the late Mr. HAIM ZIMMERMAN. Important conferences were held with the local Zionist bodies and some decisive steps are contemplated shortly. Dr. KAUFMAN lectured before the "Ahduth" Club on the 4th instant, on the Zionist Outlook and will speak again tomorrow night on the need of supporting the Keren Hayesod and Keren Kayemeth in Shanghai. As soon as matters develop in ship-shape Dr. KAUFMAN will leave for Tientsin next week en route to Harbin, where he hopes to take up the case against the Executors of the late Mr. ZIMMERMAN who, for some unaccountable reason, withhold the payment of Yen 20,000.00 bequeathed to the Jewish National Fund. While on the subject, we are pleased to say that as a result of a motion by Mr. J. KRISEL, the attorney for the Jewish National Fund, the Mixed Court allowed the remander of the diamonds, which were deposited with the Russo-Asiatic Bank, to be sold and the proceeds remitted to the Jewish Colonial Trust, London. Steps are being taken to dispose of same at an early date.

DR. A. KAUFMAN

Dr. KAUFMAN whose photo appears in this article, is a man of distinguished ability and enthusiasm. As a Zionist leader he commands the respect of the rank and file by whom he is idolized for his sincere and earnest devotion to the cause. Dr. KAUFMAN is an orator and speaks Hebrew, Russian and German fluently. He edits the *Siberia-Palestine*, a weekly Zionist organ published in Russian at Harbin which has a wide circulation in Siberia. The article on the late Mr. ZIMMERMAN's will published in the last issue of ISRAEL'S MESSENGER was translated into Russian and reproduced in the *Siberia-Palestine*. It created quite a stir throughout Siberia. Dr. KAUFMAN has made many friends during his brief stay in Shanghai and it is hoped that he would pay us periodical visits in future so that local Zionist institutions may benefit to some extent by his presence and leadership

OBITUARY

Mr. S. A. NATHAN, Bombay, India

Death has claimed a noted figure formerly of Shanghai and lately of Bombay. On the 12th October last, Mr. S. A. NATHAN closed his eyes for ever amid the sorrow of relatives and friends. Death came to him at Poona at his new residence No. 12 Excelsia Villa, where he has lived for nearly two years with his wife and daughter. The remains were brought to Bombay where he was buried in the Jewish cemetery at which practically the whole community attended, thus testifying to the high esteem in which the deceased was held.

THE LATE MR. S. A. NATHAN

The late Mr. NATHAN was 74 years of age at the time of his death and had a remarkable career throughout his life. He was one of the Jewish pioneers of China, coming out to Shanghai as the representative of Messrs. E. D. SASSOON & Co. In the civic life of the community he took a prominent part, having served as a counsellor of the Shanghai Municipal Council for several years in the seventies. His departure to India in the eighties was to take up a larger share in the development of the business of the firm for which he worked unceasingly until his retirement about a decade ago. Mr. NATHAN was a great figure in business circles in Bombay and commanded the respect and esteem of a wide circle of leading businessmen in India. As superintended of all the Mills of Messrs. E. D. SASSOON & Co. he came in contact with men of high standing in the business world by whom he was much admired for his sound business ability and scrupulous regard for everything that goes to elevate the standard of square dealing.

Soon after his retirement from business, due chiefly to advanced age, Mr. NATHAN could not better occupy his leisure time than by travelling around the world with his wife and only daughter. The principal capitals of the world having been visited he returned to Poona where he had built a palatial dwelling. It attracted much attention from the tourists from all parts of the world. The deceased was a man of letters and an accomplished speaker. He presided at several meetings of the Board of Directors and private social functions. He took great interest in the education of Jewish children in India and many a youth owes to him his success in life. To this day a number of Jewish boys are studying in colleges at his expense and there is no doubt this will be continued even after his demise. The deceased was a man of great and loving personality and accomplished much by way of making the Jew in India respected and admired. Hailing from a stock of well-known Jewish families in Persia and Iraq, the deceased proved himself a worthy representative of the race of which he was justly proud and to which he was devotedly attached. His death is a blow to the Jews of India, where he was well-known and highly esteemed by the whole community. He is survived by his wife and daughter, and two sisters, Mrs. RACHELE JANNI and Mrs. GUBBAY both living in Europe, and to all of whom the deepest sympathy and condolence is extended in their sad and irreparable bereavement. May his soul rest in peace

AMERICAN ZIONISTS WELCOME MR. LLOYD GEORGE

Says Jews Have Best Chance To Upbuild Jewish National Homeland

ROUSING WELCOME

Hundreds of Zionists with American, British, and Jewish flags, and many with decorated automobiles participated in the rousing welcome which was given to Mr. LLOYD GEORGE on his arrival to this country on Friday, October 6th. A call was issued by the Zionist Organization through the Jewish newspapers asking the members of the Organization to participate in the reception and extend the greetings of the Organization to the former Prime Minister as a mark of appreciation of the great service rendered by him in the realization of the Zionist aims. In response to this call hundreds of Zionists came to the pier and waited there during the whole morning for the arrival of Mr. LLOYD GEORGE. In the procession from Pier A to City Hall, in which there were about one hundred cars headed by an open car in which the distinguished visitor stood bare-headed and responded to the greetings of the thousands who crowded the sidewalks, there were in evidence scores of automobiles decorated with Zionist flags which were waved in greeting. At the official reception at the City Hall, the Zionists were represented by members of the Administrative Committees of the Zionist Organization of America and the Keren Hayesod, to whom special invitations were issued by the Mayor's Committee.

MR. LLOYD GEORGE

When interviewed on board the *Mauretania*, Jewish newspaper men asked Mr. LLOYD GEORGE a number of questions relative to the Jewish Homeland and anti-Semitism. His replies to these questions were prompt and without hesitation. When asked what was his attitude toward the Jewish National Homeland he said, "My attitude toward the Jewish National Homeland has not been changed one jot." "Have the Arabs a just case against the Jewish National Homeland?" "Not at all," was the reply. "They would if it were intended to drive them out of Palestine, but no one wants to do that." "What, in your opinion, are the chances for the upbuilding of the Jewish National Home?" "In my opinion, the chances are the best. The Jews have already accomplished a great deal in Palestine. The Jewish colonies there are the best evidence of the ability of the Zionists to do things. The more Jews go to Palestine the quicker will be the pace with which the Jewish National Homeland will be built." When asked about the wave of anti-Semitism in Europe, he said, "I should say it is extremely stupid, if you ask my honest opinion. I am not anti-Semitic, as you know." he said with a smile.

COMMUNAL MEETING

Future Plan Formulated and A Committee Elected

TO RAISE Tls. 150,000— ROUSING CALL TO SHANGHAI JEWRY

An important meeting was held on the 21st ultimo, at No. 7 Jinkee Road, under the auspices of the Synagogue 'Ohel-Rachel' over which Mr. SIMON A. LEVY presided. The gathering was of a thoroughly representative nature which consisted of the committee-men of all the local Jewish institutions, namely, Synagogue Ohel-Rachel, Synagogue Shearith-Israel, Synagogue Ohel-Moishe, Jewish School and the Hebrew Relief Society.

Mr. M. MYERS, the Hon. Secretary, read the notice convening the meeting as well as letters from the various local institutions who agreed to join the call for a big drive in Shanghai to raise a sum sufficient to place their future foundation on safe and sound financial basis.

The CHAIRMAN said that they were present at the meeting in oder to give definite shape to the proposal made at the last meeting, a report of the proceedings of which was published in ISRAEL'S MESSENGER, namely, to organize a drive for the Rabbi's maintenance Fund, the building of a school and a synagogue. It had been suggested that concerted action should be taken to consolidate the need of all the institutions, so that once and for all they could do away with the yearly deficiencies which handicapped everyone and discouraged all in their work. Personally, he considered that a sum of three hundred thousand taels would be required to suffice their needs, but he left the matter open for discussion. He had invited Rabbi HIRSCH at the meeting in order that he should give them his counsel and he would now call upon him to address them.

Rabbi HIRSCH said that he was pleased to observe that interest in communal work had been intensified of late. He regarded that as a healthy sign for the future. He had decided to accept the call extended to him by the Pretoria Jewish community, but, nevertheless he would continue to take the same interest in the local community as heretofore. To his mind, a drive such as had been proposed by the CHAIRMAN was absolutely necessary. He thought the sum of taels one hundred and fifty thousand was quite sufficient to meet their immediate requirements. It was no use asking for much which would simply overawe the prospective giver and impel him to give up the task as hopeless. As regards the ministry, it was highly imperative that the community should seek for a new candidate for the vacant pulpit and he suggested that the CHIEF RABBI of England should be approached in the matter. Without a spiritual leader the community would not make progress and would remain in the background. It was their first duty to see that a new Minister was engaged and he felt that a good man would be secured if we succeeded in their forthcoming drive. He wished the meeting every success in the undertaking.

After some heated discussion in which Messrs. LEON FRIEDMAN, GEORGE E. SOKOLSKY, N. E. B. EZRA, M. MYERS, S. CHAIET, S. E SHAHMOON, R. D. ABRAHAM, M. ROTHSCHILD, J. J. JUDAH, J. E. SALMON, E. S. KADOORIE, C. S. GUBBAY, D. H. BENJAMIN and others took part, the proposal to issue an appeal for Tls. 150,000.00 was unanimously adopted.

A committee consisting of various representatives of the local institutions was elected and it is hoped that further steps will soon be taken to carry out the plan which formed the object of the meeting.

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

BACK PAINS

Most Often Indicate Nervous Exhaustion

Many men, and women too, in the Far East are victims to nervous exhaustion, brought on by climatic influences and other causes. The chief symptoms are pains in the back and loins, headaches, nervous depression, fickle appetite, weak digestion, a general sense of enfeeblement, inefficiency and premature old age.

To try to overcome this condition by means of alcoholic stimulants is erroneous in the extreme; what is needed is new, rich, red blood which will revitalide the nerves and all the organs of the body. To supply this need there is nothing equal to Dr. Williams' Pink Pills for Pale People, the blood and nerve tonic with over thirty years world-wide reputation.

Dr. Williams' Pink Pills not only purify and enrich the blood, but they rapidly make new blood which revitalizes the whole system.

For women as well as men they are equally beneficial, being a proved remedy for anemia, indigestion, rheumatism, sciatica, neuralgia, skin troubles and the specific vendors everywhere sell them, or post free, $1.50 per bottle, $8.00 for six bottles, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai. Begin to build up your own strength to-day with

DR. WILLIAMS' PINK PILLS.

RABBI HIRSCH ACCEPTS CALL FROM THE PRETORIA HEBREW CONGREGATION

Will Leave Shanghai on 5th January

We are sorry to state that Rabbi HIRSCH has decided to accept the "call" extended him by the Pretoria Hebrew Congregation and will leave Shanghai on the 5th January next, via San Francisco and New York on the *President Wilson*. Rabbi and Mrs. HIRSCH will stay in London for a few months price to their departure for Pretoria where they hope to reach before Shabuoth next. So far no step has yet been taken to arrange for a successor to Rabbi HIRSCH, although there is no doubt that the matter is engaging the serious attention of the elders of our community. On the other hand, much depends upon the success of the forthcoming drive and it is hoped that no efforts may be spared to ensure its success.

Reception to Rabbi and Mrs. Hirsch

Friends of Rabbi and Mrs. HIRSCH are arranging for a reception in their honour prior to their departure from Shanghai. It is quite probable it will take place at the latter end of this month, regarding which due announcement will be made through the local press.

Farewell Sermon

Rabbi HIRSCH will preach his farewell sermon at the 'Ohel-Rachel' synagogue on the day of his departure (5th January) and we hope there will be a good attendance to hear the learned preacher, who is the first Rabbi from the West to pastor to the spiritual needs of his brethren in the East.

DEATH

SASSOON.—HECTOR WILLIAM SASSOON, died suddenly in London on 24th November, 1923.—(By Cable.)

Dr. Med. Alex. Renner

GENERAL PRACTITIONER AND SPECIALIST IN WOMEN'S INTERNAL DISEASES

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Residence, Kalee Hotel

TELEPHONE { C. 6980 / C. 666

CORRESPONDENCE

ACKNOWLEDGMENT

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I shall esteem it a favour if you will kindly publish the enclosed list of contributions made towards the tombstone of our late co-religionist Mr. D. M. KARLIN of this port. I can assure you that the contributions from Shanghai were much appreciated by the Community of this port.

S. Gatton	$10
Ellis Hayim	10
S. Ezekiel	10
K. R.	10
M. E.	10
Anon	10
F. Ezra	5
C. C. Levy	5
Mrs. D. Landau	5
Mrs. J. J. Caccia	5
Jacob Bros.	5
M. Nissim	2
C. E. Minny	2
Anon	2
Various initials not distinct	16
	$107
Balance collected in Hankow:	53
	$140

Yours faithfully,
VICTOR E. LEVY.

HANKOW, 31st October, 1923.
19 Rue Dautremer.

JEWISH BOY SCOUTS

Editor ISRAEL'S MESSENGER,

DEAR SIR,—In your issue of Nov. 9th under the heading "Our local school" you make some absurd remarks about an advanced class in Hebrew, which I, as Headmaster of the school, cannot allow to pass without comment.

In the first place, if Hazazn ELIAHOO ISAAC is of opinion that an advanced class is greatly needed, it is strange that he has never even mentioned this need to me. As to what constitutes "sufficient grown-up boys who could with advantage join such a class," opinion may differ. At present there are two boys in School who could follow an advanced class. The false statement that they find themselves too much occupied with Boy Scout work is easily disposed of. One of these two boys was a Scout before the last Jamboree but he neither took part in it nor in the preparation for it. The other has only been a Scout for about the last two months.

The following facts will show that Higher Hebrew is not altogether neglected in the school. About eighteen months ago on my representation the Hongkong University authorities included Hebrew as a subject in the Senior Local and Matriculation Examinations.

Rabbi HIRSCH kindly consented to help the boys who were going up for this examination with the result that both passed in Hebrew although they were both patrol-leaders, in our Scout Troop.

In conclusion, I should like to suggest that in future, before you write of things being "really ridiculous" you should leave the comfort of your Communal Armchair long enough to ascertain the facts; and if you wish to deprecate our Scout work, found your attack upon facts, and not upon a "mare's nest" discovered from afar.

I am, etc.,
JOHN P. JONES, B.Sc.
Headmaster.

SHANGHAI JEWISH SCHOOL
146 North Szechuen Road
SHANGHAI, 27th November, 1923.

THE BISHOP OF JERUSALEM AND THE ZIONISTS

The following letter was published in the North-China Daily News of the 30th November:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—It is reported in this morning's "North-China Daily News" that Bishop of Jerusalem, speaking at the annual meeting of the Jerusalem and the East Mission, at which the Bishop of London presided, said that the Zionists disappointed the Christian people who welcomed at first the Zionist movement with enthusiasm as a direct fulfilment of prophecy The honest politicians and Christians who welcomed Zionism with enthusiasm welcome it still. But the Bishop of Jerusalelm was never among them. Neither was the Bishop of London, who opposed the movement from the very beginning, not because he discovered anything reprehensible in the policy of the Zionists, but as he said frankly, "Zionism would create a new outpost for Judaism." So does the Pope do everything in his power to thwart the efforts of the Zionists in Palestine. But he was candid enough to state his reasons. "I am not afraid of your state," he said recently to the Zionist leader. "but I fear a Jewish university in Jerusalem." And his Eminence gave tangible proof of his anxiety. For years and years the Catholic church in Jerusalem looked on with indifference how the Arabs lived in appalling conditions of ignorance. But when the Zionists founded their university in Palestine, the Roman mission was suddenly seized by a love for education, and opened a Catholic university for the Arabs. Had the Bishop of Jerusalem possessed the honesty of the Bishop of London, or the candour of the Pope, he would have said openly that he feared Zionism, because that movement might hinder the christianizing of Palestine, instead of blaming the Zionists for not satisfying the terrible hunger for ideals. To be inspired by a certain ideal one must bring with him a susceptible soul If the Arab population is stirred up and incited to bloodshed by what Mrs. Philip Snowden described as "a mean and contemptible propaganda," and the Christians of Palestine are determined to follow the policy of the dog in the manger, it is bland hypocrisy to complain that "Zionism" had not giwen them any lofty or noble thought, nor one ideal even of the old Judaism.'

I am, etc.,
W. HIRSCH.

Shanghai, Nov. 28, 1923.

INTOLERANCE

The following letter was published in the North-China Daily News of 3rd instant:—

To the Editor of the
"NORTH-CHINA DAILY NEWS."

SIR,—The discussion in your columns regarding creeds, and the "alone saving creed" and man's intolerance towards man, impels me to give your readers the Jewish view of creeds. To select but one of many legends which have found their way into the Midrash, let me relate that which tells of Abraham's experience with a Parsee.

We are told that Abraham, on one occasion, was sitting, as was his custom, at the door of his tent, awaiting the opportunity of extending hospitality to the stranger, when there came toward him a fire-worshipper. Abraham conducted him to the table and he observed that the stranger neither washed his hands nor offered prayer before eating. Thereupon Abraham chided him and said: "Why do you not say prayer before eating and why do you not wash your hands?" The man replied that he was a fire-worshipper and did not believe in such things. "Leave my tent, thou unbeliever," and thereupon the traveller was turned from his refuge. During the night Abraham, heard a voice saying to him: "Abraham, Abraham, where is the stranger I sent thee today?" "Father, God," he said, "this man denied Thee. He would not pray before eating; he would not wash his hands and I drove him out of my tent because he rejects Thee." "Abraham, I have put up with that man for 60 years. Could'st thou not put up with him for one hour?"

We see in this legend the clear attitude of Judaism. Man is not to be judged by his creed. Every Jew holds certain beliefs dear to him, but he does not cherish the opinion, even for a moment, that any who differ from him will be eternally damned. Whatever is said against the Jewish faith, none can truthfully assert that it was ever guilty of so cruel and blasphemous a teaching as that of eternal damnation. Pope was right when he said:—

For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right."

I am, etc.,
N. E. B. EZRA.

SHANGHAI, Dec. 2, 1923.

HANUCCAH CELEBRATION IN SHANGHAI

Service at Ohel-Rachel Synagogue.—Treat to Children

"AHDUTH" CLUB GIVES BENEFIT PERFORMANCE

Hanuccah day in Shanghai was enjoyably celebrated. It began with a special service on Sunday afternoon, the 2nd instant, which was conducted by Rabbi HIRSCH at the Ohel-Rachel Synagogue. About 150 boys and girls attended the service which started with the usual Minha prayer by Hazan ELIAHOO ISAAC. The lights being kindled by Rabbi HIRSCH the children recited the inspiring hymn 'Ma'Otz Tzur.' A talk to children on the significance of Hanuccah was given by Rabbi HIRSCH which was listened to with absorbing interest by the young ones. The latter were exhorted to remember the day as the national liberation of the Jews from the tyrannical yoke of their oppressors.

The children were later entertained by Rabbi and Mrs. HIRSCH to tea and light refreshments. Quite an enjoyable evening was spent for which thanks are due to Mrs. HIRSCH for the painstaking manner in which she has arranged the function.

At the "Ahduth" Club

The "Ahduth" Club was crowded with spectators on Sunday night, the concert being organized by the local Zionist Association "Kadimah." The hall was beautifully decorated with Zionist flags and the photo of the late Zionist leader Dr. HERZL was in the centre of the stage. The presence of Dr. A. KAUFMAN, the Siberian Zionist leader lent an added enthusiasm to the gathering who listened to his address on Hanuccah and the significance of the day in relation to the Zionist cause, with great interest. Mr. GEORGE E. SOKOLSKY followed him and delivered an impassioned address dwelling on the need of unity in Israel. He referred to the attempts of the leaders of local Jewry to initiate a drive in order to establish a real Jewish centre in Shanghai. His address was received with great applause.

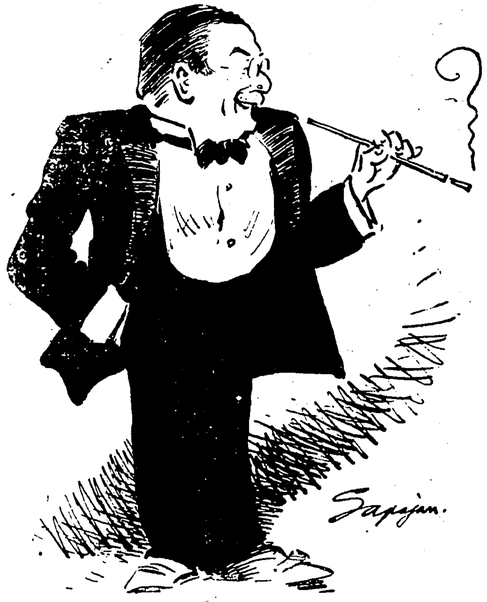
Music and singing were indulged in by various other artists who offered their services and a dance followed after the conclusion of the programme. It is hoped that a sum of $600.00 would be netted to be divided between the Jewish National Fund and the local Jewish School.

MAJOR W. S. NATHAN'S RETIREMENT

Fine Send-Off from Tientsin

NOTABLE PUBLIC CAREER IN CHINA

Major W. S. NATHAN, who has just retired as head of the Kailan Mining Administration and who arrived in Shanghai last month, on his way to England, had a great send off from Tientsin, when one of the largest gatherings ever seen assembled at the Tientsin East Station to bid him adieu.



[*Courtesy North-China Daily News*

Major W. S. NATHAN recalls some of the lighter sides of his career in China.

Public Life.

In public life Major Nathan's services were no less invaluable. He repeatedly served as member of the British Municipal Council in Tientsin and in such respect was held his financial knowledge and administrative ability that during the last term he was offered and consented to act as Chairman of the Council. When the question of amalgamating the supreme issue in local affairs he was in the forefront of the movement. On the outbreak of war he reconstituted and commanded the British Volunteer Corps and is still greatly interested in its welfare. Many charitable institutions had reason to be grateful to him for the generosity while, as a keen sportsman, he was ever ready to extend his patronage in that direction. He was an enthusiastic racing man—a member of the Race Club—and possibly few things delighted him more in late years than his office at the scales, tiresome though it so often is. Certainly, both as a fine personality and in respect of his exceptional abilities, Major NATHAN will be greatly missed in China. We (*Peking and Tientsin Times*) can only hope that Britain, will benefit from the services which retirement obliges him to withdraw from this land and that he will find full scope for his public activities in the "Old Country."

SOCIAL AND PRESONAL

Conducted by Ben Peloni

Mr. J. JOSEPH returned from England last month and intends to establish himself in business here.

* * *

Mr. H. GOLDREI has returned from his vacation and is staying at the Kalee Hotel.

* * *

Mr. E. NAVON has left for Hongkong and will return to Shanghai next month.

* * *

Mr. EDMUND TOEG sailed for Vancouver last month where he hopes to spend his vacation.

* * *

Mr. and Mrs. I. E. SARGON, the Misses SARGON and Mr. B. N. EZRA have arrived from Bombay.

* * *

Mr. and Mrs. E. M. RAYMOND are here from Hongkong on a short stay

* * *

Mr. JACK E. ELLIS sailed for Seattle last month.

* * *

Mr. and Mrs. N. I. HAIM are expected here from Saigon this month.

* * *

MRS. ALBERT COHEN with her two children are returning to Shanghai and will be here next month.

* * *

Mr. GEO. W. MISSEMER who is well-known to our readers as a journalist, writes from Tiberias saying that he is fascinated with the future prospects of the Holy Land. He adds, "What this country needs most is water pumped up on the highlands. Without that Zionism will fail!"

* * *

Dr. LEO. D. GOEHRING, first American Optometrist licensed by the state of Washington, U.S.A., one of three American eye specialists to come to Shanghai to join the personnel of the OCULISTS' INSTITUTE. Dr. GOEHRING is widely known on the Pacific coast as an expert refractionist of difficult cases and muscular imbalance. Dr. and Mrs. GOEHRING are to make their home in Shanghai, being here under a long agreement. Dr. GOEHRING is a member of the American Association of Optometrists, as well as numerous other organizations. The OCULISTS' INSTITUTE which is owned by Mr. C. P. RAKUSEN, is now the only establishment in the Orient, with oculists, optometrists and opticians together with manufacturing shop.

* * *

Mr. and Mrs. J. BEHAR announce the birth of a daughter.

* * *

A son was born to Mr. and Mrs. J. GOLDENBERG.

The death of Mr. HECTOR W. SASSOON is announced by cable from London on the 25th ultimo. The deceased was the second son of Sir EDWARD SASSOON, Bart., of London and Managing Director of the Firm of Messrs. E. D. SASSOON & Co., Ltd. For some years he was in charge of the Hongkong Branch of the firm and left for London in April last He was 34 years of age.

THE SHEHITA QUESTION

Growing Dissatisfaction

Mr. SALEM S. DAVID has addressed the following letter to the Hon. Secretary of the local Communal Association in regard to the Shehita Question in Shanghai. He expresses the views of several residents in the Western district when he advocates for a Shohet to be stationed in the latter quarter, so that he may be accessible to the growing colony of Jewish residents inhabiting the Western district. It is to be hoped that the Association will give the proposal the attention it deserves:—

"I shall be obliged if you will kindly bring to the notice of your Committee my suggestion that one of the Shohets employed by the Jewish Communal Association be requested to reside in the Western district or the French Settlement to serve Jewish residents of these districts.

"According to present arrangements it is necessary to send to Hongkew for the slaughtering of poultry which is consequently brought back at a very late hour in the morning and delays tiffin to such an extent that it interferes with the return in time to business and is very inconvenient to residents of these districts.

"I imagine that to arrange for a Shohet to officiate in the mornings at or in the neighbourhood of the Ohel Rachael Synagogue would be a very simple matter which will be greatly appreciated by residents of the Western district and the French Concession, including myself."

LATE r. NATHANIEL ROTHSCHILD

London, Nov. 28.

Mr. Nathaniel Charles Rothchild, who recently committed suicide, left £2,250,000, on which £915,000 in duties is payable.

Mr. Rothschild, who was born in 1877, was the son of the first Lord Rothschild.. He was educated at Harrow and Trinity College, Cambridge (B. A., Natural Science).

The deceased left £10,000 to the British Museum to pay the salary of a custodian of a collection of siphonaptera or other parastic insects.—Reuter.

NOTED JEWISH WRITER

ISRAEL ZANGWILL, noted Jewish author, who is now in the United States. This is his first visit in fifteen years.

BETTER THAN POWDER AND ROUGE

For the complexion, Pinkettes give the clear skin and bright eye of health by ensuring daily regularity. Taken when needed they banish sick headache and

PINKETTES

bilious attacks, regulate the liver, clear the tongue, purify the breath. Of chemists or post free 60 cents the vial, from Dr. Williams' Medicine Co., 66 Kiangse Road, Shanghai.

Pinkettes Keep You Well.

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All Kinds of Cakes and Biscuits, Chocolates and Sweets delivered to any address in the Settlement.

No. 1 Broadway, Shanghai
TEL. NORTH 854

THE ANTI-ZIONIST CAMPAIGN

Arabs, Design Against British Palestine Policy

WHAT THE NEW NAT ONAL PARTY WANTS TO DO

What The Real Zionist Ai Is

The local press published the following telegram in their columns on the 15th November, flashed by a French wireless through Reuter. It evoked a prompt response which was published on the following day in *The Shanghai Times*, *The China Press* and the *North-China Daily News*. The telegram and the rejoinder follow:—

Paris, Nov. 13.

The first congress of the new National Arab Party in Palestine concluded on November 11th, after the unanimous adoption of a programme, including reservation of Palestine for the Arabs, complete rejection of Jewish immigration, creation of a native constitutional Government, and adoption of Arabic as the official language.—*French wireless through Reuter.*

Sir,—The agitation of a band of recalcitrant Arabs to combat Zionism vas never regarded seriously by serious-minded people in Palestine and elsewhere. The repeated failures of the Palestine Arab Declaration to influence the British Parliament to denounce the Balfour Declaration must have convinced the most callous observer that Great Britain is not, and will never be, in a mood to dishonour her pledge to the Jews to establish their National Homeland in Palestine.

In view of this, the latest outburst is rather startling, though amusing. We are told by the French wireless through Reuter, published in your to-day's issue, that "the first congress of the new National Party in Palestine concluded after the unanimous adoption of a programme, including reservation of Palestine for the Arabs, complete rejection of Jewish immigration . . . and adoption of Arabic as the official language."

One is driven to wonder after reading the foregoing whether the new Arab party is trying to poke fun at the British public or whether it is actually devoid of political acumen. What do they mean by their new slogan: "Palestine for the Arabs!" Do they think for one moment that when Lord (then Mr.) Balfour said, "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 . . ." he was merely airing his personal views and not those of the British Government of which he was Foreign Minister? If so, do they really think that the British Government would let a Minister make such a statement without repudiating it? Do they think that the inclusion of this declaration in the Palestine Mandate was a joke? Do they think that the overwhelming vote in the British Parliament supporting the Declaration was another joke? They cannot believe this. The veriest tyro in politics knows that governments issue statements through Ministers at the head of the department related to the subject of the announcement. It is evident that the new National Arab party has disclosed its real aim and is out to resist the mandate and the declared policy of the Mandatory Power in Palestine. Happily, the leading British statesmen of Europe realize the danger of the new policy and desire to resist it and nip it in the bud. Sir Martin Conway, M.P., who spent several months in Palestine and Syria investigating conditions there, contributes a series of articles in the London "Daily Telegraph" on "Zionism and Palestine". Therein he gives his reason why Great Britain should not withdraw from Palestine and leave that country to its fate. Says he:—

"The background of Syria is Mesopotamia; the background of Palestine is Arabia. No philosophical student of human forces can admit that it is possible for Syria and Palestine to belong completely to their sparsely inhabited back-countries, peopled as those are by a folk altogether outside the range of the complications of modern civilization. . . . Syria and Palestine are the area where East and West overlap. You cannot annex such countries to their neighbours on either hand without destroying their power of freely functioning. They may be linked to one side or the other, but the link must be loose. Palestine, as an integral part of an Arab Empire, would be a wall across the great world highway. What is needed there is not a wall, but a gate. It behoves England and France to see that the gates of Palestine and Syria are held wide open, and that secure highways lead from them eastward by land and air."

While the new recalcitrant National Arab party are intriguing against Great Britain and the Allies, the Jews are pouring in their wealth and talents to transform the deserts of Palestine into habitable dwellings and beautiful gardens. It is conceded by both friends and critics alike that it is only the Jews who could help to recover the devastated lands of Judea which had lain fallow under the régime of the Turk. Mr. Winston Churchill was right when he said, in the British House of Commons, "Never in a thousand years would Arabs have brought forth a Rutenberg scheme."

And now a few words anent Reuter's cable referred to above. While we were given a résumé of the proceedings of the Arab Congress, with its policy of ill-will or good-will towards the Jewish people, let us contrast it side by side with the result of the Zionist Congress held at Carlsbad so that your readers may judge for themselves the underlying idea of the Jews in their efforts to re-establish their Commonwealth in Palestine. Resolution V. reads:—

"The hostile attitude of the Arab population in Palestine, incited by unscrupulous elements to commit deeds of violence, can neither weaken our resolve for the establishment of the Jewish National Home nor our determination to live with the Arab people on terms of concord and mutual respect, and together with them to make the common home into a flourishing Commonwealth, the upbuilding of which may assure to each of its peoples an undisturbed national development. The two great Semitic peoples united as of yore by the bonds of common creative civilization, will not fail in the hour of their national regeneration to comprehend the need of combining their vital interests in a common endeavour.

"The Congress calls upon the Executive to redouble its efforts to secure an honourable entente with the Arab people on the basis of this Declaration and in strict accordance with the Balfour Declaration. The Congress emphatically declares that the progress of Jewish colonization will not affect the rights and needs of the working Arab nation."

N. E. B. EZRA.

Shanghai, Nov. 15, 1923

Arab Pretensions in Palestine

Under the above caption, *The Shanghai Times*, of the 17th November, devotes a leader and makes the following striking comments:—

Mr. N. E. B. EZRA, one of the most doughty champions of the local Zionist movement, effectively disposed of Arab pretensions in Palestine in our yesterday's issue. The problem of the Arabs in Palestine is once again in the forefront by the inexplicable action of the first congress of the new National Arab Party in Palestine in unanimously adopting a programme which embraces the "reservation of Palestine for the Arabs, complete rejection of Jewish immigration, creation of a native constitutional Government revision of the Constitution by qualified native representatives and adoption of Arabic as the official language." To re-state it in other terms, what the Arabs propose to do is to reverse the decision of the Powers in setting aside Palestine as the national home of the Jews and to consider the Turkish defeat in the war as of no account. How the Arabs propose to carry out their programme passes comprehension, for Great Britain surely wil have something to say regarding Palestine. Perhaps the Arabs mean

N. LAZARUS
QUALIFIED OPTICIAN
By examination, Fellow of the Worshipful Company of Spectacle Makers, London. Freeman of the City of London.
N. LAZARUS,
Tel. C. 6626 17 Nanking Road

to fight Great Britain on the Palestinian issue and contemplate the forcible ejection of the Jews from the land of their fathers? On the whole, we are bound to confess that the curious report of the doings of the new National Arab Party, emanating from a Paris repository of propaganda, leaves us a trifle bewildered and not a little amused.

After referring to the efforts of Sir HERBERT SAMUEL to placate the Arabs in offering them an Arab Agency, our contemporary concludes as follows:—

The offer made to the Arabs, whereby they will be enabled to conduct their affairs in honourable co-operation with the Jews, has been conceived in generosity and inspired by statesmanship. If the Arabs spurn the offer, they will be sacrificing the substance for the shadow. Great Britain having put her hand to the plough, she cannot now turn back. That is not her way.

HAPPY CHILDHOOD

Is Largely A Matter Of Health. Let Baby's Own Tablets Keep Your Children Well.

Little children very quickly get 'out-of-sorts.' By prompt treatment they can usually quickly be set right again. Most of their troubles arise in the first place from the stomach or bowels; that is why a good 'cleaning-out' is the first thing prescribed by the doctor. Formerly Castor Oil was the means used to bring about this; now-a-days Baby's Own Tablets do just the same work, but without trouble to the parent or discomfort to the little patient. Children take Baby's Own Tables happily because there is no nasty taste, and no griping after-pains follow their use.

As a specific for infantile indigestion, vomiting, constipation, colic, diarrhoea, simple fever, croup, colds, teething pains and worms there is nothing to equal Baby's Own Tablets. Chemists sell them, or post free, 60 cents the vial, from Dr. Williams' Medicine Co., 60 Kiangse Road, Shanghai.

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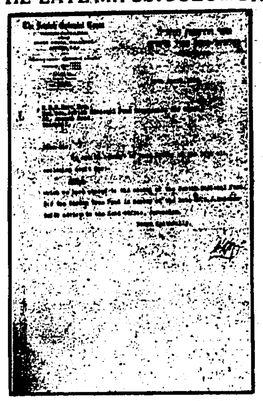
GARDEN TREE FUND IN THE LAND OF ISRAEL FOR THE LATE Mr. S.J. SOLOMON



Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.2.0 and appropriated £15.16.: from the Motor-car raffle proceeds Another draft for £10/- was forwarded on the 3rd instant, thus making a total of £150.16.7 in all. It is hoped that the balance of £120.0.0 required for 200 Trees will soon be covered by local subscriptions.

Amount already acknowledged	$707.65
Mrs. S. H. JOSEPH	5.00
Box collection, Per Mr. M. E. SOLOMON	17.43
Box collection, Per Mr. A. A. TOEG	7.13
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JEWISH SYMPATHY WITH JAPAN

Consul Yada Expresses Appreciation

SHANGHAI, Nov. 13th 1923.

Editor, ISRAEL'S MESSENGER.

DEAR SIR,—I acknowledge with thanks your letter of November 11th. together with the copy of ISRAEL'S MESSENGER. I have perused the article you referred to and heartily appreciate the profound sympathy exhibited by the Jewish people with Japan in her national calamity.

Again thanking you for your courtesy.

Yours sincerely,
S. YADA,
Consul General for Japan.

THE LATE MR. HAIM ZIMMERMAN'S WILL

In view of the importance of the will to the Jewish National Fund, to which we referred in our last issue, we are privileged to publish for the first time the text of it, eliminating those parts which concern the deceased's relatives:—

SHANGHAI 1922, the 6th day of June I, the undersigned Russian Citizen, H. A. ZIMMERMAN, being of sound mind and in full possession of my senses, have this day made, in the event of my death, this my last will and testament. . . .

I wish all the diamonds in my possession at the date of my death sold, and the proceeds of such sale in addition to twenty thousand (20,000) gold roubles placed in the Palestine National Bank with the view that the said capital, with interest, be applied in purchasing land for settlement of Siberian Jews, whereby the value land purchased for every family shall be two thousand (2,000) gold roubles and every such family shall in addition receive one thousand (1,000) gold roubles for installation. The family receiving land shall redeem same by paying to the bank three thousand (3,000) gold roubles, one percent interest per annum being charged, effecting payment of three hundred (300) gold roubles with interest a year, begining the second year after taking over the land. The family receiving land may at any time surrender it, refunding to the bank all money received from it and receiving back all money the family had paid in to redeem the land.

When the land is being dealt by the bank the preference shall be given on such terms to my brothers, sisters and their children.

IF YOU WISH TO INVEST IN SHARES AND STOCKS

CONSULT

me and I shall be pleased to act according to your instruction.

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Share, Stock and General Broker
Member of Sharebrokers' Association.

8 Jinkee Road. 'Phone C. 2592
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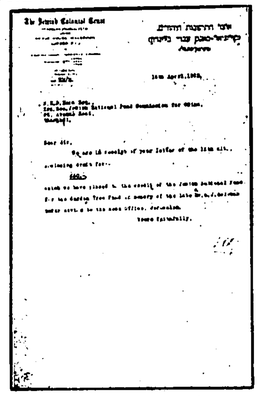

The Jewish Colonial Trust

שה׳ ר׳ שבטאי הורוביץ
קיקיר־סאקן עיר הקודש
אמריקה

London, 16th April, 1923.

Dear Sir,

We are in receipt of your letter of the 11th ult., enclosing order for

£60

which we have issued to the credit of the Jewish National Fund for the Garden Tree Fund in memory of the late Mr. S. J. Solomon, and a receipt has been sent to the same address, Jerusalem.

Yours faithfully,

Facsimile of a letter received from the Jewish Colonial Trust, Ld., London, acknowledging receipt of £60.0.0. In addition to this, the local Zionist Association has remitted £20.0.0 and appropriated £15.0.0 from the Motor car raffle proceeds. Another draft for £10.0.0 was forwarded on the 3rd instant, thus making a total of £150.0.0. in all. It is hoped that the balance of £130.0.0 required for 200 Trees will soon be covered by local subscriptions.

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